## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 48, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentaries 48: The 777 Incarnations, Part 2. This webinar is about 2 hours, 37 minutes long. Program 48 continues as a Bridging Commentary based upon pages 827-830 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. The 700 and the 70 Incarnations were discussed in Program 47.

Program 48 focuses particularly upon the 7 Incarnations—those associated with the Path of Probation. Does the Path of Probation end at the first initiation or only when the first degree initiate becomes an accepted disciple? These two different perspectives are contrasted. Certain vital references are explored for the stable orientation they confer upon the mind attempting to understand this intricate subject.

Egoic Lotus Webinar Commentaries 48 511 MB .wmv file

Video of Egoic Lotus Webinar Commentaries 48 by Michael D. Robbins.

Egoic Lotus Webinar Commentaries 48 150 MB .mp3 file

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**Transcript.**

Hello friends. Good morning. (I wish I could tell you this was just morning voice, but unfortunately I have to apologize again for the condition of my voice as I begin working on program number 48.)

We are working on kind of a bridging of three programs between petal number six and petal number seven.



There is interesting information on the 777 incarnations symbolic incarnations, of course, and have spoken thus far of the first of those of 700 incarnations and the 70 incarnations.

Now we are about to undertake the seven which relate to the path of probation. We have assured ourselves that these are not a literal number of incarnations because literally thousands of lives ago into making a human being, and not 777, a number which is so closely related to the earth.

We had reached the point in the text where we were into a footnote concerning the number ten. But I think if you want to study that, it's not immediately on the subject, and you can go to http://makara.us and find these commentaries on the number ten, unity, the one and the nine, the form and the square, the ten and the arupa universe, and other ways of looking at the ten. I think it's not necessary that we do that right now it's a fascinating subject but instead we will.

… Where we are here, *A Treatise on Cosmic Fire* page 828. We're just about to begin this discussion of the seven incarnations of the progression of the path. But we have just a little bit more to say in this last section on the 77 incarnations. We've already discussed the importance of the relation of the path and the two different ways of looking at this, let us say, we end the probationary path of the time of the first initiation when we enter the kingdom of souls or the probationary path somehow continues until accepted discipleship.

I want to point to two very important references from my vital references section. It is good to have these in mind when discussing the probationary path and the first initiation.

0:03:50 Now if it says here:

***The fifth or spiritual kingdom is entered when the units of the fourth kingdom have succeeded in vitalising the fifth spirilla in all the atoms of the threefold lower man; when they have unfolded three of the egoic petals and are in process of unfolding the fourth and fifth and when they are becoming conscious of the pranic force of the Heavenly Man. TCF 697-698***

***The fifth or spiritual kingdom is entered when the units of the fourth kingdom have succeeded in vitalising of the fifth spirillae in all the atoms of the threefold lower man.*** I guess not just the permanent atoms but of course the permanent atom setting the model would have to be vitalized. ***When they have unfolded three of the egoic lotuses and are in process of unfolding the fourth and fifth*** and we have to understand what unfolding means, because the man is responsible for organization vitalization, coordination, but he's not responsible for unfolding.

So this term ‘unfolding’ is a general term, it means the general development I think of the fourth and fifth petal. But perhaps we should think of it as actually having to do with the unfolding of the fourth and fifth petal, and He seems to tell us that we are entering the fifth or spiritual kingdom when some aspect of this process of unfolding the fourth and fifth is working.

So this implies that the fifth or spiritual kingdom is actually entered a bit before the first initiation has taken place, because as we see in the reference below, that the first initiation infers (as we see in yellow here) the unfoldment of five of the egoic petals, leaving four to open before the final initiation. And when we talk about the unfoldment, I think we pretty well mean that the complete unfoldment; that seems to be the implication here.

0:06:00 Maybe as the fourth and fifth petal, especially the fifth petal, is in process of opening or unfolding and this is more than simply working in it to organize it, but actually the vitality is there and it is actually unfolding. Then the fifth or spiritual kingdom is entered a little before the first initiation is taken. I find that a very interesting idea of this all with these overlaps which are occurring. When we are looking for those cut and dried solutions which are so satisfying to the concrete mind we don't always find them.

There is a little bit of ambiguity here, I admit, but in fact it seems that the fifth kingdom – well it's similar to the idea that the egoic lotus for the advance man, begins to rise to the second subplane level of the higher mental plane. He does not yet have to be an initiate of the first degree for it to rise to that point, but I think it' squite close to the first degree when the refocusing on a higher vibratory level by the causal body, egoic lotus, does occur.

In the same way we are finding that the fifth kingdom, the spiritual kingdom, is entered at the first degree but not necessarily exactly of the first degree, maybe a bit before the first degree is actually taken when one is a sincere probationary disciple and as attempting to fulfill the requirements of the first degree. One is certainly from these references in process of entering the fifth kingdom.

Well anyway here we are then finishing up this little bit concerning the 70 incarnations.

***The interplay between kamic impulse and manasic energy has produced a realization within the consciousness of the Ego of that which he has learned within the two Halls; the outer circle of petals is unfolded, and the central ring is ready to open. TCF 827***

***The interplay between kamic impulse and manasic energy has produced a realization within the consciousness of the Ego of that which he has learned within the two Halls.*** So we speak here of kama-manas, largely, a quality of energy related to Venus which is a planet most conditioning the second tier, whereas Mars conditions the first, and Mercury the third. Of course there is a strong manasic impulse connected with the outer tier, as they are after all the knowledge petals and the kamic impulse for the second tier.

As we've seen, the development of the emotional response … ***development of love in the personal life … covering his participation intelligently in world affairs.*** [TCF 543] But it's a higher form of love than the kind we find of a strictly formal nature in the outer tier once the second petal begins to show its development.

Even those in whom the second petal is can – well more or less completely unfolded – and the work is going on in the third are called lotuses of passion and desire. So whatever love there is there in the outer tier is not the kind of love which is increasingly experienced in the second tier.

***… a realization within the consciousness of the Ego of that which he has learned within the two Halls. TCF 827***

***a realization within the consciousness of the Ego of that which he has learned within the two Halls.*** And by this I think we mean the soul in incarnation. Certainly the solar angel is not here really mentioned because the solar angel knows all these things we're talking about, that which puts itself down into the personal worlds. And though it is an extension of the soul, it has much to learn from within these personal worlds.

So we're speaking here of two halls of the hall of ignorance and the hall of learning. Man has entered into the life of the individual, working upon the second tier, but not as fully as it will during the work of the third tier. In other words the third tier, which is the sacrifice tier, is also the tier of will and the tier related to development on the mental plane for say the mind and desire functioning together have conferred a degree of psychological realization not really available so much during the first tier process. In other words, there is a mind but it is applied outwardly and not to the psyche per se.

The Ego, and I think as I said we're talking here about the man in incarnation, not the ego on its own plane, per se, is no longer ignorant of himself as a dual being. He has the sense of gathered faculty and of expanded consciousness. The ego as the personality is becoming increasingly the self, aware of a higher point of focus within himself and also in the lower case self aware, aware of his personality functioning, even the subtle aspects of that functioning.

***The outer circle of petals is unfolded and this is while work is going on in the central tier and the central ring is ready to open. TCF 827***

***The outer circle of petals is unfolded and this is while work is going on in the central tier and the central ring is ready to open.*** And as we have seen by the reference here that this central ring really is opening, unfolding, on the path of probation is and as we are getting ready to enter the spiritual kingdom, which is confirmed at the first degree when five of the nine petals are in fact over.

0:13:50 … the organizational and vitalizing work has been done upon the second tier of petals or it would not be ready to open, but I think there is still more organizational work and vitalizing work to be done in petal number six, even following upon the complete opening of petal number five but some to some degree there must have been organization and lies in work otherwise it would not be a sufficient awakening.

In the energy of the second tier to be opening. I sometimes look at the petal four as if it is the professional petal, in a way, upholding a certain standard in society and the petal of those seeking distinction, whereas the fifth petal relates to those who are achieving distinction, and the sixth petal to those who are willing to relinquish distinction, so … for petal four, those attempting to achieve distinction, which is a Leonean factor (petal five) those who are achieving and have achieved distinction and petal six, those who are willing to relinquish distinction in a personal sense. They fade back a bit from the sense of their expressed personality power and begin to analyze the personality according to higher standards.

Going on, if the outer circle of petals is completely unfolded the man stands upon the probationary path, for definite work is being done in the fifth petal, the kind of work you can do. So a complete unfoldment of the outer tier? Well we talk sometimes about those early kinds of in initiations that can be accomplished when the outer tier is completely unfolded. Does one necessarily stand upon the probationary path? Then, well, one is moving in that direction. It depends on how much work has been done in the latter part of the fifth petal. … Man is ready to approach the probationary path. But perhaps in that early type of initiation of the man who becomes aware of his group for selfish reasons is related to the complete unfolding of the outer tier, then maybe we don't have the full probationary path until there is really unfoldment of the fourth and especially of the fifth petal.

