## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 20, Michael Robbins

The Stages of Development of Some Types of Monads and the Relation of these Stages to Egoic Lotus Unfoldment.

This webinar is about 2 hours, 2 minutes long and covers A Treatise on Cosmic Fire page 1081. In this program we study a list of thirteen stages of monadic expression (out of many possible).

Monads are of various types and origins, but the stages of unfoldment through which they pass have commonalties which are expressed in this list of thirteen. There is some possibility that each stage may be related to work in and unfoldment of the twelve petals and the final liberation of the “Jewel in the Lotus”. This possibility will be explored. Because the Tibetan says nothing about the names of these monadic stages, other than simply giving them, the intuition and higher mind will have to be evoked to produce some possibility of understanding.

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**Transcript.**

Hello friends, we are beginning another egoic lotus webinar commentary, number 20.

I reversed pages 108 and 1082 … when I was working on program 19, the paragraph immediately before it was this:

***A cyclic tabulation is of equal interest but is of a totally different nature carrying to the initiated and intuitive investigator, many hints of an evolutionary and historical value.*** ***Again, we might depend a brief epitome of some of the expressions used and if some of the names under which human beings are grouped in the archives of this seventh department: TCF 1081***

***A cyclic tabulation is of equal interest but is of a totally different nature carrying to the initiated and intuitive investigator, many hints of an evolutionary and historical value.*** With some of those hints I tried to work as we worked through the last two hours of programming. ***Again, we might depend a brief epitome of some of the expressions used and if some of the names under which human beings are grouped in the archives of this seventh department.*** It's so organized and nothing is left to chance … when I saw here that they are grouped by their rhythm, their quality, their heat, their light, their magnetic influence, their radiation, their activity. … those particular descriptors, we might be able to place them within the egoic lotus because all of these things are increasing, of course. Well the original quality is not increasing, it is what it is, but quality in terms of refinement is increasing. Certainly, heat is, light is, magnetic influence is, radiation is, activity is, and I suppose rhythm, all is increasing. And then of course this particular introduction would go towards these units that we discussed, units of the fire mist stage points to lunar origin, etc. etc.

But what we're going to look at now is a group of 13. DK has told us there are many other types of units with their own types of names. We're just getting a tiny little peek into an area of classification which is understood by this seventh department in hierarchy.

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

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

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

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

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

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

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

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

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

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

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

***11. Electric sparks,***

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

***13. The equilibrised atoms.***

***Many more names might be given but these will suffice to indicate the general nature of these energy summations, under which all the members of the human family are gathered and placed according to:***

***a. Their rhythm,***

***b. Their quality,***

***c. Their heat,***

***d. Their light,***

***e. Their magnetic influence,***

***f. Their radiation,***

***g. Their activity.***

***This tabulation is but an extension of the major one which grouped all Egos under the divisions of colour, sound and vibration.  A similar enumeration has also grouped the atoms in the other kingdoms of nature, and even the Dhyan Chohans of the highest rank find their place in the hierarchical archives of this fifth (or third) department. TCF 1081-1082***

0:02:40 ***Many more names,*** He says ***might be given***, but these ***suffice to indicate the general nature of these energy summations, under which all the members of the human family are gathered and placed***. Then according to rhythm, quality, etc.

So, the ones we're going to study now have behind them a classification of this type rhythm, quality, heat, light, magnetic influence, radiation, etc. We can see that, I think with the very first one we're going to study, let's see. I'm going to just put this in … I’m redoing a little bit from page 1081 … it might profit our interests if we here enumerate some of the terms applied to these differentiated groups.

I'm saying here that some of these divisions may be monadic divisions and in some cases may be egoic divisions, but still monadic essentially. I mean they are monadic egos, but what is interesting is the kind of monad that stands behind egoic unfoldment. I mean you might look at the egoic lotus as differentially unfolded, and behind them might be a different type of monad which has been working for a different amount of time in different ways. And yet from the egoic standpoint, unless we were a high expert in the field, they might look very similar in terms of the degree of their unfoldment.

I said that which has given is profoundly occult and is readily open to accurate interpretation, but of course it does not seem that we can give that kind of interpretation. I think one would have to be a master and we're just touching upon a few out of a vast number, and only name those terminology which conveys information to the student. We discussed that already. But we didn't discuss some of these responses to that word. That means that if the other groups were named they would not in part of any information or educational value to the student.

The more we read in *A Treatise on Cosmic Fire* we do realize that it is a book written essentially an outline form. One kind of wondered when DK had said that he's was putting down just a few ideas out of all the vast number of ideas he *might* put down. So that may seem strange to us as readers overwhelmed by the magnitude of what *A Treatise on Cosmic Fire* conveys, but it conveys only briefly what the Tibetan could convey if his objective was even a relatively, relatively complete treatment for the subject investigated.

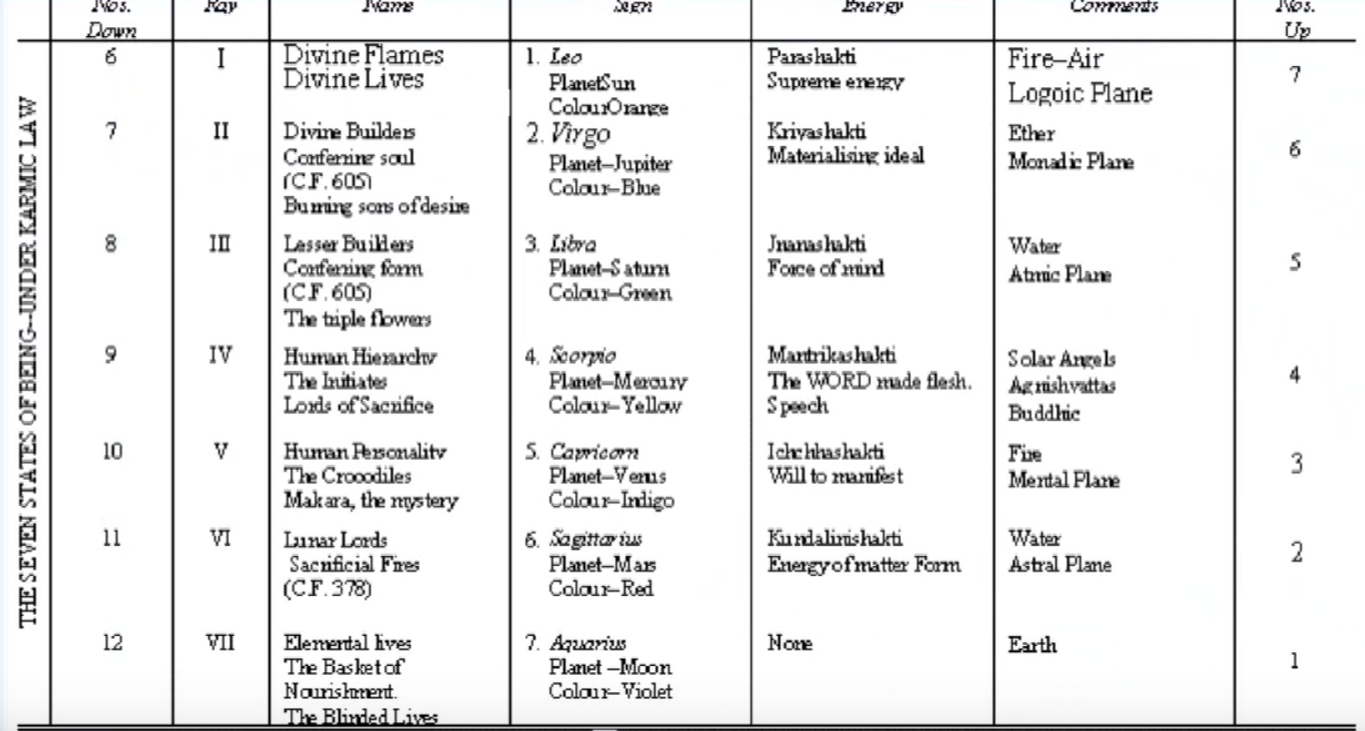
The first group listing which we're now going to do in second order, seems to be developmental. The second category seem to be separated hierarchically with the first name to being the lowest and vibratory developmental. This may not always be the case. Certainly it is for the very first petal as you will see.

