## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 66, Michael Robbins

Egoic Lotus Webinar Commentaries 66: Charts Overview 3. This webinar is about 3 hours, 30 minutes long. Program 66 continues a brief overview of charts, which allow us easily to compare one petal to another in terms of many descriptive categories.

This program closes the series of chart examinations: there are several subjects covered: chakras in relation to the petals; the petals and the senses; the petals—the Means of Yoga, the paths and truths; the petals, fires and rules; the petals, lights and keynotes; the petals and others correspondences of twelves; the petals colors and numbers.

These charts are by no means as complete as the programs which focused intensively on each petal, but they should have some value in demonstrating patterns across a twelve-petalled range. The purpose of these charts is to summarize and simplify a mass of detailed material.

[Note from transcriber, these charts are not included as the onscreen images are too small. You may download the images here to follow along: <http://makara.us/04mdr/webinars/eglwc/Egoic-Lotus-Tables--MDR-Review.xlsx>

[Egoic Lotus Webinar Commentaries 66](http://makara.us/04mdr/webinars/eglwc/2014-07-28-1435-EGLWC-66-Charts-3-Overview.wmv) 587 MB .wmv file  
Video of Egoic Lotus Webinar Commentaries 66 by Michael D. Robbins.

[Egoic Lotus Webinar Commentaries 66](http://makara.us/04mdr/webinars/eglwc/2014-07-28-1435-EGLWC-66-Charts-3-Overview.mp3) 201 MB .mp3 file  
Audio of Egoic Lotus Webinar Commentaries 66 by Michael D. Robbins.

**Transcript.**

Hi everybody. We are continuing with our work on these charts which give a kind of overview. There is some repetition from chart that chart, but they give an overview of some of the major categories that we have covered in the 80-points, and they allow us to move from petal to petal, whereas when we studied the petals meticulously, we may have forgotten what had gone before, nor could we anticipate necessarily what would go ahead.

We're on the program number 66, and this is a chart that basically says “the petals and the races”, of course, it has some other categories in it. I'm going to sort of expand this a little bit. The last column will come in later, but right now I’ll go ahead to expand it, and that will pretty well give us what we need to look at the first columns and then as we go along we will do more.

This is all about the twelve petals and the Sun-Moon polarities. We have talked a bit about that. The moon is connected with the first petal. When we just simply go through the sun, moon and some of the greater constellations. and when the moon is connected, of course, the lower aspect of the Pleiades is connected because it has so much to do with matter. The lunar vehicles, especially the physical one, for the Lemurian petal, number one.

Then we enter the Atlantean petal, the moon's still rules. It's a matriarchate. They astral body is emphasized, but the physical body is not necessarily de-emphasized.

Then comes another petal, petal number three, ruled by the moon, and the lower mind enters the picture. It is a petal of a growing intelligence, but it's very concrete.

Petal number four has to do with the moon as the ruler of all four personality elementals, including the collective personality elemental: mind, emotions, physical, plus the union of the personality.

We get to five. There's a battle going on here between the sun tendencies. The sun and the moon rule, and they can cooperate in a way because when we're dealing with a lower sun, it really includes all the for lunar vehicles and their ahamkaric expression. But when we get later into the petal and the possibility for aspiration occurs, then we have a battle between the sun and the moon, and many lives of conflict, as DK has told us in relation to this fifth petal. So, it's the sun and the moon, and eventually it's the higher sun.

Now thus it is for petal number six, which is a petal of a purification and self correction. The higher sun is fighting with the moon, and pains are taken to correct the lunar realm. We might even say that because Virgo is the major sign for that petal, that the esoteric moon, the meaning of it, is coming into focus.

From petals number seven, eight and nine, they are definitely solar petals. We still have a personality of course, but the initiations are applied in these petals and initiations are always connected with the sun rather than the moon. So, although we don't really reach a solar initiation until petal number nine, still we do have probationary initiations occurring. First initiation – see the Christ is the sun, and this is the birth of the Christ and the heart. Then petal number eight, the heart of the sun and petal nine, our first contact with the central spiritual sun. (So, I think I should put that in, heart of the sun. With some of these it's easy to see, and others, unfortunately, I'm not the one who knows how to handle these excel spreadsheets), but you get the idea.

Central spiritual sun, and the one initiator is the officiator at that initiation. Even here, at initiation number one, the heart of the sun is coming in; however, not as strongly as the petal number eight, where the energies of the heart of the sun, via Neptune, really have to work out a transformation in the astral body. So, these are definitely solar initiations.

Now when we get into petal number 10 and 11, we have the continuation of the true solar initiations. I've included the growing influence of Sirius, certainly the heart of the sun. Then central spiritual sun. Because they have the influence of the central spiritual sun is growing, because the intimations of the spirit are growing; the father aspect after the third degree gets stronger and stronger. This doesn't mean that, the influence of Sirius is declining, because Sirius is ruling all of these initiations, perhaps up to the seventh and maybe beyond, even though other and greater sources may come in at that point such as the One About Whom Naught May Be Said, or some degree of energy from that Great Being. But I do believe that the Sirian initiation continue. When one is the ninth-degree initiate, one is in fact a master in the Sirian regime.

I included the Great Bear because it has the will aspect of the rays expressed through it, and the will aspect is growing with petal number 10, 11 and 12. We could say, that this has late Pleiades involved with it. Why would I say that? Because the Pleiades also relate to the solar angel and the Pleiades have cosmic buddhi connected with them. So, even though you can't see it here, you did see it. So, the maybe the 11th petal especially of universal love, late Pleiades in it's buddhic aspect. We'll put it that way. (I'd like to be able to make it look correct, but at least it is there and it can be expanded out with a spreadsheet.) We would say here, foursquare moon, and we will say early Pleiadian influence. This applies to all of the lower or first petals, early Pleiadian influence. And this continues because it's such ray three influence for the knowledge petals.

The question is how do these energies really reach us? And that is going to be a mystery for us. It is something that can only be solved by some advanced knowledge of higher, subtle physics, far beyond the etheric level.

Now, some of these had been repetitions, but they don't, I think we can go over them slightly, the different halls.

0:09:50 We're in the hall of ignorance, ignorance of ignorance, ignorance. We're not really in the hall of learning yet, at petal number three. Why? It’s not because we're not intelligent, we are intelligent man but we don't really sense the higher the pairs of opposites within us. So, the learning is all about a relationship with a higher of the pairs of opposites, which suggests the love aspect. We are learning all kinds of things about social interaction according to the influence of the love energy. So, the hall of learning operates four, five, and six, as we can see.

With seven, eight, and nine, we are in the hall of wisdom: wisdom one, wisdom two, wisdom three. Here, when it comes to petal number 10, I don't think the word *master* really applies, it is still very much the hall of wisdom, but if there's such a thing as the hall of being then we are anticipating what that means. … [editing the spreadsheet] … I think you can get the idea, that's the important thing, that the egoic lotus and its potential for you should be a living reality.

Hall of being? I'm just making that up. But Master DK told us that he was initiated into the mysteries of being, and that should tell us something about his status. I suppose it really means that he is a master. He, at first, he simply called himself an initiate, but later at some point he signed himself off as *the master, Djwhal Khul*. That was unintentional, but it could be used as a test. He said what would be the reaction of your students to discovering that he was a master and probably many had intuited that even before the time when that was made.

The books are interesting: the book of form, book of wisdom, the book of life. So, the book of forms? Again, corresponding with the moon and if we go through *Esoteric Astrology,* page 23, we'll see what he's talking about here.

1. ***The Book of Life—Initiates—the 12 constellations.***
2. ***The Book of Wisdom—Disciples—the 12 planets.***
3. ***The Book of Form or of Manifestation—Humanity—the 12 Creative Hierarchies. EA 23***

It's the book of life, book of wisdom, and book of form or manifestation. We see they are connected with the 1 creative hierarchies, the 12 planets, and 12 constellations, respectively. But we're beginning below because we are numbering from the earlier petals and obviously the book of form or of manifestation is lower than the other books. … [editing of spreadsheet]

The first few petals corresponding to the moon, actually first four petals corresponding to the moon, but the higher aspect of the personality, form and manifestation. I cannot, I would have to say for petal number five, it should not simply be form and manifestation, but it should be form or manifestation and incipient wisdom, because the pairs of opposites are factors in growing factors in one's growing understanding. With petal number six, it's the same when we're talking about the work that's done in petal six.

Now, form of manifestation? I want to call that a *waning* form manifestation. Even here, I think we can look at petal number six, sort of a Virgo petal in a way, although you know the many other possible signs associated. Why? Incipient wisdom. See, when we're simply working in the petal and I'm not talking about it's unfolding under the influence of the solar angel or the rod of initiation. When we're simply working in the petal we are working towards the hall of wisdom, almost from the fifth petal when we become an aspirant. We're in the sort of antechamber of the hall of wisdom, we are striving towards a participation with an identification with the higher the pairs of opposites, the soul is in sight.

When we get to petal number seven, we're definitely in the hall of wisdom because the first initiation hall of wisdom entering the spiritual kingdom, first initiation, sacrifice petals, these all go together and wisdom for the seven petal, eighth petal, much of the ninth petal. We're not really stopping wisdom because of master of the wisdom has no egoic lotus at all. So, he's still in the hall of wisdom in a way, but he's an initiate in the mysteries of Being. Let's just call this sort of life-being; Life/Being coming into sight at the ninth petal when the third initiation is understood, or taken.

Then with petals 10, 11 and 12, the synthesis petals, the hall of wisdom continues but we're still in the stages of life/being. In other words, the being aspect, the life aspect, they are making their impression; the father aspect. Matter of fact, I think what I could say here is that the father aspect is the will, really coming more strongly into effect, father life/being. Now if we really want to kind of understand this, the father aspect is not exactly the being aspect, it's the will aspect. The being aspect is more than father, son or Holy Ghost. It is more. So, father wisdom, father life being. (I'm going to say that for all of these synthesis petals, and it's even more so after the egoic lotus is destroyed.)

0:18:10 Now finally we get to that grouping for which the chart is entitled, we know that the first petal isn't in the Lemurian petal and it's unfolding. It takes a long time. The second is the Atlantean, emotional petal, and its unfoldment still takes a long time, but not as long as the Lemurian petal. We're still in the Atlantean phase, but we're really entering early, early Aryan, in the third petal because it is a petal of intelligence, but there's still plenty of emotion. We're laying our life upon the altar of desire, as Master DK has told us.

When we get into the fourth petal, we're early middle Aryan and that it's a petal of integration and increasing quality of how the personality functions. So, the personality is rising, but it's not yet blazing the expressive as it is in the fifth petal, which I would call middle Aryan, where we find the advanced man, trending towards the aspirant. In the sixth petal I'm calling this later-middle Aryan. When the true middle Aryan, and let's just say later-middle Aryan, and I'm going to call this the later Aryan period, when we get into petal number seven where the first initiation is taken.

We do have to remember of course that initiation also did occur in the Atlantean in period, but they were ahead of their time in a way, because they were functioning according to the number five which has so much to do with initiation, they were still in the middle of a fourth rootrace. So, I'm calling seven, eight and nine later Aryan. And we have to remember, that the sixth subrace will be intuitive. Now, some of that's coming in, but the sixth rootrace will be intuitive, but the six subrace will give us the abstract mind. So, when the antahkarana is being built in the eighth petal and continuing petal, we're into the abstract mind strongly.

That's why I say there's the anticipation here. The sixth subrace is operative. Not so many people are entering that phase at this time. Just a few perhaps who are for our groups, the vanguard, there are all kinds of vanguards ahead of us, and we're relatively so little evolved even though we are the one life. The particular expression of our monad-in-extension is very slightly evolved, compared to far greater expression of the monad in extension. There's only one monad. When I talk about extension I talk about what I call prakritic immersion, or immersion into the consciousness of the increasing depths of matter.

0:22:00 By the time we get to petals 10, 11 and 12, I'm calling this advanced Aryan. We were beyond the third initiation and we are the abstract mind, your strong, plus easy use of abstract mind. Okay. And, the 11th petal, the sixth root race, a plus intuition stronger, even stronger than the eighth petal, obviously because buddha has been cultivated against the third initiation and advanced Aryan and the sixth root race. Some idea of what the seventh rootrace may be will come in with the atmic influence at the twelfth petal. Gives small anticipation of the atmic of the seventh rootrace.