When the outer circle of petals is completely unified—three as one and one as three—petals within the central ring are opening. So there's a distinction between complete unfoldment and complete unification and you should know the distinction between complete unfoldment and complete unification. Complete unification is a further step. And so that complete unification, that really occurs when there is the necessary work being done in the fifth petal to produce the path of aspiration. When the outer circle of petals is completely unified, three is one and one is three, petals within the central ring are opening and this means one is very close to entry into the kingdom of God, the spiritual kingdom.

When the outer circle of petals becomes activated in a new way, the revolving unit is capable of being interactive with the second tier and is fully integrated unified and activated in the new way, the man is the initiate of the first degree. So revolving, the unit is capable of being interactive with the second tier. When that tier is fully integrated, unified, and activated in the new way, the man is an initiate the first degree, but really, until the fifth petal within the second tier is fully open there can be no first initiation. When the fifth petal is ready to open but is not open we can assume that man is passing through the phases of experience –which precede the first initiation namely the path of probation – I think I want to modify that a little bit: when the fifth petal of the second tier is fully open, until that, there can be no initiation when the fifth petal is. I want to say opening but is not fully open, then we can assume the man is passing through the favor experience which precedes the first initiation, namely the path of probation. And when the fifth petal is being worked upon, but is not really opening very fully, then the man is upon the path of aspiration.

0:21:40 These are all approximations, I think, but we have to use our imagination, to imagine this happening in general and also imagining it happen and happening with him relation to our own process somehow. We know more or less where we stand upon the path of discipleship, upon the path of probationary initiation, let us say, so many of us as disciples have, it is inferred, taken the first initiation, not all but so many have, and we can have an idea then of what the fifth petal is fully open, that there is some unfoldment, that much work is being done in the sixth petal and there is some degree of unfoldment and that work is even being done. Strenuous and abnormal work is being done in the seventh petal related to the contribution of all that one has gathered to the cause, and that there is a strenuous and abnormal effort, that the seven petal has been touched by the ride of initiation and some degree of unfoldment has begun and opening has begun and one would infer less opening than is occurring within the sixth petal. A lot of work has to be done in the eighth petal for the sixth petal to fully open. They seem to go in pairs, seven related to five in terms of the first initiation, eight related to six in relation to the second initiation, and nine related to eight and seven with respect to the third initiation.

I guess focusing in a strong mental way on this process is actually a step in the direction of cultivating the capacity to see, to perceive, the process at work. One day it will be possible to deal with any human being and know really where that human being stands, and what must be done to take the next real step. Not the next imagined or fanciful step, but the next real step in human development.

Well now we go on to the seven incarnations and these are passed upon the probationary path. So let us attend then to this third section, the seven symbolic incarnations. One wonders if there is not some repetitive cycle operating here just the way we distinguished seven sets of hundreds in the first group of 700 with a division of 30 30 30 and 10. We might be able to distinguish seven groups of 10s in the second, or 70 incarnations, which would be seven groups of 3 3 3 and 1.

Now here for the seven incarnations the unit is no longer the three, we simply have the one taken seven times. How these cycles will work how the flow of energy operates within any system a globe a chain, a planetary scheme, a solar system, the human being, all this is quite an exact science and more is inferred than is really given, but there is always a kind of circulation which occurs. And the manner of that circulation in the manner in which it is affected by principle rays has got to be the custodian of some of the deepest secrets of energy stimulation, the process of energy stimulation.

It may be that a question will come up concerning how many petals we can actually work in at the same time. There are all different degrees of activities that have to be accomplished, some higher some lower. I would say from my perspective that working in two petals simultaneously is maybe the extent of it.

There is work to be done upon the probationary path and petal six, but also in petal seven while unfoldment is going on in petal five. There is work to be done on the path of probationary initiation, a lot of that work has to be done in petal eight for a long time while still the kinds of capacities and activities associated with petal seven have to be worked at.

Can there be work and unfoldment at the same time? This is a big question and I would say with respect to petal seven there certainly must be, because it's absolute complete unfoldment will not occur until the third initiation. So there will be some incomplete unfoldment with the application of the rod of initiation but probably, while work is being done in petal number eight, some work that has not been completely handled in petal number seven will also be happening.

So that's the question, can unfoldment, as it were, in relation to the first part of a petal occur while there is some remaining work done in In those activities which are more so stated with a later stage of unfoldment of the petal. When I say first part and second part of course we can't literally we cannot literally divide that, no.

Can we work across a span of three petals at once? I would say it’s probably rather rare. While work is going on focally in the eighth petal, between the first and second initiation and some remaining work is occurring in the seventh, continuing unfoldment of all that has really been worked upon is occurring in the sixth.

Can we stretch it so far as to say that there's still work going on into sixth? Well if it were so it's not the main focus, the main focus is to rid ourselves of glamour and somehow to achieve increasing astral control and selflessness. All of this is a very petal eight activity, but what we do with what we have accomplished and accumulated is still important, and maybe not all the work has been done in petal number seven. So I'm offering here the idea that maybe it's most common to find a particular focus of attention just the way the lotuses of passion and desire have to have the focus of attention and petal number three.

Does this mean that there's no work at all being done any more in petal number two, and is just left to the unfoldment process? Do things change a bit when we get higher in the petal structure? I can see work being done in petal six and five, the latter part of five and generally in six at the same time, petal number seven and six of the same time, petal number eight and seven at the same time, and well petal number nine and eight being done at the same time, though there's always going to be a cutting edge, the edge of our growth where our major attention should be focused, and that is probably the most advanced of the petals in the series.

So when work is being done in petal number nine, that's where the attention really should be. There may be some remaining work to be done in petal number eight when work is being done to petal number eight that should be the main focus with some perhaps remaining work in petal number seven. Now all of that will be sorted out when psychic vision of an accurate type is in our possession and probably in terms of full understanding not before.

… I've had a number of interruptions this morning here I can if they're so if there are any discontinuities from what I seem to be saying from one moment to the next I apologize for that, hopefully these seeds of thought will be planted in our minds and we will be in a position to ponder them especially as they relate to the practicalities of our living.

***Third. The 7 incarnations. These are those passed upon the Probationary Path. This is an interesting period in which certain things are effected which might be described in the following terms:***

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

***The fire or energy from these two rings begins to circulate along the atomic triangle and when this is the case it marks a very momentous epoch; a dual work has been consummated in the personal lower life and in the egoic: TCF 827***

***The 7 incarnations. These are those passed upon the Probationary Path.*** So this is clear, the seven incarnations in this 777 symbol are not passed upon the path of initiation, nor are they passed upon the path of probationary initiation. Really, if we are working on the first or second initiation we are working on probationary initiations, and when we take these initiations we should care to consider ourselves probationary initiates.

In this context at least we can infer that the probationary path begins before the first initiation. Even though, as I've said on some occasions, anyone who is not an accepted disciple is called a probationary disciple, and a stage of accepted discipleship. Well, I say it almost always follows the first initiation, I will really have to say *always* follows the first initiation. Sometimes sooner, sometimes – well no I have to say *almost always* because that's the exception maybe proves the rule. I had a reason for putting that because one of the disciples, LTS-K, who was being in a sense protected by the Tibetan, he was a third ray soul, he had not yet managed to stand before the Christ at the first initiation and yet the Tibetan had accepted him. So maybe the exception does prove the rule: *almost always*.

Accepted discipleship follows the first initiation and once accepted discipleship supervenes we are in no sense any longer a probationary disciple. Even from another way of reckoning, even before accepted discipleship occurs, and once the first initiation has occurred, we may not be considered a probationary disciple, it just depends upon the perspective we choose to adopt.

When there is full unfoldment of the fifth petal (at the first degree), there is at least some unfoldment of the seven through strenuous and abnormal effort because … we have seen this … this is the probationary path, we're talking about the probationary disciple and they're working within the mental body, ***the mental body becomes active and two of the will petals are coordinated***, and one coordinate an organized pretty much means the same thing are coordinated ***and one “awakes” vitality and unfolds*** and that would have to be the seventh petal, because we're not going to go out of order here. So even for the probationary disciple, maybe, who has not yet taken the first initiation there is work being done in the seventh petal before the rod of initiation can be applied. So work is being done in the seventh petal … before the rod initiation is applied and there is even unfoldment, before the rod of initiation is applied and maybe in a sense your sense this means that the initiate is initiate before he is initiated.

There are just as many of these overlapping factors that we have to keep in mind in order to have that very complete picture that we are after, and the picture will help us live more wisely, and will be able to see the significance of any particular moment in a way that people who are not aware of this kind of inner structure cannot see. We don't just want this to be theoretical knowledge of course.