In studying the egoic lotus closely, there may be reason to believe that the names of the groups correspond to the number of unfolding or unfolded petals in the egoic lotus or perhaps the factor of organization and stimulation may be involved. There's different ways to a judge of the degree of development of the petal. Organization is one, the degree of vitalization or stimulation is another. Then comes the degree of unfoldment or opening of the petal.

0:07:15 Now this material is going to be new to us. We have not studied it in the previous discussion.

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

So, ***units of inertia.*** Well, developmentally, you can't get much lower than that. I was thinking that there's a connection with the moon, because the moon in a way is associated with the inner lives, they have to be acted upon from outside, and this may be associated with the lowest of the creative hierarchies, which interestingly is ruled by Aquarius, at least in the tabulation of creative hierarchies [*Esoteric Astrology* 34-35]:



So, ***the*** ***units of inertia,*** and *The Blinded Lives* and *The Basket of Nourishment* and all of that seemed quite connected, but of course we're talking about man and the degree to which he is responsive to the environment.

When it comes to thinking of something like ***units of inertia,*** they come from Jupiter, Venus, Mercury, Vulcan, or some other source. If it's a developmental stage, and it certainly seems connected with the first petal, I would say, where the responses of man are the slowest because he's at his most primitive level in terms of engaging with the environment.



In terms of the kinds of impacts that could reach him, he is not easily moved. So, this is a tamasic group and may correspond to those human beings in whom the first petal of the egoic lotus has been unfolding or is unfolded and the name seems to indicate the low degree to which they are responsive, or the high degree to which they are unresponsive. The lower energies of Taurus and Vulcan may be involved.

The first tier of petals can be correlated with the earth signs. Yes, I think so. There is some intransigence, some resistance in Vulcan, if it has a later type of movability and fixity, which is connected with spiritual will, but any planet can be operative, affecting matter at any stage of human evolution. We don't have to wait for the sacred planets to affect only the highly developed individual. There is a high effect on highly developed individuals, but there is also a lower effect on those who are simply entering and participating. So, everything depends upon the form and all the planets are always present.

I did say before that this can connect into the Moon, which interestingly is exalted in Taurus and is associated with Vulcan, as Moon veils (in lower types) in lower types, Vulcan. So, we are average intelligent humanity and we're working with aspiration and discipline and we have come a long, long way, through millions of years and, many, many lives. Who is to say exactly how many, because those records again are in the department of the hierarchy. It's not like we are consistently in incarnation. It will depend on soul ray cycles, and maybe other kinds of cycles related to the kind of rootrace in which we are functioning or celebration, so forth. So, there's all kinds of in and out information connected with our incarnational history, and we will have to be true members of hierarchy before we know that.

In assessing what master DK has given us, as you go further with it, you begin to realize what he hasn't given us, and of course, what he has not given us and wisely, so is vast compared to what he has given us. Because our issue here is assimilation and real understanding. We're doing well to understand and assimilate what has been given, and then doing that properly, even our intuition will begin to work and tell us what has remained unsaid by him to us.

The ***units of inertia*** operating pretty much in the first petal. And I would say, let's say connected with those in whom were these spark of mine has not been implanted, they must wait for another time to go much further with their evolution. And we know, sometime in the fifth round, the opportunity will come. And it's also interestingly, the case for that form of individualized being that it is imprisoned in the form of the anthropoid ape, at least according to occultism, a very strange kind of history related there, too: the sin of the mindless. It is just about impossible to explain to the average intelligence a man of the world. It seems so fanciful, but once one has accepted the authenticity of the *Secret Doctrine*, it's an amazing source and an amanuensis, then it becomes easier to accept many of the things that seem fanciful to many people.

Now remember what we had here? We have a kind of an idea here that certain words, atoms, units, flames, specks, and others, all of these terms suggest the monad. Even the entire cosmos is, in a way, at any one time the atom. We have to ascend and descend the scale of analogy to understand the language that is used here in occultism. It’s not a limited use of language as we find when we try to work a strictly with a concrete mind. We must remember the human being is in the terminology of cosmic fire essentially an atom. And so it was a planetary logos, and so it was the solar logos, and so as the atom of substance. Those are the four atomic levels that are offered in *A Treatise on Cosmic Fire* and their comparisons are most interesting because what is said of one maybe implied of another.

We can fill in the blanks by studying the parallels and when something is said of the atom of substance one may be able to find the way, not always with utter exactitude of what is true of a higher atom and vice versa. I found myself doing that quite a bit and there are certain tabulations where one sees that he is basically filling in the parallels for each atom.

0:16:20 Of the three earth signs, Taurus, ruled by Venus, is the sign most reasonably associated with the second petal. As well as saying that the first three petals are Aries, Taurus, Gemini, and some other ways of looking at it too, which I'll explain, namely Aries, Pisces, Aquarius, and also Pisces, Aquarius, Capricorn, because He seems to begin the progress through the zodiac in three different ways.

The egoic lotus is really a zodiac. It's a miniature, developmental zodiac, indicating the evolutionary stage in process of the human being, and maybe when we look at lotuses of other and higher beings indicating their process as well. Are all of them twelvefold? Well, not necessarily. There's some kind of 21-fold structure related to the solar logos, but also with twelvefold structure. So again, we need time for clarification. So, Taurus ruled by Venus is assigned most reasonably associated with the second petal. And there's also much of Libra also ruled by Venus. Taurus, Libra and Venus are all conducive to the development of rhythm, oscillation, hammer stroke, and the way a beauty emerges through the right use of rhythm. We can see this especially in the oscillatory activity of Libra and the repetitive behavior of Taurus, Vulcan. …

We seem to be dealing with an oscillation which leaves increasingly to the focusing of the self. ***Atoms of rhythmic centralization***. In what way do we have to centralize? We have to be aware of this something within our field of consciousness which we, over many millions of years identify as the center of self. So perhaps this isolation leads to this gradual focusing on the center. Perhaps there's a growing sense of yourself at the center of experience. And this apprehension is appreciated not consistently but rhythmically. There is always this kind of duality that occurs. There's a fluctuation, there's an ebb and a flow, there are tides, outgoing and going and so forth. There was never a consistent application of energy with utterly the same intensity without respites. There is application, and then a pulling back, and then application and a pulling back. Sometimes this is called ‘the power of that touches and then withdraws’ and it's related to the first ray.

Maybe even now you kind of wonder about our appreciation of our own center, our own sense of ‘I’, we can get lost in experience, lost in the moment, forget the ‘I’ entirely, which may be a good thing in some ways, but it's not that we always appreciate … the rhythm of the full moons, there's maybe a deeper appreciation and those rhythmic cycles of what it is I really am, a unit of being, a consciousness, then at other times and maybe it intensifies every full moon, or maybe in the day it intensifies every meditation period, and then kind of dissipates for awhile.

Is the group opening or having opened? The second petal is indicated and I'm not sure the complete opening is indicated, this rate and realization of the self at the center as accompanying that rhythmically by the recognition of the self of others. In other words, here's the idea here, in the second petal at least there is a departure from the primitive instinctual selfishness, and some application of the idea of love, or the experience of love. That's what He will tell us … here:

1. ***The*Petal of Love *for the physical plane.  Unfolds through physical relationships, and the gradual growth of love from love of self to love of others. TCF 539***

… ***The*Petal of Love *for the physical plane.  Unfolds through physical relationships, and the gradual growth of love from love of self to love of others.*** Very gradually, because these earlier petals can take millions of years to unfold. It's almost like one petal per rootrace starting from Lemuria, and the second petal, Atlantean, and the third petal is actually Aryan, but maybe not indicating the highest aspect of the Aryan race, which is the fifth.

When I say Aryan, I'm talking about consciousness, you understand not about the physical form. The fifth petal of the lotus might indicate the true development of the Aryan. These are highly intelligent and creative self-conscious beings. Maybe the first initiation takes us to the Aryan stage of development, and then the second to the sixth rootrace. In other words, the second initiation and the third initiation have some sort of connection with the seventh root race. But of course, there are still higher types of development connected with the sixth and seventh root races having to do with intuition for the sixth rootrace, and atma for the seventh race, spiritual will.