Now, we have this idea of these so-called rounders. Let's say Plato was considered a fifth rounder, Confucius a fifth rounder and so forth, meaning that they had accomplished mastership, or that which the higher groups would accomplish during the fifth round. The chohans are sixth rounders and the Christ and the Buddha are seventh rounders. In terms of our chain, maybe by the time our chain has reached the seventh round, the highest of the groups will have achieved this advanced chohanic status; Chohan of the seventh degree.

So, the masters of the wisdom are really far ahead of our round. And to the extent that we are entering the fifth kingdom of nature, we are also ahead of our round. There is something more to be accomplished by many during the fifth round and before the Judgment Day, middle of the fifth round, DK is not too specific about exactly when that judgment day is separating the sheep from the goats is going to occur in our chain and in the fifth round. Sometimes He is specific but not about that.

People like ourselves, we are in the advanced Aryan stage and we're in the sixth subrace stage and we're having maybe the seventh subrace stage will tell us something about the will and anticipation of the seventh rootrace, through the seventh subrace of the fifth rootrace. The minute the intuition really begins to function, we're already into that which will be strongly developed in the sixth rootrace.

We have to look at developments in the future. Subraces like five slash six, five zero seven, which will be the abstract mind and maybe in five sub seven, something connected with the seventh principle atma maybe emerging. Then when the sixth rootrace emerges, it's intuition per se. And later when the seventh rootrace emerges, we will be anticipating what will occur in a more general sense during the seventh round, during the sixth rootrace, there will be an anticipation of what will occur more generally in the sixth round. So, all of these subraces of the present, future root races and future rounds, present opportunity for the expansion and of consciousness. However, what will happen in later times for the general mass of people (and not for all necessarily), but let's just say by the time we have the sixth round, the seventh round, what happen for the general mass can happen much earlier. And even in this fifth rootrace, for those who subject themselves to that forcing process we call initiation. It's kind of self-chosen in a way, we're told how it can be accomplished. And then we choose whether to convict ourselves to the strenuous and abnormal efforts which are involved in the initiatory process.

Now it is pretty clear that esoteric psychology plays a great role in the unfoldment of egoic lotus. There are many types of correlations we can look at. Some of you who have studied *Esoteric Psychology*, know there is such a thing as the ACLRI process, we call it: alignment, crisis, light, revelation, integration. And we’ve done some programs on that, in terms of the techniques of integration for each type of soul ray, because these processes are determined by the soul ray rather than the personality ray, even though we're talking about the integration of the personality. The last term *integration*. But of course, it suggests more than the selfish integration of the personality, it suggests the integration of two energy systems – that of the soul and that of the personality, not just the personality within itself.

Well, I kind of expanded this idea a little bit and talked about the paths. … [formatting talk].

0:29:35 So, the path of evolution? We have path of ambition on path of selfish integration, EAI of the ACLRI process, then comes alignment with the soul. The crisis caused there by the approach of the soul, the growing light, which dawns due to the soul system and the personality system coming together. The light reveals that which must be repulsed. I include another *R* in there, the law of repulse, then comes the revelation of the plan. Then comes the integration of the two energy systems, and then *F,* fusion of social consciousness with personality consciousness. Pretty much, I think while the two systems are integrating in a practical and *energic*, from a practical energic point of view, the fusion of consciousness is also occurring, but fusion is considered to be a higher type of blending. Then comes initiation.

Then, something called the unknown. I'm not sure what it is. I am not going to call it identification. Initiation is there, and maybe I should just call this a *U* – well initiation and U, maybe *universalization*, but I think that should come actually here. Initiation, and them comes this duality, the technique of duality. As a matter of fact … universalization and identification of the last ones, the technique of duality could even proceed. (I'm kind of a rearranging this whole thing as you see as I go along.) Initiation.

So, we have fusion and then the antahkaranic technique of duality, then initiation, then the universalization, then identification. So fusion, and I'll call it duality, initiation, I don't really have synthesis here, don't really need it. I think universalization and identification, there are also what you would call phrases in the initiatory process from concentration, Leo, meditation, Virgo. You can probably correlate with them with the petals to a certain, a contemplation, Libra, illumination, Scorpio. Inspiration. Sagittarius; ninth petal inspiration by the father aspect. Then I would add initiation, universalization, identification; initiation, Capricorn, universalization, Aquarius, identification, Pisces. There are some ways in which this expanded idea of the ACLRI corresponds with these phases of the meditative process all the way from Leo, concentration, to Capricorn, initiation. Then I've added myself universalization and identification to take in Aquarius and Pisces.

The first three petals pretty much are on the path of evolution and the individual is rising in power, but it's not yet an integrated personality. By the time of reaching the fourth petal we will have integration, selfish, and ambition is starting. That continues in the fifth petal. We know how much trouble with fifth petal can cause before the fall. The fall is what brings the man not so much to his senses, but to his soul. We say it brings him to his senses, but we really mean it relates into the deeper aspects of his nature. So, integration, selfish really can be in full flower. Maybe I should call it selfish integration … *SI,* which of course then really brings in ambition because the man wants to rise, that which you believe themselves to be seen as deserving of a greater place. So, in petal number five that certainly continues, selfish integration continues, ambition comes in, but then the fall, it just doesn't work and it is futile. As a matter of fact, if I were to put in here alignment, light, crisis, let’s just say selfish integration, kind of an f for futility, *F* for futility, fall and futility.

I would say that so many of us who are working hard in this area of the ageless wisdom have really been through the futility, the perceived futility, of strictly personality advancement. By the time we get to the sixth petal, the ambition is waning. Definitely. Even in the latter part of the seventh petal, we have been after futility. We've aligned with the higher self. It happens now and then just happened spontaneously, and then we begin to cultivate that alignment and the soul will draw near creating a crisis of two clashing energy systems. And as a result of that crisis, the light will break forth, generally revealing one's condition, which was unexpected.

We continue here in petal number six, earnestly trying to correct. It's a petal of self correction. Of course, self correction does continue onward and onward … I mean self-correction. He is a permanent attitude of the monad in extension retracting along its line of emanation.

Certainly, in petal number six, alignment is sharpened and the crisis is more acute. The light is breaking forth and I can call it maybe repulse. Initial. We started trying to get rid of things that don't fit, but the real law of repulse only comes in when we can contact the spiritual triad, because it is the first law of the soul which involves the spirits triad, which is the true ego. Or then in a sense, the true soul. So, the last four of the laws of the soul involve the spiritual triad, the ego or the soul.

By the time we get to the seventh petal, we're certainly continuing to strengthen our alignment. So that initiation can occur. The crisis intensifies, light continues to break forth, revealing all that about ourselves, all that we desire least. Repulse continues but not even in fullest measure. Let's just say some degree, a small degree of revelation of the plan, enters here, and some degree of a soul infusion, and probationary initiation is occurring as the first degree.

Alignment is the beginning and the end. We can't really ever say that we do without alignment. When we get to petal eight, so crucial to humanity, alignment is strengthened. Crisis, intense light of the soul, after all it's a petal of illumination, isn't it? It has a lot of Scorpio and also Taurus for illumination. And also Leo for illumination. I've discussed how those various signs are related to petal number eight.

0:40:00 … It’s hard to say which comes first, the chicken or the egg here. In a way, when the light is revealing, the will to repel, that which stands in the way of further personality purification and elevation comes in, and that's the law of repulse. Revelation is strong; the revelation of the divine plan. A person, new group of world servers comes in here at the eighth petal. The second initiation comes to the second stage of infusion, correlating with the second degree and probationary initiation continues. Let's call it *PI*. I've complexified all this, a little bit of just the ACLRI process, and because we can build the antahkarana and even used it to some point, the technique of duality is operative.

Let’s say probationary, we'll call it ongoing integration. We'll call it fusion too, I guess what I would call this is *OI,* ongoing integration, and I even want to put that here before fusion one. *OI* ongoing integration, because as the fusion process occurs and we know more and more what the soul thinks, there’s definitely an integration of these energy systems.

Petal nine is so important because the real initiation occurs here. So, alignment, crisis, light, real revelation. Let's just say strong. Revelation of the divine plan, strong continuing repulse of all that stands in the way of the divine plan.

The third stage of fusion, we sometimes call it soul infusion, now you're a real soul-infused personality. Well, to a degree that so. Your antahkarana is becoming stronger, and we really can take initiation at this point, initiation, the third degree. … Initiation and on-going revelation. I think we have to talk about that. And where is that occurring? Ongoing revelation, ongoing revelation of the plan. Fusion is being completed. Duality, even more so, because the antahkarana is becoming more and more functional. Duality, technique of duality, focus on abstract mind.

There is a growing synthesis, let's call it universalization one. *U1*, and growing identification. So, if I were to take this and put this here in petal number 11, ongoing revelation, completing fusion, focus on buddhi, which is in a way the general focus of the synthesis petals, but focus on buddhi and

universalization, two. Let's say phase two. It means a growing sense of the whole, and growing identification as the whole.

When we get to petal 12, the ostensibly Pisces petal … We're going to call this focus on atma. And is universalization three. Focus on atma. Now we're not there yet, of course, the master is an atma, and we are just having an anticipation of it through this petal of spiritual will, but at least it's a harbinger of things to come. I doubt if any of us are really at this stage, maybe some in the future who read these kinds of things will be, but to confirm the third initiation is a very big step.

There is growing identification. Initiation has occurred, ongoing revelation to the plan, always completing fusion really, the soul-infused personality. When you, have, are on the verge of the fourth degree, that's the point of maximum infusion in the focus. Technique of duality. The focus is on the atmic permanent atom, and maybe there's some coordination of the atmic vehicle. Certainly, after the third degree, there's some coordination of the buddhic vehicle, under Neptune. He says you don't really coordinate that buddhic vehicle unless you have a strong Neptune.

So, what would it be for atma? Strong Saturn, strong Uranus? We're getting the sense of oneness universalization I call it, and growing identification as being. And maybe growing identification, perhaps I should be specific, as being.

There comes a time when one wants to know what one really is, and it's not enough to think of ones ahamkara, one's personality, one’s separateness. One has to find the real thing. The no thing, being, is-ness, above all, or fancy third ray philosophical terms, ontological obtrusion, meaning that the factor of being so intrusive, you can't miss it. We miss it. It's the most obvious thing, but it's so obvious as the mystics say, *nearer than the hands and feet,* that we're missing it all the time. And our consciousness is pulled into multiplicity, multiplicity as real. And we miss that all pervading something which unifies it. The closer we get into these, the more of the synthesis petals are at work, the more we are able to not only sense being, but identify as being.

Alright, that takes care of the ACLRI process. Evolution and – (I'm just going to change all this around. I just feel, you know, invite you into my self-corrective process.) Selfish integration, ambition, futility, alignment, crisis life. What's should come first now. Light? Repulse or revelation? Revelation to repulse integration, fusion, duality, initiation, universalization or synthesis, perhaps. And finally, identification. Identification is the ultimate. When we achieve the isolated unity of the master, we have that identification.

Meanwhile, we're like divers who have been immersed at a level, and we're rising fast, hopefully not getting the bends on the way, we're rising fast towards the place where we can really breathe the life cosmic etheric planes, where the nature of what we are is revealed to us. We're so immersed in the dense physical vehicle of the planetary logos, and solar logos, inherited from a previous solar system, that we've just forgotten what we are. As monads we know. So, the rediscovery of what we are is essential.

0:50:00 Now let's take a look. We talked lastly in this particular one chart about the senses. What world do we live in? (I wonder, having a little trouble finding this, I thought I could find it and make it smaller, but maybe this will be sufficient.) Which world that we live in. The world of the senses, world of sentiency or feeling world of lower mind, world of personality, world personality, transitioning to the world of meaning, world of personality transitioning to the world of meaning.

Then in petal number seven, world of meaning, meaning transitioning to significance via the antahkarana. Same petal nine, meaning transitioning to significance and the initial touch of the world of being, we're still meaning significance, because we really don't have significance in two or three within the triad, unencumbered by all of our accumulations from working in the quarries of life, working in the lower three worlds. Basically, the Lemurian man is very sense bound, he does not even have sentiency there and that we discovered in the Atlantean man, he has all kinds of sentiency growing as the petal is organized, coordinated, vitalized, unfolded, opened, unfolded, maybe perfected after that.

