## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 49, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentaries 49: Part 1 of Synthesis for petal 7. This webinar is about 2 hours, 1 minute long. Program 49 offer the first of the commentaries for the Synthesis of petal 7. In terms of the 80 point outline we have been using, it takes us as far a point 15.

Petal 7 is deeply implicated in the preparation for and taking of the first initiation. It is the first of the sacrifice petals and comes under the category of Sacrifice/Knowledge. The method of sacrifice used to serve is through will and knowledge especially. Through the work accomplished in this petal the disciple begins to connect in a more disciplined manner with the soul or Higher Self and expresses this contact in service. During this program an interpretation is also offered of “The Sublimation of the Five Human Stages” found in DINA I, p. 674.

These stages of human evolution in terms of color are to be interpreted in terms of petal 7 when the discussion of Point 15 is reached in the next program.

Egoic Lotus Webinar Commentaries 49 344 MB .wmv file

Video of Egoic Lotus Webinar Commentaries 49 by Michael D. Robbins.

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**Transcript.**

Hello friends, we are going to now begin program number 49 and we're making the transition into the petals of sacrifice.

We're going to do the work on the synthesis for petal number seven. We see that these petals of sacrifice he chaffed five colors associated with them and so we can say the if they are more associated with the soul.

Just as the four colors of the love petals suggest association with the personality as a whole, and the three colors of the outer or knowledge petals suggest association with the vehicles of the personality. …



…

We always begin with a statement. Coming from the Tibetan, this will apply to the entire sacrifice tier, which is the tier in which we are mostly working at this point in our development, as we seek to become disciples, the true disciple of the first initiation, and tread the path of probationary initiation and eventually the path of true and initiation.

We begin then with the quotation,

***This inner circle of petals is organised and vitalised in the Hall of Wisdom, and simultaneously the middle circle unfolds, so that two rows of petals are duly opened, and only the third remains to be unclosed. This final opening is effected during the period of treading the stages of the Path of Initiation, and in this round it is hastened by the rites of initiation and by the strenuous and abnormal efforts of the man himself, aided by the electrical work of the Initiator, wielding the Rod of Power. TCF 830***

***The inner circle of petals he is organized and vitalized in the hall of wisdom and*** I would say it also in a way unfolds in the hall of wisdom, ***and simultaneously the middle circle unfolds.*** So while this organizational and vitalizing work is being done in this inner circle of petals, there is unfoldment and even complete unfoldment, gradually of the central tier, the love tier. ***So that two rows of petals are duly opened opened*** as and simultaneously the middle circle unfolds, as they should be, according to law ***and only the third remains to be unclosed this final opening is effected during the period of treading the stages of the path of initiation and in this round*** – we're very familiar with this are we not? –***and in this round it is hastened by the rights of initiation and by the strenuous and abnormal efforts of the man himself, as aided by the electrical work of the Initiator, wielding the Rod of Power.***

We have gone over this many times and one of the important things to be understood is that in fact there is such a strenuous and abnormal effort that the man himself succeeds on the probationary path to stimulate the awakening and unfolding at least of the seventh petal and I think of the eighth even before the rod of initiation is applied, opening it still more. So it's an opening which is affected not only by the rod of initiation but by the strenuous and abnormal efforts of the man. …

Here is our quotation relating to this petal of knowledge for the wheel or for the sacrificed tier. We remember that in the path of probation two of the petals are receiving attention though I think the the seventh petal is receiving even more attention necessarily. First things first, so our quotation is from those important pages 539 to 544:

***c. Third Group of Petals—Sacrifice Petals:***

***The Petal of Knowledge for the mental plane its unfoldment marks the period wherein the man consciously utilizes all that he has gained or is gaining under the law for the definite benefit of humanity.***

***Each of the groups of petals is distinguished by a predominant colouring; Knowledge, on the physical plane, with the coloring of the other two subsidiary; Love, on the astral plane, with the light of sacrifice weaker in tone than the other two, which practically show forth with equal brilliancy. On the mental plane, the light of sacrifice comes into full display, and all that he is seeing is coloured by that light. TCF 541***

***The petal of knowledge for the mental plane its unfoldment*** as a general term ***marks the period where in the man consciously utilizes all that he has gained or is gaining under the law*** (there Saturn) ***for the definite benefit of humanity.*** This is no longer a personal motive shall we say no longer a personal motive. ***Each of the groups of petals is distinguished by a predominant coloring; Knowledge, on the physical plane, with the coloring of the other two subsidiary; Love, on the astral plane, with the light of sacrifice weaker in tone than the other two,*** the light of sacrifice will come in relation to be in inner tier, the will tier ***which practically show forth with equal brilliancy. On the mental plane the light of sacrifice comes into full display, and all that he is seeing is colored by that light.*** And we I think can associate that particularly with the color yellow which is also a color of harmony, it’s the color of the fourth ray and the law of sacrifice, and is particularly related in the laws of the soul to the fourth ray.

What we want to look at here, ***The petal of knowledge for the mental plane its unfoldment marks the period when the man consciously utilizes all he has gained or is gaining under the law*** – ray three and Saturn – ***for the definite benefit of humanity.*** He controls the manner we would say in which he helps by referring to the law.

The throat center is obviously very important, there is a lawful expression of the good in service …

It is a sacrifice that say is giving or bestowed. We shall find that although there is still much when working in petals number four, five, and six which relates to the acquisition. Here we will relate more to bestowal. So there is still acquisition in relation to the middle tier, or working in the middle tier. But here in the sacrifice petals the objective is to give, and in this case to give intelligently, that's the only way that true service is rendered.

We have this phrase in relation to the third ray which is very important for this first petal. It's called the utilization if the many for the one. … and here it is, ***for the use of the one.*** The process of when the third ray of active adaptability, activity and we're talking about the acumulation and what we call the process of ***the utilization of the many for the use of the one …*** He uses everything that he has gained or is gaining under the law in service.

0:12:20 … Now the two places in *A Treatise on Cosmic Fire* where each petal is most completely described is the area around 539 to 546 and then also 822 to 824. So we'll look at the quotation here in 822-824.

***III. The inner "sacrificial" triad:***

1. ***Petal 1...The Will to sacrifice through knowledge on the mental plane, and thus intelligently to dominate the entire threefold lower man.***

***Colours:  Yellow and the four colours, orange, green, violet and rose. TCF 822***

***The will to sacrifice through knowledge on the mental plane, and thus intelligently to dominate the entire threefold lower man.*** And we might say and bend all of its abilities towards service that is that is what the domination is for. So that the activities of the lower man do not interfere with the intended intelligent service.

The colors are yellow, well that's to say yellow is the first and sacrificial color. Yellow is characteristic of the inner circle, rose of the middle circle, and orange most characteristic of the outercircle though present in all the petals. So we have yellow, orange, green, violet, and rose and probably helps us to look at these and we will get to the meaning of the colors of course, but by now you well know that I mean that there is a similarity between petal number one, you see violet, green and orange, and here it is, five, the green and orange, and also petal number four, you see the rose, the violet, the green, and the orange. Whatever side the rose is on, I suppose it's meant to appear as if it's on this side, although it isn’t marked clearly.