0:39:20 … So when there is full unfoldment at the fifth petal at the first degree, that is an anchor point, that's something you can always count upon. That the first degree brings full unfoldment of the petal, there is some unfoldment of the seventh and naturally a considerable degree of unfoldment of the sixth, well that's a reasonable degree, maybe not considerable, because it's going to take a long time for that sixth petal to completely on full. Reasonable degree of unfoldment, because it unfolds as the second initiation is approached and that takes a while actually.

So there's a lot of work to be done. Interestingly enough, in this Scorpio petal, which is petal number eight, and we have then Scorpio, a sign which is very closely associated with the human hierarchy of monads. It is in a way humanity’s sign, considering humanity, the human being as a monad. And in that petal we are in a way in the processes associated with that petal. We put down the moon, iIt falls, and takes a long time to detach and disengage from those lunar impulses.

I'm trying to use my logic here as much as possible because the direct vision is neither given or is it available to me at this time. When there is organization and vitalizing work upon the later fifth and also upon the sixth petal, but prior to their complete unfoldment. I want to say complete. Then the man is on the path of probation and also some work is being done if he and the seventh petal. As DK has told us in one of these earlier references we've just been dealing with here, the probationary disciple is working in the seventh petal before it really is stimulated by the rod of initiation.

We do a certain amount of work in these petals that can be touched by the rod, whether the rod of the bodhisattva or the flaming diamond at the ninth petal, hence in a way associating it with Capricorn. Interestingly enough. The diamond idea. But we have to do the preliminary work and I think produce as a result of that work some unfoldment on our own before the rod can really be used to stimulate further unfoldment, at least in terms of those higher petals, the petals of sacrifice.

So when there is organization and vitalizing work upon the later fit, and also upon the sixth petal, but prior to their complete unfoldment, the man is upon the path of probation. As a matter of fact, he's entering the Kingdom of God, even when the fourth and fifth petal are unfolding, interestingly enough, and that is definitely before the first initiation. So as I said, the kingdom of God sometimes of the Kingdom of the soul, of the spiritual kingdom, that kingdom is sometimes spoken of as entered before the first initiation.So when there is full unfoldment of the second tier and the complete unification of that tier and its rotation as a unit then the second initiation is being taken and this will coincide with at least some unfoldment of the eighth petal, just the way there was an awakening of vitality and unfoldment of the seventh petal on the probationary path.

0:44:30 So, the seven incarnations.

***Third. The 7 incarnations. These are those passed upon the Probationary Path. This is an interesting period in which certain things are effected which might be described in the following terms:***

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

***The fire or energy from these two rings begins to circulate along the atomic triangle and when this is the case it marks a very momentous epoch; a dual work has been consummated in the personal lower life and in the egoic: TCF 827***

***This is an interesting period in which certain things are affected which might be described in the following terms*** and this is actually the section which is so important and into which we isolated and put in the vital references. I would really suggest that when we want some kind of clear orientation in these matters we pin our hopes on certain quite different, definite references which stand as invariable and which are really landmarks; they are markers, points of orientation, we will know where we stand when we understand those points of orientation, and they will not change.

I think for me one of the major points of orientation here is that the full unfoldment of the fifth petal means the first degree another point of a steadfast point of orientation is when all nine petals are completely unfolded, it signifies that the third degree has been taken. Points of steadfast orientation. Because it can be so confusing in all of this relativism. It's a very relative process, depending upon the individual and upon the ray configuration, upon the astrology and so forth, even the astrology of the soul, it’s not only the soul ray and the monadic ray, which will influence the way I'm told it occurs, but the soul astrological sign, and who knows, does the monad itself, since it has a ray, also have an astrological sign most associated with it? Just the way the soul does?

So the points of steadfast orientation, I'll say, once the full unfoldment of the fifth petal signifies the first initiation. The full unfoldment of all nine petals signifies the taking of the third initiation and the – well of course and we all know that because destruction of the causal body signifies the taking of the fourth initiation. Another point of steadfast orientation, the full unfoldment of the sixth and its tier, signifies the taking of the second initiation.

I think with those ideas in mind, those thoughts in mind, we can have some reasonable anchor points, anchor points in thought, which will help us avoid the almost inevitable confusion that comes from the relativity of the whole unfolding process. Probably if we were to look at flowers that are similar to each other, we might think they all unfold in the same way, but I'll bet they don't, I bet there are noticeable differences for the close observer, Because the principle of unrepeatability exists and no process in natural form, at least, is an exact carbon copy of another, similar process.

***This is an interesting period in which certain things are effected which might be described in the following terms:***

***The two outer rings of petals are stimulated in a new and special sense through the conscious act of the probationary disciple.***

***This is an interesting period in which certain things are effected which might be described in the following terms:*** This is the bridge. Now remember, we are speaking of the path of probation. ***The two outer rings of petals are stimulated in a new and special sense through the conscious act of the probationary disciple.*** So, this is going to be a mentally focused act. Because generally, the probationary disciple, maybe depending on the ray, but has an increasingly mental focus. This may not be the case for the aspirant; the aspirant may not have too much of a mental focus, but the probationary disciple does.

0:50:30 So, stimulation in a new and special sense. We note that even the first tier of petals is going to be so stimulated. In other words, the outer ring is still receiving stimulation during the period of probationary discipleship, because it is the two outer rings. I think that's important; it's not that – of course, who are the stimulating agents? Maybe not so much the man, it's the second logos – or maybe whether this point is probably the solar angel – that is involved in producing this stimulation.

So the outer ring, though completely unfolded … is still receiving stimulation during the period of probationary discipleship, and this is important to realize. The man then continues to improve his skill in relation to the outer world. Because intelligence is applied as regards the outer petals to the great exteriorization to the outer world, to the world towards which the extroverted orientation turns the consciousness. So much of the work hitherto, and let's just say before the probationary path? I think we can say, has been pursued under the ordinary laws of evolution and has been unconscious. Man works intelligently but does not know really why he does so, he cannot see a larger subjective or spiritual picture.

Some of the work of unfoldment is not undertaken by man. The energy of the second logos and the solar angel is responsible for earlier unfoldments and now all the stimulation of the petals and even of tiers of petals is a conscious act of the probationary disciple. Well he can stimulate. Let's put it like this, the probationary can stimulate and the stimulation can cause unfoldment, but the usual work of the man is to organize and vitalize, which is to stimulate. So, … stimulation of the petals and even of tiers of petals is a conscious act of the probationary disciple. That is the quotation, so the probationary disciple can stimulate, and the stimulation can cause unfoldment. With the usual work of the man, of the disciple, or of the advancing man, let us say, to stimulate, organize, coordinate and vitalize stimulate, but not to unfold, per se.

We may find that we have to discriminate between the activity upon the path of probation, which aspirants can, let’s just say, begin to tread, and the path of probationary discipleship. Well it seems like an awfully fine distinction, but with this latter path signaling a higher type of activity we may remember that technically one is a probationary disciple until one is an accepted disciple. That's one of our perspectives that we've been discussing.

So it is possible to continue the path of probationary discipleship even after the first initiation. Both ways are legitimate perspectives. We just have to choose which one we will use in any particular context and try to understand which approach to probationary discipleship is being used in any particular context. Because it would be very easy, let us say, if we say probationary discipleship goes all the way to the moment of accepted discipleship to understand why the probationer or those on the path of probation or discipleship would be working in the seventh petal and would so stimulate those kinds of activities associated with the seventh petal that unfoldment would begin to occur. Especially if we had passed the first initiation, because the path of probationary discipleship extended until the period of accepted discipleship. So we really have to understand the context in which DK is speaking.

Work in the seventh petal, before the application of the rod of initiation, is really work on the path of probationary discipleship, then is it possible that work after the rod has been applied is also work on the path of probationary discipleship, considered in this larger way as extending until accepted discipleship is reached? We really have to study the context very, very carefully to see what sort of perspective on probationary discipleship is indicated.

0:57:45 We are presently discussing that which occurs on the path of probationary discipleship in relation to the seven incarnations of the 777 symbolic incarnations.

***Third. The 7 incarnations. These are those passed upon the Probationary Path. This is an interesting period in which certain things are effected which might be described in the following terms:***

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

***The fire or energy from these two rings begins to circulate along the atomic triangle and when this is the case it marks a very momentous epoch; a dual work has been consummated in the personal lower life and in the egoic: TCF 827***

The word “now”, comes up: ***Now all that changes as the mental body becomes active.* *Now all that changes* –** so the now presumably refers to the period of or immediately preceding the first initiation, because the path of probation or discipleship certainly begins before the first initiation when we are working assiduously in the sixth petal, organizing, coordinating, stimulating, vitalizing, we are working towards this or on this path of probationary discipleship. But now the mental body is becoming active so all the unconscious approach to experience changes as the mental body becomes active. So if the mental body becomes active then there will be organization and vitalization occurring in the petals associated with a mental body and these are the petals of sacrifice for the mental plane; it seems like a normal and rational type of association.