Petal number three and its work, brings us into the world of lower mind, but not yet the world of personality, because interestingly we don't really begin to integrate the personality until petal number four, at least that is the way I see it at the present time. That's the world of personality. But remember, this solar angel begins to be the downward-gazing soul and petal five, maybe not at first, but eventually. So, lots of danger in petal five, I think, because it's so possible to overemphasize the ahamkara, which would block the way to initiation.

This is a world of personality trending towards the world of meaning as one becomes an aspirant. Trending, let me put it that way, towards meaning, and in petal number six personality trending more towards meaning. By the time we reach the first initiation petal, which is number seven, with its reflex effect on petal five and six, we’re in the world of meaning. The antahkarana is not yet really being built. Only the first stage of the antahkarana from the mental unit to the egoic lotus. That's not the antahkarana as we usually study it in the impersonal world. It's the antahkarana into the supra personality. We might say the transpersonal self still based upon quality accumulated in the lower worlds, but when we reached the eighth petal, with so much of it's Mercury significance, the world of significance depends upon the spiritual triad and we have a way into the spiritual triad now because we're really building the antahkarana. Trending towards significance. I will say of petal number nine that building of the antahkarana continues, and the power to use the abstract mind continues. Even the abstract mind is just the lower part of the world of significance it’s not really even the cosmic ethers.

0:54:45 Then we continued towards the world of significance because you can't really say live *in it*, until the egoic lotus is no longer present. So, and the egoic lotus is most definitely is present with petals number 10, 11 and 12, but let's just say there's a new something on the horizon as the world of being. So, the world of significance is trending strongly. I'll put that in. Strongly towards the world of significance, when you know the significance of something you know where it fits and what its direction is in terms of the direction of the divine will and purpose. Meaning is a bit more static. It's the relationship between things as they are, and maybe even archetypally, but it's not the relationship of a thing towards the destiny of the whole. That would be the true significance of something.

We're beginning to touch the world of being, the monad lives in the world of being, the Monad is the father aspect and the father aspect has made its impression at the third initiation and continues to make its impression stronger and stronger. We are touched then by the monad in the world of being. Now, the ultimate world of causes is the found on the logoic plane and about that we're not speaking yet, nor are we speaking about a very strong touch of the monad. It just gets stronger. It does bring about the destruction of the egoic lotus and that's got to be a really strong touch and the master has the illumination of the Monad, the revelation of what the monad can reveal and it's, but it's only the sixth-degree initiates who is fully and consciously, once again, the monad rather than identifying with lower states.

I think this gives us an idea of where we are. So many of us have to work in the world of meaning, initiates of the first and second degree and all that. We have to understand the meaning of things through spiritual discernment. We have to exercise spiritual reading. We have to look at the world in symbolic terms, everything being simply a symbol of a greater pattern, greater and more subtle pattern. So that's where most of us are working at the present time. As we build the antahkarana we trend towards the world of significance, which is a completely impersonal world, and we have entered the lower part of the mind, heart and will of our planetary logos. If we want to go to the higher part, we'd have to go onto the cosmic plane, which were not capable of doing.

I have now reviewed this thing called races. Of course, there has been more to it than races. (I'll just make it small again, smaller so everyone can see it, and it has, I think, some valuable information). If you proceed with your correlations, pure reason will result. We arrive at these correlations through reasoning, but the result is pure reason, eventually, which is equivalent to one of the forms of intuition to buddhic impression. Maybe it begins more in the eighth petal, continues in the 11th, and becomes very strong after the destruction of the egoic lotus and causal body at the fourth degree.

Let's see what we've got here. The next one is called chakras. We've done so much work on the chakras that I hesitate in a way to get too much into this. I'll just take a look and see what is worth repeating. There are just so many different chakras and chakric triangles. It can be operative at the different stages of evolution and there's so many that are overlapping, so I might have the tendency perhaps to leave some of these columns without an exhaustive discussion. I think we can move on and do a little more. This is about the chakras. And, and as I stated, I may not go into this exhaustively. It is really here.

We looked at petal number one. … It is chakras. Races … There are duplications in these charts, I see some columns seem to repeat themselves, hopefully with similar information. The chakric triangle for the first petal, base of the spine, of course; sacral center, spleen or the base of the spine simply for survival, sacral for procreation, spleen for vitality. [formatting]

… I've tried to assign these chakras on the basis of aspect one, two, and three. In this case, the base of the spine, aspect one, sacral center aspect two, in terms of bringing the two together, and spleen for vitality. Now the pranic triangle is also important in the Lemurian phase, because it's an extremely vital period. The shoulder center, the center near the diaphragm, above it, and the spleen, again, and they operate on the one, two and three basis; the shoulder center, a lower part of the shoulders, a ray one near the diaphragm, above it, ray two, and spleen, ray three.

If we get into the petal at the base of the spine, sacral center, and solar plexus, because emotion begins to play a greater role, and the emotional life in its own right and not only tied to instinctual gratification. In this case, again, the base of the spine, basically a plutonic center, a lot of ray one; ray one for that. Sacral center, ray three, the production of form, solar plexus, emotion, two. … Average man is pretty much the lotus of passion or desire, not the Brahmic lotuses the Lotus of Brahman. They are not actually average man. Average man controlled from the astral plane, base of the spine, ray one (and I guess in parenthesis it means and/or ray three), solar plexus, ray three and/or two, and the heart ray two and/or one.

These are some alternatives. In every triangle, the first, second and third aspects are represented. The base of the spine, ray one; basically, solar plexus, in this case, ray three, and the heart ray two, or the alternative base of the spine ray three, it is connected with the fires of matter, solar plexus ray two, heart as the major center, ray one. Another possibility here, the sacral center, solar plexus and heart for average man, sacral center is still active, solar plexus, strong, heart still strong. So sacral plexus two, heart, where solar plexus, heart and sacral throat. So solar plexus, the emotion, the heart, the general vitalization and the throat, growing intelligence.

Now Primary Lotuses, we might call them sort of mechanical man with a lot of ray five, probably a group coming from Vulcan, base of the spine, the sacral center, and they don't have the solar plexus development. So, there are many possible combinations here.

Man is increasingly controlled from the mental plane. DK, on page 170 of *A Treatise on Cosmic Fire,* gives us man controlled from the mental plane, He calls it base of the spine, the heart, the throat; ray one, ray two, ray three. At least that's an estimation. Man, also in petal three, could be considered controlled from the mental plane, but with ray four increasingly controlled by the personality. … It's still a mental center, which we call the personality. Now, man partially controlled by the ego, advanced man, throat solar plexus, heart, and the head; that is the ajna and four lesser centers and their synthesis, the alta major center.

Let's just take a quick look here at *A Treatise on Cosmic Fire*, page 170, we'll just get that confirmed that the era of the advance man, the heart, the throat and the head, that is the four lesser centers and their synthesis, the alta major. At the fifth petal there is some egoic intervention. Advanced man is also here. He has to have intelligence. He has to have the heart center. It's been active in all of these, but the solar plexus for his drive is still there. So, we looked at that as a related system. Solar plexus, heart, and the head.

We can look at this as the ajna and the four lesser centers and their synthesis, the alta center. That has to be understood. Because advanced man has to have be directed by the ajna center, but it's not the two many-petalled lotuses, it is simply the personality directing center.

There are various ways to make this combination depending on the res of the advanced man, but the throat center is very important, substituting for the drive and the desires for solar plexus and heart. And then, either substituting the four lesser centers and their synthesis, the alta or just looking at the ajna directing the entire process, and this is the alta center. (…See, there's been a mistake there, not sure how it happened, but it is the alta major center.)

We're still dealing now with advanced man and there are different phases of advanced man. We simply look at him in one perspective. We have the heart, the throat, and the ajna center simply directing the personality. From another point of view, we have let's say, the throat, the ajna, and the four lesser centers, ending in five of the head centers. It's pretty complicated there actually. Let's just see, we're talking about the sixth petal, the head, the ajna, that is the ajna and the four lesser centers, and their synthesis, the alta major center, and … it can be the heart or the throat center. … it gets complicated. It really depends on the particular energy configuration of the individual how this will work out, because he is heading for the first initiation. The heart has to be important. The intelligence is very important. The four of the head centers, maybe five of the head centers eventually, coming in at the first initiation. I think there's a lot of variability here and probably each person is unique in terms of the kind of triangle that is major, the activated. That's why I was a little hesitant to get into this maze, you know.

Anyway, we're getting to the seventh petal, which is spiritual man because he's taking the first initiation after he has expended some strenuous and abnormal effort. So spiritual man, the third initiation, is the heart, the throat and the seven heads centers. And another suggestion possibly, that the sacral, throat, and heart are vivified. The sacral connected with the mental elemental and its elevation to the throat at the first initiation. Then you still have the general idea of spiritual man to the third initiation because the seventh, eighth, and ninth petal are all of that. So, some possibility here.

Ajna, heart and throat, part of the head is implied, maybe six of the centers with their synthesis, the alta. The solar plexus and throat center vivified, because there's transference from the solar plexus to the … heart. The ajna directing the personality in one way, the solar plexus arising to the heart for the second initiation, the throat for creativity. If we want to look at this in another way, we'd have to leave out a certain center, I'm not sure which, but there are six head centers in the process of vivification and probably seven by the time we reached the ninth petal, where we can look at the, what is possible here, the ajna, seven head centers, with the throat center waiting, and the crown. And the heart, seven head centers and the two many-petalled lotuses. That would be spiritual man after the third initiation and going towards the fifth initiation, the heart, seven head centers, now seven, and the two many-petalled lotuses, in part.

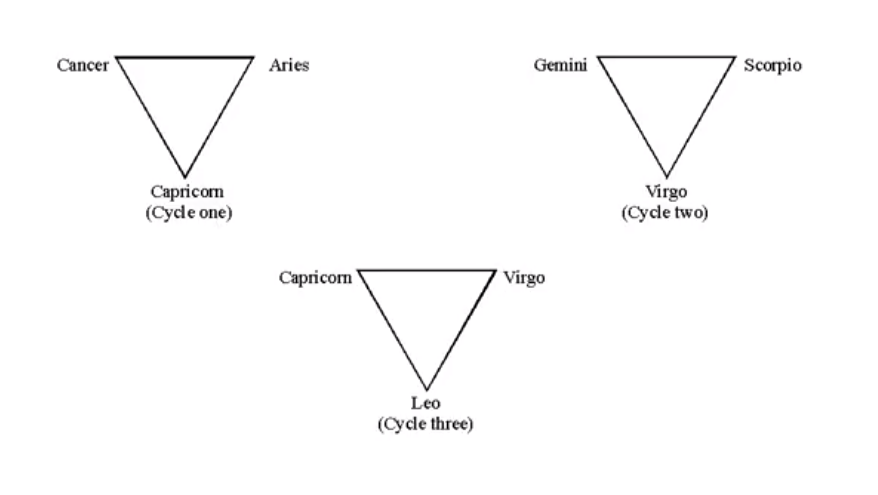
1:13:00 Let's take a look here, spiritual man to the third, spiritual man to the fifth, the heart, the seven health centers, and the two many-petaled lotuses is considered as one. Even their interrelation. They were really well number of chakras are involved there, but the two many-petalled lotuses are considered in their inter relation. We want to also say that also for petal number 11, the heart and seven head centers, two many-petaled lotuses, in part because they are not fully unfolded. Really, if you think about it, it's the mayavirupa that full unfoldment really occurs, full unfoldment of the thousand petalled lotuses and the base of the spine, the purpose of the base of the spine, purpose of the crown center. That's really more of mayavirupic event, or you're somehow someone sustains the same body into the fifth initiation. Maybe they have it that way.

We have here chakra information differ slightly from other tables, from table to table, and they're all correct and they don't contradict each other, and we just have to understand why they are listed as the are. Well, that is the difficult one, I think, because there are so many possible chakric triangles and certain each member of a particular – let’s say highly-illumined triangle can be a member of another triangle which is perhaps less illumined.

I'm not sure that we really need to get into column two, because I'm not sure of the information that it really confers. I would have to review that. We only begin with petal number five, astrological triangles, earth, Mars, Pluto with Venus behind the scenes. Interesting that Earth, Mars and Pluto would represent the personality with Venus as the solar angel. Probably that is what is suggested.

