## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 53, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentaries 53: Part 1 of Synthesis for petal 8. This webinar is about 3 hours, 1 minute long. Program 53 offers the first of the commentaries for the Synthesis of petal 8—the second petal of Sacrifice: Sacrifice/Love. In terms of the 80-point outline we have been using, it takes us from the beginning to Point 28.

This petal is closely related to the Human Creative Hierarchy which is ruled by Scorpio and Mercury—the sign most associated with petal 8 and the planet intimately concerned with the tasks related to the unfoldment of petal 8.

This is the petal in which the second initiation is taken, though the petal is not completely unfolded until after the application of the Rod of Initiation. It takes a long time, relatively, to open petal 8 because of the many lives which usually separate the first and second initiations. In the experiences of this petal, much suffering is endured as the probationary initiate prepares to “enter the Stream”.

Egoic Lotus Webinar Commentaries 53 523 MB .wmv file

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**Transcript.**

Hello friends. We are beginning with egoic lotus webinar commentary number 53.

We have finally moved to petal number eight, and we see petal number eight begins with the color yellow. It has the orange, as always, and it substitutes violet actually, making it similar in some ways to petal number seven. Normally there are not two violets in succession, but here there are.



There is a rose (and we're not having a double rose) and there is the blue which we expect to find, you have in these middle petals such as petal number five and petal number two. Now there have to be I'm sure quite a good reason for the substitution of the violet and the avoiding of the double rose. It emphasizes instead of a double ray six with the rose color, an additional ray seven with the violet color.

It is a Scorpio petal, but there are other signs of course involved and really once we start to get into the petals of sacrifice where five different colors are found in a greater degree of complexity. We can easily see how all the signs of the zodiac could contribute their energy towards the achievement of the tasks which must be accomplished in relation to petal number eight.

So, here we are, again we will read [about] petal number seven, the inner circle of petals from *A Treatise on Cosmic Fire,* pages 822 – 824:

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

***a. 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.***

***b. Petal 2...The will to sacrifice through love on the mental plane, and thus to serve.  
Colours:  Yellow and the four colours, orange, violet, rose and blue.***

***c. Petal 3...The utter sacrifice of all forever.  
Colours:  Yellow, orange, rose, blue and indigo.***

***In the mystery of these subsidiary colours and of the gradual shining forth within the lotus of five colours in any one petal at one time, is veiled the mystery of the five Kumaras. The student who seeks the significance of the preponderance of orange and of rose is approaching the secret of the two Kumaras Who fell. More it is not possible to say, but the colours hold the esoteric key to this great occurrence. 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 822-824***

***This inner circle of petals is organized and vitalised,*** that is what a human being can do, organize and vitalize and coordinate ***in the Hall of Wisdom, and simultaneously the middle circle unfolds, so that two rows of petals are duly opened***, that of course is the word: how much does *duly* represent? And, ***only the third remains to be unclosed***. Well it can be opened, but is it fully opened?

From studying with me here you know that I have assumed that if there is some unfoldment going on in, let’s say petal number seven, while petal number five is becoming completely unfolded, and a certain amount of unfoldment is going on in petal number six, then when petal number eight is to some degree unfolding due to the application of the rod and the strenuous and abnormal efforts of the candidate, petal number six will be fully unfolding and there will be still some further unfoldment in petal number seven.

So, this final opening of the sacrificed tier is effected during the period of treading the stages of the path of initiation, especially initiations one, two, and three, are two probationary initiations and one true initiation in the eyes of hierarchy, and in this round, he’s ***hastened by the rites of initiation and the strenuous and abnormal efforts of the man himself.*** So, we assume that the rites of initiation will contribute to the opening of the sacrifice tier, but also the abnormal efforts of the man himself will contribute ***aided by the electrical work of the Initiator, wielding the Rod of Power.***

The question could arise, can a man do anything but organize and vitalize and organize, coordinate, vitalize, or can the man actually promote some degree of unfoldment of this petal before the rod of initiation is applied? I think so. Because there is work on the probationary paths done in the sacrifice petals and we can assume perhaps that this probationary path is really occurring before initiation number one, the birth of the Christ, and we are told that one of the two petals due to this probationary work, one of the two petals in the tier of sacrifice, awakes vitality and unfolds.

0:06:15 … Here it is:

***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. TCF 827***

***Now all the changes as the mental body*** all that changes, all that changes, as the ***mental body becomes active and two of the Will petals are coordinated.*** I suppose organizing, coordinator ***and one*** got to be the early one, petal seven ***“awakes” vitality and unfolds.*** All of this is due to the conscious act of the probationary disciple, who seems then to be contributing actually to the unfoldment of one of the will petals, much of the work he too has pursued under the ordinary laws of evolution has been unconscious. ***Now all that changes as the mental body becomes active*** on the probationary path ***and two of the will petals are coordinated, and one “awakes” vitality and unfolds.***

So, this appears to be some degree of unfoldment even before the rod of initiation is applied. At least it doesn't discuss here the awakening of vitality, the unfoldment in terms of the application of the rod. Of course, we understand that the application of the rod must definitely cause unfoldment, that's what we have been told. It’s hastened, the unfoldment is hastened by the rites of initiation aided by the electrical work of the initiator wielding the rod.

I always seem to begin with a little preamble because there are some differences in how the unfoldment does occur. It seems quite out of the control of the man when dealing with the first tier of petals and actually with the second but due to his work in the will tier, by reflex action the fifth and sixth petals are unfolding, and two are the sources of this unfoldment, strenuous and abnormal efforts, and the rites of initiation.

Here is the quotation from the first of the most important references in *A Treatise on Cosmic Fire,* page 541 and 542, the petal of love on the mental plane, it is pretty obvious, isn't it? This is the sacrifice sub-love petal:

0:09:20

***2.*The Petal of Love *on the mental plane is unfolded through the conscious steady application of all the powers of the soul to the service of humanity with no thought of return nor any desire for reward for the immense sacrifice involved. TCF 541-542***

***The Petal of Love on the mental plane is unfolded through the conscious, steady application of all the powers of the soul***. – All powers of the soul, not just knowledge – ***to the service of humanity*** and here comes the sacrifice ***with no thought of return nor or any desire for reward for the immense sacrifice involved.*** And until we really know what sacrifice is, and are giving it, offering it without expectation, we cannot really expect the full unfoldment of petal number eight nor to venture far beyond the second initiation.

So again, ***the Petal of Love on the mental plane is unfolded through the conscious steady application of all the powers of the soul.*** Presumably the powers of will and of love and of intelligence or mind ***to the service of humanity with no thought of return nor any desire for reward for the immense sacrifice involved.*** We can test ourselves against this requirement and this is one of the most important things we can do, as the requirements are stated. We can judge of our own attitude. You can see this is much different from petal number six where there was the attempt to sacrifice to a degree, for the sake of the group, but always with somehow the expectation that there would be reward.



It's such a profound statement that the Christ made, *it's better to give than to receive,* at first, it's enigmatical I think. When I was a child, maybe recapitulating from of the earlier phases of incarnation, I wondered at this statement because it just seemed the reverse: a child is used to receiving gifts from others at Christmas comes and visitors come and that sort of thing, the reception is a happy event. And then comes this statement: *it is better to give than to receive.* But this turns out to be the complete truth because then a vacuum is created through the giving and one grows far more through the giving than ever possible through reception of a kind of lower point of emptiness.

So the feeling is involved here, we start feeling how God is feeling through our humanity, the sense of privation is dwindling and we are uplifted by sacrifice which comes to mean *to make sacred,* uplifted by the vibration which we transmit – one of our class members offered this idea: sacrifice becomes joy because of powerful motivating love and when we're being swept by love to love we're really being swept by the God of our solar system. God is love. Love is Buddhic. It’s not that what we have done and continue to do in petal seven fades away, we still are accumulating knowledge and using all knowledge for the domination of the lower self, and we give everything we have of knowledge and service, but this runs deeper. This begins to touch the heart.

I have to say that petal number eight has to be very important because it is primarily a Scorpio petal, and when we think of Scorpio we think of that hierarchy of human monads ruled by Scorpio. The human creative hierarchy is the fourth creative hierarchy of human monads and is ruled by Scorpio. The hierarchical ruler is Mercury, pointing to the eventual intuitive, mediating function, which humanity will have when fully living up to its role in the divine plan. Humanity becomes Mercury, mediating as the fourth ray does, that ray which comes most powerfully through Scorpio at this time, mediating between the higher and the lower kingdoms.

This petal will begin to bring in that Buddhic quality. It is certainly necessary at the second initiation when the astral body is becoming transformed by the power of love and this is essentially by the power of buddhi which is love-wisdom. We can expect some really significant changes here with the eighth petal because when it is touched by the rod of initiation. The man is entering the stream and is born along by the energy of his fellow co-workers in the ashram which he is approaching. It’s an indication of very rapid progress.

It takes a long time to prepare for the mostly full opening of this eighth petal and really until his work being done toward the third degree, I think until the third degree is taken the petal will not fully open once the second degree is taken, then and surely once the temptations in the desert, as they apply to the status of a human being. Not the Christ of course, once that those temptations are passed, then the progress is extremely rapid, and one then is solidly on the way towards the Sirian method of initiation and will not turn back. We might call that in a way the final reversal of the wheel, at least there is nothing in the man in terms of the clockwise turning of the wheel which can stop his forward progress and deviate him. He may not be perfect, but nothing will really interfere any longer with his ability to express the soul. Things may arise, but he will not allow them to interfere.

0:17:50 Now the other area of real importance in *A Treatise on Cosmic Fire* pages 822 to 824, and its very briefly stated, what we can expect in terms of the will that is expressed through the second will petal, the will to sacrifice through love on the mental plane and thus to service. We will have here a Venusian mind … the blending of heart and mind … this is the loving mind and the increasingly soul-infused mind, mind held steady in the light, and the power of illumination is coming into the meditative life. We may remember that the signs of the zodiac are variously associated with the stages of meditation, beginning with Leo and concentration, Virgo and meditation, Libra contemplation, and Scorpio illumination, with Sagittarius, it is inspiration.

You have to remember that in terms of the ninth petal, because we are breathing in the life aspect and Sagittarius as well as Aries can be connected with the ninth petal which will be our next subject of discussion.

Not so much is said about the synthesis petals except that the synthesis does occur very fast from the time the third initiation is taken between the third and fourth initiation. So somehow, we will have to see how that might look and see if we can understand what he is the synthesis of knowledge in the relation of the mind of God to the synthesis of love in relation to the heart of God and the synthesis of will.

In relation to the divine purpose, the colors as we have looked at are yellow, and He doesn't say “the same four”, does He?

***b. Petal 2...The will to sacrifice through love on the mental plane, and thus to serve.  
Colours:  Yellow and the four colours, orange, violet, rose and blue.***

He says, of colors, ***orange, violet, rose and blue***.

Blue is the unexpected color, it's a bridging color between the sixth ray and the second ray. It's associated with both of those rays. The rose color we might expect, if we had the yellow added to the same colors that we found in petal number five, we would have a double rose, but we don't, we have blue. He substituted it for the rose and showing I think the increasing bridging towards the second ray. The soul expresses the second aspect of divinity and when its egoic lotus is fully unfolded, it is that aspect of divinity which has come to fruition regardless of what could be ray of the soul may be just as the first aspect of divinity comes to fruition with the full expression of the monad regardless of what the monadic ray may be.