It's such a magnificent plan when you begin to look at it in terms of the unfolding cycles and it just must be an amazing thing what the planetary logos went through in his meditation before beginning to establish this planet. A great meditative period precedes the actual movement into activity of a planetary scheme. And all of this has to be pre-meditated, pre-conceived, and we're in the working out of it right now. But the divine plan and some measure reveals the thinking of the planetary logos, the meditator thinking, and it also, in a deeper sense reveals his purpose, which is all about the design.

0:24:00 There is that departure here, a rhythmic departure, self, others, others, self, others, self, and so forth and there is gradually in this rhythm, the centralization and understanding who we are ourselves and what others are. So, the sense of the other is required if there's going to be love, and there is love and the second petal.

The dual forces to the astral plane and the ebbs and flows of desire energy do seem also to be indicated. This is in which powerful emergence of the astral body used to be seen and it takes a long time. And really even the fifth human group out of the 10 is considered to be largely emotional though working in, I suppose in a sense of organizing and being vitalized the third petal of nine, but all the way through the fifth group. There's a lot of this fifth human group, very considerable emotional intensity. And after all, we do live in an astral-buddhi solar system within the body of the logos, who has only taken the second initiation in a sense that initiation of the threshold, and so is not a sacred solar logos. His cosmic mental polarization is now in process of being achieved that all of us are affected by the essentially sentient emotional focus of the solar logos.

Is there anything else here to say? Well, it's the rhythm now is working constructively. In the earlier the units of inertia, you had a tough problem getting the rhythm going because this is an unresponsive group. A basically unresponsive group, not so, for group two. The rhythm that they have established are perhaps a result of response to different ebbs and flows that are helping them centralized their consciousness.

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

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

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

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

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

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

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

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

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

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

***11. Electric sparks,***

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

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

Now, ***units of primary radiation***. The word *primary* can mean related to primitive, related to first things. It's also related to one's monad, the primary ray. But in this particular case we might be getting a hint here because there is a group that we have studied in our approach here, which is called the primary lotuses. The very first tier of petals is the primary tier, it comes first and signifies the earliest threefold development, the developmental phase of man, a phase associated with brahma, the third aspect rather than the visual. In one sense, radiation from … the collection of the three petals might be considered units of primary radiation. They have somehow developed (if not completely, at least to some extent), a representative radiation from all three of the petals.



You see what I'm saying here? This is the primary tier, the knowledge tier. Primary knowledge is always the forerunner of love, and the greater the knowledge of held within balance and not allowed to become distorted, the more intelligently one can later love. Sometimes those who love spontaneously have to go back and regain the knowledge so that their love can become more intelligent.

0:28:00 I'm going to elaborate on what I was just saying. Interestingly, certain egoic lotuses with an extra planetary origin arrive on our earth with the first and third petals. Maybe it's a unfoldment or opening and they are called primary lotuses. However, the second petal is not at all unfolded, as matter of fact, it is, the word that has been used, is *shocked*.

So, there's so much work to do there. They've come to this planet with if second ray soul in order to stimulate the number two within the lotus development. This seems to have something to tell us about the fact that from other planets, the egoic lotuses must be at least somewhat similar so that they can undergo a sequentially a type of evolution on our planet that they might have undergone on their own. In other words, their second petal, they came here with the second petal shut, but it was the second petal. They came from where? From Vulcan, or there's some Mercury connection? I think Vulcan is a good possibility. And the lotuses conceived on Vulcan, or generated by whatever means on Vulcan, are similar enough to egoic lotuses generated on earth to undergo a type of development which is similar. I suppose it has something to do with the kind of solar system we are in that these twelve-petalled, sunflowers, radiant solar flowers in some way are reflecting the second ray and the twelve-foldness of our solar logos related to the heart center and goes to the second ray. Twelve being the related to Pisces, the twelfth sign and is strongly related to the second ray. Pisces may be really major second ray sign, affecting our whole solar system as a cosmic decanate connected with the second ray.

The primary lotuses emphasize the third petal with which they are equipped and their task is to work on the unfoldment of the second. DK was indicating that the units of primary radiation have reasonable unfoldment and all three of the first tier of petals and us beings who can act, feel, and think in the process of completing the first primary of the three developmental phases in the unfoldment of the egoic lotus. Is that what He's saying, or is he somehow hinting in a strange way that the monadic units that come in as primary lotuses are in fact… the units of primary radiation? Well, it seems very clear that we're not out of that first tier of petals. DK gave us the names of certain lotuses of the first circle. And then he gave us names of four lotuses of the third circle. It seems to me radiant lotuses with perfume, and lotuses of revelation. It didn't seem like He has really given us the same kinds of names for lotuses of the second circle, but you know, that has yet to be clarified.

Let's just say that the first circle is the primary circle, and we're not going to say that someone with one petal open is a unit of primary radiation. It's true that the first petal is a member of the primary circle, or that units that have the first and second petal on the point of opening are ***units of primary radiation***. It seems to require some representation of all the petals, or maybe used in a specialized way to indicate those who have, who are working on and organizing, the second petal, but it is not unfolded.

If one was looking here, the primary lotuses have an unfoldment going on in petal one and three an organization going on, and vitalization going on in two, but it still remains in a shut state. They are still ignorant, they are still working in the hall of ignorance. They may be increasingly intelligent, even more intelligent than the lotuses of passion or desire, which is the fifth of the named groups of the lotuses of the first circle. We have the bud lotuses, brahmic lotuses, lotus, the brahman and primary lotuses and then lotuses of passion or desire. So even though in a way it comes before the lotuses of passion or desire, from the mental point of view, it is more a highly developed, but still working in the hall of ignorance, which means, as I've tried to emphasize, ignorance of the higher of the pairs of opposites. It doesn't mean ignorance in the sense of possessing no knowledge. There's much knowledge.

Well, here's another one of these, at least in ***the sons of heavy rhythm***. Are they using sounds like hard rock, sounds, like [the musical band] Metallica, or something? At least there is rhythm, let's put it that way. With ***units of inertia*** there's not. There's just the question of whether you can stimulate the ***units of inertia*** to do action. But the heaviness has to do again with the brahmic aspect.

What is really indicated by this name? It seems to indicate those who are rather further advanced than the ***units of inertia*** where we could wonder reading this fourth name, if it is profitable to consider these great groups as related to sequential unfoldment. I mean, in other words, are we really looking at a sequence here? We could speculate that we are with number one and two, the least advanced and going on and on, but this seems to indicate I'm maybe less development than ***units of rhythmic centralization.*** Maybe, and maybe less development than ***units of primary radiation.*** Because this particular name doesn't seem indicative of much unfoldment. Because later names are more convincingly indicative of sequential unfoldment we can retain our hypothesis thinking that it may have something of value to offer.

Again, there seems to be well Taurean and Vulcanian indication, we must remember the moon too, is one of our greatest symbols of rhythm. It's absolutely the rhythmic vision in our sky, it is the timekeeper of the month, the waxing and waning phases. The fourth petal can with reason be associated with Cancer. Yes, and with the moon, and is the last of the strictly lunar petals.

0:36:50 It must be admitted, however, when one begins to look at what the fourth petal can offer, that this idea of heaviness is not among the offerings. Even higher mind is discussed. We shall see in the 820s in relation to the fourth petal. There's no reason to suspect that those who were focused on this petal in its processes should exhibit a rhythm which is any heavier than the rhythm exhibited by the earlier three groups. We do get the sense that the rhythm expression is stronger than that in the case of group two, there may be a *beating out* of some kind of impact here. Maybe there's some kind of fashioning and matter, we begin to think of the blacksmith and forging, perhaps. The heavy rhythm, when a blacksmith is pounding away at the metal on the anvil, it is a heavy and it's not really a fast rhythm. It's not that, though it's a slower rhythm.

So, the fourfold personality elemental is indicated at this fourth petal, and the personality with his rhythms, resistance and soda life can be considered a factor, which forces energy to descend below the diaphragm. We look at *The Rays and the Initiations,* page 10 and we'll see how the personality elemental forces the energies in the energy system below the diaphragm.

The names of these groups are so called, we can only offer possible hints as to their meaning. The true reasons for the names must later be revealed or fathomed by acute intuition. And I'm not always feeling that my intuition is so acute, but there are moments and perhaps various of us as we work and study in these pages will have that flash which will reveal.