Now the unconscious approach changes the consciously mental approach is adopted, changes in the petals associated with the mental plane occur, and two of the will petals (interestingly will petals associated with a mental plane) are coordinated, ***and one “awakes” vitality and unfolds***. We remember this through the conscious efforts of the probationary disciple. Yes, conscious act of the probationer disciple. …

So on this path of probation there is work being done in the petals associated with the mental plane of are will petals, and here it seems that the span of work might include three petal: six, seven and eight. But it seems to me the major work is being done in seven. If there is an extension of probationary discipleship beyond the first degree, then one can understand how some work would be done in petal eight, because once the first initiation is taken the factor of sacrifice becomes very important and the eighth petal is a very sacrificial petal, associated with all the relinquishments which are connected to Scorpio.

1:02:00 I'm always fixated on this particular reference: ***Much of the work hitherto has been pursued under the ordinary laws of evolution and has been unconscious.*** Man has proceeded in a way prompted by his instinctual nature, but not so consciously. It has been unconscious work and now all that changes as the mental body becomes active. We would expect it to be, because we are dealing with, we would expect this, petals of sacrifice for the mental plane. Now all that changes and two of the will petals are coordinated, and one (presumably the seventh) ***“awakes” vitality and*** thus ***unfolds***. Such is the attention given by the probationary disciple that sufficient vitality is generated to awaken the petal to the point of unfoldment.

Somehow these words to me are so very important and show what can happen on the path of probationary discipleship. Here I say we have to study this very carefully does this mean that all three will petals are stimulated in such a way the two of them are coordinated and one of them awakes vitality and unfolds. Or does it mean that only two petals are stimulated, one of which becomes coordinated and the other which is not coordinated, but awakes vitality and unfolds.

I'm sort of splitting hairs here. If the first option is true, then the two that are coordinated at the eighth and ninth petals with the seventh petal awakening vitality and unfolding, this would be suitable at the first initiation which certainly requires the activation of the mental vehicle. We can see here that if “awakes” vitality means the same as vitalization, then the stage of vitalization truly precedes unfoldment, I believe that is true. But now I prefer the second option. Two of the will petals are coordinated and one of them – of these coordinated petals -- ***“awakes” vitality and unfolds,*** because I don't think that before there is coordination there can be the awakening of vitality.

So preferring now the second option as it is unlikely, well it is not possible to be sufficiently vitalized for there is the awakening before there is coordination. I don't think we're really into petal number nine here at all that's too big a stretch, I believe. Work in petal number eight is extensive long lasting and we can have some work in petal number eight at this stage. The work in petal number nine which is associated with the utter sacrifice of all forever is too extensive. Being too high for this particular stage, petal number nine is not really associated with a probationary path, or with the path of probationary initiation. It is associated with the true path of initiation, the first initiation beginning with the complete unfoldment the petal number nine. A lot of work has to be done there.

I would say in all of these sacrifice petals (my view at the moment I say) is that the intensive, strenuous and abnormal efforts accomplished or applied through the sacrifice petals is enough to cause a preliminary opening in each of these petals even prior to the application of the rod of initiation which either continues the unfoldment or completes it as in the case of the ninth petal. …

1:09:09 I am of the opinion right now that the application of the rite of initiation is not complete the unfoldment of the seven petal, and does not necessarily complete the unfoldment of the eighth petal. When it is applied to the eighth petal. But the rod of initiation applied to the ninth petal by the lord of the world does complete the opening of the unfoldment of the ninth petal and also of the remaining eight and seven. … When the Great Sacrifice, Sanat Kumara, applies the rod of initiation to the ninth petal, it naturally facilitates the adoption of the attitude of the utter sacrifice of all forever. Because Sanat Kumara has that quality, has made that choice, that decision, and naturally can confer something of that decision to the one for whom he is stimulating the ninth petal.

***The fire or energy from these two rings begins to circulate along the atomic triangle and when this is the case it marks a very momentous epoch; a dual work has been consummated in the personal lower life and in the egoic: TCF 827***

***The fire or energy of these two rings begins to circulate along the atomic triangles who are moving from the petals to the members of the atomic triangle: the mental unit, the astral and physical permanent atoms, and when this is the case it marks a very momentous epoch***.

So we're talking about the movement of energy from the tiers to the atomic triangle. The tiers are specially stimulated then the fire from them circulates along the atomic triangle. We have to decide whether the stays discussed immediately above the circulation of energy in the atomic triangle is the same as or precedes the following.

Here is another reference of importance in this context:

***Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus. TCF 1118***

***Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus.*** Well, we certainly have not completed that unified activity. By the time this is being discussed in relation to the probationary path we do not have any kind of complete opening or special stimulation of the sacrifice petals yet. But we do we will have at a certain point the complete opening of the other two tiers. We need not necessarily presume however that because ***the fire energy from the two rings begins to circulate along the atomic triangle*** that the second ring is necessarily completely open. We need not assume that the second tier is completely unfolded when their circulation begins. Otherwise the second initiation would be taken and on the path of probation it is not yet taken because really t requires the path of probationary initiation. The second initiation is taken on the path of probationary initiation.

So reading again this quotation from later in *A Treatise on Cosmic Fire* ,

***Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus. TCF 1118***

***Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus.***

1:15:00 That is rather akin to this … we have in the unified activity the one tenth stage, we have three plus three plus three plus one. It is the final period after the nine, which is composed of three threes, three, threefold threes. One way of putting it. But anyway there is a synthetic stage reached which gives still greater capacities and this is true of each one of the tiers. Now there is a final unfoldment of the sacrifice tier, but one wonders whether there is some special activity. Let's just say even after the unfoldment of petals seven, eight, nine together is there some special stimulation or unified activity created after the third initiation when work is primarily focused in the synthesis petals.

So we do know that the third initiation is that moment when the lotus is fully unfolded. … ***By the time the third initiation is taken, the inner circle of petals is opened and the full-blown lotus in all its beauty can be seen.*** But, is that necessarily the same as having a unified activity of the third tier. Maybe that happens a little bit later, so that there is still some progress in the sacrifice tier, even after the third initiation is taken and, even though it is fully unfolded maybe it's not fully ready to rotate with all of the others.

So when we finally achieve a unified activity of a specific tier, does it represent an initiation? Well, when the first tier not only unfolds not only integrates but demonstrates a unified rotary activity around the central nucleus, does it then represent the first initiation? Along with the fifth petal opening when the second tier begins its unified activity, does it do so in conjunction with the first tier? Do they rotate together and does that a dual rotation indicate the second initiation? And this would mean in this case not just the full unfoldment of the sixth petal but additionally unified activity of the second tier?

I'm just asking this question. So before the third tier, when it achieves not only unfoldment and integration but integrated activity, well maybe, maybe. That's to say maybe because the unified activity can come after initiation in question. So well especially for the second initiation let us say, and if simply having the sacrificed tier opened and full blown, we're not yet talking about a unified activity; that indicates the third degree. Then maybe we have to think in a parallel manner for the other degrees. If the opening and full blown sacrifice tier represents the third initiation.

***The fire or energy from these two rings begins to circulate along the atomic triangle and when this is the case it marks a very momentous epoch; a dual work has been consummated in the personal lower life and in the egoic: TCF 827***

Then maybe we do not have to wait for the unified activity of a tier to indicate that an initiation is being taken. At least it seems we do not, with respect to the sacrifice tier, and maybe we do not with respect to the love tier, with the first tier it's more difficult to say. These are points which have to be carefully explored. So anyway***, a dual work has been consummated in the personal lower life and in the egoic*** and ***when this is the case it marks a very momentous epoch, a dual work has been consummated in the personal lower life and in the egoic.***

But perhaps for purposes of this discussion we are not yet at the point at which any tier of petals is revolving around the center, and we do not know for certain whether such revolution occurs at each initiation but it is a possible hypothesis. By examining the ***dual work which has been consummated*** in the lotus when the fire begins to circulate through the atomic triangle we will learn more about whether or not we are now discussing a phase preceding the first initiation.

So what is the result of this dual work which has been consummated?