The three colors of the buddhic plane, interestingly are, yellow and blue and violet. Yellow from the perspective of the man, blue from the perspective of a planetary logos, and violet from the perspective of the solar logos. And they are all there when buddhi must begin to infiltrate the astral body.

We see that this petal indeed has a lot to do with Divine Love and you think about the relationship of Sirius. Scorpio related to Sirius, and I suppose coming through Mars somehow, maybe through Mercury in another way. Sirius is the cosmic Christ in terms of our local cosmos, system, our local cosmic logos. And so it is Scorpio that usually conveys ray four and has a lot of ray one in it, which is somehow related to the nurturing of the second ray of love-wisdom coming from Sirius.

Of course, sometimes it seems like the tail is wagging the dog, because the constellation Scorpios is incredibly powerful and has one of the truly immense stars, Antares, in it, as well as other stars of very low magnitude and thus essential power. The lower the magnitude in expression the higher the power of the stars. So, there are some stars in the tail of the Scorpion which are very distant and very powerful; that is low in absolute magnitude. We cannot pretend that little a dwarf star like Sirius, relatively speaking, for us it’s immense can be somehow more powerful than the lord of the constellation Scorpius. It just wouldn't make sense. But there's some kind of inversion that occurs due to the way that the earth processes these energies which make Scorpius the conduit for Sirian energies. So maybe we were talking about the sign Scorpio as the conduit for Sirian energies.

0:25:50 … I already have noted that in petal eight, we have avoided the double rose and substituted the blue. DK does connect blue very much with the sixth ray and tells us that in the coming age when the seventh ray is so prominent the blue flowers will begin to disappear and the violet flowers will take their place. I live here often in the north, in Finland, and there is kind of an invasion of Lupins, a beautiful flower but they're not really native to this country, but also in Europe I think they're spreading and the violet ones are by far the majority and there are some blue ones but they are really in the minority position. Maybe that will in fact begin to occur but of course the blue also has to be connected somewhat with the second ray, not only indigo but the blue. Maybe we won't lose our blue flowers entirely but the violet ray is coming in for sure.

This is this sort of 80-point outline, it probably wasn't bad in the beginning but my excellent colleague, BL Allison, has helped me get some of this organized and somehow we wound up with 80 points. These 80 points are an outline that I've been going through and it gives us some sense of order and so this gives us a way to compare point by point to different petals. I haven't done that horizontally but you can do that, there's enough that is stated about it and maybe a little later we'll have the actual charts that have the neat boxes that will help us compare more easily. That will be my task after a brief discussion of the synthesis petals.

0:28:30 What tier are we in? It’s the sacrifice tier, it's also called the will tier, we'll as it expresses with the mental plane. Second tier, love as it expresses the astral plane, and first tier, knowledge as it expresses through the physical plane.

What is the division of this tier? Well, it's the sacrifice tier, but it's the love petal of the sacrifice tier, it is petal number eight. It is a petal associated with the second initiation.

The idea was brought in here that this petal is hard to open. In the same way the second initiation is hard to take. It may be easier to take this initiation and gain the requisite type of emotional control if our soul is on the third or fifth ray I guess, it's hard for all but less hard for those upon the third or the fifth ray the to mental ray.

What is the element most associated with this tier number three? It is fire. Fire is always connected with agni and with mind and these are petals for the mental plane and also, they are will petals and when we think of will we also think of the power of fire.

What is the division of the triplicity? Elemental triplicity most associated with this petal? Well, the fire triplicity of Sagittarius, Leo, Aries. We are in Sagittarius and it is Leo. Now interestingly enough, Leo is the sign of a fire triplicity most associated with the soul and with the second aspect and with consciousness. Sagittarius is most associated with fire by friction and with the physical life, of the life of the personality, and Aries is most associated with the life of the spirit. It's the cardinal sign there and eventually the cardinal signs relate to the life of the spirit. They have earlier meanings and when you're trying to help determine the progress of individual using the different crosses. The cardinal cross appears pretty early in helping to determine the life of one who is relatively not advanced. But eventually the cardinal cross is the paramount cross. That's the monad, having to do with will and with spirit and not as much with consciousness, as a lot to do with consciousness and its quality surprisingly is sensitivity. So, Leo comes in here which gives us the death of desire and one level of lower egoity which is gone and rising up towards the realization of *Thou art That.* the personality is so associated with the moon and the moon falls in Scorpio which is the major ruler of this petal.

We have some instances here of what we can call the death of the personality at least to its own desires and to its own separative way of living. Personality is centered in a way very much in the astral body. So, if the personality has to die the astral body must also die to its own desires. What would that be like? We have the elemental promptings within us, and then also the promptings of the higher of the pairs of opposites, and we say, ‘well, this is what I want to do.’ Well, what is the ‘I’ that wants to do it? That's what we have to ask, we use that word ‘I’ in a very blurred manner and we have to realize when we state it in relation to desire that when we may mean our lower personal self in its desires, or we may be more identified with the soul as the ‘I’, and those soul desires may be much more in line with the divine plan and quite contrary to the personality desires.

0:34:00 It has been said here that there's a deep self-centeredness in the beginning of these. In the Leo astral body and … the astral permanent atom …:

***3. Leo is connected with the astral permanent atom, for the reason that desire or the power to go forth and occultly touch that which is desired is the basis of all sense of awareness*** ***or responsiveness and the underlying cause of* progress *or evolutionary movement forward; it is the keynote of the man who has achieved that true “self-centered” attitude which makes him an individual. Later, as responsiveness grows and the world of small affairs is converted into the world of ever-larger values and reality, The desires change and aspiration and finally into spiritual will, purpose and intent. EA 302-302***

***Leo is connected with the astral permanent atom, for the reason that desire or the power to go forth and occultly touch that which is desired is the basis of all sense of awareness*** – of course that's Leo's sense of awareness ***or responsiveness and the underlying cause of* progress *or evolutionary movement forward; it is the keynote of the man who has achieved that true “self-centered” attitude which makes him an individual.*** What is the keynote? Progress. Evolutionary movement forward. ***Later, as responsiveness grows and the world of small affairs is converted into the world of ever-larger values and reality, the desires change and aspiration and finally into spiritual will, purpose and intent.***

All of this relates to Leo. We may remember that the fifth petal (which is very much ruled by Leo) has a lot to do with very self-centered powerful dominating attitude. And that after the fall I have been inclined to call it after it is proven that the lower personality offers very little and up when it is when one attempts to fulfill it, in frustration, after that realization the calm is the fall the crash and then aspiration the path of aspiration is trodden in the later development of the fifth petal.

Eventually we get into spiritual will, and it's kind of interesting that at the second initiation Mars and Vulcan have a contest, they do also at the third degree, but will and desire are opposed. Vulcan and the sun are one; the sun rules Leo, so some idea of what the spiritual will, will be coming in around the time of the second initiation which is so associated with this petal the eighth petal.

0:37:30 [So I think this is a very important little paragraph here, and I might as well just borrow it and insert it. I know this is an almost too colorful text that I'm reading from but I taught this class maybe in seven different places in the world and for different groups; I use different colors whether it was what I was saying or what someone else was saying. It helps me orient to a certain extent and saves time because the task of putting this all in perfect form could have taken a year or two and it is better to move on with the thoughts that may carry some light, rather than to seek a perfect form, probably in saying that I reveal the rather small dosage of seventh ray that I have in this particular incarnation. But there's always the hope from Aries and Cancer that some of it is coming through from the past.]

So, the astral permanent atom, the self-centered astral body of the undeveloped Leo person, the reaching out toward the other which increases sensitivity – one of the main keynotes of Leo. Maybe we cannot call what goes on in this petal the full death of the personality because in the third initiation where we have the idea of the ancient authority of the personality has ended. Now it's still alive and kicking, but there is certainly the death of personality desire, and that is very important in leading to the death of the personality. Maybe the true death of the personality occurs at the fourth initiation and accompanying the death of the causal body the personality gives up relinquishes to the higher permanent atoms all that it has accumulated in its particular permanent atoms.

Well the ancient domination or ancient authority of the personality is ended at the third degree, but death is another matter. And I think when you come to the fourth degree we have our friends, Leo and Scorpio, appearing again with Scorpio staging the release of Leo. It's a final release from that central system of energies we call the egoic lotus and causal body and Scorpio the sign of death is involved through its connection to the Buddhic plane in staging the release of consciousness from the causal body. There is a sense in which the buddhic quality of love is one of the main contributors to the death of the egoic lotus. Its dissipating, its a love too great to be contained on the higher mental plane and by the vehicle that has been generated on the higher mental plane through the intervention of the solar angel.

Practically speaking, we really become a member of the new group of world servers here when the second initiation is taken, at least that is certainly open to us and that's where of the kind that's getting ready to sort of veer off and go on the left-hand path. We find it to be a very significant moment in the progress of the individual and it's almost the halfway point we might describe as the experience in the desert between the second and third; half way going away between the first and fifth initiations, at least halfway in terms of number. In terms of time that's another matter, because the duration of the span between the first and second initiation is so long that the remaining initiations can be taken very rapidly. Therefore, temporarily it's not the halfway point but in terms of certain achievements it's the halfway point.

0:42:20 Point number five. Which of the three fires is most associated with this petal? It is solar fire, Leo makes sense in every way and it is that particular one of the fire signs most associated with soul, with consciousness and thus with solar fire.

A key aspect the personality is dying, the astral body as an Independent desiring center which can forge the will of the soul is becoming subdued. Fire by friction is dying out here in one of its major expressions. The most powerful expression in this very emotional solar system is of the astral body, whether the astral body of our solar logos or the astral body of those beings which are a part of his nature. Mars is so much about fire by friction and Mars, which equates to selfishness, is dealt a very strong blow here by Vulcan, which carries the will of the soul.

That interesting battle between Mars and Vulcan continues in the third initiation. If we went here to write about 71 [*Esoteric Astrology*], we would say that, it’s quite interesting.

***c. At the third initiation, the Moon (veiling a hidden planet) and Mars bring about a fearful conflict,*** ***but at the end the man is released from personality control. EA 70-71***

***At the third initiation, the Moon (veiling a hidden planet)*** I believe that's Vulcan ***and Mars bring about a fearful conflict*** of a loss of lower ego is full of fear, it's what we hang onto in terms of our identity and identity would begin to change, ***but at the end the man is released from personality control.***

Let's just say that if any of us imagines that we have taken the third initiation, and we are still demonstrating in various ways that we are controlled by aspects of our personality, then it's just not true that we have taken the third initiation. This is a very stiff requirement. At the end the man is released from personality control and we also hear that the ancient authority of the personality is ended. That is the third degree, so close to the fourth degree of total relinquishment, isn't it? So many types of inflation occur in the minds of people as they imagine their approach to the third degree, but just look at the requirements, and then just see whether personality control is there still, and that one can assess whether the claim made, and no claim would ever be made by the true initiate, is true or not, and I think you'll find that in many cases it's not true.

Now number six. What is the planar focus most associated with this petal? Well, higher mental plane is coming in and also the buddhic stream. It is very important, but effects will be felt also on the astral plane with the reconditioning of the astral body by Venus, Jupiter, and Neptune. All of them are going to be important in relation to this petal because it is a second initiation petal.