No doubt master DK had a reason for listing these groups in disorder. Just thinking about the fourth ray, they achieve often by means of rhythm. If we look at *Letters on Occult Meditation* … around page, around page 17 … here it is.

***When the egoic ray is the attributive Ray of Harmony, the fourth ray, the method will be along the line of the inner realisation of beauty and harmony; it causes the shattering of the causal body by the knowledge of Sound and Colour and the shattering effect of Sound.  It is the process that leads to the realisation of the notes and tones of the solar system, the note and tone of individuals, and the endeavor to harmonise the egoic note with that of others.  When the egoic note is sounded in harmony with other egos, the result is the shattering of the causal body, dissociation from the lower and the attainment of perfection.  Its exponents develop along the line of music, rhythm and painting.  They withdraw within in order to comprehend the life side of the form.  The outer manifestation of that life side in the world is through that which we call art.  The great painters and the superlative musicians are in many cases reaching their goal that way. LOM 17***

We are talking about the methods of destroying the causal body and ***its exponents develop along the line of music, rhythm and painting.*** See what I'm saying? It is the idea of the four connected with Taurus, with rhythm, with Vulcan, which has a strong four in it, and the moon, which is said to convey the fourth ray, however it does so, being a dead planet, but the exponents of the fourth ray ***develop along the line of music, rhythm and painting,*** and ***they withdraw within in order to comprehend the life side of the form.*** That meditative process is so important, the creators, to have the life to be living, to be attractive, to be inspiring, ***the outer manifestation of the life side in the world use through that which we call art.*** What an amazing definition of arts: ***the outer manifestation of the life side in the world.*** My purpose there was to link the four which is so lunar, so Taurean, so Vulcanian, with rhythm, that's what I wanted to do.

So, the ***sons of heavy rhythm?*** They're going to be working in matter, and their rhythm eventually, their ability to apply rhythm in a heavy and impactful way, will make its impression on the matter and will eventually bring beauty into matter. But it's not easy wielding force. I'm reminded of these people who, do metal sculpture what it must take in terms of the Vulcanian blow torch and all that, to get it all together. And those people who really work in stone, what a heavy impact there must be as they work with rhythm and force in the densest of the materials. The implication of the term, however, does not really seem to take us out of the realm of ignorance and the realm of brahma, and the realm of a preoccupation with the five senses, but we have to ask, is heavy rhythm the same as slow rhythm? The idea seems to go together, ‘slow and heavy’, but maybe not necessarily, maybe great impact is suggested and maybe the ability to forge. Again, it would seem to require a physical force which is coming from the base of the spine and maybe from the first petal because no abilities that are developed in these petals are lost. They are retained as one goes on and develops further abilities and also the mentality to know what one is doing.

You kind of wonder about ***primary lotuses*** they do seem rather more intelligent than something called the ***sons of heavy rhythm***. But, we do seem to be working on, in the outer sphere and the rhythm would have a purpose. It doesn't seem to be suggested here, but let us say this rhythm will have a purpose at least eventually and we can understand that gradually one might develop into a ***son of sensitive vibratory response*** later. Let's call it a son of sensitive vibratory response, something like that.

0:44:35 We are progressing here for sure. … What I'm saying here is that there is a real progression here. Look how we've jumped. It's almost as if He does not say so much about the units that work through the love petals, especially. We have names for lotuses that require initiation, and initiation is the application of the energy of the rod to the inner group of petals. Not the inmost, but the inner, sacrifice petals. Then He gives us names with lotuses of the first circle. He seems to be jumping here again. If these are points of fiery excellence and name off given to magnetic, highly-evolved types, we could wonder that if one is magnetic, highly-evolved, one has maybe taken initiation and is active with the sacrifice petals. So, this leap is a great leap from vibratory state number four into that of five. If the presentation of the group is, so it seems here, sequential and progressive, have some groups been omitted between group four and group five, because they relate more to man as he is now.

I don't know if the Tibetan would have a good reason for leaving out names, but I have thought that in naming the lotuses, He left out some names of the lotuses which are organizing and unfolding, opening in the second tier, and here it seems that these monads have taken a leap to. He mentioned the advanced lotuses, the kinds of advanced lotuses, radiant with perfume and lotuses of revelation. Will it be possible then to correlate this fifth group, the first group of radiant lotuses, after all the fifth petal corresponds to the radiant and magnetic sign, Leo. It is at the fifth petal to the radiant solar influences of the solar angel begin to demonstrate, noticeably; the solar angel becomes a downward gazing soul, right? So, are we into the Leonian petal? Then would ***sons of heavy rhythm*** have to do with the personality’s rhythm, which is considered heavy, and therefore relate to work in the fourth petal? Well, rhythm is related to the number four. We'll just have to defer complete understanding and just offer some hypotheses here.

The radiant lotuses, it seems to me, when you're working organizing in petal number seven, the fifth petal completely opens and you, you become a genius or potentially He says, when two of the love tiers are open, you become potentially the genius. Of course, it implies quite a bit of knowledge work in the seventh petal, I suspect. So maybe it's number five, fully unfolded fifth petal indicates an initiate of the first degree. That initiation also being ruled particularly by Leo, right? Radiant Leo, when found either as the sun of the rising side of the individual horoscope, He tells us in *Esoteric Astrology*.

We really have no idea whether DK is preserving a strict hierarchical order in the presentation of these groups and their names are some indications he is doing so. But other group names leave doubts or raise doubts? We are coming to realize that man is an atom, a unit appoint a son, a flame sparked. Let me add the word sun and spark here … sun spark. These are all monadic terms and of course not to forget, Essence. This is the limitation of our language trying to describe what should only be seen really, to be understood.

All these terms giving important hints about the essential nature of man the monad and to a certain extent as an Ego on the higher mental plane.

What are these, points of fiery? – They have achieved. They have merit, they have done evolutionary work. Millions and millions of years of it. They might even be also from the moon chain or even from the previous solar system, but having achieved that stage where they are certainly advanced man and highly magnetic and if they're magnetic they're using this power very much of the second tier and maybe especially of the fifth petal because the fifth petal is a double rose. We realize and the fifth petal has the most magnetism in the second tier of petals. I tend to want to associate this type of monad with the fifth petal and it sounds to me like the fifth petal has been unfolded.

Is this a high type as well? ***Tertiary points of secondary fire***? That's interesting. Immediately I think it was sixth petal … but does this mean the sixth petal? Secondary fire is what? Let's just see what it said here in blue, which I wrote at an earlier time, but find it convenient to expand upon. This particular group name fits well with the petal hypothesis we have been using, namely that there is a sequential approach here in the laying out of the petals. ***Sons of heavy rhythm?*** Well, I mean, is it really possible that the personality rhythms are just so heavy and the sight of the soul that even those in the fourth petal or working in the fourth petal can beat working at the integration of the personality elemental can be considered sons of heavy rhythm? That would maintain the sequential hypothesis.

Secondary fire may be, I think in this perspective, considered solar fire. Primary fire? Well, it depends on which way you look at it, but possibly fire by friction. Tertiary fire? Maybe electric fire, or it could be the reverse way, but always secondary fire will be solar fire. It's the type of fire which undergoes an expression and development, the development of expression in the second tier of petals, egoic lotus, the love petals associated with the astral plane. We may offer a hypothesis then. The tertiary points are found in relation to the third petal in any tier of petals. Tertiary points of primary fire, tertiary points of secondary fire, tertiary points of tertiary fire, which would-be third-degree initiates, and that correspondingly the secondary points would be associated with the second petal and primary points with the first petal.

This is an idea of how this type of language may be used to indicate a particular petal. The manner in which the term primary is used in relation to a third group would be different than indicated in this hypothesis. It just depends which way we are going. These are tertiary points, they are found in the third petal, and primary fire – is that the fire of the outer tier? Maybe? Or should it be considered tertiary fire? It depends on how we do it. But I think the tertiary points are always related to the third petal and with the word primary it does seem so related to primitive and primal, and first, we can use the word primary in relation to the third tier, which gives us the third aspect and tertiary in relation to the third tier which gives us the first aspect. There's always this interesting interplay between three and one and there was a line of expression between them.