***The fire or energy from these two rings begins to circulate along the atomic triangle and when this is the case it marks a very momentous epoch; a dual work has been consummated in the personal lower life and in the egoic:***

1. ***The permanent atoms have the four lower spirillae fully active (two groups of two each) and the fifth is in process of arousement into equal activity. The triangle is in circulatory action but has not yet achieved its full brightness nor its rotary or fourth dimensional revolution.***
2. ***The two circles of petals are "awake," one being wide open and the other on the verge of opening.***
3. ***The permanent atoms have the four lower spirillae fully active, two groups of two each and the fifth is in process of arousement into equal activity.*** So DK seems to be telling is that the spirillae function in pairs, that is in groups of two. And at this stage we are either rapidly approaching entry into the kingdom of God or have entered hence the arousement into equal activity of the fifth … spirilla. On the other hand, it is also true that the unfoldment of the fifth petal as it begins to unfold, we are entering the Kingdom of God and by the time it is completely unfolded we have truly entered the first initiation. ***The triangle is in circulatory action but has not yet achieved its full brightness nor its rotary or fourth dimensional revolution.*** And maybe that is more correlated with the fourth initiation.
4. ***The two circles of petals are "awake," one being wide open and the other on the verge of opening.*** It seems that there is already I would say some opening occurring here, we are still talking about the path of probation aren't we? And in this path of probation we have already been told that the entering of the Kingdom of God represents the unfoldment of the fourth and fifth petal.

So is it just on the verge of opening? This is one of those confusing statements. If the circles are awake they are vitalized which as presented in these pages is a step beyond organization-coordination, and it does appear that although petals open one by one as a tier, they open fully maybe altogether, and this may solve some of our problems, that while they are open or mostly open, there is still one more stage of full opening and then a coordinated unification and rotation.

***Thus,*** says the Tibetan:

***Thus in the life of the probationer two aspects of the divine life are making themselves apparent, and though as yet much remains to be done, nevertheless when the inner circle of petals is awakened—through the instrumentality of the curious and abnormal process of initiation—the remaining aspect will be brought into similar prominence, and produce the perfected man in the three  worlds. Thus is the work of the Solar Pitris consummated.***

***The fact of the abnormality of the process of initiation must here be emphasised. TCF 828-829***

***Thus in the life of the probationer two aspects of the divine life are making themselves apparent,*** the knowledge aspect in the love aspect both express for the personality form and yet there remains much to be done. That is, the awakening on unfoldment of the sacrifice petals already there is an awakening in the life of the Probationer but the full unfoldment is another matter, let’s us say, some awakening up has occurred, and even some unfoldment but not the full unfoldment***, nevertheless when the inner circle of petals is awakened—through the instrumentality of the curious and abnormal process of initiation—the remaining aspect will be brought into similar prominence, and produce the perfected man in the three worlds. Thus is the work of the Solar Pitris consummated.***

Let's just say, it is not initiation alone, I think we must say *alone*, which produces the awakening of the inner circle, not the innermost circle, the inner circle is pretty much connected with the sacrifice tier. Sometimes we might use the word inner as meaning middle, but I think when he says this it relates to the sacrifice tier. So some degree of awakening and unfoldment occurs due to the rod of initiation, but some awakening and unfoldment due to the strenuous and abnormal efforts of the candidate to initiation. …

1:28:20 This is one of the most important paragraphs for the understanding of the egoic lotus … how is the inner circle of petals awakened? Let us tabulate for clarity.

1. through the curious and abnormal process of initiation. That is all that is given here, right, here anyway … but also
2. ***by the strenuous and abnormal efforts of the man himself, aided by the electrical work of the initiator wielding the Rod of Power*** …

and let's … look that up …

***This final opening is effected during the period of treading the stages of the Path of Initiation, and in this round is hastened by the rites of initiation and by the strenuous and abnormal efforts of the man himself, aided by the electrical work of the Initiator, wielding the Rod of Power. TCF 824***

***This final opening is effected during the period of treading the stages of the Path of Initiation, and in this round is hastened by the rites of initiation and by the strenuous and abnormal efforts of the man himself, aided by the electrical work of the Initiator, wielding the Rod of Power.*** The final opening, not just awakening. We've found that the man on the probationary path for working in the seventh and eighth petal facilitates the awakening of vitality and unfoldment. … ***This final opening is affected during the period of treading the stages of the Path of Initiation.*** And is hastened, both hasten it. Maybe even by the rites of initiation by the strenuous and abnormal labors.

Let's just say that it is both it hastened the opening up of the sacrifice petals, and that's interesting, it's brought about In treading the stages of the path of initiation, but the hastening is brought about and thus the opening is brought about by two things: by the strenuous and abnormal efforts of the man himself and by the rites of initiation.

So we can say that those efforts do definitely contribute to the opening, just the way the rites of initiation do, so both cause opening. We learned that same thing about the path of probation, how there is a focus on two of the will petals, and one of them awakes vitality and opens, and when one of the will petals awakes vitality and opens, we are not yet talking about the application of the rod of initiation which also contributes to a further opening.

The perfected man seems related to the unfoldment of all nine petals, but really true perfection must extend to the unfolding of the twelve and even to the destruction of the twelve and their returning of the content or the translation of the content of the causal body into the spiritual triad.

***The fact***, says The Tibetan here:

***The fact of the abnormality of the process of initiation must here be emphasised. TCF 829***

***The fact of the abnormality of the process of initiation must here be emphasised.*** And as I speculated earlier how through the necessity for the coming of the solar angels relates to the hesitation of certain monads to take advantage of the possibility of of an earlier possibility of incarnation, or in the life of every planetary logos there's a come-a-time when solar angels do show up. There are references to indicate that at the time of the opening of the planetary heart for any planetary logos, the solar angels are involved.

In any case, initiation as we understand it is not for one and all. Many human beings will grow naturally without participation in this have normal forcing process which can't help but indicate a compensation for a previous delay. So an intervention in the life of man by certain spiritual agencies we might say, compensation possibly for delay, maybe on the moon chain. But then again initiation is even being applied to those who were not on the moon chain.

Will it be applied in the next round? I think there are references which speak about whether it will or not, but many of those who are Earth chain and achieving initiatory status in the next round and not this one so you kind of wonder in addition to the solar angels coming when there is an opening of the planetary heart, is the rites of initiation and the intervention that they represent a specific antidote for the kind of delay which occurred on the moon chain. Initiation is a hastening process, speeding human unfoldment. It is most necessary at this time in human development as a great failure in the past has delayed the normal process of human and planetary development. Well the coming of the solar angels in a way it's an intervention too, but it is not technically an initiatory intervention but it does prepare the man much more rapidly for that intervention which we call initiation.

1:37:18 Two things are at work fair the solar angels and then the initiator now interesting the solar angels apparently are of greater initiatory unfoldment than the first initiator who is still a member of the fourth creative hierarchy. That is the Christ. Because these solar angels are initiates of all degrees and have been to Sirius for training. They have transcended the normal initiations that lie ahead of us, they have their members of another hierarchy, a higher hierarchy in a way, and they have their own system of, let's say seven or nine initiations. Naturally we are not given what they are but we understand that every Spiritual Hierarchy once it reaches the point of self consciousness and from that time on forward has its own methods of advancement or of initiatory advancement.

***Initiation is in the nature of a great experiment which our planetary Logos is making during this round. In earlier and perhaps in later rounds the whole process will follow natural law. In this round and on this chain, our planetary Logos on His high level is what is esoterically called "sitting for yoga," and is definitely undergoing certain processes of training in order to stimulate His centres. This fact is being taken advantage of by the Hierarchy on Earth to produce certain results in the races under Their guidance. The whole process is optional, and a man may—if he so choose—follow the normal process, and take aeons of time to effect what some are choosing to do in a briefer period, through a self-chosen forcing process. TCF 829***

***Initiation is in the nature of a great experiment which our planetary logos is making during this round.***

That’s why I said, will it be so in the fifth round?

And well other questions were asked, sometimes Vic and I were cooperating on this. Many of these questions do take us off into a wider consideration. Initiation is the universal process. The logos Sirius for instance is the initiator of our solar logos and so it goes. I'm not sure he's talking about initiation of our Earth logos, only in this round. He's talking about the initiation of man primarily. Well as concerns man, this process of initiation is it at first at least planetary in nature man's first five initiations are called planetary, even though initiations three through seven are considered solar. Thus there is an overlap. Initiations three, four, and five are in a sense planetary as well as solar. They are the third, fourth and fifth planetary on the first, second, third solar.

In earlier and perhaps in later rounds the whole process will follow natural law. So we're in a very unusual situation where rectification as have to be made for falling out of rhythm earlier we realize this is the case when we're told that our planetary logos is presently supposed to be at the same stage of development as Venus is and we know how much this is not yet the case.