0:47:00 The higher mind as it affects the mental unit. Yes, it is important here because Mercury is so important in relation to Scorpio. Mercury has a very powerful work in this petal. So, Mercury is so important in relation to this petal. But also, the Buddhic plane as it affects the regenerating of the astral nature. So, basically, through sacrifice we are bringing, getting, bringing, love into the astral body. So not only the higher mind of the buddhic plane is influencing very much the astral body. Which makes it possible for personal desire to die. A much much bigger picture is revealed, and what seemed desirable no longer seems so. I think at this point we could really begin to respond to the Buddha's message which was all about the relinquishment of ordinary desire. I don't think that desire in the very larger sense can ever be relinquished because it is part of the real amalgamation of the entire universe which has been apparently divided through emanation.

Anyway, this is the sign opposite the Buddha sign. Scorpio-Taurus is also involved here, the Buddha's two signs having to do with illumination and with desire and with the relinquishment of ordinary desire. So, if the Buddha's message is really going to be understood something around the period of the second initiation has to be part of our experience. This is potentially in this petal quite an emotional time, there is a lot of transference going on from the solar plexus to the heart. All of the vehicles, you know how the triple sign Scorpio brings the entire battle down on to the physical plane. There's a lot of intense emotion here, maybe often time repressed, but there's the mental focus through the power of Mercury which is very strong in Scorpio, and also the battle is brought right down on the physical plane where one has to prove on the physical plane one's overcoming, one's accomplishments. So, all three levels going at once and the buddhi-manas is also being affected, higher mind, the higher reasoning mind, also nourished by the intuition.

So, we have spiritual intelligence and mental illumination at the second degree. The intuitive instinct at the third degree and spiritual instinct of the first degree, but these are the two words that DK has described as related to this degree, and I think they're very good and they show us somehow the Mercury-Venus part of this experience. The strictly emotional person is not going to pass this degree, we cannot control the emotions with the emotions, we can only desire to suppress other desires, but that is not really possible …

The ray nature of a very interesting individual who it seems had a ray one monad or a sixth soul on the way to the second ray, a one personality, a one mind, a ray six astral body, and a ray one physical body. What an amazing combination of intense energies. This individual was actually a Gemini and he had Leo rising and the moon and Taurus and he was intended to pass through the second initiation, which I don't think was accomplished. Anyway, this eighth petal would have to have been a very important type of experience for him.

0:51:51 Now we go on to point number seven. Is there are a permanent atom or unit or antahkaranic phase most associated with this petal? Well, let's see, the mental unit, the antahkarana, and the mental permanent atom, and I wonder also something of the buddhic permanent atom. There may be a phase in the later part of petal seven where we begin to reach towards the manasic permanent atom certainly occurring here because of the emphasis on Mercury. But there's going to be a strong buddhic content in this petal, and hence the buddhic permanent atom in the later phases of building the antahkarana will be important. So, this is the real building of the antahkarana here as we approach the second initiation, and as we continue on afterwards.

At the second degree we concentrated on the mental unit and on the egoic lotus, per se, and mental permanent atom to some extent. Now perhaps we can go further, before the second degree the real antahkarana I don't want to say it is built, I want to say can be started. It's related of course to the quality of Mercury as the bridging planet. Mercury being so powerful in Scorpio either for the control of the astral body or for the reception of higher energy into the mind.

After the second initiation, it is said that the individual seeks the understanding of identification, begins to approach Sanat Kumara and utilizes the will over desire, but certainly the reach towards the buddhic plane continues. There's so much involved in the work of this petal as we approach the second degree and as we take the second degree and as we follow the second degree that involves the antahkarana in relation to the manasic permanent atom, the buddhic permanent atom, and even, slightly I suppose, the atmic permanent atom involving spiritual will.

One of the meanings of Scorpio is the expression of will over desire. It’s a Hercules sign, it has a lot of the first ray in it, even though that first ray is not usually given as the ray coming through Scorpio. The fourth ray is given, but it really seems impossible that Hercules (so identified with Scorpio) having such a powerful first ray, I suspect the first ray monad, would not be identified with the sign that had a powerful first ray.

0:55:25 So here is where we prove that we can bring through what is meant to be over what we desire happens. …

When we begin building the antahkarana, and obviously we practice at it well before the second degree, but basically on our Mercurian approach to the second degree, our goal is to link the following triangle together: the mental permanent atom and mental unit … and then the egoic lotus itself.



But the antahkarana must extend beyond the manasic permanent atom and bring through energetic expression from the buddhic permanent atom and the vehicle that will be coordinated, there, probably more after the third degree, and then the atmic permanent atom so the first part of the antahkarana is handled as we are working in the Scorpio petal and that will certainly increase the power of the abstract mind that can be used in the seventh petal. I would say the kind of culmination would be to reach the buddhic permanent atom at the time of the second degree or maybe a little beyond and bring through the love nature which is transforming the astral body and then we will work more towards atma as we perceive towards the third degree, that's when Aries will be so important because Aries, if ruling the ninth petal, has a lot to do with the expression of the spiritual will.

So, the true building of the antahkarana is here, at least the beginning of it, and then the further development of it and also to a degree, and the mental permanent atom and the buddhic permanent atom also.

In the earlier petals we really didn't have much of the antahkarana process going on, it is a process which widens the point of view and helps the individual transcend the sense of limited individuality. He becomes the group, actually becomes an aspect of the planetary logos, he realizes himself increasingly as the planetary logos. I don't mean literally, but he is in essence that, and you kind of wonder if you think the whole idea of standing before the planetary logos in his form of Sanat Kumara at the third degree has a lot to do with identifying as that planetary logos in essence identifying as a monad which is a cell in one of the centers of the planetary logos, that type of identification I think would be needed. Of course, following the second degree as stated, identification and the approach to Sanat Kumara and the use of the Will.

All of these are objectives to be worked upon as we approach the third degree, really a solar degree in which our oneness with the planet as we are monad and we find ourselves at one with the great logos, essentially. Anyway, how that type of identification is needed I think to take the third degree. We so often under estimate the requirements, as if the personality inflated in its own perception could somehow take the third degree and that is really not possible.

1:00:00 Which one of the three halls are we involved in? Well, it's the hall of wisdom, is it not? That hall of wisdom having begun, to a certain measure, even before the taking of the first degree that we have already taken by the time we're working in earnest here in this eighth petal.

So, there is no real wisdom without heart and love, the astral body shows this love now increasingly. The heart energy is being accessed and strengthened. We're not yet reading the book of life, quite, as the book of living forms the book of wisdom the book of life. The books are different from the halls but they have an interesting relation to the halls. We are definitely approaching the second degree, taking the second degree where in the hall of wisdom where accessing the wisdom of the soul heart will grow in petal number eight, and of the second degree. In a way we're making quite a change from ray six to ray two.

The transference from the solar plexus to the heart is very important, that has to augment our access to ray two energy as we sort of use the higher parts of ray six. It doesn’t mean if our soul ray is six we necessarily have to change to the second ray at that point, because even at the fourth degree there are seven different ways of destroying the causal body according to each of the seven soul rays.

Let's just say the ray two emphasis definitely becomes stronger in this petal. Perhaps the astral body becomes more loving, and I think DK mentioned where to take that second degree we can no longer sacrifice others for our particular idealism. The selfishness is coming to its first real defeat and if we force upon others the ways dictated by our own idealism as is done at this time now with forced conversions in the religious field and has been for hundreds of years forcing our particular way upon others kind of a combination of the first and sixth ray ,then when there is no second initiation for us the astral body is still dominated by Mars and the benevolent effects of Venus, Jupiter and Neptune are not to be felt sufficiently to gain passage. We cannot pass, if love is not sufficiently permeating the astral body and that will mean identification with others, rather than the cruel way of forcing our own way upon others.

We see this really being acted out now as the sixth ray is experiencing a kind of recrudescence before it is abstracted or removed. We're liable to see and we are seeing some pretty desperate and violent expressions of the sixth ray. But the Christ is on his way, the hierarchy is on its way. The great second ray is coming into prominence in its own cycle what from one cyclic point of view it may be abstracted by the year 2075, but from another perspective in terms of the emergence of the solar ray of our planet it's coming in with great power.

Violence and fanaticism, and narrow-minded imposition of one's own system upon others will necessarily have to end. What will be the degree of sacrifice to bring about this ending? We don't know, but it will have to happen in approximately the next 100 years, certainly by 2125, maybe even before 2117. A century is a long time and a lot of damage can be done to humanity's prospects, but we'll all be participating in it and we'll see what is required of us to assure that humanity's path is not deflected or short-circuited or blocked in someway. We will have to rise to that challenge.

1:05:35 The next point in the outline has to do with what worlds we may be in, whether the world of the senses, of emotions, mind, of meaning, of significance, of being, or the causal world of purpose. The idea presented here is that we're moving from the world of meaning to the world of significance. We're certainly still in the world of meaning and when we take the third degree we have soul consciousness and a voluntary focusing within the causal body which allows us to read the entire life presentation of the lower three worlds as a symbol, we can understand the connections between the outer form and the inner pattern which generated that form.

But we are slowly making our way into the world of significance as we consciously build the antahkarana. The world of significance is a triadal world. As the antahkarana is being built and we understand more about how the divine mind perceives, and the divine heart loves, and the divine will wills, then we are entering that world of significance, which reveals or illustrates those factors that are necessitated by the divine plan, which are in line with the divine plan but the world of purpose of course is beyond that – but the divine plan does reflect the purpose.

The world of significance is touched through the antahkarana. I guess it depends on how large a perspective the man has managed to acquire. If we feel or are involved with a very personal perspective and even if we're thinking about the very rich contents of our causal body, and so forth, we're not yet in the world of significance. … it’s a truly impersonal world—impersonal, not just supra-personal – not just the climax of much personal accumulation and it's high expression, but we are entering the perception and functioning of the planetary logos.

So, in this world of significance, we are learning about the direction and the purpose of Sanat Kumara and we're trying to make our actions significant in fulfilling of that purpose by fulfilling the plan. It's not just about what things mean, it's about where their going, to what direction? You cannot separate the idea of direction from the world of significance. With the world of meaning it's all about how things relate to each other but the whole idea of the objective and wither, all this is driving forward and that is not so much the emphasis.

The thing or any perception any content of consciousness is significant when it is on target with Sanat Kumara’s purpose as reflected in the divine plan. So, also with the purpose of our soul and our monad, when that which is perceived (be it an energy, a pattern, whatever) is conducive to the driving-forward towards the objective which the purpose has in view, then it is significant. Sanat Kumara is coming through our monad, and then the hierarchy formulates the plan on the atmic plane according to the purpose that it has received. There are some who are registrants of the purpose and then there are others who would take that purpose as it is mediated to them and become custodians of the plan.

Spiritual will has so much to do with significance. It’s as if the future objective of Sanat Kumara is somehow pointed out, as if something gives a sign that tells it is moving toward the fulfillment of that objective. It's significant in terms of the purpose, and meaningful in terms of the soul’s perception. The true place of something, relative to other things in a divine pattern, is related to meaning. I look at something, what does it mean? I want to relate it to something, I want to relate it to other things that are parallel to it on the same level of perception, I want to read related to higher patterns and energies, but it doesn't tell me wither or where it is tending – it doesn't tell me its significance in terms of the final objective.