So that's the will to sacrifice through knowledge on the mental plane. Think about that, in order truly to serve we have to serve intelligently. It's not enoughto have the sentiment of service and to want to rush in there and do something helpful, as often for self relief as to really help the problem. So how do we do this? Well, we disseminate knowledge, we have knowledge of the particular means of alleviating a problem, we disseminate knowledge, we share the light, all this is a form of sacrifice, a form of giving, giving, sharing, all of that is sacrifice. **To sacrifice means to make sacred, and** the will of God is to give of yourself fully and appropriately so there may be fulfillment below of the archetype which is stable, stable above. So your act of sacrifice comes for the sharing, the giving, the offering, the applying, the utilization of knowledge.

Therefore we can understand that this is in many ways a mental petal in a tier associated with the mind; it's the knowledge petal of the will tier, but the will and sacrifice tier is associated with the mind and the mind is associated with the soul. The lower mind and the soul are both on the same plane, the plane of mind. So we have intelligence sacrifice and utilization of knowledge on the mental plane.

Here’s the word, to dominate the entire threefold lower matters. I've spoken before the word *dominate* is related to dominant in music. It is the soul note, so the note of the soul becomes greater than all of the other notes and they cannot resist its general quality, its general values, it’s general meaning.

So we're using the will. And the will in one respect is Vulcan. Vulcan has a first ray soul, we understand, and our first exposure to real soul is coming through the impress of Vulcan. We're using the will Vulcan, and we do not let our lunar vehicles get out of control.

We can see how some of this could relate to work at the first initiation whereby the physical body has to be dominated, by means of the etheric body, by the will of the soul. So even though there may be a battle we do not let the lunar vehicles get out of control. We *will* to control the lunar vehicles and thus Vulcan is so important in this petal.

We probably realize we can find a way to feature all of the different planets with some sort of role in each one of the petal processes.

It's interesting that Leo is very connected with the first initiation, and this first initiation is connected very much with the seventh petal, for it is here that the rod of power is applied by the bodhissatva. So Regulus is an important star here in the constellation Leo, having a very first, three, seven meaning because of its connection with Regulus, its connection with regulation. Here it is, the physical vehicle which must be regulated by the will of the soul working through the etheric vehicle.

We're into certainly preparing for the first initiation and even following it, we're into serious discipline and then of course we're entering a Sirian regime of activity so that we could also call it Sirius discipline. Or disciplining ourselves under the law from Sirius which works through rites of initiation a sacrifice.

Yet can also be said acting from the center in some ways the will is our center it is our inner he most faculty of course still more central is being itself but it is our in mostfaculty and we act from this center again suggesting Leo very prominent at the first initiation acting from the center through knowledge, not just through emotional, impulse, that is so important – not just through emotional impulse – because now our focus, as a good probationer, is on the mental plane, depending of course the degree to which is our ray.

We're acting from the center where the will stands, *in the center of the will of God I stand* – and what we act with or sacrifice with is knowledge. We sense the flow, something flows into us and we have to allow it to flow out. There's going to be some soul reception already in the second tier of petals we have come to terms with the idea and even the experience that there is a higher of the pairs of opposites.

Now we are really trying to make ourselves *subject*(another Leo word, the king and the subject) we try to make ourselves subject to that higher will. We're becoming very serious about Regulus, regulating our lives to become subject to the higher will.

So we share the little we know, we always know little, a little knowledge is a dangerous thing, all knowledge is a little knowledge, knowledge is a dangerous thing. At the level that we know we share what little we know at the level we do know. We share the light. There is a continuity of the flow through receiving and through giving, I mean we are really at this point to make an application to the spiritual path. We are making serious application to the spiritual path and once the first initiation is taken we are really on the spiritual path.

We are learning the lesson of renunciation, something of the Buddhic quality is entering, we are learning how to give up what we have received, for the good of others, that is for the good of the larger self.

I guess we had a little fun with this [laughing] we said, we're turning from chela o the loose to chela in the noose – meaning the disciplines are really being applied to us, around the neck so to speak. Vulcan rules Taurus, Taurus rules the neck, you have to watch our words as we prepare for the first initiation and in this petal we take the first initiation and the unfoldment continues.

0:23:45 We look at the colors, yes, and we have discussed them a little bit: the color yellow, sacrifice, and also of intellect. Color orange, vitality, and also will. The color green, activity and adaptability. The color violet, order and connection of the highest and the lowest. And in the color rose, devotion. They are all going to be here.



The fact that the colors actually begin to repeat themselves tells us something about the preservation, the fact that colors begin to repeat themselves tell us about preserving and retaining the that through which we have passed and capacity which we have generated, because as you see the same colors keep out appearing the through petal one, through petal four, petal seven, and through petal five and the petal eight. …

Do the colors appear? Yes, they appear again. All of this will be one, rose, really the double love petal is the fifth. I suppose petal three, and petal six, we can see that immediately and then everything that is found in petal six is also found in petal nine. So there is a retention of achieved quality, we call it that, the retention of achieved quality.

Now we have reached the point where we are going to begin to go through the outline. Actually the outline does have 80 points, but we've done this for the synthesis of each one of the petals considered so far and we kind of know maybe even now what we're doing, maybe it won't take quite some long but I cannot promise that specifically. I know it takes a while to work in the larger collections where we try to correlate many things, but the effect in the mind should be overall a synthetic one.

This is the tier of sacrifice and the division of the tier is the sacrifice petal, knowledge tier, it is sacrifice and secondarily knowledge, just the knowledge petal for the tier of sacrifice, or the circle of sacrifice. The element most associated with this tier, well I'm using the element fire, I believe it is correct. The outer tier of petals where the man is very much enmeshed in the senses, even in the astral senses let us say, without a clearly defined sense of his own soul center. Here's the earth and the end of the tier of the element for the sensitive second tier is water where he is developing the emotion of love, and love is not an emotion but emotions filled with love, in that second tier water is appropriate because water is the symbol of sentiency. Now we come to fire because the mind is fire, Agni, the find of mind is here indicated and the next and innermost tier is air because the air is life, the air is God. I've gone over this before. So this is a fire tier but is it a fire petal, per se?

0:28:10 The division of the elemental triplicity most associated here? We have chosen Sagittarius and also Aries and even Aries either one of them will work. We have been beginning each tier elementally with a cardinal sign, and of course we could begin with Aries and with Sagittarius. From another perspective, because of the orientation of this tier of petals, seemingly moving in another direction to the way the outer and the middle tier have moved, we could at Sagittarius. Sagittarius certainly associated with a higher mind, and so is this petal. Aries has its own connection here, Sagittarius relate to the higher mind or should be Aries related to the third degree, also Aries related to the first degree and to beginning the path of probationary initiation. So this is the entry into a new aspect, second aspect we are experiencing the birth of the Christ, the birth of sacrifice, the birth of the sacrificial lamb, of the sacrificial attitude within ourselves, and so Aries can relate to this type of entry.

Somewhere we are saying here that the Centaur now is getting its wings to become Pegasus, the winged horse, which is ruling the second decanate of Aquarius. We will get into the decades as we go how much we tend to correlate things here. Sagittarius he is the body however in the fire signs Leo the soul and Aries the spirit. … We know how important the body is for the first initiation, the first initiation deals with control of the body, and not of the entire personality, but is the body particularly if you use the Lemurian initiation, Sagittarius has a particular relation to the body, but then so does Aries.