Let's turn to page 507-508 of *Esoteric Astrology* and see Earth, Mars and Pluto. … These are Earth, Mars and Pluto. Possibly Venus behind the scenes. So, I think I simply put them together on the basis of what was stated here with Earth, Mars and Pluto definitely having a strong connection to the lower quaternary. It depends on how we want to do that. Mars can be the astral body, Pluto, the mental body, Earth, the physical body. That's one way of doing it. There's just so many different combinations. We have to discover what is relevant.

We seem to be here at the seventh petal with the next reference Cancer, Aries, Capricorn. *Esoteric Astrology* 474. Gemini and Sagittarius, this is Mercury in relation to Sirius. Well, I tell you what. Let’s just say, these can be studied. I think I've gone into it in sufficient depth already. Cancer, Aries, Capricorn, I'm just curious. Page 474 of *Esoteric Astrology*. See if there's something particular here and it looks like we have a figure, Cancer, Aries, Capricorn.



I see cycle one, I see how this is working out, cycle one and then Gemini, Scorpio, Virgo. This would be cycle two, and Capricorn, Virgo, Leo. Cycle three. Let's see if I brought these into the picture. Gemini, Sagittarius, Mercury in relation to Sirius, Scorpio, Taurus, Pisces. All of these are relevant and are gone over them in my work with *Esoteric Astrology* book. Aries Libra and the sun in relation to Sirius. These are interesting triangles for sure. We do have Aries, Leo, and the sun in relation to the Great Bear when the real aspect comes in, that's on page 150 of *Esoteric Astrology.* Then here's page 466. Let's check it out. These things are getting a little bit obscure. Aries, Libra, and the Sun. They are an expression of the Great Bear, which brings about the focusing of the life energy, so it's not so much Sirius as it is a Great Bear and I better put that in. Although Sirius is very, very strong at the third initiation. It just as Venus is in a way the lower octave of Sirius, that triangle Venus, heart of the sun, Sirius. I think I've only listed those, and that's enough because we don't want to be overwhelmed by possibilities.

1:19:00 We did talk about the various paths and how we're on the path of evolution for the first three petals and how intelligent man emerges at the fourth, he's partially integrated, integrating. Then in petal number five, intelligent man, advanced man, and the aspirants, advanced man. And I want to also put in, creative man, and the path of aspiration, at the end of petal five. I want to put in here, probationers at petal six, definitely. Then petal seven, true aspirants are coming in here. And true aspirants have taken the first degree and probation continues in a way until accepted discipleship. Then there's the accepting disciples, the disciples, and later the accepted disciples. All of this coming in at petal number seven and ongoingly into petal number eight, for probationer initiates. They are also in petal number seven, because through aspirants have taken the first initiation, they are probationary initiates.

So, the second initiation, probationary initiates, also the advanced disciple, and well the initiated disciple quite possibly, but certainly when we reached the third degree we have what's called the initiated disciple. So, we say initiated disciple in certain of the readings.

Now third initiation, the true initiate, accepted disciples, maybe they are called senior disciples also. And we're moving towards the fourth degree. And in general, for Petal 10, 11 and 12, it's initiation three moving towards the fourth degree. That means when you are really concentrating upon the factor of synthesis after the third degree, and as we're approaching the fourth degree all synthesis petals functioning as a tier. That's really important. They open just before the fourth degree, they burst open just before the fourth degree, revealing the jewel in the lotus, revealing the diamonds soul.

I've already dealt with the names of the lotuses, so I don't think I need to repeat that. We don't have lotuses and bud lotuses, but we have those that have one petal at least open, that we have, whether they're fully unfolded or not, we don't know. Second, lotuses of Brahmin, in the beginning part of that petal and that work. And lotuses of passion or desire, later have unfolded the second petal. That's later in the process, and are applying themselves to work in the third. Primary lotuses in the third petal. They're intelligent, but they have the second petal shut and we can see that they are sentiently unresponsive. And lotuses of passion or desire with focus in petal three, requiring more mind. Can I really say lotuses of passion and desire belong when working in the fourth petal? I think it's a bit much. I think it's too far. So, I'm just going to call them as I had before, lotuses of integration. Then calling the group five lotuses of achievement. When the fifth petal is fully unfolded, radiant lotuses. With petal five fully unfolded the term radiant lotuses applies. With petal number six, lotuses of purification and discipline. These are my own words, but that's I think what goes on there in this petal of self-correction. And with petal six fully unfolded, we have lotuses with perfume, but that entails working the eighth petal, just as becoming radiant lotus entails work in the seventh petal.

With the seventh petal, and initiation having occurred, and we have the radiant lotus with the first initiation with the eighth petal, and the second initiation having occurred, we have the lotuses with perfume. The second ray magnetic essence is being given off and attracts people into group formation. With the third petal, and the third initiation having been taken, we have lotuses of revelation and they exist in their initial stage with a full unfoldment the sacrifice tier.

As petals one, two, and three unfold, let's just say that petal number 10 is associated with the unfoldment of the outer tier and its perfection and up to the unfoldment of the fifth petal. So really five petals are involved here: one, two, three, four and five complete. Then we have the lotuses of revelation of the first order. Let's just say that this all of this is post third initiation. So, post third initiation petals. Number one, two, three, four, and five are complete and we have lotuses of revelation of the first order. When petals petal one, two, three, four, five and six are unfolded, we have the unfoldment of the synthesis petal of love. That takes place at the second degree, but this however is post third initiation and we have one, two, three, four, five, six, and lotus of revelation of the of the second order. Lotus of revelation of the first order. Finally, when all the sacrifice petals, seven, eight, and nine are unfolded, we have lotus of revelation of the third order, up and then with cultivation up to the bursting. With cultivation of synthesis up to the bursting. I'm going to put that in with cultivation of synthesis up to the bursting.

See, I just want to be very clear about this. When the fifth petal is completely unfolded, one synthesis petal, the synthesis petal of knowledge unfolds somewhat. We don't know how far. When petal number six is completely unfolded, the second initiation is taking place and the second synthesis petal of love unfolds somewhat. We don't know how far, and the first synthesis petal of knowledge continues to unfold. When we have the complete unfoldment of petal seven, eight and nine, the third initiation as we've taken the petal of synthesis-will unfolds to a degree. The petal of synthesis-love continues to unfold, and then the petal of synthesis-knowledge continues to unfold.

Then comes focus on the synthesis petals, per se, through cultivating synthesis. Along one of three lines, either synthesis through knowledge, synthesis through love, or synthesis through will, all three modes of cultivating synthesis are actually simultaneously operative, but one receives the greatest influence or emphasis according to the monadic ray. So, with that cultivation of synthesis along one primary line into secondary lines, they continue to be vitalized and continue to unfold until there is a sudden bursting open of all three, revealing the jewel in the lotus, just before the fourth initiation.

For the initial work, where the first synthesis petal unfolds to a degree, we have a petal number five completely unfolded, for the next piece of work where the next synthesis petal begins to unfold, at the second degree, we have petal number six completely unfolded. And when the final synthesis petal begins to unfold, we have petals seven, eight, and nine completely unfolded. All of these are lotuses of revelation. To be a lotus of revelation began at the first degree –here's an idea: can we call these types of lotuses, lotuses of synthetic revelation? Because it's the synthesis of unity which is revealed. And when we are in a position to make revelation of the monad, of the unity, then a high stage of evolution has been reached.

1:31:00 Okay, I hope that is fairly clear. The synthesis petals have an initial unfoldment at each of the three initiations, emphasizing the first, the second or third, depending on the initiation. Then they have a specialized unfoldment, because the person is actually working in the field of synthesis according to a particular emphasis, according to the ray. While all of them will unfold and will burst open, there's one that receives more attention than the other, depending upon whether one is for a second or third ray monad, or a monad connected either with the first, second or third ray. Gets a little bit intricate up there, but we'll know more about that when we're in the midst of it or when we have the ability to withdraw because we pass through that stage, and can now see it with greater objectivity.

When it comes to the stages of the path, I think I've dealt with that. I don't have anything right here. Basically, I have dealt with the stages of the path in various ways. In general, you have the stage of evolution, ambition, the stage of ambition fails and aspiration takes its place, then probation, the aspirant begins in petal five. At the end, probationary, and petal number six because you're really more serious. Probationary initiate number one and petal seven, probationary initiate number two in petal eight, full initiate in petal number nine.

Meanwhile, the path of real discipleship has begun at the first initiation, accepted discipleship has begun between the first and second initiations, at some point, and sometimes a little bit later. Probationary initiation continues until full initiation occurs and then the man becomes the advanced disciple. And then he goes on and become the advanced initiative after the destruction of the causal body. I'm not writing all that down, but I think I have in various places.

I've done the various groups, human groups, ten soul groups, the groups one and two, quite instinctual, group three very emotional, group four having a little mind, group four for the third petal having a little mind, but group five having more mind and some specialized types, such as the primary lotuses in there. Intelligent man is found in group five, but he's a bit of a sheep because he has not yet really integrated his personality and emerged from the mass.

Group six? These are the achievers and they become aspirants. Petal number seven, the achievers and aspirants continue, and probationary discipleship in the late sixth petal. I think that's what we're dealing with here, aren't we? Yeah. Alright, we have group seven, we have probationary disciples up to a point. Group eight comes in, in the middle, middle-to-later phase of petal seven work, and we become practical mystics, the true disciples. Eventually, in petal eight, we're likely to become accepted disciples. So, group eight continuing from the middle-to-later phase of petal seven and practical mystics, and then disciples and accepted disciples from the middle-to-later phase of petal eight, practical mystics. True disciples, accepted disciples.

I think we have to have also group eight. Let's check that out. We’ll look at all of these and we have *Esoteric Psychology,* and we'll turn to page 203 … group eight, the souls, they are really treading the path of discipleship, practical mystics or occultists of modern times. So, they definitely have to be listed here. Group eight, yes. Continuing from the middle-to-later phase of petal seven, but they are in petal eight, but they are practical mystics, true disciples, and they are accepted disciples. That is correct. And then, group nine, the initiates, concluding with a complete opening of the ninth petal and initiates continue. Group nine continues through the development of the synthesis petals. Group 10 is not yet with us because they are the true masters.

Somehow, I listed this tenth soul group numerous times. I think what's important here, notice here below all the rules for applicants are here listed. They always come from making application to stand before the door. … [describing how difficult it is to read the small print from the video screen] … Then the rules of the group rules basically for disciples and initiates and they are longer. … (And I wonder how small I'd have to make them for them to be completely visible. Oh, this is entirely too small. Nobody can see that.) Anyway, just go into *The Rays and the Initiations* and you'll find them. What's important in this tabulation is perhaps to look at when they come in.

I would say that in petal five, as we're becoming aspirants, the rules for applicants can be initially considered. Let’s say rules for applicants more seriously considered at petal six, and rules for applicants seriously considered. I would say that goes all the way through because these particular rules somehow, have application all the way to the third degree. So, I'm going to include them for petals number seven, eight and nine. …

Now, when can we really consider with any degree of profit the group rules, the rules for disciples and initiates? And I would say when we get to petal seven, we can consider the rules for disciples and initiates initially. When we get to petal eight, with this second initiation (I'm going to change this around a little bit and say that) In petal number eight, rules for disciples and initiates can be a seriously considered in a preliminary way. Now there is a second initiation kind of reflection, basically for rules and begins at the third degree; however, at the third degree in petal number nine, the rules for disciples and initiatives can be considered practically though not those pertaining to the fourth degree and beyond. And this I continue to say, all the way through petals 10, 11, but in 12, I say rules for disciples and initiates can be considered practically including rules for the impending fourth degree. But there are some rules actually, which seem to deal with the fifth degree and they cannot be considered in terms of the egoic lotus.

It strikes me that all of these technicalities that we're dealing with, at one point DK said, *well, you know, they don't really exist. All of the different, methods and technicalities of the ageless wisdom, or seem to disappear at a certain time. And they're places taken by straight experience*. All these technicalities and divisions of thoughts are in a way a kind of scaffolding to approach a higher level of energy.

1:41:30 … I'm not going to get into the stage of adaptation and the numbering of the human groups. For some reason they continued to be repeated. I'm not sure whether I made the charts this way or not. Suffice it to say we've gone over it enough and these appeared to be repeated.