***In earlier and perhaps in later rounds the whole process will follow natural law. In this round and on this chain, our planetary Logos on His high level is what is esoterically called "sitting for yoga," and is definitely undergoing certain processes of training in order to stimulate His centres. This fact is being taken advantage of by the Hierarchy on Earth to produce certain results in the races under Their guidance. The whole process is optional, and a man may—if he so choose—follow the normal process, and take aeons of time to effect what some are choosing to do in a briefer period, through a self-chosen forcing process. TCF 829***

***In this round and on this chain, our planetary Logos on His high level*** maybe we're talking about the cosmic mental plane where his egoic lotus ***is found is what is esoterically called “sitting for yoga”.*** I suppose attentively focusing on the possibility of the expansion of his consciousness and his powers he's seeking a higher degree of soul infusion and that will be coming from his own egoic lotus on the higher mental plane, cosmically considering, that he's ***is definitely undergoing certain processes of training in order to stimulate His centres*** and all of us are the beneficiaries of that stimulation.

In any case, we have the idea that initiation is in the nature of a great experiment. The reasons for it we may not know entirely but they may be compensatory reasons. Perhaps –I think has been attempted on Venus and one other planet of course. For Venus, I don't see the compensatory need; for Earth there was a retardation and if the human kingdom can be brought to the level of a higher level than it presently stands, more rapidly, perhaps the whole planet can be elevated more rapidly and return or achieve the state it was intended to achieve sooner rather than later.

So earlier and perhaps in later rounds the whole process will follow natural law or maybe in earlier rounds it did and perhaps in later rounds it will. There is some uncertainty here, that which will be has not yet determined earlier rounds however did exhibit apparently did not exhibit the process of initiation? Well, well, maybe, maybe in fact it did not, so there's a little bit of ambiguity in the way that is phrased. There was initiation, however on the moon chain but that has more to do with our particular route made we don't know sufficient history it is also evident that the process of a decision is not part of the natural flow of natural law. And that should be pondered; it's a kind of an interruption, it's a kind of an out-forcing process we have often heard right a kind of forcing process and that will place press of course upon the form so there will be some additional discomfort which will be rewarded by greater freedom and capacity. Yup.

So in this round and on this chain, our planetary logos on his high level is what is esoterically called sitting for yoga. His attention is very much on advancement and we're speaking here of a cosmic mental plane. Well I guess that's a question however is it only this? If it could be lower too because a disciple who is not yet causally conscious also sits for yoga, and our planetary logos has not yet taken the second cosmic initiation, and so is not yet fully conscious in a cosmic-causal cosmic-egoic or cosmic-causal sense.

Yeah the analogies have to be observed; it takes our third initiation to make us causally conscious at will on the higher mental plane. And thus it would be by analogy for the planetary logos in relation to the cosmic mental plane. Interestingly, I guess we could say that—well we do wonder why his causal body is not on the second subplane, it’s on the third subplane, it seems that the causal bodies of sacred planets, sacred planetary logoi, would be on the second subplane, and so perhaps when our planetary logos becomes a sacred planetary logos, the shifting of the causal body will occur for the human being. It’s occurring around the first initiation, but our planetary logos has had his first cosmic initiation. So there must be some difference in procedure.

All right I'm not going to read all of this, just what is important. Well, anyway he is seeking a higher degree of soul infusion and is definitely undergoing certain processes of training in order to stimulate his centers. Given the minor and major initiations he is undergoing we can look at *A Treatise on Cosmic Fire,* 384, ***both the heart center (for the fourth* minor *initiation) and the solar plexus center (for the second* cosmic *initiation) are stimulated.*** He's taking a kind of fourth initiation through our fourth chain, but overall he is seeking his second cosmic initiation which is a higher type of initiation than the series of seven initiations related to the planetary chain.

There is also a strong possibility that our particular planetary chain, the fourth, may be considered the base of the spine center as it is positioned lowest among the chains of Earth scheme, each chain is of course an important planetary center chakra – the only issue there is that the base of the spine center becomes important particularly in the fifth initiation. It is the center that is particularly activated fully at the fifth initiation.

Also solar systemic kundalini is being directed towards the earth scheme and presumably including that part of the earth scheme which corresponds to the base of the spine center of our scheme. Could it be our chain? It would seem that our particular chain and globe in the earth scheme are receiving a strong current of solar systemic kundalini. But there is a transference from the solar plexus to the heart center and the fourth center and any system such as we know is going to be the heart center and if we're moving in our particular scheme towards the second cosmic initiation then the transfer from the solar plexus to the heart is occurring. So can our fourth chain be as a heart center within our particular planetary scheme? These are things which have yet to be confirmed.

***The fact is being taken advantage of by the Hierarchy on Earth to produce certain results in the races under their guidance. TCF 829***

***The fact is being taken advantage of by the Hierarchy on Earth to produce certain results in the races under their guidance.*** I think well particularly the fifth root race and all of the various root races subraces and to a certain extent the later parts of the fourth race but the consciousness in so many of the fourth root race types is actually more the Aryan consciousness.

I have asked here, are not all races under the guidance of the Spiritual Hierarchy? Perhaps only members of the fourth and fifth rootraces, well particularly the fourth and fifth rootraces and the petal[?] perhaps those, and as far as subraces go, when it comes to the Trans-Himalayan Brotherhood is the first subrace, fourth and fifth sub races. Those who can still be considered as members of the third root race are pursuing evolution without participation in the interventive (we will make up that word) interventive process we call initiation.

***The whole process is optional, and a man may—if he so choose—follow the normal process, and take aeons of time to effect what some are choosing to do in a briefer period, through a self-chosen forcing process. TCF 829***

***The whole process is optional, and a man may—if he so choose—follow the normal process, and take aeons of time to effect what some are choosing to do in a briefer period, through a self-chosen forcing process***. In a way we are forcing the opening and unfoldment of the egoic lotus because it must parallel the kind of approach that we have towards initiation.

I think a very interesting idea arises when it comes to the so-called initiation of humanity which the reappearance of the Christ will signal when he reappears, it will signal that humanity has taken the first initiation and yet so many people are not following the initiatory process at all, and we are going to take aeons through time and be lifted by the general trend of elevation which occurs through the general progress of our planetary logos.

So we have to realize that that first initiation of humanity only applies to those I think who are really on that particular path of initiation and are a method of leavening the entire mass of humanity. Now we're not given any particulars as far as figures go, we're just told maybe of a briefer period and a longer period, but I do suspect that we could be speaking even of millions of years possibly separating those who choose to force themselves forward and those who we would say go more with the flow of planetary evolution few things are said here the brief period is not to find a we can imagine that it is considerably briefer even though the first initiation is imminent for relatively many human beings far more it seems will choose the normal process which is not initiatory and maybe far less uncomfortable.

For the personality we can also see that initiation though a forcing process is not forced upon us. One can cannot pass through the process of initiation unless one chooses to do so: self chosen, a self chosen forcing process this is somehow so important; no one is compelled to offer himself as a candidate for initiation.

So one chooses to do so and thereby forces himself forward using in a way the first ray, the will to initiate, use of the first ray. Abnormally strenuous effort and efforts is and are required. The obvious question for all of is, am I choosing to tread the path of initiation and am I forcing myself forward? Really my not-self in a way, forward, accordingly and we would have to be quite honest about how we are attempting to live up to those requirements.

How long is an aeon? Well let's see what is said here, taking aeons of time to affect what one can do. It can be for a period, a period is an aeon and an aeon can be considered a round in a way. Perhaps an aeon can be considered a world period of the duration of a round as it passes through the life of a globe in a planetary chain. It is possible that a human being can evolve fully and enter the fifth kingdom of nature in the process of one round here. Definite so, but for quite a number it will require two rounds. We're told that lotuses of passion or desire, three fifths of them, will not be on the path until the next round, but that two fifths, probably those who have been moon chain monad egos will achieve at the end of the sixth root race of our present round and presumably on our present globe, that status of being on the path.

So an aeon may also be a shorter period of time such as perhaps a Platonic year of approximately 25,000 years. But when you really look at some of the length of time involved here, I wonder … page 842, it was a primary lotuses but now:

***Lotuses of passion or desire. They are so called because their fundamental nature is embodied love in some one or other form. The bulk of the Monads of Love are among this large group and they are to be seen incarnating in the bulk of the well-to-do, kindly people of the world. They are divided into five groups, of whom three individualised upon this planet, and two were the very latest to individualise upon the moon chain. They have two petals unfolded and the third is for them at this time the object of their attention.  Many may succeed in unfolding it before the seventh rootrace of this round but the bulk of them will unfold it in the second rootrace of the next round, and will stand ready before the close of the round to pass on to the probationary path, having unfolded one tier of petals, and organised the second. TCF 842***

***Lotuses of passion or desire. … They have two petals unfolded.*** It doesn't say how far, probably quite completely, although at the end of a tier process there is a probably a greater unfoldment that occurs all the way around. ***They have two petals unfolded and the third is for them the object of their attention. Many may succeed in unfolding it before the seventh rootrace of this round but the bulk of them will unfold it in the second rootrace of the next round, and will stand ready before the close of the round to pass on to the probationary path.*** So even some of them, unfolding the third petal, it doesn't necessarily bring you to the probationary path. It depends on what kind of work is being done in the second tier. So even those who unfold that third petal in this round may not stand on the path until the next, and those who unfold that third petal in the next round will only at the end of that round be ready to pass on to the probationary path.