But when we're looking at the fire signs, DK has given us this division whereby Sagittarius is the body, Leo the soul, and Aries is the spirit and because Aries is the spirit it has a particular connection I think with the ninth petal, so I'm happy beginning either way, but I tend to think Sagittarius would be a good way to begin and yet when we number it, starting from Aries of the very first petal, we're really reaching Libra by the time we get to this seventh the petal and we do reach Sagittarius by the time we get to the ninth petal. So what we have always is different perspectives and it's not that any one of them is absolutely right, they all are part of what the All Seeing Eye sees.

0:32:20 We are reversing the wheel, the wheel is reversed at least initially. This is happening during the fifth petal process when we really start going for whatever the higher power represents to us. The wheel is reversed and thus we are starting a mutable group.

Now I pointed this out before, but notice how things seem to move counter-clockwise in the outer tier, one, two, three, and in the middle tier, four, five, six, counter to clockwise, clockwise. How are we doing this? One, two, three, one, two, three. Now we seem to be moving in a different direction, petal seven, eight, nine, and this is a clockwise movement, at least this is the result of the way this egoic lotus is drawn, is rendered, and whether there is a real distinction between the way that the sacrifice tier here moves compared to the knowledge of the love tier, I cannot be certain, I have a feeling that they all three move in the same direction, ultimately, and bet the synthesis to here is rotating of a different direction, which I will call clockwise and I think this does happen. This is really a clockwise, I think I've got a little confused. The one, two, three are moving in a clockwise direction, the four, five, and six in a clockwise direction, but seven, eight, and nine are moving in a counter-clockwise direction.

Forgive me for that, and maybe that is the case with the synthesis petals, although when you look at how the Earth is actually rotating and revolving, it seems to rotate and revolve from a superior perspective in a counter-clockwise direction, and the rotation of the gyration of its axis is clockwise. Well maybe we can correlate these in some some manner, but it doesn't seem to be an exact correlation here. We do know that the gyration of the axis is in a different direction than its rotation and its revolution around the sun, when seen from a superior perspective. If we were underneath it all (what we consider to be viewing from the south pole) then everything would change. Forgive me for that littlemess of mind but I think we have it now.

Aries is related to the first initiation, but Sagittarius not to the third, and yet to the lead up to the third degree, because let's just say that if you're born with a very strong Sagittarius or Capricorn, the possibility of moving from (not, is not for everybody of course we can't say that, if it's in your chart it's definitely this, it really depends at what stage you find yourself), but if you find yourself definitely passing through the second degree, the chance to pass for the second and third is given with Sagittarius and such Capricorn. Sagittarius body, Leo consciousness/soul, Aries spirit. That we do understand.

0:36:45 Which of the fires is most associated with this petal? Well, solar fire is certainly emerging with the first initiation. Solar fire emerging with the first initiation. For all of the sacrifice petals solar fire is emerging. It has been really emerging from the time the solar angel has taken control of the evolutionary process and became a downward-gazing soul at the fifth petal.

Is the fire by friction aspect of the sacrifice petals? So, it's solar fire prominent in each but this is solar fire, sub fire by friction. We can think of there being kind of a ninefold fire because the entire egoic lotus, especially the nine petals, are comprised of solar fire which are the solar fire correspondence to what is happening in the lower worlds. The qualities harvested in the lower worlds, even though they might be in the fictional worlds due to fire by friction, are stored more as solar fire in the ninefold egoic lotus. So we're dealing with the knowledge aspect of the sacrifice petals and knowledge is particularly related to fire by friction, just as love is related to soul of fire, and will to electric fire.

Fire by friction will remain as long as we do have a personality, and even at the third degree with the complete unfoldment of the nine petals we still have a personality, but the soul is infusing, and as I've said this petal is most related to the body because at the first initiation the control of the body by the mind through discipline is the most important factor.

We're at number six in the outline. What would be the planar focus most associated with this petal? And well of course the mental plane is associated with all of these petals but I would say there is a reflection of the higher mental plane in this petal, just as in the eighth petal there is a reflection of the buddhic plane and in the ninth petal in a way the atmic plane, which would connect it quite strongly I think with Will and with Aries. Were reaching into the higher mind, and we can meditate, we can begin to reach the egoic lotus as meditation comes into the range of activities that we want to perform. I suppose that depends on whether we trained occultly, some people can go through these phases of the first initiation and perhaps not well not have occult terminology at all.

Some different suggestions were made here. What we found is there is higher intelligence active to a degree in the second tier of petals. Now if we turn to around page 823 …

***Petal 1 … Higher Knowledge applied through love on the physical and astral planes. TCF 823***

***Petal 1 … Higher Knowledge applied through love on the physical and astral planes.*** That's the fourth petal, higher intelligent love. The whole idea of higher when it comes to the middle tier. And higher knowledge is even associated with the fourth petal. So a kind of higher mind link, not just higher knowledge, but something that connects with the abstract mind can be found here. We are beginning to disengage from preoccupation with the lower worlds, initiation is in many ways an abstracting process but it does reinvest us through service.

It was suggested here that the difference between assessing our best, as a personality, and accessing our best as a personality, and accessing the solar angel. There's even a difference I think between accessing our own egoic nature and accessing the solar angel in its fullness. Well the monad has touched the soul, even though unconsciously to the personality mind, beginning at the first initiation. Now the higher mind is influencing our approach and we are reaching into the higher mind through meditation. So some sense of a higher mind. It may not have to be well the abstract mind let’s say, it could be also, but at least the higher three subplanes of the mental plane are becoming important to us.

We are still focused on the mental plane, most definitely, and we are trying to control our life and guide our life through bestowals, through gifts from the mental plane. The mental plane carries will. But the higher mental plane is becoming more accessible and we're beginning to, I think this is an important one, see more meaning in things. Now meaning requires perspective, requires perspective, and Sagittarius is always a sign of broader (at least possibly so) broader perspective. There is often a sense that Sagittarius can focus very narrowly upon its ideals, but when we're talking about the realm of mind the Sagittarius does open out to a greater vision. So we're seeing the connections between things, we're perhaps able to access what we call spiritual discernment which is the siddhi of subplane three on the mental plane. Then in petal eight we access a response to group vibration in petal nine, access spiritual telepathy.

There's the chart that Keith Bailey made for us, it’s a very helpful chart, spiritual telepathy, that's what it's called. Interestingly enough the three things go together, spiritual telepathy goes with abstract mind and with Sagittarius. There is another reason that we can put Sagittarius at the ninth petal but at the same time we are accessing the higher mind and Sagittarius is related to that at the seventh petal.

So there's this network of interior relationships that we're trying to understand and through the intuition the salient aspects of the moment will be revealed. We don't always have to deal with ten thousand things, the intuition will home in on that which is of the greatest importance our present moment within the context in which we are working.

(These little thunder things happen here so moments of static. Apologies for that although I haven't quite learned how to control the weather in northern Europe or anywhere else it is coming I hope we do a better job of it now than we did in Atlantis.)

0:46:55 Is there a permanent atom or unit or antahkaranic phase most associated with this petal? Well I would say the mental unit, and the manasic permanent atom, and the antahkarana that connect it. Working here we can get a vision of the spiritual triad, we can grasp a vision of the spiritual triad. So both poles of the mind can be found here. If we work in petal eight we can begin to have the antahkarana stretch beyond the manasic permanent atom, and in petal nine perhaps it can touch the atmic permanent atom. Of course these are not hard and fast correspondences and not necessarily 100 percent true in real and practical life, but let's just say it's this broader understanding of what life can be. There's almost philosophical vision associated with the third ray that is connected with this petal number seven. This is part of the experience of that petal.