0:55:22 We may offer the hypothesis here that we're talking about a third petal in the second tier. So indeed, we may be speaking of the sixth petal, one in whom the sixth petal is unfolding. And that's going to lead us to the second initiation. My hypothesis at least based on various references and overall look of this thing, is that when the sixth petal is unfolded completely you have work going on in the eighth petal, but it is the second initiation. That would give some kind of idea when, if you were to look out in the lotus field of the average esoteric student who was not taken the second initiation yet, even with DKs is students not having taken the second initiation yet, what these lotuses would look like.

Types found expressing in relation to petal five and petal six are fundamentally different. So, through the fifth petal, a genius, radiant and even spectacular, colossal when may be expressed and through the sixth petal contrition, humility, drastic self disciplining—all of those, corrections of that which transpired in the petal. You have a long time to do it too, because between the first and second initiation, that is between the complete opening of the fifth petal and the complete opening of the sixth, from my way of thinking, you can have thirty lives, if it corresponds to the lives of the master Jesus, maybe less in some cases, but a large number of lives elapsed between these two opening. That tells us a lot of work is being done up there in the, in the eighth petal, which will contribute to the opening of the sixth. Then of course, the application of the rod of initiation, that forcing process will not only stimulate to unfolding the eighth petal will bring the sixth petal into fuller expression.

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

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

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

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

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

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

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

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

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

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

***11. Electric sparks,***

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

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

0:57:55 ***Tertiary points of secondary fire***. And you know, it might almost be said that, many students have occultism find themselves at this developmental stage. Now so many more people think that they are approaching the second initiation than actually are. There's a long span in there, and just because you have something in insight doesn't mean that it is imminent. I'm sure that such an impressive sense will dawn on us when we can see our entire evolution sequentially unfolding as the buddha did. And we'll realize how long relatively some of these unfoldments actually do take.

***Tertiary points of secondary fire.*** Magnetic flames given to chelas. Notice we don't even use the term chela before you’re an initiate of the first degree, and initiatives have certain degrees. What struck me here when I was considering these as that one can think of the lotuses with perfume, the second type of developed lotuses indicated by DK. We have taken that leap, and the monads that are really expressing magnetism, well He seems to be a step up from the place where a magnetic, a highly magnetic, highly evolved types in point five. It seems to be a step up. It seems the perfume and magnetism really go together.

We even know from our ordinary life the effect of perfume – if it's not repulsive it's certainly attractive. Different fragrances will attract or repel according to one's type, and some are inherently rather odious and if there can be colors that are used by the negative forces, that can certainly be perfumes which are basically intoxicating and which make one lose one's mental focus. That's something that has to be fought through in the process. Also seductive music has to be fought through; the music that weakens. The Greeks had these ideas, but they came from somewhere.

One things of the lotuses with perfume, the second type of developed lotuses as perfume is so much involved with magnetism. The third tier of petals includes three petals to which the rod of initiation is applied, or if not directly applied, its energy is directed towards the petal and they're unfoldment signifies the taking of the first three initiations that are from one perspective considered major, at least they are the major monastic initiations. My guess here is that none of these three, even though the rod is applied, is fully unfolded until the third initiation is taken. That will be the time for the opening of all, so the emphasis is upon the expression of solar fire, as dominant over fire by friction and these magnetic flames. We might be able to apply them to initiates of the second degree. The question is, can we apply them to initiates of the third degree? How far in the initiatory process can the application of this name be the application of this name be used, let us say. Certainly in relation to initiates of the second degree and maybe the third, we will see magnetic flames. One does not lose one's magnetism when the third petal unfolds, it's only increasing. But we can see certainly a progression between a monadic type five, six and seven.

When you're talking about five and seven, they have quite dramatic names, don't they? Magnetic flames – that's dramatic. And, and the fifth one is a points of fiery excellence, whenever you're talking about fire, it has a certain magnetism to it. When you talk about a tertiary points of secondary fire as a kind of intellectual language, it doesn't necessarily describe the condition of the being who is unfolding.

The sixth petal is not so firely attractive as the names for group five and seven, but I do think they are sequential. Now we're getting into something here with the positive signs of electricity. We seem to be a moving beyond the second aspect. We're talking about not a neutral or the central form of electricity, or we know we're not talking about negative electricity either. We're talking about positive sense of electricity and the nucleus is what seems to be suggested. So, we have the sense that the nucleus of the egoic lotus is gaining in power and some degree of electric fire is in demonstration. I would say that the synthesis petals are enclosing the positive nucleus. Now this they do from the first initiation on until after the third initiation this disclosure is more rapid. We could have said sons of positive electricity. But it says *positive signs of electricity*. Is there a hint in that form?

Let's look at the next name. It seems to me that the third initiation has been taken because the disclosure of the central fire of the jewel in the lotus, the electric nucleus which is the representation of the positive monad in the midst of egoic lotus was not really occurring in a dramatic sense until the third degree when the individual becomes more influenced and aware of the monad. The individual is much more influenced by and aware of the moment.

We're told we don't really know much about what the monad is until we've taken the third degree. Now, what I said earlier is that we may have inferred that the rod of initiation is applied to the eighth petal at the second initiation applied or directed. It is to be noted that at this initiation to divine will, the factor of positivity within man enters fuller expression. Desire in his lower aspect is overcome.

I don't know why I held back here in my description. From one perspective this type seems to be going beyond the second degree and indicates the third degree and its development within the synthesis petals. But anyway, we know that the nucleus of man is being applied.

1:07:00 Let's see some of these other names, ***rotating units of the seventh order,—***

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

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

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

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

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

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

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

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

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

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

***11. Electric sparks,***

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

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

***Points of light of the fourth progression.*** Okay. ***Electric sparks*** and ***units of negative resistance***. Although it's placed in a way that one thinks has to be an elevated type, ***the equilibrized atoms***. Yes. Ready for destruction. I'm just trying to get the sense of what's coming.

So here we have ***rotating units of the seventh order***. This is occult and difficult to explain to this context. The rotary motion, of course, as of the third way, and the seventh order is an aspect of the third order. So, the factor of rotation is important for various points in the development process of the egoic lotus. Right. Tiers of petals begin to rotate and at one point the following occurs, and this may be related, at least the idea of rotation of the tiers is brought forward.

***The fires of living energy circulate around each individual petal and the method of interweaving and the circulation of the fires is (as may be well realised) sevenfold in nature according to the sevenfold nature of the Logos involved.  Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus.  At a specific stage in evolution, prior to the opening of the central veiling bud, the three tiers of petals, considered as a unit, begin to revolve, so that the entire lotus appears to be in motion.  At the final stages the central circle of petals opens, revealing that which is hid, and revolves around the Jewel, only in a contrary direction to the rapidly circulating outer lotus.  The reason may not here be revealed for it is hid in the nature of the electric Fire of Spirit itself. TCF 1118***

***Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points of deva lives within the petal circumference.*** That's such an important statement because you know you're basically calling devas points and really every living being as a point, if you think about it carefully, ***but likewise the unified activity of each tier of the threefold lotus. At a specific stage of evolution, prior to the opening of the central veiling bud,*** there is some unfolding, but the question is the real bursting open, ***the three tiers of petals, considered as a unit, begin to revolve, so that the entire load appears to be in motion.*** Now, what is the direction of the revolving? Well, I've discussed that in terms of the petals on the problem, that it seems that the sacrifice petals seem to be progressing in the opposite direction, but various the sense, what are we going to read that all the nine petals will be moving in the same direction. So, we have that apparent contradiction to deal with.



***At the final stages, the central circle of petal s open, revealing that which is hid and revolves around the jewel only in the contrary direction to the rapidly circulating outer lotus.*** And I just like to insert the idea here that the rotation of our planet and its revolution around the sun occur in the opposite direction to the gyration of its axis which produces the processional ages.

So we have a kind of analogy in the planet to types of planetary rotation and also what kind of revolution which goes on in the same way direction as the rotation. So that is the third and second aspect, the first aspect has to do with the gyration that seems to move in a clockwise order, strangely, with the others moving counterclockwise. Anyway. ***The reason may not hear be revealed for it his head in the nature of the Electric Fire of Spirit itself.*** And so, the higher initiations having to do with Electric Fire of Spirit itself. So higher initiations have to do with electric fire will reveal the reason.