In the world of significance, the objective of the purpose and the direction that leads to that objective are important factors. The factor of will is involved and the driving forward through space towards the fulfillment of a particular objective conceived in the consciousness of Sanat Kumara as purpose.

I guess I don't know how much experience we have in the contrasting of the world of meaning with the world of significance, but I think that the world of significance really requires that we distance ourselves from even our soul desires that have to do with our own trans-personal fulfillment and that we identify with the mind, heart and will of God, especially the Will of God and say to ourselves, ‘wither are all things tending? And wither has any content of consciousness (and everything is a content of consciousness) wither is it tending and then we will truly see in the light of the destined purpose of that outcome are. I think it takes quite a bit more than we have right now to really enter the world of significance, I think that's where the masters are living, they are living in this type of world because their consciousness is ordinarily focused within the triad of worlds. The chohans whose consciousness is focused on the monadic plane and other planes at will and as they will, know more about the purpose, and still more about the purpose.

1:14:00 Point number ten. Is there either of the deva group or other deva groups most associated with this petal? I would have to say the Agnishvattas of the higher mental plane and the Agnisuryans, not so much of the astral plane but the higher type of Agnisuryans that would explain and it is interesting because if you read carefully enough in *A Treatise on Cosmic Fire* you understand that there are Agnisuryans in the astral realms on the Buddha plane. So, the Agnisuryans of the buddhic plane of course when contacted begin to submit to the Agnisuryans of the astral plane to the love vibration correlated with Venus, Jupiter and Neptune. The buddhic Agnisuryans carry the quality of love and the astral Agnisuryans much more the quality of desire.

What kind of devas constitute the vehicles of the spiritual triad? We come in contact with a new group of Devas from creative hierarchy number three and they are called the triple flowers, and they are high indeed and they have as we contact them, a reflex effect upon the devas which are involved with our lower vehicles. A little item here the antahkarana is shaped like a figure eight and we use them the antahkarana to reach the eighth creative hierarchy or triads which we want to accept if we are to become eventually living Christs and not be vanished into the eighth sphere. In other words, we have to learn to be the triad. The monad is the triad is the soul is the personality, but we want to know this and we do this via the antahkarana.

There are three groups of petals and three groups of Agnishvattas and were involved with the sacrifice petal Agnishvattas … on page 821:

***These three circles of petals are called an esoteric terminology:***

1. ***The “outer knowledge” triad or the lords of active wisdom.***
2. ***The middle “love” triad or the lords of active love.***
3. ***the inner or “sacrificial” triad or the lords of active will. TCF 821***

***These three circles of petals are called an esoteric terminology: The outer knowledge triad or the lords of active wisdom. The middle love triad or the lords of active love.*** Interesting how wisdom and knowledge go together isn't it and: ***the inner or sacrificial triad or the lords of active will.*** If they're connected with different buddhas of activity of compassion and love and, sacrifice, the buddha from our lord of the world has a buddha of sacrifice. He's the best known exponent of this sacrificial will characterizing the good is of sacrifice best known to man.

There was a drawing, it was in the papers of some of the disciples who were connected with the Tibetan, and it showed antahkarana ascending through a series of figure eights. Well it makes so much sense of course, because Mercury is the planet of the antahkarana and Mercury’s number is particularly eight and it has to do also with of an *S*-like ascent and descent. The ‘S’ is certainly doubly contained within the ‘8’. So the rising figure eights bring us increasingly into touch with the permanent atoms of the spiritual triad.

In learning to respond to triad life we are learning to respond to a very high order of angels or devas who are these triple flowers. Who are the triads, as it were? Maybe there's even a number nine connected with them so that each one of them is threefold; wherever there's a three you have to suspect the presence of a nine.

So, we deal with a mastery of the astral Agnisuryans, but in order to really do this, it's stream important to touch the pure love pure as far as we're concerned of the buddhic Agnisuryans. So, there's an alignment pair between the higher Agnisuryans, the Agnishvattas of the higher mental plane especially and then the Agnisuryans of the astral plane.

Now we go on and we look at number eleven in the outline. I'm going a little slower because I think it's in the last analysis more efficient. Sometimes I get going with the so-called galloping mind, and my mouth runs faster than my mind. It's a third ray liability and especially when Aries is involved. But I'm trying to be a little more cautious here.

1:20:20 We're entering areas which are extremely important to the advancing disciple and I want to be as clear as possible.

The astrological cross most associate with this petal is of course the fixed cross, which became prominent when we took the first initiation. The fixed cross is a cross of suffering. We're told it's a cross of a blinding light, fiery pain, bitter woe, and yet the cross of liberation. So, you can identify all the fixed signs accordingly, can you not? The blinding light of Taurus, the fiery pain of Leo, the bitter woe of Scorpio, great grief, and yet the liberation in Aquarius. Scorpio is the sign of man and it's maybe the most important sign on the fixed cross in terms of its relationship to man since it rules the fourth ray of hierarchy of monads, our monads. So, this petal is so much about us, isn't it?

Somehow this sign guarantees that we will succeed, or we're almost there, and if we do not end up desiring a left-hand path – usually for ahamkaric reasons, reasons that the lower ego is not defeated – then we will have our necessary triumph somewhere in the eighth petal. I think so.

1:22:00 The temptations in the desert are occurring, there is work being done while work is being done in the ninth … the temptations in the desert are occurring: the world, the flesh, and the devil. The world, aspect three, flesh—aspect two, devil—aspect one. So, we're on the fixed cross but it's kind of a sub fixed quality, both Scorpio and Taurus and even Leo much associated with this petal are all fixed signs.

We're on the fixed cross, sub-fixed. What the fixed cross really means in terms of the relinquishment for the sake of the soul for that we can truly be the soul is really coming home here, because a great holding power, a great fortitude just as Scorpio has in this relation of his petal. All the bad stuff which Scorpio can evoke cannot withstand the energy which is entering because of the sustained point of tension which we are achieving through the utilization of the antahkarana. We have this holding power which connects us not only with the soul but with the spiritual triad and Hercules in his great fortitude is the symbol of this holding power. In the constellation Scorpius that's how it's technically called we do find consolation her to fix.

So, if we pass this initiation at the eighth petal, the stream will carry us. That doesn't mean we don't have to work, but we are borne along by the stream as we're told in the *Voice of the Silence*. Between the second and third initiation we have conquered the astral body but we're still suffering the most. How interesting. We may still suffer in our sensitive astral body but it's not such an emotional astral body. We may experience a kind of dark night of the soul, not the ultimate kind. It's a different kind of suffering. We are suffering because we know our limitations and have not yet overcome them. We are more sensitive in general through compassion to the world of suffering we're identifying more with our fellow human beings.

Let's turn to *The Rays and the Initiations* page 683, and see what we have there:

***This constitutes a long process which the aspirant is forced to face in the interim between initiations. We are told (and it is factually true) that the longest period between initiations is that to be found between the first and the second initiations. This is a truth which must be faced, but it should also be remembered that it is by no means the hardest period. The hardest period for the sensitive, feeling aspirant is to be found between the second and the third initiations. RI 683-684***

***We are told (and it is factually true) that the longest period between initiations is that to be found between the first and the second initiations. This is a truth which must be faced –*** that many people have to face, because they would like to get rid of this phase and imagine that they are moving on in later phases—***but it should also be remembered that it is by no means the hardest period. The hardest period for the sensitive, feeling aspirant is to be found between the second and the third initiations.*** So, we may not react so emotionally, but we certainly have the sensitivity to increase the suffering and of course we have to pry ourselves loose of those temptations which affect every human being and we do that in the desert.

***It is a period of intense suffering, of the penalty of applying factors of glamour and illusion, of pronounced involvement in situations which, for a long time, remain unclarified, and of a steady moving forward as best the beleaguered aspirant can—under the influence of right direction and spiritual determination. This he has usually to do in the dark, working under the action of the logical and understanding mind, but seldom under the influence of inspiration. Nevertheless, the good work goes on. The emotions are brought under control, and necessarily the factor of the mind assumes an increasingly right importance. Light—flickering and as yet uncertain and unpredictable—pours occasionally in from the soul, via the mind, adding frequently to the complications but producing eventually the needed control which will lead to and result in freedom. RI 684***

***It is a period of intense suffering, of the penalty of applying factors of glamour and illusion*** – we have applied them and now we suffer – ***of pronounced involvement in situations which, for a long time, remain unclarified, and of a steady moving forward as best the beleaguered aspirant can—under the influence of right direction and spiritual determination. This he has usually to do in the dark, working under the action of the logical and understanding mind, but seldom under the influence of inspiration. Nevertheless, the good work goes on. The emotions are brought under control*** – even after the second degree—***and necessarily the factor of the mind assumes an increasingly right importance. Light—flickering and as yet uncertain and unpredictable—pours occasionally in from the soul, via the mind, adding frequently to the complications but producing eventually the needed control which will lead to and result in freedom.*** The Uranian possibility.

So important here:

***Ponder on these things. Freedom is the keynote of the individual who is facing the second initiation and its aftermath—preparation for the third initiation. Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think and freedom to know and plan, which humanity demands at this time. RI 684***

***Ponder on these things. Freedom is the keynote of the individual who is facing the second initiation and its aftermath—preparation for the third initiation.  Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think and freedom to know and plan, which humanity demands at this time.***

Well this tells us about the suffering that we can undergo in petal number eight, because after all, we can take this initiation in petal number eight, but the petal continues to unfold after the initiation. There are still elements of sacrifice which have to be developed: ***a period of intense suffering***. ***of applying factors of glamour and illusion*** – we have applied them and now we suffer – ***of pronounced involvement in situations which, for a long time, remain unclarified, and of a steady moving forward as best the beleaguered aspirant can.*** We have to be aspirants, until we've taken the third initiation we are the aspirant. And that's why DK is said to be assisting aspirants for initiation, and even later in his work, up to the third degree, not only the first two degrees, as it was mentioned that he was assisting aspirants to reach the third degree.

Anyway, this gives an idea of what it takes to go through this eighth petal process

1:31:00 Now let's move on. Is it the true dark night of the soul? Well that's more the fourth degree and in *The Rays and the Initiations,* DK tells us about the areas of darkness which must be faced before certain climactic initiations, before the fourth, before the sixth, and I think even before the ninth initiation. I think it maybe that is in chapter ten, but it's not essential that we look at it but, but great areas of darkness have to be faced and penetrated and if we have something of the anticipatory despair of these higher facings of the dark, and if they occur after the second degree we cannot imagine that they have a full dark night of the soul. I mean we could pause and if we were in discussion there might be a lot to share about our own experiences.

What stage of the path is most associated with the development of this petal? Is it evolution? Ambition? Advanced man, etc etc. I would say the path of probationary initiation. There could be still some problem with spiritual ambition, at least until we overcome the world, the flesh, and the devil. I've written a song about that: one of my most unpleasant songs from the Capricorn a ritual, which should shortly be available for everybody.

Anyway, what path are we on? Well, we are on quite possibly the path of accepted discipleship, an accepted disciple is also a pledged disciple and certainly an accepting disciple can be on the path of probationary initiation. There are some who even go beyond the second degree and are not yet accepted disciples, DK tells us it has to do with a particular relationship to the master. We are on the path of probationary initiation which our initiations of the threshold until we take the third degree, we are in a sense aspirants being tested.