Anyway we are trying to make the mental unit brighter we are beginning really to control our life from the mental plane and especially as that mental plane is influenced by the higher mental plane on which the soul is found.

The later petal development here gives us the first part of the antahkarana building, right? Connecting the mental unit with the manasic permanent atom, our normal mind dealing with concretions with a mind that can deal with categories of things, with abstractions, and it will probably be built at first within some of the work done in this petal, because there are many lives that concern this seventh petal.

The question arose here, Will the number of lives spent in this petal, because between the first and second initiation there's a lot of work to be done, much that is done in petal eight or in the kinds of experiences and cities associated with petal eight, but there's still more to be done in terms of expanding the higher knowledge the wider perspective in petal number seven, so as the Christ approaches and in this period of the forerunner and the during the Aquarian Age, will the number of lives that we have to spend working in this petal begin to decrease? As we rise through the petals, in general, fewer and fewer lives are spent in the experience is related to the petals. If you can take the second, third, and even fourth initiation in the same life (as DK states point blank in *Initiation, Human and Solar*, pages 84 to 85) then the work done and the unfoldment, the work done in petal eight and nine and beyond, the unfoldment in which follows that work must proceed to very rapidly. A lot of the organizational work will lay the foundation for this rapid unfoldment, but it seems that we have enough to build on to even perform the organizational work relatively rapidly. I would say that, working in a strenuous and abnormal manner in petal number eight may take some lives because there's much distance between the first and the second initiation. So there we’re working mostly I would say in petal number eight and still somewhat in petal number seven, but then once the second initiation is taken, then everything winds up very quickly.

0:51:45 At this point we've been told that the physical permanent atom and the astral permanent atom are equally radiant. Well, I think yes because surely once the second degree is taken, and the mental unit is becoming ever brighter, I would say, by the time the second tier a petals is completely unfolded which signifies to me at least the second initiation, then the astral permanent atom and physical permanent atom are equally radiant. There's a lot of work being done in relation to Scorpio and petal eight on the mental unit because Mercury is a very connected with this mental unit and Mercury has a very strong connection with Scorpio which is connected with petal eight.

So the physical permanent atom and astral permanent atom will be equally radiant by the time we unfold the second tier. The mental unit even now in this seventh petal is becoming ever brighter and the first part of the antahkarana is being built as we approach solar fire through meditation. That’s so important, that fire by friction be gradually overcome by solar fire.

This is interesting how it is said, *thinking towards the abstract mind.* The abstract mind sees the big picture and we are dwelling more and more in the world of higher thoughts and ideas, there's the higher mind and the abstract mind and both are becoming more accessible.

I think it's interesting how Libra which is associated of course with this seven petal here's, is often implicated in mathematics, I suppose the whole idea of working with equations is a Libran kind of factor, and Sagittarius gives the soaring mind. I saw a very interesting man who had tremendous abstract mind, Gregor Cantor and he developed theories of infinity in a mathematical way, he had Jupiter and Uranus in Aries, so it certainly opened up the realm of the abstract very powerfully.

So the first part of the antahkarana is really from the middle to the egoic lotus itself to the knowledge petals and that part of the antahkarana is ruled by the planet Saturn. But there's going to be an approach to the soul, so even the first part of the antahkarana (which is not the antahkarana we usually deal with) will be stimulated here as man accesses the soul via the mind.

So you see what is the first part of antahkarana building? Well, to discover the observer, the attitude of the observer and the interplay with egoic lotus, and that much of egoic lotus which sin vest or that much of the soul or angel which is invested within the egoic lotus working with the higher mental plane and the egoic lotus on the second subplane of the higher mental plane, because we are moving towards the first degree here and in a way in this petal take the first degree. Even though it is the fifth petal that is completely unfolded at the first degree.

So we are definitely oriented towards the higher mind whereon the soul is found. The egoic lotus changes in its position around the time of the first degree and then his attuned to the second sublevel of the higher mental plane. At first at least in this in the work of this petal are not yet building the bridge to the mental permanent atom. In early petal seven there is no true antahkaranic bridge but perhaps later the first antahkaranic triangle is there, and I would say if the ability to think abstractly is coming in and that is an important part of the antahkaranic triangle.

The antahkaranic triangle I think you can pretty well see that is here:



The ability to think abstractly has to do with this part of the bridge, the movement towards what we'd simply call higher mind is this part of the bridge, and that which will lead directly to the abstract mind is coming a bit later. I think the antahkarana per se comes in the work of petal eight, but maybe also in the later work in the petal seven. As we approach the second initiation we are more in a position to really feel the Rainbow Bridge. The work of the first initiation is to contact soul and gradually we learn to think abstractly and in the latter part of the period between the first and second initiation we are more successful at building the bridge. But I would say reaching towards the abstract mind is one of the qualities we might associate with this rather third ray petal.

Petal number seven associated with Libra, third ray.

In building the antahkarana the will of the soul according to its ray must be pulled in to stimulate and fortify the mental unit before projection is possible. So we are not projecting just as a personality but as a more soul-infused personality. We need discipline for this, we're learning discipline, our mind, we study, we meditate serve and we do these things with regularity some of the seventh ray can be associated here too because Libra is the seventh sign in the order of signs, well let’s just say when we start at Aries with the first petal, we reach seventh petal as Libra, that's one way to assign the petals to start with Aries at first and simply count forward.

1:00:00 So in order to control the lower man, as we are told here we do … the will to sacrifice with knowledge on the mental plane and thus entirely, intelligently to dominate the entire threefold lower man. So we have will to sacrifice and knowledge enables us to carry out the sacrifice and thus we dominate the entire lower man. The seventh ray is involved as we attempt to control through Regulus and the seventh ray of the lower man.

Now, there's a lot of Vulcan, a lot of seventh ray, a lot of first ray, in this first initiation, so the seventh ray rules the first initiation, were really learning how to approach with the regularity and with rhythm. I would say it's very important at this petal. Ray seven the ray of regularity and petal six when we're organizing petal six and so forth we would not have begun this kind of approach.

Someone said, ‘well, look, you can be in a convent or a monastery in petal seven, too’, and I think that is true even as we prepare for the first initiation or after we've taken it. I think those in the convents and monasteries are looking forward to the actual meeting of the Christ, the birth of Christ in the heart, or they have experienced it and they are seeking to cultivate it.

So at the first degree as well I want to say that, and it’s an unusual thought the DK gives us that the mind itself has ruled by the seventh ray, as well as the brain by the seventh ray. Let’s put it like this, that if the seventh petal is related to the first initiation, then the seventh ray will be important in relation to it because we can have a seventh ray mind and a seventh ray brain. The seventh ray is the ray which is central to the first initiation. And of course Libra is the seventh sign and while we're not told that it distributes at this time the seventh ray there is much about Libra which suggests the seventh ray putting its rulership esoterically by Uranus.

In general, we can say that the body wants to do what it wants to do, but the etheric body which is subject to higher energy says ‘you will follow this pattern’ and that is discipline, that is the kind of control, the domination that we're talking about here, in relation to petal one for the sacrifice triad. The will to sacrifice through knowledge on the mental plane, we are being mentally focused, the throat center is very important and thus through our mind, which is responsive to the higher reach towards the soul, through our mind to intelligently dominate the entire threefold lower man more for spiritual purposes than for personal purposes. The buddhi has begun to infuse the soul and during the initiatory process buddhi becomes stronger and stronger and the foundational altruism can be found through buddhi.I think either these are many correlations, but we have to see what energies are important at this particular juncture in our development.