Are these then lotuses in which rotation is occurring? Of course the seventh order is enigmatical, we don't have many sevens connected with the egoic lotus. Are there rotating units of the first order? I mean, could the seventh have something to do with the opening of the seventh petal and rotation beginning then? Because there's going to be rotation perhaps of the outer tier and then have the next tier and then of the next tier and the next and they may not enter the process of rotation simultaneously. As a matter of fact, I think it doesn't. Unified activity of each tier, the three tiers of petals considered as a unit, begins to revolve. That the entire lotus appears to be in motion, but you begin to wonder whether there is a rotation, a sequential rotation of one, two, and three, and then altogether.

So, is there a sequential rotation of tier one, tier two, and then tier three, and all together? At the time that all are rotating together, the third initiation would have to be passed. For the final stage, the third initiation would have to be passed because you're not going to have the petals opening the petal until the third initiation has been achieved.

1:13:30 This seems to be occurring I suppose around the time of the third initiation, maybe the first and second tiers lock in together and rotate after the second initiation, but for all three to rotate together, the third initiation would be required because you need the full opening because the full opening must occur over the tier now before the opening of the third tier doesn't occur until the third initiation. Let's just say that we're getting pretty close to the fourth initiation. If the counter rotation is shown … involving the opposite rotation of the petals of a synthesis we are very close to the fourth initiation.

Then what does the next group tell us? I have a bit more to suggest, after the ninth petal is fully opened at the third degree that develops a unified revolution in the three tiers around the central jewel or the central unit … because often the three inmost petals and the jewel are considered together as a unit. Perhaps this tier rotation commences as the various synthesizing petals are gradually opened up. Maybe because the rotation of three together is a synthetic motion. Yes, indeed. Perhaps a rotation of all three tiers, including the lower nine petals is not fully achieved until all three synthesizing petals are seen rotating in the country direction, as indicated above, and this is at the period of the fourth initiation.

We're just dealing in generalities here, we cannot say exactly when, and we can understand that these tier rotations would correspond to certain inner cycles which would have a demonstrable outer effect within the personality that still exists until the fourth degree is completely taken. Then if we have a personality, it's interiorly generated.

While the seventh order remains for us obscure and I tried to relate it to the seventh petal, which tells us about a time when there is the beginning of unfoldment of the sacrifice tier and the beginning of the opening of the inmost petals (but I'm not sure it's really a good connection, it is the only seven we've got) there is however suggested the completion of forms. Seven completes the form. The form of the egoic lotus is completed at the fourth degree. All nine petals are open, but so are the three synthesizing petals.

See, initiates of the fourth order, they are fourth degree initiates; we're not dealing with seventh degree initiates here, so this still remains obscure. What does it say here? You kind of wonder whether when a particular petal is unfolded, the name order is not applied to that type of individual unit of the seventh order, unit of the eighth order, unit of the ninth order, having to do with the unfoldment of petals. We could wonder about that. Could the term *order* apply to the unfoldment of the various petals so that a full initiate of the third degree would be a unit of the ninth order? This is strictly speculative, we will have to learn more before it is possible to be definitive here.

1:19:00 When we deal with the factor of rotation, the number three is brought to mind rotary motion, right? For the third ray rules the factor of rotation, or let's call it by the name that is commonly used, rotary motion. Even as the second ray rules the factor of revolution and the first ray, the factor of pulsation. Also driving forward. Sometimes DK seems to connect the first ray with spiral-cyclic motion, but it's more of that onward movement that causes the spiral-cyclic motion.

The third initiation incidentally suggests the summation of one phase of the third aspect of divinity and is from a certain angle related to the third ray. Indeed, even though the fifth ray is that which is applied in the first aspect comes into sight, so the third initiation suggests a summation of one of the third aspects of divinity related to the nine petals, because (and the third way), the third reason number is nine. So, when nine is fully unfolded something about the third aspect is completed. We are dealing here with a kind of ninth group.

This has been our speculation regarding ***rotating units of the seventh order***, showing the completion of the third phase. Maybe there is no counter rotation yet, but only the rotation of the nine petals seemingly all in the same direction, which would be what? If we relate it to what happens with the earth, it would be counterclockwise with the inmost tier, eventually rotating clockwise. Of course, if you change your angle of vision everything changes in your assessment of direction.

There was a friend who had fought in World War II, and he knew the swastika was rotating in the counter clockwise direction, forgetting of course that astrology brought forward the prominence of the counterclockwise direction is the proper direction of the zodiac. But he would forget that and good old incensed about any kind of counter-clockwise movement. Okay. We all have our fixations, but here what looks like counterclockwise to me, if I was on the other side (where the viewer is) would look like clockwise, wouldn't that – just imagine I'm the individual is on the other side and here we're going counterclockwise. … It’s all a question of perspective. When you are the *all-seeing eye* and can see both directions simultaneously, or let's start there, the way it was rotating on itself, it's going in two directions simultaneously. And when you can see from all angles, it's going in all directions simultaneously. So that is the synthesis of movement.

Now we seem to have gone to the third degree, but when we have such a name as the following, it seems we have entered the domain with the fourth. ***Points of light –*** *t*hese are monads ***of the fourth progression***.

Does the idea of the fourth progression indicate the fourth initiation? Well, think about this rule, it’s from *The Rays and the Initiations*, page 23 and you know, if we just look at it, go there directly. It's rule 11.

***Rule XI   
For Disciples and Initiates:  Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the Word which will carry out that task.  Let them destroy by their dynamic Will that which has been created at the midway point.  When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done. RI 22-23***

Fourth ray cycle of attainment, the fourth degree. ***Let the group together move the fire within the Jewel in the Lotus into the Triad—***that’s only done at the fourth degree –***and let them find the Word which will carry out that task.*** The occult method of transference of the translation into the higher ethers. ***Let them destroy by their dynamic Will that which has been created at the midway point.*** We kind of wonder, the movement occurs and then the destruction and ***When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done.***

So maybe here, that's what we have, types of monads passing through the fourth degree, maybe types of monads passing through the fourth degree as well. The fourth progression may refer to a developmental process in the fourth or synthesizing the petals leading to the fourth initiation and inducing the contrary rotation, which shows as the wheel in dual contrary motion. … I think we're in the period of the fourth initiation, that DK basically is raising us, telling us about monadic types which have type of demonstration all the way from the most primitive to what is looking like now released from the egoic lotus altogether.

Perhaps we cannot associate the 10th group exclusively with the unfoldment of the 10th petal. I have been going along in that way thinking that every group might relate to some petal or other, progressively. I have been having the thought that each of these groups relates to the process of one of the petals. We usually see how we discussed that before with the ***sons of heavy rhythm***. Was that the fourth petal, and then when we had the ***fiery*** flames or something, the fifth petal, and the ***tertiary*** units ***of secondary fire***, the sixth petal and then the ***magnetic***, whatever they were …

I'm going to do. I'm going to go to here, *A Treatise on Cosmic Fire,* page 1081, and we have them:

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

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

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

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

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

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

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

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

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

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

***11. Electric sparks,***

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

***13. The equilibrised atoms.***

***Many more names might be given but these will suffice to indicate the general nature of these energy summations, under which all the members of the human family are gathered and placed according to:***

***TCF 1081***

Right, ***magnetic flames***. Well, I don't think that that's strictly seventh petal, nor do I think the ***positive sons of electricity*** is strictly eighth petal rotate units of the seventh order. That might have to do with a whole tier, a composite tier of nine petals points of light of the fourth progression. It would be difficult to associate this only with the 10th petal. It sounds like we are entering definitely the rapid unfoldment of the synthesis petals.

Interesting names and one day we will know exactly the reason why these names are used and the beauty of the divine plan will appear before us in the clarity that it cannot now appear. Perhaps we can have associated the 10th group exclusively with the 10th petal. Perhaps it includes the unfoldment of all three. I want to say here, synthesizing petals, certainly buddhi is related, to the fourth initiation, and the petals of synthesis are created by buddhi and they're unfoldment is definitely related to the fourth initiation, but there's a process. It may all occur in one life but there are stages where electric sparks (it's such a monadic name), sparks is, and the fire, electric fire, and electric fire all signify the monad, and so does the word spark. It’s a definite association with the highest fire and I suspect the jewel in the lotus, I suspect, as we can imagine, association with the jewel in the lotus, which uses an extension and expression of the true electric spark, which is the unit, the one that also is a jewel. And the jewel in the lotus is a lesser jewel. The jewel in the crown jewel in the crown of the planetary logos. He's the monad.