What we've looked at particularly, in this particular chart, is the certain chakric triangles and something new we attempted was to look at the chakras in terms of their identification with the first, second or third aspect. When you think about it, the seventh ray can be identified with the first aspect and sometimes rarely with the third; the sixth ray with the second aspect *or* the third aspect; the fifth ray with the first aspect, but sometimes rarely with the third; the fourth ray with the second aspect or the third. But, generally, it simplifies things to look at these chakric triangles in terms of one, two, and three. There are different ways of conceiving them and one chakra can represent the first aspect in one triangle and the second aspect in another, and the third aspect in yet another triangle. Everything is shifting and very relative and everything depends on the stage of evolution in which we find ourselves.

From another perspective, we could say that these are the functions of the chakras mutates over time. Planets are chakras in a larger system, and their function mutates over time. The human being can be a chakra in a smaller group, and its function can mutate over time. Just imagine the human being who is on the periphery of an ashram. Very, very peripheral and non-essential, moving into greater ashramic intimacy, perhaps becoming one of seven foundational points within a particular ashram, upholding a particular sub ray of the ashram. And then eventually, becoming one of three, the chakric function obviously is changing all the time. And then becoming the master himself of his own ashram, who takes the place of the monad, so to speak, of his own ashram.

The relativity of chakric function over time is something we want to take into consideration because as DK says this specific arrangement holds that this particular world period, for this particular (I would say like platonic year), during this particular eon, during this particular round, you know, but there's a constant mutation of relation. It’s Geminian kind of idea, and nothing is permanently in a particular place or relationship. It's meaning within the whole is always changing, meaning is all about a special, designated relationship of a particular item within the context of a whole. When the position changes, when the relationship changes, the meaning changes.

Our minds cannot yet handle this incredible mutation of relation, but we just have to look at our normal, personal, individual life and we see how we are one thing to one set of people, and another to yet another, another yet another for yet another. And we're still the same person. But our meaning within any particular context is always shifting.

Okay. Well, you know, enough said. I think you understand what I'm driving at here. So, we've done one, two, three, four, five, six. The petals and the senses, as I say there's some repetition in all of these and when I detect repetition, I'm obviously not going to spend as long with it all.

Petals and the senses? It has some interesting things. I would say that the titles of these charts are not necessarily all inclusive. Other things are included as well.

I did talk about the signs of the zodiac, the three earth signs, Capricorn, Taurus, Virgo – for petals, one, two, three. Then beginning cardinally again, Cancer, Scorpio, Pisces with three water signs for the petals of sentiency. Then, with petals seven, eight, nine, one can begin Sagittarius, Leo and Aries, I've justified that many times or one can begin Aries, Leo, Sagittarius. Finally, with petals, 10, 11, 12 years signs Gemini, Libra, Aquarius. But one could also operate with libra. No, if we begin with Libra and we go to Aquarius, I don't think we're justified in any with Gemini. So, if we go with Libra first, then we're going clockwise. If we reached Gemini and then continuing clockwise with Aquarius, we've discussed that many times.

We've discussed the halls, which by now we should be quite familiar with; hall of ignorance, learning, (and elsewhere I have been more careful) learning towards wisdom, wisdom, wisdom, wisdom, and there was no such thing as the hall of synthesis, but maybe there's the hall of life, or hall of being. DK hasn't given us this, but still all of this is the hall of wisdom. From the time we are taking the first initiation onwards.

We've dealt with these, knowledge-knowledge, knowledge-love, knowledge-sacrifice, love, love, love, love, sacrifice, sacrifice, sacrifice, sacrifice, sacrifice. And then we've also dealt with what we call synthesis-knowledge, synthesis-love, and synthesis-sacrifices or synthesis-will. So, this is going to be synthesis of love, and this should be synthesis-sacrifice or will. By now, sacrifice, will. And by now, of course, you have a very good idea of that and it's always good to have these kinds of things memorized because they can come in at any point and be of value.

We've talked about the different crosses were on. We're definitely on the fixed cross by the time we reached petal number seven and we stay on the fixed cross. We cannot say that we ever reach the cardinal cross really. We dismount from the fixed cross at the third initiation, and we might say dismount and no cross. We continue here, we're not really on the fixed cross anymore at petal number 11, no cross. At petal number 12, the fourth initiation, no cross, maybe anticipating what the cardinal cross is like, but even for fourth degree, we're not there.

We've looked at the elements and all of that has been covered. We've looked at the planes that are involved. All of that has been covered. I'm not going to get into the many chakras. The same list, page 170 of *A Treatise on Cosmic Fire*, can Be found around *Esoteric Astrology* 88. I have dealt with these. If there looks like there are discrepancies from column to column in these different charts, well maybe there are, but there are certainly a lot of possibilities.

I've dealt with the organs of action in the organs of receptivity, in terms of the yoga, but let's just say that it's only as one becomes an aspirant, at petal number five, and later in it as an aspirant, the control of these organs is begun. The five organs of receptivity, same here. The correct utilization as an aspirant, the correct utilization of these organs is begun. And then of course they simply increase all the way through, beyond the third initiation.

There are these phases of yoga. I'm not sure we have any. We've covered them, but you have to have, let us say, concentration. … As an aspirant, we have to learn to begin to concentrate, petal number five, so five organs of action, and I'll just kind of include this and phases of meditation. So, if we're going to look here at concentration, we would put here meditation in petal six. Now this is Dhyana. Dharana is concentration. Pratyahara, I think we can find here, of course it could be considered an anticipatory of any stage of meditation, but it also helps with contemplation. … the *Soul and its Mechanism, the Light of the Soul?* Let's see if I have the means of yoga here … Asana comes in here and pranayama and then Pratyahara. So, they seem to precede the actual concentration and meditation. So, asana, pranayama, pratyahara. … [fixing text] Asana, pranayama, and pratyahara begun. Concentration or Dharana begun. Now these continue, of course, you have to maintain your asana, your control of the vital airs becomes ever greater through Pranayama and your ability to abstract. That can lead all the way to the monad actually. So, all of these continue.

In petal six … we add what's called Dhyana, concentration … Now, when does real contemplation occur? They call it here, samadhi, it's a very final state, but let's just say contemplation begins very initially; contemplation, contemplation pursued, contemplation engaged, and contemplation understood. Contemplation continues all through and beyond the synthesis petals, those days of cultivation, and beyond the destruction of the egoic lotus.

We want to say that true samadhi is not yet achieved. It's a very high state. It has more to do with isolated unity and mastership. (So, I filled those in a bit for us, but really,) until petal five is entered and the work in the later part of the petal five began in the solar angel really taking hold of things. And we don't have the application of the means of yoga. Nobody wants to do that before they realize there is a higher of the pairs of opposites.

We've talked about the evolution of the senses. Of course, all these senses are involved in every level, but hearing is more of the Lemurian, touch is more Atlantean, sight is more Aryan, taste can begin in petal number four, smell the discrimination between the soul and personality more at petal number five. But remember that in terms of hearing, touch, taste and smell, they are operative from the very beginning. What we are looking for is the broader categories, and which particular sense will dominate a particular phase of unfoldment.

For petal six? Idealism. It's a six, right? Common sense and discrimination. Petal seven, the esoteric sense, intuiting what the soul knows begins, the voice of the silence speaks, spiritual discernment. Petal eight, response to group vibration. Petal nine, the esoteric sense. And you know, Sagittarius, for spiritual telepathy. That's an important one because that which comes from afar will be registered. Buddhic senses anticipated. Certainly not fully developed. We have to say that for petal number 11, owo. And, for petal number 12, atmic as well as buddhic senses anticipated.

2:00:50 We're laying out the chart here and sort of a sense of the timing of things. But the actual experience is another matter. …

The astral chakras? I think we've dealt with that a bit, and eventually all will be involved. Just check out page 51 of *Esoteric Healing* and find the meaning of that. We have discussed that in this series, no sense to go over that again. I say little or none of the astral chakras because the astral plane is not very prominent for the Lemurian type, but the lower chakras obviously in the earlier petals and eventually all of them are involved.

I would say the mental chakra begins unfolding in petal number three, which is basically quite a mental petal, and by the time we reach the fifth petal unfoldment, the lower four mental chakras I would consider unfolded, and we're beginning to utilize the petals themselves as if they were chakra energy centers. We are told how energy comes from a particular petal and has a particular effect within the personality. So, it's not, as if we are only adding to the content of the causal body, the causal body, the egoic lotuses. The petals are like a power centers which can have a particular effect upon our life.

(Okay. you know, if you've only come in and are kind of looking at this section of the video book for the first time and have not done the preliminary work, all of this is going to seem like a jigsaw puzzle, you know, quite confusing perhaps, but all of this has been prepared.)

Now, the petals, the means, the path and truths. I'm only going to do part of this because here below are listed the four noble truths of Buddhism, the noble eightfold path, the eight means of yoga, which we've just reviewed. The 10 commandments are sort of a *thou shalt not stage* of man’s unfoldment. The beatitudes related to the atmic plane, having to do with all of the compensations and benefits we've come to the one whose sense of values is correct and who forsakes lower satisfaction for the higher satisfaction.

Here's something called the new 10 commandments. (I know it's just about invisible.) and there's the statement written here from *Externalization of the Hierarchy.* Let's see what it says. ***The lines of cleavage between materialism and spirituality as we now understand the terms have become increasingly clear. Two things have tended to bring this about. First, the pronouncement of the Ten Commandments, these, though negative in their form and dogmatic in their attitude have made the issues and the required attitudes adequately clear owing to the relatively low stage of the universal human intelligence at the time that they were given***. And he's not saying when, you know, it might've been Moses, 4,000 years ago, or it might have been much earlier. ***At the time they were given, they were expressed by the formula thou shalt not. Thus, turning human attention to the material expression*** … let's see, wait a second, expression of material tendencies. ***In the days to come, the 10 commandments will be expressed in a reversed form of which the sermon of the mount and the beatitudes are the embryonic form.*** So, Christ did reverse so much and basically was the pivot point between the wisdom of the previous solar system and the wisdom of our solar system.

Here, as we have had before, there is the discussion of the five commandments. Let’s see, the five commandments and the various, that which they refer to the astral, mental nature, physical nature, and the restraints are rules. All of this. Someone has tried to do 10 new commandments. We don't know whether these will be universally accepted. The Lord's prayer is listed here. You'll have all of this. The seven virtues, the seven vices, and the way I suppose from virtue, from vice to virtue. So, when it comes to this, I'm not going to say very much. We have talked about the halls and I keep on having to make these corrections, learning to wisdom, wisdom, wisdom, wisdom, synthesis.

We've talked about the types of petals, we've talked about the crosses. We've talked about the elements and we've talked about the planes. So, you know, it would be possible to insert these truths, the noble eightfold path, the eight means of yoga and all of that, but not perhaps in a petal by petal manner. Maybe the petal by petal manner can apply to when concentration, when meditation really can begin and when samadhi is finally achieved.

But, let's just say in order to simplify all this, as I think I've done before, but when we reached the fifth petal and after the fall, so to speak, and after the crash in which egotism is revealed as useless, we can become the aspirants. And from that time on, we begin to absorb the wisdom that is expressed in these great teachings.

I can only say that the realization of their value simply grows and grows and grows, all the way through the cultivation of the synthesis petals and the completion of egoic lotus and beyond. After all, remember the Buddha taught Arhat, or maybe aspirants to the stage of Arhat. But if he taught arhats, what does that mean? They are already fourth degree initiates. So, I don't think I'm going to go through the thankless task of trying to assign these to various petals. I can only say that the 10 commandments can come in, you know, even as early as the second petal, and give us all kinds of restraints on our desire nature, and can follow us all the way through to the petal of love for the astral plane. When we begin to desire something higher.

The beatitudes really are understood beyond the third initiation. They are an atmic emanation, and we are taught that on the lowest level of the atmic plan, the beatitudes originated, the samadhi of the eight means is not to be totally achieved while there is an egoic lotus. So, we can begin our following the commandments, and our restraints, and purifications or the fifth petal. But all of this is going to continue beyond the destruction of the egoic lotus. And when it comes to the noble eightfold path, evermore refined interpretations and applications of this can be instituted, applied even beyond the destruction of the egoic lotus. I think it would be foolish to try to find a one-to-one petal the petal assignment here. Just get the idea of when it can be done. The 10 commandments begin earliest to quell or restrain the desire nature, and these other realizations begin to the fifth petal and intensify through the period of initiation and the beatitudes is a great realization which comes, I think after the third initiation. I mean so much of what the beatitudes seem to be will not be understood until we really have that higher perspective of the soul.