We are at point number eight. It's a good thing we have this 80-point outline, which the points of which always stay the same. As I said one of my colleagues who helped me organize this better than it was has included a number of other categories about which I've been able to say a few things, and there are probably many more categories as well that we can bring in using the egoic lotus as a kind of our point of synthesis with which to understand the entirety of human evolution.

What hall are we dealing with now? Well, we're entering the hall of wisdom definitely at the first initiation that Hall is entered an even before to a degree, at least the spiritual kingdom is entered even before, as we are told with the unfolding of the fourth and the fifth petals of the spiritual kingdom is being entered. Which is really interesting. I think from a time that the person becomes an aspirant and especially a probationary disciple the spiritual kingdom is being entered.

Real wisdom here is the perspective of a higher intelligence. The solar angel is a higher intelligence and we are gradually growing into the perspective of the solar angel and then into the perspective of the planetary logos once the antahkarana is built so we are reaching towards an abstracted or detached understanding and wisdom. So if we have entered the hall of wisdom, a little earlier I think we have, it is when there is a true orientation towards the higher of the pairs of opposites. We enter when there appears a true orientation towards the higher of the pairs of opposites.

The wisdom we are gaining relates to the laws of the higher life, for deeper contact with the solar angel who is the source of wisdom and our penetration into the hall of wisdom only increases as our work goes on through the sacrifice petals and then the synthesis petals. We remain really in the hall of wisdom for a long time. As I said, Is there such a thing as the hall of life? Which brings us into the mysteries of being. Well we're not given such a thing, I don't think we are, let’s just check this out clearly, I don't think so. No we're not given anything called the hall of life. We do speak of the shores of life that's sure, the ocean of life.

I cannot say that the aspirant who begins to aspire through work done in petal number five is really yet in the hall of wisdom, but he is making a transference from the hall of learning towards the hall of wisdom. Remember when we talk about learning that there is an ability in man and that there is a higher of the pairs of opposites which is in contrast to the obvious self, the personal self, and that this higher of the pairs of opposites is a worthy and eventually irresistible goal for desire and aspiration.

What world are we entering here? There are these different worlds; point number nine, worlds of the senses, the emotions, the mind, the world of meaning, of significance, of being, and of causes and purpose. Well I think if the world of meaning because the world of the soul is the world of meaning and we are coming into ever deeper contact with this world of the soul. So we can exchange these ideas *world of meaning* and *world of the soul*. And once we enter the world of meaning we don't take things at face value anymore, there's always a spiritual pattern behind the seeming of things. When we are the naive extrovert we look at something and think that that is what it is. It's real. The form is real, but later we learn that only a higher form is real and even that higher form is substanded by pure being. So outside the world of meaning we think the form is real, which it is not, it is empty of its own being, so to speak, in other words, it is not what it seems, it is a seeming.

What is that that lies behind what I sense? Well, astrologers are dealing with this all the time through the faculty of spiritual reading. We relate something to a deeper cause or to a more subtle energy or to a hidden context. We look out into the world of the senses and we have an obvious context, but there are higher contexts in the higher worlds of energy to which we want to relate. So we begin to study symbols and we see things as if they were symbols of a higher world rather than to study the thing in itself as if it were real. Of course we must also do that from the scientific perspective, but we want to link everything in the lower worlds to patterns in the higher worlds. So we look at everything as a symbol which reveals a greater truth behind the symbol. Then once we reach this point, when we are aspiring towards the first initiation or have taken it and increasingly afterwards, we no longer have superficial vision, we see behind, within, and we understand meaning or the placement or function of any percepts in relation to a greater context, meaning, placement, or function of any percept here in relation to a higher or deeper context or pattern.

So the world of meaning is the world of the soul, and eventually through antahkarana building which is I think really is accomplished more in earnest in petal number eight, that already we can vision this higher world that we want to reach. Really we are approaching the world of significance, which is the world of the spiritual triad, of antahkarana building, but even of the preliminary manner in the later part of the work associated with petal we can do that.

Well, the world of causes? It depends on what we call the world of causes. It's ultimately our very highest of the spheres in our cosmic physical plane which is related to the true world causes, but we are entering a kind of secondary world of causes as we begin to enter the first phases of causal consciousness here is being entered with the work associated with this petal.

It really struck me when DK said that it is Shamballa which is truly connected with the world of causes and when things immediately of the logoic plane. I think of the world of causes, it's also a world of being as well, … remember the world of archetypical forms, which is both the second and the first subplane of the cosmic physical plane, the world of sevenfold archetypal form is the monadic plane and the world of threefold archetypal form is the logoic plane or sea of fire.

1:15:10 So the world of meaning is all about spiritual reading, learning that the world is a spiritual symbol, learning about the world is a spiritual symbol and no longer looking at things as if they do not have connection to a higher context and the end of superficial perception and understanding – no longer taking of the world of phenomenon, of contents of consciousness strictly at face value, always looking behind and within with spiritual discernment.

I've thought about this, there are those three siddhis or powers on the higher mental plane: spiritual discernment at the third sublevel, response to group vibration of the second sublevel, and then spiritual telepathy at the first sublevel. So spiritual discernment is certainly coming into focus. Do we get the symbolic connection between what we perceive and that world of patterns which we do not fully perceive? So we can draw a point from here to there, and thus the plan will emerge. That is an aspect of a seventh ray section from the *Old Commentary.*

Whatever we perceive outwardly has the capacity to take us inward. For example, I can look here at a drape that is covering a window and I can immediately use it as a symbol of a veil which veils reality. DK sometimes uses the idea of the window to deal with the degree of clarity of our perceptions. I remember he was talking to a man who had a lot of problem with glamour and he said well your window is not yet clear, there's a lot of fog in it, you have to work of cleaning your window so you can see through it. The man did, but then he lapsed and the window became clouded again. So whatever we see we can translate into a kind of higher archetype.

Point number ten: Is there any deva group or groups most associated with this petal? I would say the Agnishvattas are coming in here, they are the major and minor solar Pitris. The buddhi is coming into the consciousness and that would be the higher types of Agnisuryans, but we're not quite in that level, we are leaving behind the lower Agnisuryans of the astral plane, but we are on our way through Agnishvattic contact to touching the higher Agnisuryans, that will be even more in the next petal, petal number eight. Agnisuryans are after all buddhic and at the first degree there is an inflow of buddhi into the soul even though this may not be so detected in the outer life of the personality, but still it is safe to say we are dealing with the Agnishvattas other two types other Agnishvattas of the lower mental plane. Usually when we use the term Agnishvatta we are referring to the higher to the devas of the higher mental plane. And the solar angels are higher Agnishvattas and all of its emanations. Into the different types of beings which substand the different aspects of the egoic lotus they are Agnishvattas too, they are solar Pitris too. The solar angels are in a way a group entity in the emanation and works as a group with the same origin.

So we're becoming more intimate now gradually with the solar angel and we are more capable of following our own inner guidance, which means what do we as an ego know when that consciousness from the higher mental plane is substanded by an infusion of solar angelic presence (which we sometimes call the angel of the presence?) Sometimes it's difficult to discriminate between the solar angel and the angel of the presence and to see whether they are really the same being, but I do believe the pains of the presence is a kind of emanation of the greater solar angel.