A jewel in the lotus is an extension of that both at jewels. It's one of those little hints that you pick up but the monad is the original jewel, probably seven faceted and probably twelvefold. He probably has some twelvefold full development and some sevenfold developments. And then when you add the three of the seven and the twelve you get the nineteen and the three aspects of divinity will make the twenty two.

Are these electric sparks liberated monads? Or, those in whom the influence of the monadic spark has become dominant? Let us just say, in the egoic lotus. Are electric sparks, have they been lifted up at the fourth degree into the triad? It seems difficult to relate this group exclusively to those in whom the love petal in the synthesis tier is unfolded and solar fire is expressing at the 11th petal and the term electric spark does suggest electric fire.

So, I think we would find the limitation if we tried to take these names and go one to one for petals. There may be some indication but ***electric spark*** seems to me that the innermost tier has burst open, revealing the jewel in the lotus, the electric spark. But of course, the real spark is the monad itself. So, are we still within the confines of the egoic lotus? That's the question because these groups of 13 developmental stages of the monad do not necessarily all have to take place within the egoic lotus though perhaps they do.

1:32:15 ***Units of negative resistance***. Well, we may not at all here have the implication that this is low development. Resistance to what? So much depends upon that which is being resistant. So, while the term *negative resistance* seems at face value negative and resistant to the evolutionary forces, we cannot be sure there is a certain in connection with this, remember the inertia of spirit. The tendency of a thing to remain what it is; the tendency of a body in motion to remain in motion – you know the definition in physics, the tendency of a body at rest remained addressed. Well, the tendency of spirit to remain exactly what it is, in a way as absolute inertia, because it will never change it's *being* – it is what it is, and it will be unresponsive to any attempt to change it’s *being*. It's impossible for being to change its nature in that respect. It's utterly inert.

Could these units indeed act in a manner contrary to the evolutionary stream? However, the listing of these groups has seen progression with the higher numbers indicating more revolved state. So, I don't think we need to think of any deep evolutionary process. The resistance could be resistance to all of it as negative and devolutionary. In other words, if there's an aberration and people peel off and go towards the left-hand path, I don't think it has to do with the type of monad – it is because many in the same monadic group will just continue to advance in their progress while others may negatively choose something different. So that poor choice based upon egoism, ahamkara, negative promptings, is not related to the type of monad it is.

It seems certain, however, we must find a way to distinguish them from the units of inertia. And I think that's it. In the same way that in the ninth initiation there is complete resistance and non-participation in the cosmic physical plane, at the ninth initiation there is complete resistance to the cosmic physical plane and rejection of it. This category may tell us something about the rejection of all that would pull a jiva into incarnation in the lower worlds.

1:35:30 So, it could be the resistance to negativity, or to that which is not in the real living body of the solar logos. But it is in his dense physical body which is not a principal. Of course, He just doesn't say anything about these names; he leaves it to our intuition. So according to the idea we offer speculations awaiting the confirmation of a fuller impact of intuition or the Master's explanatory word itself.

Finally, this is interesting, ***the equilibrized atoms***. It's very Libran in a certain sense, obviously every time you see the word equilibrium or equilibrium very Libran. You have 12 some model here, the 12 petals of the egoic lotus and the 13th unit, which is the jewel in the lotus and Christ in his ashram, the 12 apostles and

the Christ is the leader in the model of any ashram. Christ exemplifies for us the workings of an ashram. He was the 13th member and the sun and the 12 signs of the zodiac is another symbol. But equilibrized.

There is reason to believe that this 13th group indicates those who have an egoic lotus which stands in full revelation. Such an atom, ie, a human monad in an egoic lotus, and atom has completed one very important phase of the development and is equilibrized with respect to that phase. After this equilibrium has been reached it is disturbed by various types of destructive forces. How is the causal body destroyed from a number of lines of force from those are the monad from those of the buddhic plane, the second aspect of the will, we are told, those from the tiny atomic units within the atomic triangle, plus the causal body is destroyed.

In any case, the term equilibrium indicates a complete phase and completed phase of development, whatever that phase may be. When harmony and equilibration has been reached, destruction ensues like the relation between the fourth ray and the first ray when all has been harmonized, beautified, and perfectly balanced equilibration … the balancing – when all has been brought to perfection. Any other adjustment is toward imperfection. So that is the time to signal the end, the consummation, the fourth initiation is the destructive consummatory moment.

1:39:30: The group of 13 may include those who have transcended the fourth degree, possibly, in which case enumeration according to the unfoldment of the twelve petals of the egoic lotus will not be fully accurate. It is a theory. It is clear at this point that in occult understanding interpretation and meaning of these names must be speculative. Yes, my excuse here. But, it seems to me that the full beauty of Libra, as a sign ruled by Venus, is demonstrated with the consummated egoic lotus. It's full unfoldment, its greatest possible beauty. … Equilibration has been reached. It is ruled by Venus, the planet of beauty, and we may say there is a maximal beauty possible for the egoic lotus, for anyone’s egoic lotus, so we have the relation between beauty and death.

It makes a lot of sense to me that the ***equilibrized atoms*** may be those in whom the egoic lotus is on the point of a destruction. On the other hand, is it possible to have equilibrated atoms which show the monad in relation to the triad, in a particular way, because the triad is Libra and it is the balance. … Since the triad is ruled by Libra this could be a relationship existing between the monad and the liberated monad, in extension or in projection. It could be a monad-triad relationship, but I do know that equilibration is needed before destruction – until the fullest beauty possible is created we cannot have the necessary destruction. So, we have those thoughts in mind.

One day we will know with certainty. There are so many places where He just simply gives us a list. He gives us seven formulas of healing and he doesn't say much at all. He oftentimes will put things forward from the *Old Commentary* and leave it for us to interpret. This is one of those examples. What do these names suggest to us? From what we know, what do they suggest? And then that which they suggest reaches out towards that which is the truth and there will be a reconciliation**.**

***Many more names might be given but these will suffice to indicate the general nature of these energy summations, under which all the members of the human family are gathered and placed according to: TCF 1081***

**Many more names might be given but these will suffice to indicate the general nature of these energy summations –** then yeah, it's interesting, let us pay attention to the term *energy summations*, summations – it seems to hint that the groups are named according to the increasing degree of energy. They continue to *sum* with the units of higher energy being listed later on, those of lesser energy earlier named would indicate lesser sums of energy in the later. Something's interesting, indicate the general nature of these energy summations under which all members of the human family are gathered and placed according to them. And we discussed these.

Interesting, these seven categories beginning with rhythm and ending with activity. There was a reference earlier to the sevenfold … ***rotating units of the seventh order,*** does that mean that all the seven aspects have been fulfilled to a certain extent? Well, maybe. There's a point beyond which fastidiousness concerning knowledge is profitable, especially when we might be developing other very necessary qualities while instead we searched for the exactitude of a type of knowledge which cannot even be used. We have to be practical about that. And sometimes understanding in general is the limit of what can be understood at a particular time.

All these categories seem progressive, all are capable of increase, and the increase of each of the following:

***Many more names might be given but these will suffice to indicate the general nature of these energy summations, under which all the members of the human family are gathered and placed according to:***

***a. Their rhythm,***

***b. Their quality,***

***c. Their heat,***

***d. Their light,***

***e. Their magnetic influence,***

***f. Their radiation,***

***g. Their activity.***

***This tabulation is but an extension of the major one which grouped all Egos under the divisions of colour, sound and vibration.  A similar enumeration has also grouped the atoms in the other kingdoms of nature, and even the Dhyan Chohans of the highest rank find their place in the hierarchical archives of this fifth (or third) department. TCF 1082***

Increase of ***rhythm, quality, heat***, etc. etc. indicates an increase in evolutionary unfoldment. This is interesting [laughing] ***this tabulation is, but an extension of the major one which grouped all egos under the division of color, sound and vibration.*** You know, what we're talking about, who are we grouping? I think we are grouping monads which are manifesting through lotuses. The completely detached monad that is not in the process of even moving towards the taking of a lotus is not our concern.

So, these inner charts, when will we see them? Their comprehensiveness and complexity must be extraordinary, but it said between the third and fourth initiations the amount of knowledge accumulated will be tremendous. Obviously, we're working in the synthesis petals and we're synthesizing knowledge and other types of synthesis: the all-inclusive love, the all directing will.