Well having unfolded one tier of petals and organized the second, that seems to be a kind of definition of stepping onto the probationary path. And we also read that when there's unfolding of the fourth and fifth petals that is signaling the probationary path. So it's hard to get our references totally straight here. There does seem to be some contradiction, then maybe we're talking about different phases of that path.

If he is there anything here about the three fifths and two fifths, I believe so, ***The bulk of the Monads of Love are*** here ***the well-to-do, kindly people of the world. They are divided into five groups, of whom three individualised upon this planet, and two were the very latest to individualise upon the moon chain.*** So we talk about moon chain humanity being advanced, but among those who individualized on the moon chain are these lotuses of passion or desire. and they just are not, it seems really going to be ready for the path until the next round.

It's not everyone who is pursuing the forcing process and I think that not next round is millions of years ahead when he when the next root ray for six is going to take ten million – there's some figure in *The Secret Doctrine* which shows a round lasting (least with respect to our planetary chain) more than 300 million years. Then we have also the interim between rounds which is approximately the same maybe it is the same.

So the mathematics of the cycles here is exactly what we have to understand in order really to get the sense of timing. And that is the very thing we don't understand, where you can understand why the figures would be generally withheld because it has to do with the manner in which the divine plan has been created and will be expressed and that's something we are told that the black lodge is always trying to find out so they can mess it up mess up the next stage of that. So there's such discretion here, such discretion.

***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.  This period of initiation itself is divided into seven stages, but only five of these concern the evolution of the Ego, just as the five Kumaras concern primarily the evolution of Humanity in the system and on this planet.  Thus again we have the four exoteric Kumaras, of Whom two fell, and the three esoteric, of whom One gathers the life forces of the four exoteric, making with Them the five above mentioned. TCF 829***

2:01:00 ***At the terminations of the 777 incarnations***, however, many thousands of lives. That may mean how many thousands of lives that may entail, ***a man passes through the door of initiation*** – that’s going to be the first initiation, not the way the hierarchy considers initiation, namely that the third initiation is really the first initiation, so this will be the birth of the Christ in the heart – ***and enters upon to a brief synthesizing process, or a final period.*** Synthesizing periods are, I think, always brief, as a matter of fact, well, from the time the first initiation is taken, the synthesizing petals are beginning to unfold. But the real, full unfoldment occurs between the third and fourth initiation, which may occur in the same life. So everything speeds up by a certain mathematical rate as we approach the higher levels of initiation.

There is some degree of unfoldment of all three petals once the third degree is taken, but once it is taken then a tremendous amount of knowledge is synthesized and love becomes planetarily universal and will becomes planetarily universal, and everything moves very, very fast because the way has been prepared.

So ***the door of initiation*** is entered as a human being begins to work with the sacrifice petals of the egoic lotus and at a certain stage in that work must be achieved because the strenuous and abnormal efforts of the man occur before the rod of initiation is applied.

We are here reminded that initiation commodes synthesis. So in a way that is kind of initiatory process at the end of every tier process. So whenever a tier is synthesized there will be an initiation process to accompany that's synthesis. Now for the second tier we have the second initiation. For the third tier we have the third initiation. But we may not have the first initiation or the synthesis of the first tier. Maybe in fact it is one of the lesser initiations of which Master DK speaks.

Because we really do need not just the unfoldment of the outer tier of three petals we need the unfoldment of five to produce the first initiation. We need to be unfoldment of five petals to produce the first initiation, not just three The question is, does a special kind of process occur in the outer tier when the fifth petal is fully unfolded. I'm not sure that we have indications about that, maybe we do, I can't remember exactly this point.

***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.***

The 777 incarnations expire before the human being enters upon the path of initiation, so technically those incarnations occurring upon the path of initiation are not included within the 777 incarnations. By the path of initiation we mean the path of probationary initiation, including the first and second. So a man ***enters upon a brief synthesizing process, or a final period*** – presumably these are involving the solar initiations – ***in which he garners the fruits of the experience of the first to hall*** (of learning and the hall of ignorance, but already we can say already the path of probation is associated with a hall of wisdom, because we are aspiring toward the higher of the pairs of opposites that which will render the consciousness within the personality wise as the soul is wise.) Still ***At the terminations of the 777 incarnations a man passes through the door of initiation and enters upon a brief synthesizing*** period and initiatory period ***or a final period in which he garners the fruits of the experience of the first two halls.*** Let's just say the first two hall are not halls of initiation of the great manasic initiations, there may be lesser initiations, minor or lesser initiations, yes.

So we are not initiated in our series of five initiations in the hall of learning. That hall of learning is really going to in a way stop somewhere in the fifth petal process, because later in the fifth petal process we are already becoming aspirants and we are already trending towards the spiritual kingdom, kingdom of God and we are trending towards the hall of wisdom. Maybe a kind of a bridge between the hall of learning in the hall of wisdom.

2:09:00 We have been talking here for the hall of ignorance and hall of learning ***and transmutes knowledge into wisdom*** as would be expected in the hall of wisdom, or in making application to the hall of wisdom.

Obviously Venus will become very important and Venus is the solar angel. By means of Venus we do transmute knowledge into wisdom.

Wisdom actually is buddhi and in the initiatory processing creasing infusions of buddhi are experienced. So:

***we transform the shadow of things seen into the energy of that which is,*** That so beautiful. ***The shadow of things seen***. So we see phantoms and illusions, and eventually we realize the archetype of that which we see in the world of form. And this transformation leads into the world of being into the apprehension of the energy of being, the energy of God which is. This occurs initially at the unfoldment of the ninth petal.

That which is apprehended upon the levels of the spiritual triad.

***and achieves the final liberation from all the lower forms which seeks to hold him prisoner.*** This liberation would occur at the fourth degree.

I don't want to speak too soon but maybe my voice is on the way to coming back. I just kind of forced it forward, I could collapse at any point here, but it's been days without being able to resonate anything.

Anyway that liberation occurs at the fourth initiation in the latter stages of the hall of wisdom. If there is such a thing as the hall of life. It would be entered at this point of the fourth initiation and initiations of the hall of life which might be called the hall of being can already be had at the third initiation.

Let's see how much I will actually do here.

***This period of initiation itself is divided into seven stages.*** Of these other seven initiations that are discussed in many DK books. The last the two highest initiations if not mentioned in this context we’d have to start with the—if we start with the solar initiations then we would have seven moving from three to nine. ***But only five of the seven concern the evolution of the Ego.*** And I wonder which they can be. Well here the Ego simply cannot mean the causal body that is destroyed at the fourth initiation, whereas here DK speaks of five initiations (including presumably the initiation of mastership).

So we might say from initiation three to seven the spiritual triad and or monad can be involved. See the so then the ego could be considered to be the spiritual triad. It is the true ego we are told actually by DK, while the causal body exists we can speak of the ego within because all body when liberation occurs at the fourth initiation, the ego is liberated from because the body and functions in a more unobstructed manner on its own planes (the planes associated with the spiritual triad of namely the very highest part of the higher mental plane the buddhic plane and the atmic plane.)

***Just as the five Kumara this concern primarily the evolution of humanity in the system and on this planet.***

Now I tell you what, this is a fascinating area. I can only recommend that you go into these written commentaries. I have been discovering some errors as I review the commentaries made, I don't know from five, six, seven years ago, but maybe there is something of value when speaking about the commentaries is that I already made – commentaries on the commentaries.

But I don't see the value right now of getting into the cosmic consideration about these esoteric kumaras. They are if it's a fascinating subject and I just would recommend that you – ah it would lead us off into considerations which would be fascinating, but I think not especially productive for our somewhat limited focus.

Here is more about the planetary hierarchy, as I suppose you could somewhat freeze the screen then read some of these things and get out all of these things are important. My colleague, Vicktorya Stone (in violet here) made some suggestions, as well. These are the more cosmic considerations and I've done what I can with this particular subject. It's always intriguing and is very necessary, but I think the foregoing, while fascinating, is larger than our subject. We are not after all dealing exactly with the egoic lotus of the planetary logos or of the solar logos or the possible 21 differentiations in the egoic lotus of the solar low growth. We're not dealing with the planetary Kumaras rather and the intra-planetary kumaras, no, our subject is the humble one of the human egoic lotus. So I think our process is best served by more or less sticking to that point.