Now the astrological cross most associated with this petal? Well, it is the fixed cross and that is the case for all of the sacrifice petals. Petal number six in a way through our organizational work within it is a transition from the mutable cross to the fixed cross. We are in the stage where the first initiation is in sight, we begin to respond to the esoteric rulers of our astrological chart and not just to those that relate to the world of form. So this may be in a way a mutable petal, but it is still in general related to the mounting of the fixed cross which we truly do mount at the first degree and we can feel we are mounting it in the probationary period prior to that first degree.

1:22:00 The fixed cross is often said to begin with entry into the kingdom of souls, and the first degree, we are sort of in a stage of fixed-mutable. We're not yet at the first degree when we begin our work in earnest or strenuous and abnormal efforts in this petal, but very soon we are, and we continue working in this petal and also in petal number eight. So it is a fixed sub-mutable petal in a way, eventually it becomes simply part of the fixed cross efforts. When we do take initiation we are definitely on the fixed cross and in a way we take initiation in the seventh petal.

The rod of initiation rite of the Bodhisattva in some way communicates with his petal. Does it touch it? What is what is the method of energy communication, we don't know, but it is this energy of the rod applied to this petal at the first degree.

When we're on the fixed cross, life is increasingly inwardly free and I outwardly bound, this is a point the Tibetan really makes for us a very important point, and so many people say, ‘well I want to be free, so I don't want to submit to these spiritual disciplines.’ But then who or what is the ‘I’ would want to be free? It's usually the personality ‘I’ that wants to be free of the imposition of Saturnian and Vulcanian disciplines. So we do have to submit to being more outwardly compelled and bound and restricted and regulated, Regulus – you know, regulation as the first initiation, is being taken we submit ourselves to the necessary disciplines. So we do what must be done as we understand the will of the soul and not just what you, or we, or we as a personality, would like to do.

I think though that our deep desires what we liked you or aspire to do become of the same as what we must do. … Eventually what we like to do or aspire to do becomes the same as what we must do and will to do. That is a very important fusion but it is preceded I suppose (from my own experience and that of many others) preceded by many battles with the elemental nature. Well it admits of endless amplication, the main thing is to be able to relate to someone and relate to yourself and understand what period you are passing through, and what must be done and then make sure that that which must be done is also that which you aspire to do. So redirecting your desires and aspirations so that that which must be done will be fulfilled.

What is the stage of the path most associated (number twelve) with the opening of this petal? Well we have in general, individualization, initiation, path of evolution, path of ambition, then entry into the stage of being, the advanced man who still may be ambitious, path of aspiration, probationary discipleship, and I suppose we should say it, didn't include it, accepted discipleship and then the path of initiation. I would say probationary discipleship at first and then discipleship which is really the same as initiation.

We were told that 777 spans all the way from the savage man to the disciple at the first degree, we understand that at the first degree you really do become the disciple. From some perspectives of course we can still be called probationary disciples because we are still being tested out before we are accepted.

I've discussed the way that probationary discipleship title can be used in different ways, but certainly we are dealing to some degree with probationary discipleship here before we've taken the first degree, we are dealing with discipleship once we've taken the first degree. And we've become a probationary initiate so in a way we're on path of probationary initiation.

1:28:40 Anyway we're off the first stage of probationary discipleship and we are at that stage of initiation where we're really preparing for the first initiation which brings us into true discipleship. I think it's fairly clear. It's not the real path of initiation but the path of probationary initiation. Of course sometimes that is just generalized.

We are on this path, perhaps part of the probationary path from one perspective, until we are an accepted disciple. Here I think we can also begin to make our pledges, we have become even a pledged disciple before the first degree, we can say for the first degree, we can be also a pledged disciple and retain the status after the first initiation or pledged probationary disciple. Then we continue to offer our pledges even when we're accepted disciples and pledged disciples. But we're on a higher stage here of the probationary path when we take the first degree we are a true aspirant. That's what DK tells us, that every true aspirant has taken the first initiation in this petal or through the touch of the rod of initiation related to this petal we do take the first initiation.

Several things we are here, depending upon what type of work we're doing in relation to what can be unfolded in this petal. We are a higher probationary disciple. We are a disciple, we are an initiate, and since we're on the path of initiation we are partially here on the path of discipleship but it does not mean accepted discipleship. It's much more likely to become of the accepted disciple when working strenuously in petal number eight on the path of probationary initiation. And part of that path of probation, a higher part of it, includes the period just before becoming the accepted disciple. Now it seems usually towards the second degree one would become the next disciple or at least somehow midway between the first and second degree. But there was that strange anomaly where an individual who had not yet taken the first, he was very interested in spiritual things of course, but is keep that in mind who was there or became an accepted disciple DK accepted him into the periphery of His ashram. So just to have an avid interest in spiritual things, he can still be quite selfish and the necessary heart development for taking a first degree may be missing.

Let us look around in the world and even find those who are reading the blue books with great interest and so forth. Are they necessarily initiates of the first degree? Well because we had the example, DK’s group of someone who was doing just that and was not a first degree initiate, we know that it's certainly possible for people like ourselves.

That was a little complicated perhaps. The path of probation, probationary discipleship, the first degree and thus real discipleship, but a continuation of probationary discipleship, which is called the path of probationary initiation. I do not think we reach accepted discipleship generally before we are doing quite a bit of work in petal number eight and are submitting to these tests of Scorpio but interestingly enough Scorpio can rule the first initiation, and if the first initiation is conferred in relation to this seventh petal then Scorpio may be involved and some organizational work may be going on in this stage of the probationary path even as we are being initiated in the seventh petal. There's so much overlap so many little fine strands of relationship.

Of the six stages of discipleship is there any stage most associated with this petal? Well, I think we could say little chelaship and then subsequently as we move towards the second degree, chela in the light, because we're moving towards accepted discipleship which I don't think is taken so much here, but the light of knowledge is certainly growing, the light of the soul is certainly growing. So when we take the first degree in the seventh petal – a phrase like ‘in the seventh petal’ we have to understand what it really means, doing the things one does to develop the qualities associated with the seventh petal and you just abbreviate all that and say I the seventh petal. So, little chelaship because it's a definite one, and the two degree chela in the light, preliminarily as we work on you in the seventh petal, and in the beginning part of the eighth petal work. Chela in the light? Definitely. Scorpio associated with illumination interestingly in the phases of meditation.

Can accepted discipleship well let's just say it is not reached here, but is being considered. Accepted discipleship comes strictly with the first degree. It all depends on when, over a period of lives this petal is being unfolded.

Well here are some speculations. Suppose you can take initiation two, three, and four in one life, given the 30/3 ratio, 30 lives of Jesus and then he takes the baptism and three more lives leading him to the crucifixion we have ten as the result. Ten times one is ten, so if you start with the assumption that you have taken the second degree, then in a way you're almost home – by *home,* one can mean the freedom from the causal body or from a higher perspective home will mean the sixth initiation and return to full monadic awareness, the monad in extension is retracted into the monad the monadic plane and the two are again one. That which went forth and that which stayed at home are again one.

1:38:00 I think that we understand we're not yet at accepted discipleship, we're not yet it really at chela on the thread, chela in the aura, or at the dual blending of the lights, were not there. But we are visioning what it may mean to be the accepted disciple, and we are being supervised as it were by a higher chela and we stand in the light of that higher chela who is reporting to the master, as we do later work in petal number seven, that is a possibility and certainly a possibility in the kind of work we do in petal number eight befor we become the true accepted disciple.