So, the whole idea of probationary path has to be looked at in two different ways. In one way it ends at the first degree, and in another way, we are being tested out all the way even of them accepted disciple until we reach the third degree and then we are the true initiates, no longer on probation from another point of view when we become an accepted disciple we are no longer on probation. From a lesser point of view when we become an addition of the first degree we are no longer on probation and yet of course we know that testing all was continuous.

This is really the path of discipleship here. Scorpio is the sign particularly of discipleship, so we can be here not necessarily but we can be the accept the disciple because before the second degree acceptance is often conferred as it was when Master DK worked with his group of students as reflected in the DINA books, it's most definitely the path of probation or initiation it is the path of discipleship in general and if the path of aspiration to true initiation. We’re on all these paths in a way simultaneously.

What stage of discipleship if any may be most associated with his petal? Well, perhaps accepted discipleship, where we're not little chambers anymore because we've taken the first degree and maybe quite long ago. It depends on how strongly and for how long we've been working in the eighth petal. The chela in the light phase usually occurs before the second degree and here in this the work in this petal Not so the preliminary work, but the later work we can take that second degree. So, there may be some sense in which we are in the light. I would say chela in the light, perhaps in some sense. The pledged disciple? Well, from the first initiation we are the pledged disciple, but DK talks about the accepted disciples as being accepted and pledged. We can be the pledged probationary initiate. The pledge continues. We’re certainly in a way the accepting disciple: we continue to accept that about which we are convinced, that which we believe to be true. But it continues afterward, we continue to accept. We are the accepting disciple, we have the pledged disciple (if we're going to be taking initiation we certainly pledge), and we may be indeed the accepted disciple if the usual time of accepting a disciple is from the midway point between the first and second degree and onward afterwards.

I have the sense that most of the accepted disciples in DK’s group were closing in on the second degree, they may not have been taking it in this particular incarnation or the next, but they some of them were quite close and others were actually taking it, and they were accepted disciples, accepted by Him.

What about chelas on the thread? I would say not yet. The antahkarana has to be more solidly built and more useful. Maybe at the later part of petal number eight and during petal number nine is where we are truly preparing for the third initiation, I think we can consider ourselves to be the chela on the thread, but it's probably true that we will not be the chela on the thread until the temptations in the desert are past and we defeat our selfishness to an acceptable degree and can be trusted to use the thread in the right way.

You can see that there's a certain amount of overlap, but we are beyond the stage of little chela yet. Maybe in the first part of work in the eighth petal we might be the chela in the light following the first degree, but later accepted discipleship is certainly possible and as I said that is a question of work between disciple and his master. It's based on, as DK suggested, based on ancient relationship and not necessarily upon initiatory status. Conceivably, there are those who may go forward on the path of initiation without technically becoming accepted disciples. Although at some point I would think that a master has to take hold of some of the training of the candidate at least for the third degree.

1:40:00 Number fourteen. What is the initiatory stage if any most associated with this petal? I would say it is the second initiation, especially after quite a bit of work organizing, coordinating and vitalizing has been done in this petal.

We have discussed the five different colors associated with the stages of the advancing human being and we've had the color red, rather crude and savage, and green having to do with disporting oneself on the playground of the gods, and then the orange ball of ambition and the seizing of the star, and then the long, narrow tunnel of loneliness – I don't know what colors are there, but maybe the privation of color. But at the end the oval opening of blue with a rosy cross athwart and maybe rose becomes important here because we are in the cave. Interesting, when the stream and yet in the cave when we've taken the second initiation we have entered the stream and we're being borne along with other members of the Ashram, but we're in the cave of loneliness where we have to defeat the glamour and of illusion and learn how to listen to the voice of the soul amidst all the many other voices.

We're moving towards the rosy cross and we're closer to the rosy cross than before and we're moving faster as we are willing to make more sacrifices. We do see the color rose, it is associated with this petal as all the middle petals, and the second initiation would be colored by ray six which has a strong rose quality. I mean every initiation has a different ray: first initiation, ray seven; second, ray six; third, ray five; fourth is ray four, and fifth initiation is ray one. Therefore, ray six is here and its strong connection with rose and also with blue and I would favor the meaning of the rosy cross of sacrifice is becoming clear.

The second degree resonates with the fourth degree, so many people passing through the rigors of the second think that somehow, it's the fourth, but we know that's the normal type of inflation that occurs when we don't know enough. We are getting an idea of how sacrifice must be made and we are sacrificing extensively the last sacrifice, because a lot of Scorpio it had now is ruled by the fourth ray which is the predominant ray of Scorpio at this time.

We get the feel of what the rosy cross of the fourth degree when we overturn it must really be like. We're learning how at this point to ask nothing for the separated self. We're going to stay in that cave for a while. But things are going to get brighter as we approach the third degree. It's almost as if the earlier part of the cave is quite, quite dark, and maybe the darkest point, the darkest part of the cave happens with when we're taking the second degree as we come into the light and illumination of the third degree I suppose the cave lightens perhaps by the illumination which is shed by the cross and the blue oval. Notice the blue in the rose together in the oval represent the sixth and the second ray. Overturning the cross can be the symbol of passing through the fourth degree, somehow yellow would be there as well. Maybe the bright yellow sunlight that we enter into after overturning the cross and making all the requisite sacrifices, and then we move ever closer to the radiant Sun.

What racial stage is most clearly associated with this petal? I would say of the later Aryan stage, but we can begin through buddhi to get the sixth root race consciousness, intuition coming through and coming into the astral plane and the antahkarana in which the mental unit is not connected to the buddhic permanent atom. So, we know that the later Aryan and sub race will have to do with the abstract mind. The later Aryan subrace, i.e., the five sub six, will be related to the cultivation of the abstract mind and those who are cultivating it now may be thought to be entering into the sixth subrace of the Aryan race. This is definitely the later part of it, but I think even before the Aryan race goes into its seventh sub level there will be the beginning of the sixth root race with its emphasis upon the intuition, upon buddhi. This idea of the overlapping is emphasized by Philip Lindsay and his book, *Hidden History of Humanity.* Always when the sub ray which correlates with the number of the coming ray occurs then that coming ray begins in some sense, however incipiently.

So, we can begin through buddhi then to get something of the things through grace intuitive consciousness. We're getting the so-called scent, the anticipation of the sixth ray within us. There are other ways of looking at this, I think Philip divides these quite minutely, but there is something of the buddhic intuitive response coming in and certainly the abstract mind. This is not just the ability to think clearly in a concrete way, that we could have even with the opening of the third petal, nor is it the creative mind held steady in the light of the soul, because even some five would give us that, but later five, some six probably of course five sub seven will give us further developments, bringing buddhi and the will into the basically mental Aryan race. It is going to be the higher will, it's not going to be the kind of will which has been so disastrously expressed during certain times of our Aryan race.

We don't know how long the Aryan race will last, but maybe we do know that the sixth root race will last ten million years. The only Aryan race experiences that we seem to have are approximately a million years old. Maybe, as Philip says, it did begin in four sub five and there would be some anticipation of that initiatory consciousness. See, the fifth ray is so connected with initiation and this is the ray in which initiation is attempted in earnest. It was begun in the Atlantean times, but here the initiatory experience is really at work, and because of the emphasis of the number five, the power to take initiation. DK once said of the number five, an interesting move it's an outcome our enters into the initiatory picture when the third initiation ruled by the fifth ray is here occurring.

We're just beginning to get out of the most characteristic part of the Aryan race which is very concrete, we're touching the abstract developing abstract mind and touching the intuition. Maybe some people are already ahead into our true sixth sub race types, true intuitives, but that I think we almost have to have the complete unfoldment of the egoic lotus and even the unfoldment of the synthesis petals which are very abstract in a sense and with the dissipation of the causal body and the focus of the consciousness directly on the buddhic plane, we're certainly into the six sub race by that time, I would say.

1:50:00 Are there names of the lotuses at this stage of unfoldment? We've had the lotuses of revelation and that really began with the unfoldment of the fifth petal, complete unfoldment and work within the seventh petal, and these I think are called lotuses with perfume. The magnetic quality of love is very strong here, very magnetic, as love is influencing the astral body, and strongly through the heart of the sun. We have a strong Neptunian connection with the heart of the sun occurring at the second degree.

In the plant kingdom, the stem would be ruled by the sixth ray, colored by the fourth ray, and the perfume of the flower by the second ray. Second ray magnetism and perfume are associated concepts. Maybe we will have the sweet-smelling astral body instead of the stench of the swamps of Lyrna. Scorpio interesting, we also have to do with the stench that arises from decay or the decaying process. As well with perfume, there are such things as very toxic perfumes; they can smell very sweet but they kill the consciousness, so we want to be dealing with the perfumes that are leading to union with the soul and not those that are subduing the responsiveness of the soul within the form and just leading again towards a capitulation to the form. It's possible, you might say, ‘oh I have such a wonderful time, it was so intoxicating.’ Well the idea of toxic is there, toxin, and even though it may have been very pleasant it will lead into a dire situation of bondage. There are, I guess, areas on the astral plane where one has to encounter certain types of perfumes which are so captivating that they can lead one astray and prevent him or her from truly forging ahead. It’s like getting trapped by the sirens with a male or female. They usually have a female presentation, but the whole idea of there is such a sweet and beautiful areas on the astral plane that it can stop one's further drive forward.

Maybe a little more here, the monadic stage of unfoldment most associated with this petal? If we go forward in 1081 all seem to be listed in *A Treatise on Cosmic Fire.*

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

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

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

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

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

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

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

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

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

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

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

***11. Electric sparks,***

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

***13. The equilibrised atoms. TCF 1081-1081***

We have the last group with the ***magnetic flames*** given, it's of a certain degree and of course the fact that the magnetic is associated with the eighth petal, but ***the positive sons of electricity***. I don't know. It is after all the eighth out of thirteen and we do have twelve petals, and a jewel, so we might be inclined to line these up with the complete unfoldment of the various petals and then the revelation of the jewel, which would be associated with equilibrized atom ready for destruction. The atom being the causal body.

It is possible that the ***positive sons of electricity*** are here we certainly at last coming into touch with the will aspect, since when lower desire gives way the will comes in. So, that's the positive electricity here, electric fire. The antahkarana helps us touch the spirit aspect or at least the atmic aspect via the triad for the first time, the will is overcoming desire the first aspect can definitely be demonstrated through Scorpio. We're also achieving emotional positivity in that in the good sense now in a way. Perhaps emotions are to be negative to something still higher. Maybe to the buddhic they have to be negative which means that buddhi can flow, but at least we are positive through the negative emotions.

So, Scorpio and ray ones through Pluto and also the constellation, they all have the ray one and correlate I would say with positivity. … some of them seem to be developmental stages, like the ones on page 1081 here, regardless of where the source of the monad may be. And these tend to be the source of the monads thought of when they came in their cycle there's a certain distinction among monads, and all these distinct monads go through various stages of development which are listed in the earlier list.

Some of these monads are talked about in terms of origin, talk about location, if these monads are recurring sons of war they may come from Mars, if they are psychic sons of peace they may come from Venus, if they're specks within the planetary eye, it certainly gives us a location within the planetary logos where these monads will be found. Whatever center covers the eye, maybe it is the ajna center and maybe it has to do with Mercury.