2:11:44 Some marvelous descriptions of all of these, how three of the commandments are physical one astral, one mental and how the restraints have to do with the purifications, but they also rise into the higher levels where we are uniting with the higher aspects of ourselves. I think that would be then enough given what I have talked about before. I don't see why we have to go into – sometimes when you, when you try to be too meticulous, you end up with a what looks like a very detailed pattern but it's filled with illusion because we have separated one thing from another. We've separated things from each other which really cannot be separated. They just grow organically as a relationship intensifying as we continue to evolve.

But right here are all the rules, all the perceptions. Why is there suffering? What do we do about it? How do we achieve yoga? What is our universal duty, and what are the restraints to which we must apply to ourselves, and what are the methods by which we achieve liberation and consciousness?

What will we realize when we have achieved liberation and consciousness and according to the beatitudes, and then, in terms of the shaping of the new commandments, I suppose many people will make their attempt to fashion these new commandments, whether we can make all things correspond according to the law of correspondences, I cannot say for sure. Look at all these vices: lust, gluttony, greed, sloth, wrath, envy, pride. Most of them have a lot to do with the first tier and in the hall of ignorance. Maybe if the personality gets too strong in the early part of the fifth petal, some pride entering here at that point, and some envy, maybe some greed, the very lowest of them that seem to have more to do with the outer petals. And then from the time we really start to be an aspirant and onward and onward, the seven virtues will be built. So, the Christian method was teaching important factors, and now we have greater and wider understanding of the system of energies into which those earlier indications can now fit.

The next one, the petals, the fires the rulers. I think as I go through some of these later charts, I'm liable to discover that much of what they say has been a covered in the earlier charts. But let us see in fact if that is the case.

The next one we have here is this chart called the petals, the fires and the rules. So, some of this, of course will be repetition, I almost welcome the repetition at this point, because I'm eager to get into the practical side of this, you know, how we can apply what we have learned. Of course, it will take diligence on the part of everyone finding their own way.

This I had before, these are the signs, Capricorn, Taurus, Virgo, earth, water, fire. You can reverse this either way. I've explained how and maybe even reverse the Air, Gemini, Libra, Aquarius, but maybe Libra, Gemini, Aquarius and that will be in the clockwise order.

We've talked about the different halls. They seem to be somehow repeated here, and I don't know why, but they are. Learning towards wisdom, we've talked about all this. Synthesis, knowledge and the different kinds of petals that there are, and their major category and sub category under different crosses. And when the fixed cross really begins and well, dismounted from fixed. That is true of petal number 11 as well, we’re not dismounted from fixed cross and we're still dismounted from fixed, not on cardinal, not yet on cardinal cross. You have to take that fourth initiation on no cross except maybe on your own cross. Not yet. In other words, we form the cross at that point.

The different elements are here. I think, you know, some of these earlier ones are just given for orientation. The planes are here as well.

Here, Brahma, Vishnu and Shiva are mentioned. Obviously the first three petals from a certain point of view are Brahma, they are Brahma, the third aspect of divinity. And it's pretty obvious how it will go. The mixed three petals are the Vishnu petals, and really, Vishnu has to continue. Vishnu continues. So, Shiva is sacrificial, but I'll say Vishnu and incipient Shiva, because it's the first aspect, the first aspect does come in with the ninth petal and as the monad is appreciated, Vishnu and received Shiva, and we'll say Vishnu and the continued growth of Shiva. That's what we have. The Shiva power really comes in with the destruction of the causal body; Shiva fuller at the destruction of the egoic lotus causal body. This is the soul we're talking about with lotuses, so obviously the Vishnu aspect is the most important. And even when we're talking about the knowledge petals, it is the Vishnu aspect, but sub Brahma. That's really how it works.

We've got the rules for magic here, too. We've got some marvelous correlations that my colleague BL has brought into the picture, but perhaps we cannot fully correlate them at this time, but just suggest ways of going.

The three gunas: tamas inertia, rajas activity, sattva is rhythm. Obviously, the knowledge petals have a lot of tamas in them. And we might say, if we're looking for subcategories, tamas sub tamas and the second petal would be tamas sub rajas, basic inertia of and non-appreciation of the higher of the pairs of opposites. We just are unitary in our mind; we are separate as we are what we seem to be and sattva, sattva sub sattva. The fourth petal? Well, if I was to stick to the proper method of doing this, it would be a rajas petal, but it'd be rajas sub tamas, and this would be a double rajas petal. Interesting that the love-love petal is double rajas, and He tells us the difference between Shamballa and Hierarchy. Hierarchy is a very vortex of movement, whereas there's much more tranquility and peace in Shambala. And rajas sub sattva, and rajas is giving way to sattva, sattva sub rajas. Finally, in the ninth petal. Well, do we ever really get the sattva. Does a human being who does not get destroyed because of buddhi? And because really at the fourth initiation we have the brightest atoms. The fourth initiation gives us balance harmony and destruction. So, we can say that. Fourth initiation gives us truer sattva, balance, equilibrium and destruction of the causal body. We can just say of these synthesis petals, moving towards truer sattva, and the same here, moving towards truer sattva. I suppose we could put into sub categories …

I think we all know many of us are in the rajasic state. We are moving rapidly towards a more complete and proper life. We've overcome inertia and all that kind of thing, but we haven't yet achieved the true rhythm, experience, real life, spiritualized life. You might say that hierarchy itself has achieved. They know the times, they know the cycles and in their own place they exercise these things.

When it comes to the fires, of course, fire by friction, very much so for the first three petals, friction to solar fire as the two pairs of opposites are facing each other for the fourth petal, friction to solar fire.

For the fifth petal, solar fire is pronounced and friction to solar fire, pronounced again. Now solar fire is emerging at the first initiation. That's what the initiation is all about. Solar fire and solar fire full at the ninth petal, a trending to electric fire. And let's just say in all petals, 10, 11 and 12, solar fire trending towards increasing electric fire. Because once the father aspect comes in at the third initiation, we do have the presence of the monad, electric fire. But, really, the fullness of solar fire occurs at the fourth initiation where the heart is the ruler. So, we're not really going to get full expression of electric fire, full expression, until we are actually the master.

The fourth initiation has so much to do with love and solar fire, it is a love that cannot be encompassed by the egoic lotus. So, when we are a master, we have a high expression of … electric fire. When we are a chohan we really have the expression of electric fire.

(Now let's see what this next category is. I'm always surprised by them. Three advanced themes of meditation, but just not relevant in all of these places. Not Relevant, not relevant. Number 60 events theme, not relevant. Petal number seven. Not really. Not yet.)

We can start a petal number eight inclusive reason that and isolated unity. Well, I would say maybe at petal number seven it starts, petal number seven, presented attributes because it's a sacrifice. We're using all we could have accumulated for the welfare. So, we start presented attributes, which continues of course. Start inclusive reason, then isolated unity, and isolated unity, inclusive reason so strong that attributes can be presented. Okay, that's good.

Then this just continues, all three, three higher themes can be practiced and the results expressed. So, I'll just put that down for all three and we're certainly closer to the buddhic petals, were certainly closer to inclusive reason than we are before that time. And when we're in these petals, fed by the spiritual triad, we're closer to isolated unity. Not the real thing, not the full thing, and not by any means, not yet, but, closer. We have to divest ourselves of that kind of isolated individuality, which causal body actually is, it is an isolated trans-personality. We have to be rid of that before we can enter the full meaning of all of these. I mean, if the Christ Himself, is presenting attributes, as is the Buddha, as is Plato. These are master's and beyond. So really, we have the fullness later. As the Christ, He realizes inclusive reason, and a first ray master like Master Morya, as he realizes isolated unity is far beyond anything that can be achieved in the period when the causal body still exists.

Okay, let's see. The 15 counsels, they are below and they are so good; 15 counsels and 15 rules. Well, the counsels are found on page 473, I think. They really are all about cleaning up our act. They are kind of like the 10 commandments for esotericists. I can only say that they cannot be applied petal-by-petal. I can only say that from the time the later part of the fifth petal is operative and we are aspirants we are progressing to intensify our expression of these pieces of advice. For, by the time we are true initiates with the third degree, we really should have achieved these.

When it comes to the 15 rules for magic, we really cannot begin this until we are initiates of the seventh petal, and it's only when we're initiates through the third degree that we can practice these things practically, and only when we're initiates of the fifth degree that we can be, at least in my view, true white magicians for whom all of these 15 rules make real sense. Basically, what I'm going to do is start practicing counsels here and intensify third degree, at which time all of these counsels should be well under our belt. …

2:31:30 Now we're in the seventh petal. Start studying the rules for … studying the rules for white magic and then at petal nine, and third degree, become a practicing magician, step-by-step. Let's just say for 10, 11, 12, increase your capacity for practical white magic, and I'll put that down for all of these are 10, 11, and 12, but you see what I'm going to do, you probably already know what I'm going to do or say. What I'm going to say is you're not a full white magician until it is gone, and it's the ego as the triad that is speaking, and the monad is having its expression, and you're directly in touch with the divine plan. That will mean the true white magician.

Many of us who've taken the study of white magic, we know that it's ahead of us. We do not have all the faculties we need. We don't have the way of directing all these forces through a clear vision of the eye of Shiva. Even when the eye of Shiva (between the first and third initiation of the eye of Shiva is continually growing and it's going to grow beyond the third initiation too. We're always going to get better and better at it. But, right now we're simply learning.) I will not say that for the physical plane and I can't look at the physical petals and say you can perform the physical rules for white magic, where now the astral can be performed at the mental, now the metal, because we're actually working from the top down and appeal. We're really in touch with the soul. It's the wide metric. This whole, none of this really has relevance to us.

Now the next one has to do with the petals of the lights and the keynotes. And here below we have the astrological keynotes, Aries, *let form again be sought;* Taurus, *let's struggle the and dismay and so forth.* Or, Aries, *I come forth and from the plane of mind I rule;* Taurus, *I see and when the eye is opened all is illumined,* and so forth. The different lights of the zodiac, they are marvelous. And at the full moon meetings, we do give attention to these different lights. …

I little realize how much astrology I tend to throw into things, and some of my colleagues who are inclined differently in the ageless wisdom remind us of how much the University of Seven Rays and Morya Federation tend to emphasize astrology. Just maybe almost excessively, and maybe rayology. It's my particular bias and naturally it impresses upon the organizations that I've helped to establish. But there are many different ways of looking at things. I was just telling a very good esotericist the other night, I said, look, you don't have to be an astrologer, there is a number of us running around here. You have a fantastic knowledge of Theosophy and we're deficient in that. So, let's, let's have mutual supplementation here.

(Well, here we are again, you know, looking at some of these things that were repeated.) Here's all of the—it’s almost like this is kind of the one, two, three of everything and gives us the way to start. Then the different halls we are in, I always feel I have to change this and to say learning tending towards – because sometimes you think the hall of wisdom begins right at the first initiation, but DK seems to say that from the time a person is an advanced man and maybe has been reversing the wheel initially at petal number five that already he's entering into hall of wisdom or certainly is in the antechamber of the hall of wisdom.

Here are all the different types, and we've done that before. The different crosses … we can only do this so much, maybe I have to go back here and see what I've written. This mounted from the, it's mounted one more or they're on a bit. … Not yet on the cardinal. I want to just to make life a little easier here, little law of economy, we're in number 10 and we can say dismounted from the fixed cross. I keep wanting to make all of these correct. … On the cardinal you are on your own cross, so to speak. Here we are and I think I'll say so, on your own cross. That seems to be the way it actually is.

Here are the elements and here are the planes, but now written in blue, it seems to be the new stuff.

So, what of the zodiacal lights? Well, see, here's the thing, we can't really talk about these lights being significant to our consciousness until we are spiritually inclined. I'm going to say so. We cannot speak of these lights being significant to our consciousness until we are at least aspirants because otherwise it's just going to be matching up a particular light with a particular sign, and that won't work. But you know, if I can speak of it a little bit, I'd say the light of initiation, Aries is always bringing us in to initiation.