What is number fourteen here? What is the initiatory stage if any most associated with his petal? Well as we have been saying it is the first initiation, we are entering the spiritual kingdom, the kingdom of souls, we're treading about path. Those who are really treading the path to be of the first degree and more we have a more intimate relationship with the solar angel. We realize that it existed by whatever name we may have called it when we were working in the latter part of the fifth petal and working in the sixth petal there was something higher living on ahead. We may not have the technical knowledge to call it the solar angel but the higher power or something within me or my Higher Self or whatever, but now we are really attempting to live according to the laws of the soul, the very first of which is the law of sacrifice. We've just entered the petals of sacrifice.

Now we have those interesting five stages how I. I wonder if should read them, I haven't read them yet, and I feel I must do that. … It's a bit long but it's marvelous and it’s called the sublimation of the five human stages. Please allow me this, I think maybe I should've read it early on but now it really becomes important to understand it.

### ***THE SUBLIMATION OF THE FIVE HUMAN STAGES***

***Stage I.***

***The life has climbed the stairway long through daily use of form. Through the lesser three, with progress slow, the long path has been travelled. Another door stands open now. The words sound forth: "Enter upon the way of real desire."***

***The life, that only knows itself as form, enshrouds itself in vivid red, the red of known desire, and through the red all longed-for forms approach, are grasped and held, used and discarded, until the red changes to rose and rose to palest pink, and pink to white. Forth flowers then the pure white rose of life.***

***The tiny rose of living life is seen in bud; not yet the full blown flower.***

***Stage II.***

***The picture changes form. Another voice, coming from close at hand utters another  phrase. The life continues on its way. "Enter the field where children play and join their game." Awakened to the game of life, the soul passes the gate.***

***The field is green and on its broad expanse the many forms of the one moving Life disport themselves; they weave the dance of life, the many patterned forms God takes. The soul enters "the playground of the Lord" and plays thereon until he sees the star with five bright points, and says: "My Star."***

***Stage III.***

***The way of red desire fails. It loses its allure. The playground of the sons of God no longer holds appeal. The voice which has twice sounded from out the world of form sounds now within the heart. The challenge comes: "Prove thine own worth. Take to thyself the orange ball of thy one-pointed purpose." Responsive to the sounded word, the living soul, immersed in form, emerges from the many forms and hews its onward way. The way of the destroyer comes, the builder and again the tearer down of forms. The broken forms hold not the power to satisfy. The soul's own form is now the great desire, and thus there comes the entering of the playground of the mind.***

***But in these dreams and fantasies, at times a vision comes—a vision of a folded lotus flower, close petalled, tightly sealed, lacking aroma yet, but bathed in cold blue light.***

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

***Stage IV.***

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

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

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

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

***Stage V.***

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

***Not yet the utter glory of the radiant life! Not yet the entering into everlasting peace! But still the work, and still the lifting of the little ones. DINA I 674-676***

***Stage one. The life has climbed the stairway long through daily use of form. Through the lesser three, with progress slow, the long path has been traveled.*** That’s the three kingdoms, right? Immetalization, in vegetation, inzoonation of the monad. ***Another doors stands open now.*** Individualisation. ***The words sound forth: the words sound forth: “Enter upon the way of real desire.”***

***The life that only knows itself has form and that's such a good.*** I don't know if I get into the entire interpretation of this that fetch good phrase has to do with the whole of ignorance so clearly. ***The life, that only knows itself as form, enshrouds itself in vivid red, the red of known desire, and through the red all longed-for forms approach, are grasped and held, used and discarded, until the red changes to rose and rose to palest pink, and pink to white.*** Of course that speaks of the far distant future not this particular stage. ***Forth flowers then the pure white rose of life.*** Marion Walter, the last living disciple in the Tibetan’s group, Keith Bailey and I knew very well, I had talked about the white rose as being the flower of the Master Koot Humi. The tiny rose of living life is seen but not yet the full-blown flower, and this almost refers to that stage when we have the bud lotuses, of lotuses in bud.

***Stage II.***

***The picture changes form. Another voice, coming from close at hand utters another  phrase. The life continues on its way. "Enter the field where children play and join their game." Awakened to the game of life, the soul passes the gate.***

***Stage Two. The picture changes form. Another voice,*** forces come from all different parts of our nature, c***oming from close at hand utters another phrase.*** It’s not coming from the remote area it's coming from our personal vehicles. ***The life continues on its way.*** And here is that phrase ***“Enter the field where children play and join their game.”*** where we so spiritually mature here ***Awakened to the game of life, the soul passes the gate.*** I suppose in a way repeatedly into incarnation.

***The field is green and on its broad expanse the many forms of the one moving Life disport themselves; they weave the dance of life, the many patterned forms God takes. The soul enters "the playground of the Lord" and plays thereon until he sees the star with five bright points, and says: "My Star."***

***The field is green and on its broad expanse the many forms of the one moving Life disport themselves.*** The reference perhaps to this through sports and the energetic exercise of the body—***they weave the dance of life, the many patterned forms God takes. The soul enters “the playground of the Lord”*** –this is the soul in incarnation of course, not just the soul on its own plane, ***and plays thereon until he sees the star with five bright points, and says: “My Star.”*** It’s sort of one's destiny, one's identity, one's emergent identity, no longer is just a player on the field, but as someone distinct through the number five, because the law of cleavage, is which makes us distinct he is ruled by the number five and is much related here to Leo which expresses the fifth ray.

***Stage III.***

***The way of red desire fails. It loses its allure. The playground of the sons of God no longer holds appeal. The voice which has twice sounded from out the world of form sounds now within the heart. The challenge comes: "Prove thine own worth. Take to thyself the orange ball of thy one-pointed purpose." Responsive to the sounded word, the living soul, immersed in form, emerges from the many forms and hews its onward way. The way of the destroyer comes, the builder and again the tearer down of forms. The broken forms hold not the power to satisfy. The soul's own form is now the great desire, and thus there comes the entering of the playground of the mind.***

Stage three. I mean there's more we could say. But this is just to set up the interpretation that long last I was just kind of assuming that everybody knew this maybe it should have been spoken long ago. Stage three, ***The way of red desire fails. It loses its allure.*** We don't longer care for the lower desires. ***The playground of the sons of God no longer holds appeal.*** We want to be more serious and maybe even as it were to begin to come under the influence of the star Sirius, which is also related to the five and the five-pointed star of initiation. ***The Voice which has twice sounded from out the world of form sounds now with in the heart. The challenge comes: “prove by an own worth ...”*** This is this is so much about the individual, isn't it? ***“ … take to thine self the orange ball of one-pointed purpose.”*** That orange ball, the color orange is not fifth ray but first ray as well so we have ambition purpose to Rex ton the proving of individual worth. ***Responsive to the sounded word, the living soul,*** soul in incarnation immersed in form, ***emerges from the many forms*** proves itself to stink. Emerges from the mass of out there on the playing field we have the sign Cancer the fight of mass consciousness emerges from the many forms, ***and hews its onward way*** using the power of the first ray. ***The way of the destroyer comes, the builder and again the terror down of forms finding that which forms*** which will allow us to prove our own worth. ***The broken forms hold not the power to satisfy or the soul's own form is now the great desire.*** For orange is also the basic color of the egoic lotus it's the great aspiration now ***and thus there comes the entering of the playground of the mind*** in a way ruled by the color orange and that color is a fifth ray color.