Monads probably come from many different origins and because our planet is not a sacred planet it does not last throughout the entire Mahamanvantara, and the question is, did it even begin with the entire mahamanvantara? Did it be start at the beginning and then will it be abstracted earlier than the end, or did it start later in the process and still to be abstracted earlier than the end? These kinds of questions we're not in a position to answer but I think that when we study *the Secret Doctrine* and the *Cosmogenesis,* it does seem as if our Earth was right there at the beginning but perhaps there are more details which would help us understand that for certain.

1:58:00 We're going to continue shortly with the human groups of souls and then with the stages of had application, trying to get a very clear idea of what is really going on in the process of each petal. We are moving through a petal even if we're not exactly by our own powers (which would have to almost be solar angelic powers) building in the faculty. The faculty is taken over by the solar angel and is built into the petals. What form it exactly takes we do not know, but we know that the set of the petals are a repository of quality. Our task is to work at the experiences mastering the experiences which are correlated with these qualities and values which are built into the petals of the egoic lotus. There is so much of this alchemical science with the solar angels, that as great alchemy it has yet to be revealed to us. It really is the ABCs and we may think we're getting quite a detailed and comprehensive view of the details of the ageless wisdom, but really as DK has told us we're just dealing with the ABCs.

… we can continue at number, the group of souls most associated with this petal and number eight out of ten I believe is the correct answer here:

***8. Souls whose intelligence and love nature is beginning to become so awakened and so integrated that they can begin to tread the Path of Discipleship. They are the practical mystics, or the occultists, of modern times. EP II 207***

***Souls whose intelligence and love nature is beginning to become so awakened and so integrated that they can begin to tread the Path of Discipleship. They are the practical mystics, or the occultists, of modern times.*** I think we see this group involved also in petal seven and continuing and increasingly him petal number eight and the blend of love and mind is coming into expression. … The path of accepted discipleship is ordinarily considered to begin at the first initiation and certainly we are there by the time we are working very practically in the eighth petal, the practical mystics or occultists of modern times. these can be considered if they have taken the second degree as members of the new group of world servers. If they have taken the second degree.

Really that it's a pretty high standard. This new group or world servers and we have been told that they are to be on the outlook for those who have taken the first or second degree. Well how could they do that if they themselves have not taken the second degree? I think this is the appropriate stage, I think so and let's see if we were to look here at *Esoteric Psychology* II, 207. I think by the time we get into the eight petal we are farther along definitely than the probationary path as usually considered.

2:02:10

***7. … They are the mystics, conscious of duality, torn between the pairs of opposites, but who are as yet unable to rest until they are polarized the soul.*** ***These are the sensitive, struggling people, who long for release from failure and from existence in the world today. Their mind natures are alive and active but they cannot yet control them as they should and the higher illumination remains a joyous hope and final possibility. Esoteric Psychology II 206***

***… They are the mystics, conscious of duality, torn between the pairs of opposites, but who are as yet unable to rest until they are polarized the soul.*** That much is good ***These are the sensitive, struggling people, who long for release from failure and from existence in the world today.*** But in petal number eight the practical mystic is beginning to emerge, maybe not in the early part of the work, but later certainly. ***Their mind natures are alive and active but they cannot yet control*** of that and increasing mental control has the gift of the second initiation that is associated with later work in petal number eight, ***and the higher illumination remains a joyous hope and final possibility.*** I think we see here that there is a strongly enthusiastic, aspirational nature, and that this could happen somewhat in the early part of petal eight after the first initiation is taken, but later on we definitely enter.

The path of the path of discipleship and become more practical there's something about this sign Scorpio which has to work things out on the physical plane in a practical manner, and Scorpio is very much connected with the occultist. So, I think maybe a little bit of group number seven but certainly we're making progress into group number eight most assuredly.

So, a few ideas here. Is Scorpio the sign of discipleship? Well throughout Master DK’s work it is said to be so, but if so, why? Because there is mastery, and triumph, using the mind, and the will, and the emotions are no longer in control. So, control is achieved. We're pretty much blending the qualities of petal eight which are keen intelligence and love with petal number seven which is the acquisition of knowledge to be shared in service. I think by the time we get into the later work of petal number eight certainly this human group number eight is also the appropriate one.

Discipleship can really begin in the process of Virgo, certainly probationer discipleship, and Scorpio gives a degree of mastery and triumph over the things which are still being struggled with in Virgo and even in Libra. Sagittarius then becomes the one-pointed undeflectable disciple and to a certain extent has a connection with these different fire petals. We can put Sagittarius at petal number seven, we can put it at petal number nine, and in terms of creating the one point a disciple that may have some influence in petal number eight. All the fire signs can be involved in all of them I think in a rotating manner.

So, initiates of the first degree at petal number seven? Yes, some of what is said here in human group eight can apply there. But occultism, really a search for deeper causes, often the mental search becomes possible under Scorpio and so this is a petal I think which leads into real occultism and practical mysticism.

What about petal nine? We're not quite there I think. Let's just say if we can study identification and it makes some sense to us if the will is coming in and we understand it somewhat, if Sanat Kumara and Shamballa can be at least somewhat understood and it’s more understanding than real approach, there is some degree of approach to the will and then we have approach to Shamballa, then then some of human group number nine makes sense and we are merging but we're not yet. I don't think human group number nine, which makes us initiate into the mysteries of the Kingdom of God. They know there is no soul, no such thing as my soul and thy soul, and it's beyond the mental propositions, so these are really third-degree initiates and before that we've had in number seven and probably number eight it makes more sense to blend human groups seven and eight and increasingly eight as we move more and more into petal number eight.

We certainly have a few battles to go through before we reach human group number nine, but even before human group number nine there's a very great battle, we're told. It’s probably between Vulcan and Mars, a hidden planet is involved and it's veiled by the moon is probably Vulcan and Mars is there representing the entire personality and then the man is released from personality identification. After initiation two, as we study identification and get a feel for it and orient ourselves toward Shamballa and Sanat Kumara and part of the will then these three will really get us into human group number nine and to the unfoldment of the ninth petal. But we're not yet the true initiate, but understanding something of what human group number nine we'll give us.

***9. The souls who are initiate into the mysteries of the kingdom of God. These are souls who are not only conscious of their vehicles of expression, the integrated personality, and conscious also of themselves as souls, but they know, past all controversy, that there is no such thing as “my soul and your soul,” but simply “the Soul”. They know this not only as a mental proposition, and as a sensed reality, but also as a fact in their own consciousness. EP II 207***

***The souls who are initiate into the mysteries of the kingdom of God. These are souls who are not only conscious of their vehicles of expression, the integrated personality, and conscious also of themselves as souls, but they know, past all controversy, that there is no such thing as “my soul and your soul,” but simply “the Soul”.*** That's a real step. ***They know this not only as a mental proposition, and as a sensed reality, but also as a fact in their own consciousness.*** This surely means the third initiation, very close after it, this is the third initiation for human group number nine.

2:09:30 what is the stage of adaptation most associated with this petal? Well, we're going more into group seven, maybe legitimately because at the second degree a major blow against selfishness is struck. Mars is giving way to Vulcan, a non-sacred to a sacred planet.

Here we have in stage of adaptation number seven:

***7. Here we have complete unselfish adaptation to the group need and purpose. Those who have reached this point in their evolution are decentralized as regards their own personality life. The focus of their mental attention is in the soul and in the world of souls. Their attention is not directed towards the personality at all, except in so far as is needed to force it to adhere to group or soul purpose. These servers who are expressions of soul radiance and attractive power are knowers of the Plan, and in every organization they constitute the new and slowly growing group of World Servers. In their hands lie the salvation of the world. EP I 325***

***Here we have complete unselfish adaptation to the group need and purpose. Those who have reached this point in their evolution are decentralized as regards their own personality life. The focus of their mental attention is in the soul and in the world of souls. Their attention is not directed towards the personality at all, except in so far as is needed to force it to adhere to group or soul purpose.*** Some of that forcing of course is done with respect to petal number seven, as we have read. ***These servers who are expressions of soul radiance and attractive power are knowers of the Plan*** – well, if they are knowers of the Plan, they have the third degree, or almost the third degree or knowing it sufficiently ***– and in every organization they constitute the new and slowly growing group of World Servers. In their hands lie the salvation of the world.***

So, this is quite strongly speaking of the second degree and in some sense, it could shade over into the third degree, but at least we have to include the second degree. … It suggests the new group of world servers and this all will be consummated at the third degree.

Is being a human being a low thing, such that – well, Mohammed at the third degree, DK says he was a high initiate, could cut off so many heads, and Akbar (former King Solomon the former Master Morya) could put entire villages to death if they rebelled, even at the third degree. Well, I am sure there was a lot of the first ray involved there, so I think it depends on that particular ray and the larger context. Nevertheless, at the third degree we do overcome the personality of the ancient domination of the personality. We overcome – but what about HPB and her habits? She was certainly third degree and really virtually an Arhat, maybe she was, smoking, drinking, swearing. I mean maybe her astral body was indeed a little bit out of control. There's a mystery there, in Theosophical talk of the Masters having retained one of her vehicles because she was not completely trusted.

But anyway, the complete unselfish adaptation speaks about the true member of the new group of world servers. Well, does Scorpio relate to the new group of world servers? Well, it certainly represents the second degree. The new group of world servers are focused at and beyond the second degree. So, at the second degree selfishness is greatly subdued, so we have on selfish adaptation. So, they are the centralized and they stand back in abstraction, their major attention is not to the lower self, and they are increasingly focused within the soul, the causal consciousness is their objective. They force the personality to obey and Scorpio is certainly good at that. They have soul radiance, they have attractive power they are the lotuses with perfume, they have the great magnetism.

So, the new group of world servers is here, and there are higher members of the world service, even up to the fourth degree, they have some degree of intuitive knowing of the plan and some things which must be done, some aspect of the plan. Maybe Mercury helps them with that, they don't necessarily know every aspect of the plan, but they are in a position to know something of the plan in a more direct manner rather than a manner that is always secondhand. They're somewhat in touch with their egoic group, they have the discrimination to know when they know and when they don't know.

Mars as an indicator of selfishness is being subdued even though as a heroic planet in this particular petal, it can have its definite uses as one fights the good fight, as master DK said, *see that you battle*. So even at the second-degree selfishness is not completely overcome but a major blow is struck against it.

The three signs where selfishness can express strongly are Leo, Scorpio, and Capricorn, and they are interestingly, prime signs of the first three initiations, in that order. At each initiation we overcome a certain aspect of our selfishness, and I would say that selfishness disappears really when the personality disappears and simply becomes at a certain point a mayavirupa, which is simply an instrument of expression for the higher type of identity we have achieved.

2:16:00 Is there a chakra most implicated in relation to this petal? I've said here the solar plexus, throat, and ajna, but I would like to include also the heart. With the solar plexus one must become to victory over the astral body and raise the solar plexus energies to the heart, in a way raise Mars to Jupiter and to Venus.

So, to take this second degree, we cannot sacrifice anyone else to our idealism. I mentioned that fact earlier, especially the idealism which correlates with spiritual ambition, and when you're dealing with the emotional heads, such as the love of power even in a spiritual sense can be called spiritual ambition. So many people are very deeply identified with their ahamkara, ‘I want to become initiated quickly’, not realizing that they have to change their identity to do so, they simply can't drive their personality forward in the hope that it will be initiated. Its really initiation is a state of increasing soul consciousness, it’s not about the personality per se.