But this is Capricorn, perhaps. The penetrating light of the path. Well, let's get on the path first and certainly we are on the path by the first initiation, but light is increasing for Taurus. The blended dual light of Virgo, this is the integrating soul-personality, and it's different from the light of Gemini. It's less oscillating, the light within the form, what it certainly there before we are really aspirants, but it’s going to be brought forward into radiance by Vulcan and by the application of soul light. The light of day – glamour and illusion will end and we'll rise onto the buddhic plane. So, it's more in eighth petal kind of thing and going on even beyond that, the light of the world, *I am the light of the world,* and this has to do with a stage even beyond the twelfth petal when the Christ has taken the fifth initiation than even the sixth, and makes this tremendous pronouncement.

When we become aspirants of focused light, Sagittarius is very important, but we become one-pointed disciples and probationary initiates. It's very important, the light of the soul beginning to show from the fifth … petal. The light of life itself is Aries and that's coming in more as we go to the synthesis petal and the twelfth petal, but it isn't real until it beyond that point.

The light of interplay? We're an aspirant and we're probationary disciple, and the interplay between the higher and lower pairs of opposites is constant.

The light that moves to rest? We make an important decision that the fifth petal, and again at the eighth petal, I'm the fifth petal, we decided to go for the higher of the pairs of opposites. At the eighth petal we pass the temptations and move along with Sirian path of initiation. The light that shines on earth across the sea. It's a high initiation, let's say, and we see that from a position of service at the ninth petal or in the synthesis petals. But you see, we cannot really talk about these lights related to petals one, two, three, four, five, and so forth. That's not, it's not possible.

2:42:15 I hope in reading this, we understand that.

The negative keynotes of the signs should not continue up through the petals. You understand, I don't have time to rearrange that now, but you understand what I mean. If I say, *let ambition rule and the door stand wide,* I'm talking about the fourth and fifth, early fifth, petal, and not really after unless it is spiritual ambition. *Let's struggle be undismayed.* This is going on for the Taurean individual all the way up to the fifth petal and maybe beyond.

*Let matter reign*, it's the petals of ignorance under Virgo, matter is not going to reign except in the petals of ignorance, the petals of knowledge. But isolation be the rule and yet the crowd exists. This will operate in the early petals when man's consciousness is immersed in matter. So, it will be with all of these, *let maya flourish and deception rule.* Until the light of the solar angel really starts to bring in the glamorization, the disillusionment, that as possible, *go forth into matter* – it’s very early petals, maybe the Pisces approach to petal number one, *let food be sought*, the hunter and petal number one. And also, in petal number two, but it's like *let's satisfaction be sought* – that other forms exist. I rule because *I am* climaxes in the early part of petal number one where we have the dominant personality selfishly integrated.

*Let form again be sought.* It seems to be going into the lower worlds when we're moving clockwise from the Aries petal, which is petal number one, but you can move clockwise or counter-clockwise.

*Let instability do it’s work well.* There's a lot of petal number three and all this when were first discovering what the mind is, but also the instability of the desire nature I petal number two. All the way through the hall of ignorance and instability is reigning. And once we start to get a relationship between the higher of the pairs of opposites and the lower, the instability begins to stabilize.

*Let choice be made.* Wherever we’re making choices all the way up at the significant choice really comes at the fifth petal when we decide where we go for the higher of the pairs of opposites. I hope I'm being clear, that you cannot just line these sort of evolutionary mantrams up with different petals, because they pretty well expire by the time you reach the first part of the fifth petal. And if they go any later than that it's under special circumstances.

Then, *lost am I in light supernal.* It's the ninth petal thing, isn't it? With the third initiation, *I see and when the eye is opened, all this light*, it starts at the second petal with the second initiation, but it goes to the third and beyond.

*I am the mother and the child, I God, I matter am.* There's the realization of synthesis here, again the three aspects of come together at third initiation.

*I build a lighted house and therein dwell* from the first initiation onward. So, from the seventh petal onward.

*Warrior am I, and from the battlefield emerge triumphant? F*rom the fifth petal, we can use this, but it's very strong all the way through the initiatory process ruled in part by Scorpio. Very strong at the eighth petal.

*I leave the father's house and turning back, I save.* This is already beyond the egoic lotus. It has completed and we are in the monadic realm and once we did leave the father's house – well, there are several ways of doing it, we can come forth as the savior, but from another perspective we can wake up and realize, as our powers grow, that we want to take them all back to the father's house: the red cattle of Geryon, Aries, and the people who are controlled by desire, round them up and take them in the golden chalice back to the heavens.

*I am That and That I am.* It's not the fifth petal. It's going to be above ninth petal and beyond. Before that time, we're just working towards it.

*I come forth and from the plane of mind I rule.* I have to be focused in the higher mind, ninth petal again, Aries and the ninth petal and beyond. I recognize the of my other self and in the winning of that self, I growing glow, I am in the soul, and I can ask the personality from the soul perspective, ninth petal and beyond.

*I choose the way which leads between the two great lines of force.* It's not, it's not the fifth petal. It's not maybe even the well can begin at the Libra petal, petal number seven, but the true soul path, petal number nine, choosing between the path of the spirit and the path of the personality.

*Water of life am I.* At the second initiation where you begin to realize that we're part of the new group of world service, but you see, and on and on it becomes stronger.

You see why it cannot possibly be simply assigned – these spiritual mantrams cannot simply start to be assigned at petal one – simply because they may be ruled by a particular sign. They don't belong at petal one, they don't begin until the latter part of petal number five. And I think I have to say so up at the top: these do not begin before the second part of petal five and continue on beyond the destruction of the egoic lotus in some cases.

2:49:00 … When we're dealing with these lives, we have to be at least aspirants. So, otherwise it's just an unconscious response. I will simply say here, these early mantrams pertain to the early petals and not beyond the early part of petal five. … the main thing for all of us is to know the particular moment we're in, the particular task we have to do, the particular energy at our disposal, the particular aspects which inclined one way or another, and then just make a very intelligent choice, backed by the will and supported by unity above, to use what we have in the right way to accomplish what we must. That's what we have to do.

If all goes well, these are the twelves about which I'm not going to say much at all. Under here the nine celestial orders unfortunately given by different authors in different ways. Although the seraphim are the highest, no question about that. Dominions, Presences or Powers and archangels, not very high actually in the scheme of things. Principalities, Virtues and Angels.

Let's just say that is a huge study in itself. Someone with a good seventh ray and strong Kabbalistic information can get into it. Here are the 10 archangels and of the holy separate role. We've talked a bit about the Sephiroth, but not about the archangels connected with them.

I'm just going to take a pass on these correlations, as I've said, since there are somehow 140 billion conscious angelic units in our solar system and only 60 billion conscious human units. I'm going to say leave that for another day.

The tarot cards are here, and this I think is actually done correctly. The Magician is Mercury; the Priestess, moon; Empress, Venus. (Maybe I did this myself I don't know). Emperor is Aries; Hierophant is Taurus. The Lovers, Gemini, definitely. Chariot, Cancer. Strength is Leo. The Hermit is Virgo. Justice is Libra. Death is Scorpio, Temperance is Sagittarius. I did this. Devil is Capricorn. Star is Aquarius, and somehow Pisces gets connected with the moon. There might be some more desirable connections possibly, but anyway, it’s connected with the illusion of the 18 subplanes. The Tarot cards can be very limited, because they only give one particular slant.

We have outer function in diversity and soul. These are different ways, my colleague, BL, collected these, what each one of these sephiroth mean, and maybe we have the 11th, it might include [inaudible] or something. I think again this relates more to the collected wisdom of the previous older system and would make a huge an interesting study and I've mentioned that somewhere along the way, but I'm not, I'm just not going to get exhaustive about this at the present moment from the labors of Hercules.

Then we have the twelve tribes of Israel. Some of them looked at in different ways with different assignments with 12 archangels according to the month and signs. And again, this is something that can be looked at from different perspectives. The Angel from the days of the week, and Raphael is Mercury. It is Wednesday. So, if these assignments are correct anyway, just like the book 777, which Alistair Crowley sort of wrote and borrowed liberally from Westcott and others, many tables of correspondences or there, they're all interesting. …

But our subject is still egoic lotus, so we can't go too far off the correspondences here, of the planets and the metals used is correct, as far as what I understand. We can look at lead as taking place very early in the process and gold by the time we reached the third initiation at the ninth petal and maybe beyond. Silver and generically up until the fifth petal and gold, beyond that generically many possible correspondences, all of them. Interesting. I can only go so far with or let's just say I'm only willing to go so far with it. … [making corrections to the table] let's just say dismounting from the fixed cross at the third degree, sometimes he seems to tell us that we are dismounted. … He seems to tell us that we are dismounted from the, a fixed cross and go immediately onto the cardinal cross, but that is not the case. … [making more corrections to tables] There are these various categories, and the lists are below if we care to deal with them. But as I say, the correspondences differ. We cannot simply look at one particular source.

The sephiroth are there, but they really deal with paths, and in a sense, they deal with the incentive, the monad, all the way into incarnation. At the same time, when we're dealing with the reascent, we begin with practical work and we rise through the various categories here. Let’s see what they are. We arise and we express, rising from the foundation through the brilliance of Mercury and the victory of love, and the difference is a solar except for growth, but it represents, I think, integration. I'm very surprised to see Mars and such a high position. But then again, we are dealing with the collective wisdom of the first solar system, a previous solar system that is. Mercy leading to understanding and wisdom and eventually the crown chakra. So, we can see all of this as an ascent towards mastership. And if we care to assign these in various ways, we can do that.

Let's just say that none of this is really going to work in terms of the path until the fifth petal is attended to and work has been done on the fifth petal and a great choice is made there about becoming a true aspirant. And then the victory of the soul, and the beauty of the soul-integrated personality. And let's just say, in a way, the strength of the spiritual will, and the mercy and compassion when buddhi comes into the picture, and the divine understanding that can be had once the spiritual triad is accessed. And, the deep wisdom of the triad, all of these rising towards atma and eventually the crown of the monad. So, the tarot has its own methods, its own color scales, its own requirements of the many paths in relation to the trumps. It is a really elaborate and interesting system.

DK calls it a secondary system, but he himself knows a lot about it, as does the HPB. So, we can lay all these out on the petals and as, in a way ascending even beyond the structure of the egoic lotuses when it is destroyed and we can, with the different separate growth, relate them, I think, for positive or negative to the various signs of the zodiac.

When you start talking about the Emperor, is this the spiritual will? We'll is this any emperor in charge of any type of external expression? The Hierophant comes later, he confers the light, the lovers of the soul and personality of the chariot is the vehicle, the temple. But which temple in which vehicle, the strength of the lion can be the dominating personality or can be the strength of soul, even the strength of the monad. The Hermit? the deeper called student intent on truth.

We can see various places could assign these in the ongoing trials of the path. Justice? Between the soul and personality, between spirit and matter. A death, giving the liberation of consciousness. But of course, it can be applied to the death of consciousness as well. Temperance? The correct management of all energies. Capricorn here is the Devil, so its materiality holding the consciousness very low. It's the early petals, but later, of course, it has to be a God, because the devil, the demon is the inverse of God. Aquarius is the star and the realization of accomplishment through all of the astrological energies. The moon? Well, it said to be Pisces. It's a low rendition of Pisces. Sometimes there are favorites, in the early authors, and maybe Pisces was not such a favorite, but we all know the redemptive qualities of Pisces and when it comes to angels, will they be unconsciously contacted or will they be a consciously utilized? Who's to say which is higher, since you can use all of these signs of the zodiac and presumably the ability to contact various angels at different stages of your unfoldment.

3:02:40 As I say, it's a deep study. The ascent from lead we might say to iron, to copper and tin to mercury, to silver, to gold and so forth. We can order these in different ways. I think the important thing to know is we're moving from Saturn in the very lowest petals to gold in the highest. We are becoming solarized and we're – of course the moon is silver and it doesn't especially mean something low or base. And yet the moon is, in our form of occultism low and base, whereas silver is not. So, we have to use discretion in ordering. Venus is the soul and a copper is that color.

I was seeing a beautiful church here in Helsinki and the entire, massive ceiling, is made of pure copper. It must be an amazing meditative experience. Let's just say that lead an iron are the lowest. Tin is the preservative. Copper has a conductivity ability, and all these metals have their own particular properties and the properties, if positive, can be related to spiritual attainments.