***But in these dreams and fantasies, at times a vision comes—a vision of a folded lotus flower, close petalled, tightly sealed, lacking aroma yet, but bathed in cold blue light.***

***But in these dreams and fantasies,*** which is our normal life nothing good, dreams are fantasies ***at times a vision comes, a vision of a folded lotus flower, close petalled, tightly sealed, lacking aroma yet, but bathed in cold blue light.*** One of the colors of the higher mental plane. Of course all this time the egoic lotus is unfolding, yes, but we're talking about really coming into relationship with a golden yellow quality of the egoic lotus. Orange and blue, complementary colors, right? In some more distant time will blended be. The higher and the lower mind or the personality of the soul, the orange in a sense representing the personality and the blue representing the soul. But orange is also as I said it is from one perspective any egoic lotus color.

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

***Orange and blue in some more distant time will blend be, but far off yet the date.*** considering where the man stands***. Their blending bathes the bud in light and causes future opening. Let the light shine.*** Well, now we've gone back a little bit into the discussion of the opening of the egoic lotus, which, well it really even happens early on in the game, but symbolically now we're talking about this whole process of the unfolding of the flower of the soul.

***Stage IV.***

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

***Stage four. Into the dark the life proceeds.*** Outside the Pyramid the sun shines, the flowers are blooming, opening themselves to the sun and so forth, but we're going into a stage of introversion here. ***A different voice seems to sound forth.*** It’snot just the voice of form and, ***“Enter into the cave and find your own;*** your own in terms of soul identification, ***walk in the dark and on your head carry a lighted lamp.”*** Because you are beginning to use your mind as an instrument of illumination. ***The cave is dark and lonely,*** well, the one who begins to tread the path has to be ready for loneliness. ***cold is it*** -- it doesn't have the forms of comfort ***and a place of many sounds and voices*** which have to be discriminated. ***The voices of the many sons of God, left playing on the playground of the Lord, make their appeal for light.*** Because they're not really happy and there's something within them that. No there's more and of course we are beginning to become light bearers as we enter the dark; it's kind of a contradiction isn't it? We in away shut out the obvious, enter something which veils the obvious, and yet within that which we enter we find the light. ***The cavers of long and narrow*** the narrow straight and narrow path takes a long time to tread it. ***The air is full of fog.*** He's or glamours and my asthma's misconceptions. ***The sound of running water*** has many desires, that is ***meets the rushing sound of wind the many thoughts and the frequent roll of thunder.*** Well it could be considered in a way the voice of the soul, here symbolised the funder of the word which sounds down the ages, this is a second ray mantra. The symbol of the second ray lord being the thunder of the word that echoes down the ages. …

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

***Far off, dim and most vaguely seen,*** because after all the path is long and we are more conscious now, ***appears an oval opening*** in the shape of the causal body itself can be oval or sometimes a spherical. ***It’s color blue.*** We're talking about a higher mental plane. ***Stretched athwart this space of blue, a rosy cross is seen,*** the transmutation of the desire and offering all up to or higher sacrificial purpose ***and at the center of the cross, where four arms, meet a rose,*** which is the rose of full soul unfoldment, the rose of fulfilled or crux fulfilled Christ consciousness. ***Upon the upper limb a vibrant diamond shines*** the jewel in the lotus in another sense presented in another symbolic manner ***within a star five pointed.*** The star of initiation within a star five pointed, amazing and beautiful symbol. So through sacrifice the rose of Christ's love will come to us of the will of the monad will be expressed and the star of initiation will flash forth.

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

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

***The living soul***. Now living, notice, animated by life ***drives forward towards the cross which bars the way to*** the Greater Life, ***to life, revealed have known*** so the aspiration is very keen now and we must surmount the cross if we are to enter into the world of being ***not yet the cross is mounted and therefore left behind but onward goes the living soul*** more and more animated we can say infused by the soul out of home plain ***eyes fixed upon the cross*** realizing the sacrifice that must be made and how this fixed cross must be overturned and ***ears open to the waving cries of all his brothers.*** Becoming ever more compassionate and less selfish

***Stage V.***

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

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

***Stage five.*** I mean we can stay with us a long time but, well, it's a beautiful stage, five. ***Out into radiant life and light! The cave is left behind;*** including the cave early and so I presume ***the cross is overturned;*** I suppose the fourth initiation is taken ***the way stance clear the word sounds clear within the head*** of the true occult center. -- ***and not within the heart*** because one is connected with one's monad ***“Enter again the playground of the Lord in this time lead the games.”*** Become a director under the aspect of Divine Will. ***The way upon the second tier of stairs stands barred, this by the soul’s own act.*** In other words, we cannot see yet the way of higher evolution ***no longer read desire governs all the life*** it's long since been transmitted ***but now the clear blue flame burns strong.*** This is the love-wisdom flame of the soul plane. ***upon the bottom step of the barred way.*** We might go on towards the way of have a vision but we have a way of higher evolution but we have other obligations we ***turns back we revolve upon the pedestal of light and we pass down the stairs we have ascended onto the playground meeting the dead shells built in an earlier stage,*** We recognize all we have passed through we step upon the forms discarded and destroyed we have nothing to do with them they no longer hold us. ***and holding forth hands of helpfulness*** we become the true server as we can be when we enter the hierarchy or become the four three initiates. ***Upon his shoulder sits the bird of peace*** it is coming from the spirit of peace from the Buddha plain powerful love wisdom he believed to bring harmony to all and ***upon his feet the sandals of the messenger. Not yet the other glory of the radiant life, not yet the entering into everlasting peace—***probably not yet the fifth degree, perhaps, ***but still the work and still the lifting of the little ones.***

Well, if we overturn that cross we are freed from the tunnel, freed from the cave, freed from the cave of initiation into the causal body, at least taking the fourth degree. But the glorious, radiant life, that can be monadic even, but not yet, and not yet do we as a monad tread the way of higher evolution. but still as a fourth degree initiate  ***But still the work, and still the lifting of the little ones.***

I find it so beautiful, so very beautiful, and in all of these colors a great story is told. So now we are ready then to understand what it means, color, and the five human stages most associated with this petal, but if instead, if I persist I will have no voice and certainly no voice tomorrow. So, I will say that this is the end of egoic lotus webinar commentary 49 and we're in the synthesis of petal seven, part one, and it's about two hours or so, should be about two hours, just about. We’ll begin with egoic lotus webinar commentary 50, synthesis of petal seven, part two, and will begin right here.

I trust that in reading this, well maybe I should have directed you to it earlier, read it earlier, but anyway now we're in this truly spiritually developmental phase of the work of the egoic lotus and so it makes sense to read about the five color stages, the red to the green, the orange and the rose and blue was five colors and then of course the life and light that is available when one overcomes the cross, which is not described in terms of color.

Friends, I think, that takes us about to where we want to be. There's a lot of programs in this and I know a fair deal of repetition, but we’re weaving it all together so that it is of one fabric and instead of isolated bits of information, if you have worked through with me up to this point and beyond it will all be one integrated fabric, and we will have a quite full understanding, reasonably full understanding of our subject, in the growing light of pure reason – not yet pure reason, that is of the fourth degree, but in the growing light which pure reason seems to shed through the growing capacity to achieve inclusive reason working on the second ray particularly and work on Mercury which has its third ray component.

Farewell, with you in program 50, as soon as some of the voice returns. Bye bye.