At this petal Scorpio and Leo is found. Leo will be found in the fire signs and ruling the central petal and Scorpio when we number the petals with Aries at the first petal and continue in a sequential manner.

What about the throat center? If we are to achieve a mental illumination and spiritual intelligence then the throat center must definitely be involved. Mercury is a strong planet connecting with the throat center. It's important in Taurus which rules the throat center and has everything to do with speech and Gemini. And it's very powerful in Scorpio, mental illumination and spiritual intelligence the throat and is coming in via the ajna center, which may be also part of this illumination and intelligence and facilitates the growing integration.

The heart center I think is discussed here. The throat center gives way to greater intuition which is found in silence. Someone said talking it out with the hydra. But I think there is a sense in which the silence which promotes intuition comes in in this sign, Scorpio, which is opposite the sign Taurus which rules the throat center. Leo and Scorpio have holds on this throat center and on the whole Hydra, there's a grip here of the disciple who is managing to grasp of the lower impulses that often times work out mindlessly or selfishly through the throat center and Leo as the ahamkara is reduced, speaks less and less of itself. To be the real Scorpio the idea here is that the sun god was sent into the underworld and there he had a redemptive mission and he had to emerge in a different way altogether.

What about the heart? Well, certainly the solar plexus to the heart is a major type of movement which occurs in the second initiation that this petal concerns. Intuition is required, we already talked about buddhi has to come in here at this eighth petal. So, the heart center is growing in anticipation of it being the major center at the fourth initiation.

More on the ajna? That we can become very one-pointed, strength, struggle and Sagittarian attitudes. This is what we can develop as we emerge from Scorpio. We become very one-pointed and we see the plan and direct ourselves toward the plan and direct our progress towards the objective, a one-pointed manner and staying on track with Scorpio can help us there and certainly as Sagittarius starts to guide us.

At the second degree we are told to express the plan or express the monad: we know, we express and then we reveal. That expression has to do with the second degree, so there's a lot to do with manifesting on the physical plane with what knowledge of the plan we actually do have. The new group of world servers expressing the plan are found here and also the divine will of the monad coming in in some measure as the will begins to be understood. I mean not the full divine will of the monad, certainly not. The second degree initiate expresses the plan and needs the integrating ajna with that expression to see the vision of the plan and to direct oneself towards the expression of that vision. Already mentioned strength, struggle and Sagittarian attitudes. This is what the Scorpio test, trial and triumph lead to strength, struggle and Sagittarian attitudes will take us straight to the possibility of the third degree.

Some personal will will be needed here and it could come partially from the base of the spine, it is the center of will, whereas the crown center is said to be the center of purpose. But there's plenty of the overcoming of the sacral center and the drain of energy which it can represent, and which will inhibit the full illumination. I think that gives us some idea of certain chakras involved here.

What about chakric triangles most implicated? Throat, heart and the six head centers. Then we have the crown, ajna, and alta major, starting up we might say. So, the throat center, the heart center, and not five, not seven, but six of the seven head centers are likely to be involved here at the period of the second initiation. The intelligence is there, the growing love and intuition and the growing power of the will, with these centers collectively governed by Vulcan.

Also, this major triangle in the head (the crown, ajna, and alta major), well it is shaping up. And the third degree – the triangle really – may not be as powerful as it once was, as it maybe will be, but it certainly is complete and the magnetic center in the etheric center of the head will be stimulated and the third eye will emerge. So, is the crown, ajna and alta major interim between the heart, throat center, alta major, and heart, throat center and seven head centers?

Well, I would think there's something here is a little bit off and I'm questioning myself, but anyway there is on page 170 of *A Treatise on Cosmic Fire.*

1. ***Spiritual man to the fifth initiation.***
2. ***The heart.***
3. ***The seven head centres.***
4. ***The two many-petalled lotuses. TCF 170***

***Spiritual man to the fifth initiation. The heart. The seven head centres. The two many-petalled lotuses.*** So, maybe there is that crown, ajna, and alta major center is kind of midway between these two phases.

Anyway, by the time we reach the third initiation we have all seven head centers operating. And then the two many-petalled lotuses, just like chart number six in *A Treatise on Cosmic Fire* where we have a Saturn scheme with counting itself seven planetary schemes, and then a Neptune and Uranus in a scheme or two above, with Neptune I think representing the ajna at this point and Uranus representing the head center as a whole. Vulcan interestingly enough, does have a connection with the heart of the sun and also, I suppose with the twelve petals, which are the major petals, the solar petals, so to speak, in the head center. So, it might be considered an interim.

The ajna and crown relationship of course begins with the first degree and is consummated at the third when the alta major is added. We do have the kind of heavenly marriage and the fusion of the first aspect on the Vulcan on the second aspect under Venus, the first Vulcan is of the crown and Venus is of the ajna center. Well, it's a complicated issue and very individual I suspect when we talk about which ones of the which ones of the various triangles are majorly activated in any one individual and when the master looks at us he likely can determine and see the triangle of greatest activation. But for us this is somewhat of a guessing game and we can maybe kind of look at our life, study our life and understand to a degree which is likely which is likely to be the major triangle which is not to say that other triangles are not also active.

Are there other chakras implicated here and the reasons for that? Heart, throat, solar plexus, sacral, base, sacral, base, I guess all of these. They're all implicated at this petal, the heart and love is coming into the astral and selfishness is increasingly given up and we give all. A great sacrifice, with no thought of return. That certainly tells us about the activation of the heart center. Of course, the lifting of the solar plexus into the heart center is quite in progress and continues until the second degree and I suppose it even continues after I know that we understand at least that Alice Bailey was involved in that kind of transfer and still lifting the solar plexus to the heart. If we look at some of those fiery sermons which she was reputed to have preached in early days, we can see the solar plexus was still very active. But increasingly to the heart center.

2:28:30 So we have a soul love through the heart reflected in the astral body and while the solar plexus is *the* center which is implicated in the second initiation, and this is after all *the* petal where the bodhisattva’s rod of initiation touches so to speak, the energy is directed into this petal at the second degree.

From the solar plexus to the heart is the theme of this second initiation, and as I said before throat center is integrated for spiritual intelligence and also mental illumination. The ajna center is a four for consecrated personality is dedicated and one-pointed and on the way through the third degree. The fourness of the ajna and the fourness of the personality and its increasingly integrated state as it moves towards the third degree.

The sacral center is likely to be more subdued here on less something about the astrological chart of the rays stimulates it particularly but in order to bring in the power of illumination a lot of sacral energy may be needed to be elevated into the higher chakras. Taurus may rule here in a sense but it's the aspirational side of Taurus which is going to rule, both Taurus and Scorpio are prominent for illumination and they were told that the highest type of aspirational idealism is found connected with Taurus. I think that fits very well with this eighth petal.

The base of the spine (we might say the kundalini) is heating up to some demonstration but really until the third degree I don't think we have great movement toward the crown. The crown center will always be involved and the crown and the baptism, the dove is above his head. This initiation is about the will of God it's coming into focus and it is superseding the personal desires, the dove is above the head – the peaceful astral body at last – but still we are told there is suffering, still, because this is the most painful period between the second on the third degree. The antahkarana needs the throat center and the ajna, the ajna is the supervisory center, and eventually through the ajna there will be the lifting of the energy of the base of the spine all the way to the crown.

2:31:15 These various chakras are all involved, the alta major center even at the first initiation, but we're told on page 170, before and the synthesis of the alta at the first degree. But a growing toward the third initiation, that becomes very powerful, and then that triangle between the crown the not on the alta must be completed, not necessarily energized to its fullest level, but at least a complete triangle which can begin to evoke the single eye, the third eye in the etheric region around the pineal gland?

Any astral chakras here associated with the petal of the astral heart, solar plexus, and the head and base? Yes, the heart center, soul love and response to group love, that vibration is something that's very important at the second degree. So, it was the self-love of the personality but now in the earlier times but now we have soul love and group love, this is coming in and especially as we learn how to repulse the lower loves through the law repulse.

The second degree in Masonry relates to Aquarius in the fellowcraft, F.C. degree, and Gemini is also found here as well as the law of magnetic impulse. Here we are beginning to find our ashram, all accepted disciples find their ashram, and usually by the time we are an initiate of the second degree I think most have been accepted into the periphery of an ashram. So, we're standing on the periphery there as an accepted disciple. The astral solar plexus gives us the sense of aspiration and right direction and this is the orientation of the emotional nature to higher things and in the direction of the fulfillment which lies ahead of the third degree.

The astral ajna interestingly is associated with mysticism and Neptune is in a way powerful here because of the heart of the sun and in another way it is brought in through the intense identificatory feeling that happens after the second degree. As for the astral head center, it is sacrifice. Sacrifice and dedication of the ‘I’. Certainly, we are very strongly pledged disciples at this point and we have made certain necessary sacrifices which allow us to really go forward with our ashram. The astral base of the spine? Well white magic. That's what is associated with healers who dedicate their lives. Ophiuchus takes a lot of degrees in the overall span of this constellation of Scorpius, actually very few.

There is the danger of course after the second degree that one can go on to the path of pure selfishness and black magic and self interest and that would be of a left-hand path, and it's really shocking that some can so deviate but DK has told us how very few that deviate, he tells us how extraordinary how successful this work has been the work of the hierarchy. The question is how can you face the Christ or someone in earlier times as ahead of the hierarchy and still go the other way. Maybe there is so much stimulation of the lower centers that it can derail you. Perhaps. Anyway, the astral body is very, very important at this initiation. So, the astral chakras would actually have to be activated.

2:35:45 Point twenty-five will have to do with the ray most implicated in relation to this petal. Well it is going to be ray six. I remember a fellow that we had in a seven ray seminar and he was convinced about the existence of ray eight. But he held to it in such a way that he could have only been the rigid idealism of ray six. Anyway, ray six rules the transmutation of desire into love and passion into compassion, and this is all operating in the eighth petal. The other five rays, the ray green and seven is not enough we've got to have five more, we always have to do one thing more than the teaching gives and by our elaborations we gain some degree of distinction. So, as you see the eighth ray. I don't know there's a golden thread, purification, joy of the light body, twice golden, Anyway I made it with another one but names are given for the use. Additional rays, eight, nine, ten, eleven, twelve, which certainly can be easily explained under the normal rays. This is all about the so-called Ascended Masters teaching which DK said had basically brought into the teaching about the masters down to the level of cheap comedy as he discusses. We're not all mature our approach to these matters and if we find something marvelously fanciful and intriguing we want to believe it whether or not it fits under the law of correspondences that we don't really understand cosmic numerology and are willing to make all kinds of inventions about it just to satisfy our desire for novelty.

It's hard to know when one should stop. It’s best I think to assimilate a very good, a very solid teaching, without deviating into invention just because it seems to give the inventor some noticeability or distinction.

I don't know how this came in but Bertrand Russell said something like a very big book is a very great evil, or a very big evil, something of that kind. Sometimes we have to stick with the simplicity of see if we can understand the simple presentation before we get off into endless elaboration which we do for the sake of being noticed and for the sake of novelty.