2:17:20 Then comes this very important statement that I have referred to and I realize there is repetition here some degree of repetition does serve as are enforcement, no question about it. I'm finding that in this study certain vital references keep hammering home into my consciousness until they are really established and act as steadfast points of orientation. So I don't apologize too much for the repetition because we really want to know if subject we repetition is essential. I mean think about astrology and how often the order of the signs and planets and houses have been drilled into our minds, into our consciousness, until they are just second nature now. But it wasn't always so if you can tell from any one who attempts to learn astrology from the beginning there's a lot of memorization work to be accomplished.

Through now this is that important statement:

***By the time the third initiation is taken, the inner circle of petals is opened and the full-blown lotus in all its beauty can be seen.*** But of course that the full blown lotus and all its beauty does not include the complete unfoldment of all the synthesis petals, nor of the revelation of the jewel in the lotus. So ***the full-blown lotus*** of nine petals can be seen in all its beauty, I would suggest.

Though this statement is of critical importance the inner feel we have that it's another one of those landmarks right? First initiation, petal five; second initiation, petal six, and the second tier; third initiation, nine petals; sacrifice tier and all tiers except for the innermost tier of synthesizing petals. So the inner circle of petals in this case of the sacrifice petals, not the synthesis petals. I do differentiate between inner circle and innermost circle.

I'm questioning here whether at the third initiation the group of three synthesizing petals is fully unfolded and whether the jewel in the lotus is to be fully seen. I think not. This is from all indications not the case and rather it is a condition which requires the onset of the fourth initiation processes, or at least entry upon the period immediately before taking the fourth degree.

The application of the rod at the fourth degree is one of the factors which helps to destroy the causal body as well as the action of the atomic triangle and the monadic intervention in a way and a type of second aspect will operating from the buddhic plane, there are several other factors which contribute to the destruction of the causal body.

Yet it is curious, I say that DK refers to the period of the third initiation as the period in which ***the full-blown lotus and all of its beauty can be seen*** but so often the lotus is referred to as ninefold or having nine spokes and the innermost group of petals and the jewel are considered to be of another order. Well they do I think respectively relate to buddhi and to atma. But here is the clarification of this point, to that:

***At the fourth initiation the inner buds bursts open through the effect of the electrical force of the Rod, which brings in the power of the synthetic ray of the solar system itself; and inner jewel is thus revealed.***

So, let us realize that the great ray of love-wisdom … is involved in the revelation of the jewel and in the destruction of the causal body and something about the second aspect of the will. But buddhi, which is the larger type of love is certainly involved in the destruction of the causal body.

So that which is to be seen of the third initiation is not the full revelation of the synthesizing petals, nor of the jewel. Now around the time of the third initiation we certainly begin to synthesize and we certainly sense the power of the monad. It becomes an intrusive energy factor in our consciousness, but still the fullness of that power is not completely revealed. Although in the same life it might be. Well if you don't take the fourth initiation in the same life you take the third, then you will take it in the next.

We notice that the bursting of the innermost bud requires the application of the rod of initiation. Just at the point when the fourth initiation is taken the revelation comes at the bursting forth of the synthesis petals. It sounds like the rod of initiation has not completely itself destroyed egoic lotus, but begins the process of destruction. How long will that destruction take and how is it experienced in the life of the personality? Seems like one has to enter an entirely different world.

We also notice that it is the energy of the second right the synthetic ray of the solar system itself which is being transmitted via the rod at the fourth initiation elsewhere we have learned that the fourth ray rules the fourth initiation the extent to which the fourth rays also transmitted by the rod is not discussed here, but two and four are involved and we have to say. That it is the parts center which is especially stimulated and so the two and the four are very appropriate numbers, because we have a great second ray conveyed through the heart center, but it is a four-chambered heart and it is the fourth chakra if we count the normal seven chakra, so two and a four are here found.

So there is here an implication that the synthetic ray of the solar system itself has not brought into the initiation process before this point. Well we learn the seventh ray at the first initiation, the sixth of the second, fifth the third, on will at the fourth initiation but also, in higher sense, the second ray.

So we are led to believe that the crucifixion initiation brings with it a much fuller access to the energy of love wisdom. Well there's so much buddhi in the destruction of the causal body, it occurs because the cause the body cannot hold as much of the Love buddhi energy as has been accessed.

We often see that the revelation of the jewel in the lotus requires the application of the second ray. Well the second ray of revelation, the ray of the great light. In fact we find buddhi and the second ray to be very much involved in the destruction of the egoic lotus. Indeed. Achievement in the process of initiation depends upon at least two factors, the abnormal and strenuous efforts. DK uses the plural of the would-be initiate. And also the application of the rod, both it seems are indispensable, and certainly the efforts of the approaching dweller, the man is now the dweller on the threshold of life or divinity or being, are completely necessary.

***The work has been accomplished; the energy resident in the permanent atoms has a vitalized all these spirillae,*** and I suppose seven seven four, and what are the spirillae of the spiritual triad, all three spirillae and as the higher initiations are reached I suppose these spirillae are stimulated as well. I suppose those are the three of the manasic permanent atoms are stimulated and by the time the fourth initiation is taken maybe the three of the buddhic, we might have to wait for the mastership initiation for the three spirillae of the atmic permanent atom to be stimulated. ***Whilst the perfected force of the lotus and the dynamic will of the central spark are brought into full and united activity.*** If there's a great blazing forth in beauty I say, so number four is so connected with beauty and this is the most beautiful point in the history of the egoic lotus, beauty before death.

How are the spirillae vitalized? The energy resident in the permanent atoms is largely responsible for this vitalization.

So what conditions do we now have? Just summarizing here all this really are vitalized through acquisition of force resident within the permanent atoms. Certainly there's seven in the physical permanent atom and seven in the astral permanent atom, four in the mental unit, three in the mental permanent atom, three in the buddhic permanent atom, three in the buddhic permanent atom, and not yet the fullness in the atmic permanent atom, the full perfected force of the egoic lotus – Jupiter for perfection; can look a bit like the number four – is now demonstrating the dynamic will of the central spark. He's now demonstrating in that he is the monad in extension through the jewel in the lotus the perfected force of the lotus and of atmic will of the central spark are now brought into united activity. So this must be a very great blaze upon the higher mental plane.

We might also gather at the seventh spirillae of the physical permanent atom when from an atom is vitalized well maybe they will even be at this point fully vitalized. Maybe they will be you have the seventh really is related to the monad and we cannot give the point of development with a moment that is expressing fully, but it is expressing because we’re at the fourth initiation with this. These gradations of what happens when I really have to be examined clearly have to be seen and we aren't simply the groping mind. Is not yet the complete revelation of pure reason nor of higher psychic sight towards which we are all on our way.

So this has been a couple of programs of bridging, as we have looked at the 777 incarnations, 700 in the hall of ignorance, 70 of the hall of learning where polarity and the interplay of the polarities is so important higher and lower pairs of opposites and seven on the probationary path where the which the soul is becoming stronger and stronger. And then of course comes this brief or and synthesizing period we've really been dealing all through here with a 3 + 3 + 3 +1 = 10; 30 + 30 + 30 = 100. We have 1+1+1+1=4.

We have been looking at threefold processes and putting them together in a new way, interrelated way through a final and briefer period, synthesizing process. We've been looking at the effects of synthesis really and the fifth is of course is related to this fourth initiation.

We can look at the tetrahedron here and we have the foundational triangle, but we also have the point elevated above the triangle.



Now I do think we are ready to get into the petals of sacrifice. We have prepared the way and there should be a fairly solid supportive structure for our understanding of these processes in which most of us as serious students of the Tibetan’s work will find ourselves engaged; we are interested in the process of initiation.

Master DK’s very first book with *Initiation, Human and Solar,* He knew of course of the amazing urge the amazingly powerful urge to betterment that is within the human being and so he offered a subject of great appeal, initiation.

We will be working with the petals of synthesis, the petal number seven, eight and nine. Following that will look at some large charts which maybe bring everything together and then I would say this a series of commentaries will be completed as much as I can work towards completion of the subject. So many things are missing obviously and so much understanding has yet to be achieved but at least we should be able to look at life and understand the particular interior process which is occurring in correspondence with the outer processes in which we are engaged.

So this program is more or less to 2:35:00 and that will be altogether about five hours; 5:30:00 in the bridging work, between petal number six and petal number seven. Let's call this the end of egoic lotus webinar commentary #48, and it's taken us to *A Treatise on Cosmic Fire* 830, approximately.

I’ve been calling this the 777 incarnations, part two, and we'll have the beginning of egoic lotus webinar commentary #49, an interesting number, and this will be on synthesis for petal seven, a very important petal with respect to the first initiation.

Friends, I seem to maybe be getting my voice back a little bit. Nothing like using the voice that isn't there. To get it back, maybe it's coming back, we’ll see. I will work forward now on petal number seven I hope we're developing a method of thinking which puts many pieces of knowledge together in a way such that a fuller picture can be seen in an integrated manner

So, we’ll be with you before long, see you soon. Bye.