I'm just kind of giving an overview here without getting into any one of these great studies. [laughing] I think we can know quite a bit about the egoic lotus and how we are to operate on the path without getting into these ancillary studies. But they would be very interesting.

Sometimes, when attempting to reconcile the second and third ray, it is a difficulty. I remembering one of the students, a first ray soul, but she had a second ray astral and a third ray physical, and DK talks about how difficult it was to get that second and third ray working together.

Well, take a look at our planet. Second ray soul, third ray personality. Look at our generic structure. So, along the second aspect, personality on the third, difficult to get them together, and then when you look at a system of wisdom which came from the previous solar system, and is sort of summarized in the *Old Testament,* and a system of wisdom that is pertinent to the present solar system and may not be easy to reconcile them all, reconcile them together. On the other hand, we do get the general idea of what is high and what is low, what is ascent and starting from a low point and rising to a high point, we get the idea of the general direction. We do know we have to transmute alchemically base metal into gold, which is a process relating to our psycho-spiritual refinement.

Correspondences could be worked out here, but at this stage in my life I would rather deal in some ways with the practical use of energies, and I would rather deal with the perception of unity and oneness, and the induction of that perception and identification of identity with a being. Those will be my favorite and long-lasting subjects, after I finished dealing with ridiculous entirety, but not entirely ridiculous! Because entirely ridiculous entirety, not entirely ridiculous, because I am actually putting a boundary upon myself and refusing to go off on a great correlative quest involving angels, archangels, tribes of Israel, and all the rest of it, to correlate the third ray system with the second ray system. So that requires a little bit of restraint. And, I'm exercising that restraint.

The last one of these tabulations – basically we have done the color correlations, we've done the crosses we've done the halls, and the different signs. Now bear in mind that these elemental assignments here, earth to the knowledge petals, water to the love petals, fire to the sacrifice petals, air to the synthesis petals. These are important, but they're not the only ones, remember the progressive assignments both counterclockwise and clockwise. Let's just say that the colors are scattered and various places, all the different colors are given. And when it comes to the synthesis of the petals that I have worked on in the larger documents, I've gone through just about every color in relation to possible relation to every petal. At least once we reach the middle of the egoic lotus. So, this looks like an incomplete tabulation.

We haven't really dealt with a numerological key here particularly, but we certainly have dealt with first, second and third aspects. And every time you're in a tier of petal, you begin with the third aspect at petal one, the second aspect at petal two, in the first aspect at petal. So, they are reversed, although they can reverse because the first aspect at petal three results in the intelligence aspect of the petal three, which can correlate with the third and a kind of a power aspect connected with the first petal of every tier, which is why some of them begin with cardinal signs that more indicate the power aspect.

With numbers you can go all kinds of ways, but there is a numeral logical correlation and the meaning are unity and ignorance at the first petal, duality and love comes in two, intelligence comes in with petal number three, integration with petal number four; four is the harmonizing, integration and expression of radiance in petal number five, petal number six is purification of desire, in petal number seven we're actually beginning to manifest the souls who have initiations. Petal number eight is another great conflict with the number eight a correlating with a Scorpio, but the antahkarana in the figure eight is also suggested. Petal number nine is completion of the third aspect of the egoic lotus. Number nine is the number of the third aspect. And then we have the synthesis petals representing the second aspect, and the jewel in the lotus representing the first aspect.

I suppose I haven't reversed those numbers starting with nine and moving towards one, but there is a possibility to do that. Five still comes out in the middle, at the central petal, so it would go nine, eight, seven, six, five, four, three, two, one. Maybe we can even reverse the sequence from one to 12, 12, 11, 10, nine, eight, seven, six, five, four, three, two, one. But, excuse me, getting into such correlations. I think is not too profitable at this moment.

3:11:20 So what have we done? We've actually is rather long program. … We have gone through a number of calculations and charts. We have collected various lists which can be placed upon the petals. Not always in a one-to-one correspondence, but at least we can find because the petals and the unfoldment represent the entirety of human history. So, all of these lists come in at a certain temporal point in the study of human history. Not all people from the very beginning are doing all things. It's not possible. The degree of maturity is not there.

So, a number of these rules, commandments, restraints, paths, methods, and so forth, they're coming in once an individual is really interested in spirituality and when the higher of the pairs of opposites, begins to be a draw upon him or her. There's so much in the early petals that are just about ordinary human life, and just discovering what the physical plane, the astral plane, and even the mental plane are all about. Then, once we have a little facility with them, we begin to use them for the higher purposes that begin to dawn upon us as the higher of the pairs of opposites begins to make its impression. People like ourselves are interested in soul culture and also in invoking the presence of the spirit. But we haven't yet necessarily mastered our personality or ended the ancient authority of the personality. We should make no justifications for it. That ancient authority has to be ended, and a pretty well through the program initiation we are ending it.

The great value here of all these correspondences is that it is a very complex inner world of energies and rather than being bewildered by the energies and forces and their hierarchical presentation, we know their meaning, their value, and how to apply them in certain contexts to achieve certain things. That's going to be my next, and I think last top-of-my-head kind of contribution to this, analysis of the egoic lotus. I realized it could have been done in a more succinct way. I will never be addressed as *Your Succinctness*. [Laughing.] I can be, but I'd like to expand upon these subjects and I realize there may be a bit of prolixity here going on. But at least a person will be steeped in the subject and they will come out with things more related to each other than they did when they entered. And it won't just be kind of a concrete-minded listing of factors. The relationship between things will have been demonstrated and these things will adhere to each other in their consciousness.

So, my next work will be to assume that whomever would bother with this is at least working in the latter part of petal five. I'll assume work going on petal five, six, seven, eight, nine with their objectives. When it comes to 10, 11 and 12, I think I've dealt with how to proceed. It's not that we're proceeding there, but I've dealt with how to apply energies to various achievements in the realm of synthesis.

What I'd like to do is take the rays, the signs, and the planets and say, ‘okay, look, you have to become an aspirant’, petal five; ‘you have to become a probationer’, petal six’ ‘you have to become a first-degree initiate’, petal seven. A second-degree initiate, a third-degree initiative.

How will you use these energies if they are strong in your horoscope or in your ray chart? What can you do with them to achieve the goal that is before you? Now, it's going to vary in everybody's case. Of course, everybody's an individual. Everybody has a unique way back home. The building of the antahkarana is a unique process that relates to each unit in a special way, but in general, the utilization, the manipulation and the application of energies is what interests me.

We could pull upon these energy strands and apply them in the correct way, in any context. Instead of just blending into things based upon our habitual conditioning, then we're already far more intelligently approaching the achievement of the task which lies before us.

Again, all of this has to be regarded as seed thoughts that; you can take anything you like and expand upon it and see how it might relate to your life. But every one of us has an egoic lotus, whether created in a previous chain or solar system, or a whether evoked from the monad, or whether created or facilitated in its creation, by the solar angel. We all have an egoic lotus, every human being does.

Even those human beings who are not the so-called *hothouse plants* that HPB talks about; those who hit whom the solar angel has invested itself, in the brain, and on the higher mental plane, and so forth that the lower metal plane even, in the mental unit. We all have an egoic lotus and it is our temple.

It is, increasingly a lighted house, and we really have to learn to do the things that are necessary to build the temple. In Masonry we are the temple builders, it's the temple of Solomon we're building in masonry, but all of us are building the Temple of Solomon, and we build better when we know what is the plan, what are the materials which are to be applied for us, which should be applied second in the performance of any particular task? What tasks follow what tasks, what which are first, which is second. In other words, priorities? We're not building the roof before we have the foundation. You know what I mean?

So, if we have a really good idea of the plan, the design that is to emerge, the phases of the process, the materials and forces which are to be used, and the right manner of using those energies and forces, we're going to build the temple wisely. For now, it's the building of the egoic lotus. Later, it will be something more and eventually the conscious enhancement of the temple of Ezekiel, however that might be done and we won't know that for quite awhile. And the building continues, as we build towards a reunification with the one and only a universal logos, which we are.

Well, I must say, I'm kind of happy to be more or less done with this chart's section. I realize there is a theme of repetition here, and it's quite all right. It does give us the foundation. Looking through what we've done, hall of ignorance, the petals and the four elements, the petals and path or path of initiation. The petals and the soul laws, many other things thrown in of course. The petals and the races, petals and the chakra, petals and the senses, the means of yoga, the paths and the truths. The petals, fires and the rules. … Petals, the lights, and the keynotes petals, the lights and other correspondences of 12, more something to get into in the future.

But I'm eager to kind of get this out there so people can work with it and spare myself yet more correlations. Finally, the petals, the colors and the numbers. And we have actually throughout the different charts and the different programs gone into that quite a bit. So, if anybody mentions a number, let us say, we immediately think of, say four, how it may belong and how it may work. Or if I say eight, you might think of the eighth petal, but you might think of the antahkarana, you might think of death, you might think of Mercury. There are all these connections. Nine is completeness. You might think of the third ray, the third aspect, the third initiation. Different will occur when different numbers are given. 10, you might think of completeness, initiation, and even transfiguration in Capricorn. Eleven, you might think of hierarchy. Twelve, you might think of the Deva Kingdom and completion of the zodiacal cycle. Thirteen? you might think of Christ and his disciples, you might think of the jewel in the lotus and the twelve petals.

There were all kinds of ways of enumerating these things. The main thing is for each one of us to tread the path more successfully. Not to blunder along the path, but to really know what we are doing and what our next step actually is and how we get from where we are to where we need to be. And of course, this means we have to understand where we need to be. It's not an easy thing to determine your place on the path of evolution. Ever the ahamkara is there, glamour and illusion threatening to give a distorted point of view, threatening to inflate our self estimation. DK told us that the beginner is ever more conceited than the more experienced student. So, misjudgment of what the path is, what his requirements are, and where we really stand in relation to treading the path, these things are unfortunately very possible and frequently do occur.

There is really so much that the Tibetan has given us. I have, in one way or another been in Theosophy or the Bailey teaching, I guess I've been in it about 50 years. I can go back to 1963, and buying certain Theosophical books and so forth, about 50 years, 49, 50 years. And just with the Bailey teaching alone, it was like an ocean. Our intro to the ocean of theosophy. How do we find our place in this ocean? What particular part of the ocean show we sale, you know, how should we get our bearings? What, what is our particular greatest interest in at this stage of my life? What I'm trying to do is deal with an overview. Hopefully sometimes the practical overview of certain of the major themes that master DK has presented. Of course, He's presented so many that it's not possible me actually to do that.

I'm trying to *talk* these books, as if we were having a class together. We were having a study group, that's what they do in study groups, you study master DK’s teaching and then we stop after paragraph and we talk to each other about it, and what ideas come to us, and we expand upon what he has said. What he said is probably just the way to say it, but we expand upon it in order to create a deeper understanding for ourselves. That is basically what I'm doing is, I'm talking about his material, trying to create a deeper understanding for myself and hopefully in the process, whatever errors may be there and so forth, hopefully still in the process helping to increase the understanding of those who have the patience to go into some of these matters in detail and with meticulous entirety, building up a network of relationships which give way to the realization of pure reason and the intuition, so the true meaning of anything within that field is understood in relation to everything else.

Now, of course, that's a very tall order, and we're just at the ABC's, just on our way to think of massive DK with all He knows. And He had to somehow just boil that all down almost an outline form to give the most salient points to us. It must've been very hard to condense this huge, a vast knowledge down into what we could assimilate. Well, maybe my approach is a little different. I just am taking a few things and expanding upon it, but in the process of expanding upon them, connections, networks of relationship are made. It's all kind of a Mercurial process. We will find are the ideas in our minds, our thoughts in our minds, multiply related, and so many, many new pathways are created by creating these connections between different thoughts and we call them ideas. Okay. We can travel along these pathways more rapidly and are not so isolated, and instead of just appreciating just what we appear to be, or just a small environment, eventually we will appreciate the nature of what we consider to be the whole.

My friends, well I think I'm going to do, we're just about at the end here. So, we’re going to take the Great Invocation as from time to time one does and offer that as the rounding off of this particular section on the charts. And, sort of the overview of the subject. …

Okay, friends, our next one will be program number 67, and it will be practical application of energies. I will say that and hope for the best. Okay, so that will be our next work together and we'll see you soon. See you then. Study hard.