DK says ‘I'm just using an outline form and I've decided upon brevity’. Imagine that here his voluminous writings are what he calls a brief presentation. So, we have to respect the simplicity with which he intended to write and learn the fundamentals, the ABC's.

Are other rays involved here? I've listed them all already: ray one connection with Scorpio, of course the death of the desire body, Pluto is involved here. The death of the desire body through will or the death of errant personal desire through will.

2:40:00 There's this discussion about how desire disappears into the smoke of Hades. … It’s in *Esoteric Astrology,* page 78 *…* Pluto.

***2. Two of the other non-sacred planets—Mars and Pluto – function in connection with the sacral centre (Mars) and the solar plexus (Pluto). This latter planet becomes active in the life of the man who is “becoming alive in the higher sense, his lower nature passes into the smoke and darkness of Pluto,*** ***who governs the lesser burning ground, in order that man may live in truth in the higher land of light.” EA 78***

***… This latter planet becomes active in the life of the man who is “becoming alive in the higher sense, his lower nature passes into the smoke and darkness of Pluto,*** Well, I added Hades in that because Pluto is the ruler of Hades, ***who governs the lesser burning ground, in order that man may live in truth in the higher land of light.”***

This is, it’s connected with the solar plexus, Hades was connected with certain aspects of the astral plane, which the solar plexus rules. Anyway, I really want ray two, the astral body is reflecting the love nature of the soul. Ray three here? Well, we’re getting rid of attachment to the 18 lower subplanes. Rationalization and making up excuses in the mind is seen for what it is; talk is not sufficient in the Scorpio experience. It’s a *must do* and we have to kill illusion, of course more of the third degree but Scorpio is also found active at the third degree. Maybe DK deemphasizes the third ray in relation to Scorpio even though it is a triple sign.

*Let maya flourish and deception rule.* That’s the lesser mantram of Scorpio says that and it has a lot to do with Mercury, the lower part of Mercury, and the third ray, and we are certainly rising above that. The third ray of Mercury is strong. Mercury is strong in Scorpio, as is the third ray comes in that way and Scorpio can be the sign of deception, but we're trying to over come those things. Pluto has a lot of third ray as well, interestingly enough. So, Scorpio, Pluto, ray three is revealed to Pluto and thus through Pluto, and thus the Scorpio has the deception which rules at a lower level of course, but maya first and deception rule, but we have to be aware of the lower third ray here with maya, glamour and illusion.

The third ray though is the lord of memory, so I guess as I go along I'm realizing how it's found here because Scorpio awakens a certain aspect of memory which introduces us to past lives and thus to a certain type of causality and reveals to us what must be transformed. We're really trying to move into the second aspect, but the third aspect is revealed for the veiling power it has. I suppose third ray would also contribute to spiritual intelligence and mental rumination, after all, ray three is Mercury's primary ray, and I believe the ultimate monadic ray, and also the personality ray. So, with spiritual intelligence and mental illumination, ray three must after all come in to some extent even though when He discusses Scorpio per se, He does a deemphasize the third ray.

When it comes to ray four, well of course the struggle in fact provide us choice, pain, detachment, rending, tearing, wrenching. … The words of St. Paul, *a wretched man that I am. Who will save me from the body of this death?* It's a very difficult initiation to take, the second, and ray four is country which is the major players who are peers contributing to this difficulty. It's very painful to take the second degree but even more painful between the second and third, as we have just recently read. So, no question about the involvement of the fourth ray in this petal process.

2:45:10 Ray five? Well, we are deglamorizing, aren't we? Mercury bringing in clear sight. There is the control of the astral body, and the achievement of illumination by Scorpio. So, we have to have Venus and ray five here as well, the Venus, soul-infused mind – that beam of fifth ray of light from the stimulated lower mind. We are able to see things as they are we're able to see through glamour here, and penetrate illusion, maybe more using Mercury intuition. But we see through glamour here via Venus.

Ray six? Well, we have to learn commitment without fanaticism, we have to have high ideals, total concentration, but enough heart so that our ideals are more inclusive and are not procrustean, so to speak, they do not force in cruel ways other people to conform to our ideals. Ray six? The students of Master Jesus are said to tread the way of fanaticism, maybe divine fanaticism actually, and but that's a higher and higher turn of the spiral, DK tells us how very destructive the sixth ray can be when compared to the first ray. So, at first people cannot handle this experience as it should be, but later we see a great expression of it in the Master Jesus especially who was lending the sixth ray with a ray of love, it becomes apparent.

Ray seven? Well, somewhat secondary perhaps. Working through the astral-based center, transformation is operating here, ray seven astrally through the ajna, directed, organizing energy. Is there quite a bit of alchemy going on here? We’re certainly transformation using our base energy into something much higher. As Scorpio is intimately related to the alchemical process. I think Francis Bacon was a great alchemist. He had Uranus in Scorpio. I wonder if his earlier incarnation, Roger Bacon, we're not given his actual birthtime, but I wonder the day maybe when he had Uranus in Scorpio, such a powerful position for transmutation. So, occultism goes very closely with alchemy and we're transmitting our astral nature into the energy of love.

The intuition is coming in, yes. Alchemicalization is very important here. Transmuting the power of the sacral center into creativity and into soul power. Well, really all the rays are involved and I think we're going to find that to be the case, not every certainly no is the case for those early petals because they last so many thousands and even millions of years and unfoldment that we have to have been born in all the signs during those many, many lifetimes, maybe even thousands of lifetimes, and with that we've had some experience under every sign rising. You can imagine the tremendous patience of the soul or of ourselves from a higher perspective. With a personality, as DK says, the time is short, the sense of personality time is very constrained but the sense of Soul time is greatly enlarged, and that is what we have to learn to achieve that dilation of the sense of time. It will give us the kind of patience that will allow us to live in the eternal and to achieve a higher form of peace. Maybe living in the eternal is only a Shambolic perception because peace is only found truly in Shamballa. *There was a peace that which prophet understanding it and abides in the hearts of those who dwell in the eternal.*

2:50:42 Now what about the colors? … Number 27. The colors of the petals and their meaning? Well, yellow, suffering, sacrifice, and buddhi coming. You might even say harmonizing. The personality and the soul even as the personality has overcome the personality ray becomes a sub ray of the soul ray here, increasing the case.

So, we Scorpio there's more ray four coming in than any other sign. Yellow is the harmony that follows struggles. I can imagine there's a great deal of harmony that occurs after the struggle in the desert, with the world, the flesh, and the devil. Leading up to that I would imagine there would be a great deal of disharmony. One is really put to the scorpion test, I can certainly see the power of Scorpio in dealing with those temptations. Yellow is also the color of cheer, from a certain perspective, and it's the color of the [toning] The major second in music and we don't know maybe me though I was so there is and as we overcome the negativity there's a greater feeling of joy in the personality and that relates to the major third of the personality. Not the minor third, that's still the sad personality. [toning] no mi so mi do That's the sad one (nothing sadder than the voice I have left to sing with, right?).

Orange is the sharpening of the mind to bring illumination and help with the fifth ray control of the astral body. Violet? Ray seven and also Scorpio and Uranus, where Uranus is exalted in Scorpio. Transformation of the ethers, so it is alchemy. Violet and the magic of transformation because the ethers are also via Mercury and the antahkarana starting to come into the lower ether but we were involved in etheric substitution, it's not complete. Yet at this point buddhi is the beginning of the cosmic even as, from one perspective buddhi in its solar perspective has violet as its color. We're involved in a magical, transmutating and transformational process, and violet is interestingly a substitution for rose; we would have had a double rose if we simply added yellow and repeated what we had given, petal five, but we don't we introduce Violet instead and that tells us something about the beginning of the white magical process. Violet is here for ray seven, direction and organization.

What is transformation? A pattern, shape, form. We are changing pattern shape, form. The lunar lords are being transformed into their solar obedience, we might say and they're being elevated, so they can go forward on the evolutionary path.

Ray two and ray seven involved with healing here. We're transforming the seventh plane through love because it all have to work out on the seventh plane with Scorpio. And really something must manifest at the second degree and buddhi under the fourth ray and also the seventh is needed as the transformer to render to us the ideal pattern. The ritualistic aspect comes in here is part of the buddhi of transformation.

So, transformation is qualitative devices are becoming virtues and the capacity of the astral plane to be still and reflect the higher patterns, the higher patterns can come through, the buddhic patterns of pure reason and we have the result will be fragrance rather than disturbance, right human relations will come into the picture, right positioning and right geometry. So, the fourth plane is related to the fourth ray and is linked with the seventh, and yellow and violet are complements.

2:55:15 There are some other thoughts here, very definitely. Destruction demands reorganization, and thus violet and the seventh ray. Violet is the color of buddhi, from the solar logoic perspective, the etheric body must carry more love, the more reorganization of the etheric body, and it will carry perfume, and a person as well. Thinking of the color of violet, there’s a perfume or Uranus as exalting in Scorpio.

If the seventh ray, powerful in Scorpio for that reason, or in relation to Scorpio, and we're now entering the stream, it's a great transformation and we're definitely distinguishing ourselves from the achievements of the first degree. We are entering more deeply into occultism and the hierarchical structure, so entering more deeply into the ashram, still peripheral to a degree. And the new group of world servers and the new age is coming into shape.

So, since our astral body here in the eighth petal is becoming somewhat subdued we can become and are called white magician at least in a preliminary sense though not really until the third degree, but we can be more and more trusted because the astral body will not force us, deviate. Our personality is out of the way because our astral body has died to its own waywardness and now we can without astral deflection bring in the handling of the powers of the soul. The white magician in training not the real white magician but in training, Scorpio and ray seven, right? So, it's a more scientific approach to spirituality. The real application to the physical plane of occult energies because the astral body is subdued and we are decentralized and it's not blocking.

There's a lot of work being done here with the etheric body and transforming its structure. Transmutation is occurring and also transformation of the astral body and more contact I think with the devas via this particular use of violet color. Alchemicalization of the sacral power, we need that for illumination, regeneration basically through the right use of sexual power, and of course if we deviate it can be sex magic.

Anyway, we’re dealing with complements, both yellow and violet, violet is a higher color in this case it transforms astral magic into white magic and the battle is on here I suppose that this petal between white and black magicians, those who will deviate after relatively high achievement. Anyway, all has to be blended on the fourth plane which is correlated with his petal through the fourth ray.

2:48:30 The transformation he is going on … ray seven is there in terms of the etheric substitution and I have discussed where ray three maybe doesn't look like it's so involved, it actually is.

Rose color is here because we're elevating the solar plexus to the heart, we're having love in the solar plexus center. So, it's a transformation of desire when the color rose gets involved the blue, well Master KH has his rose and blue devas with whom he works, so the purification of the astral body and rendering it idealistic and loving at the same time, not just idealistic and brutal.

So, the second ray must affect the astral body and the combination of rose and blue will help us with that. Blue will relate the solar plexus and the heart center. Blue is the way the six can go as it moves on to the second ray.

Okay friends, we are at that point. This is the and of egoic lotus webinar commentary program 53 for petal eight. It is just about three hours and when we go on here it will be program 54, which will be part two for synthesis petal eight. We don't know how long this will last, but we're going to be dealing with colors here and we've dealt with all the five colors which come in in this particular petal and what they can mean. Obviously, the colors mean something different at each petal because the stage of evolution here is definitely different.

Okay, friends we are at that point and we will see you a little later … bye bye.