So, the 13 points we have been studying are only minor divisions when compared to the major divisions of color, sound and vibration, or even, yes, the major vibrant divisions: Color, sound and vibration. Always the three above the seven. We've just seen this three, this tabulation of seven years, is the subsidiary seven to the three of color, sound and vibration. Certain numerical occult structures simply persist: the three above the seven. It's in the tree of life and it is operative.

***This tabulation is but an extension of the major one which grouped all Egos under the divisions of colour, sound and vibration.  A similar enumeration has also grouped the atoms in the other kingdoms of nature, and even the Dhyan Chohans of the highest rank find their place in the hierarchical archives of this fifth (or third) department.***

***A cyclic tabulation is of equal interest but is of a totally different nature, carrying to the initiated and intuitive investigator many hints of an evolutionary and historical value.  Again we might append a brief epitome of some of the expressions used and of some of the names under which human beings are grouped in the archives of this the seventh department: TCF 1081-1082***

The atoms in the kingdoms are possible as well. ***And even the Dhyan Chohans of the highest rank find their place in the hierarchical archives of this fifth (or third) department.*** So, the fifth or third department, the classifications we've been dealing with are coming out of the fifth or third department. With the fifth, the number five, we would expect all manner of minute classification, and perhaps for karmic purposes or simply to know who one is dealing with, we seem to be studying classifications which appeared in the Mahachohan’s department, which has to do with karma and the exercise of capacity within the planes and subplanes within the material aspects. It would seem to be of use to the lords of karma and their multitude of karmic agents. Were told that they keep the most meticulous records.

So, he's telling us that all the members of all kingdoms and creative hierarchies are grouped in manners of this nature. Remember that every creative hierarchy has seven stages of form and nine stages of consciousness. And all creative hierarchies are monads and not all members of all creative hierarchies are equally advanced. We've been talking about the degree of development in time of the different monads that are in the creative hierarchy of man.

What a complexity it is. Of course, it's not our business really is it? I mean the proper study of mankind is man. … We're concerned with understanding the variations of the types of human beings there are. So, we can all work out the divine plan with correct understanding. If we understood the monadic, any egoic objective of any human unit, perhaps we would be more tolerance and find facilitative ways to promote those fulfillments that did not disrupt the fulfillments of others.

There are other groupings in those other kingdoms and hierarchies. These other groupings can not be immediately useful to us known when we cannot fathom the groupings of our own creative hierarchy, the term Dhyan Chohan may point equally to those in both higher kingdoms, such as the kingdom of planetary lives, and also to those in the higher creative hierarchies, triads, divine builders, divine flames, so let's just say that what we see here is that minute organization prevails in the classification of numerous groups of monads of high and low development. Groups of monads perhaps are involved in the group soul phenomenon, it would seem.

The intricate relations between the kingdoms and creative hierarchies are especially difficult to unravel. I've sometimes talked about that, from a certain point of view the animal, the plant, the mineral, they're all somehow the human monad, because the human monad immetalizes, invegetalizes, inzoonates. So, it's as if all those kingdoms come under the fourth creative hierarchy, from one perspective. It’s not easy to work out.

There is a cyclic tabulation. The one that we've been working on here, it would seem as almost a cyclic tabulation cyclic tabulation. Well, maybe he's an equal interest, but have a totally different nature carrying to the initiated intuitive investigator. Maybe this is not really been presented, but certain, in other words, a cyclic tabulation tells us when different groups have monads enter the human kingdom. I don’t think we really have that yet demonstrated in what has been given. But I would say that there are hints, in both of the groups we have examined and program 19 and now on program 20 of the relative times that the monads have entered.

***A cyclic tabulation is of equal interest but is of a totally different nature, carrying to the initiated and intuitive investigator many hints of an evolutionary and historical value.  Again we might append a brief epitome of some of the expressions used and of some of the names under which human beings are grouped in the archives of this the seventh department:***

***1. Units of the fire-mist stage,***

***2. Points of lunar origin,***

***3. Sons of the sun,***

***4. Devas of the fourth degree,***

***5. Flames from interplanetary spheres,***

***6. Atoms from the crimson sphere—a reference to certain Egos who have come to the earth from the planetary scheme whose note is red,***

***7. The successful Vyasians,***

***8. The points in the third planetary petal, and groups of others related to the twelve petalled planetary lotus,***

***9. The lovers of low vibration,***

***10. The rejectors of the eighth scheme,***

***11. The points of triple resistance,***

***12. The followers of the ARHAT,***

***13. The cyclic sons of peace,***

***14. The recurring sons of war,***

***15. The specks within the planetary eye,***

***16. The recognised points within the chakras.  These naturally exist in ten groups.***

***Each name conveys to the mind of the initiate some knowledge as to the place in evolution of the Monad concerned, the nature of its incarnations, and its place in cyclic evolution.***

***The same method of grouping is used in connection with all the kingdoms though only in the case of the fourth and the fifth kingdoms are individual atoms dealt with; the tabulations and records for the other kingdoms are concerned with groups.  When a group is known, the nature, vibration, and rhythm of the atom within that group is immediately apparent. TCF 1082-1083***

I think there's lots in this in the foregoing list (which we shouldn't have studied first, but we did), a which tells us about the time of their entry and what cycle they may be in. Not entirely, but to a degree this, has quite a bit of, information about sources. But when it talks about points of lunar origin, we know something about the cycle. It's a much earlier cycle than others that have come in in relation to our earth chain and earth globe specifically and Vyasia, a very old teacher, tells us something. The original Vyasia induced or made possible will help to make possible the process of individualization, so it gives us a sense of when this type of monadic approach occurred. The Arhat, if the Arhat is the Buddha, then we know something about the time that they flourished. We don't know when they came in, but we have an idea that maybe since the Buddha was from the moon chain they too may have come from the moon chain and could follow his third ray, very high third grade presentation, touching on the cosmic mind.

We don't have a completely cyclic representation, but there are hints in these two lists of monadic name origin, stage of unfoldment, quality associations with various teachers. There are hints here which give us a sense of the cycle of entry. As I say, not complete.

Well this has been, I would say, quite an interesting subject. It is definitely related to the egoic lotus because according to the quality of the monad, its degree of unfoldment and the cycle in which had entered, which will have something to do with the degree of unfoldment, so will be the unfoldment of lotus and when we're looking at any egoic lotus, a master can tell in what group it is, and what monadic group is behind it. We wouldn't be able to tell. We simply look at the relative degree of unfolding, say, ‘aha, here is an initiatory sequence. Here are certain qualities which have, which are demonstrating and other qualities which are not’. We wouldn't really know the cause or one of the major causes behind the degree of unfoldment that we saw. We wouldn't know why it had unfolded as it had. Was it because of rapid or slow evolution? Was it because of an earlier or late later cycle of entry? Was it because of a particular type of quality and origin? Like the monads that are coming in from Venus and Jupiter seemed to be among the bulk of the second ray monads that we have to deal with. We still don't know whether the secondary ray monads are the majority on our particular planet in our solar system, we know they are the majority, so many of these considerations about very high and remote causes are beyond our ken and will determine the degree of unfoldment of the egoic lotus and it's an emphasis of colors and its rates and vibrations and so forth.

A huge science in which the solar angels, having had the advantage of one solar system on us, are proficient. They are divine alchemists and very proficient in understanding these processes and so they can promote them in the proper way because they have to know what kinds of monads they are dealing with in order to promote in the proper way the type of egoic lotus unfoldment that is appropriate to that monad. It’s like a science far beyond anything we can conceive as real. We can only imagine some of the factors that may be included in it.

I always feel the sense of incompleteness when leaving a subject, especially since it hasn't been rigidly organized, which I would like with everything completely said about it. Maybe my two weakest rays are the seventh and the fifth, which would be what I would aspire to in any presentation, but I think we should close this and simply to sound the Great Invocation together and that will close out our program …

So, friends … this is the end of your egoic lotus webinar commentary program, 2 hours and 1 minute and it's *A Treatise on Cosmic Fire,* page 1081 egoic lotus webinar commentary program 21, and maybe the first petal. We'll see whether I've done enough to warrant the beginning of the work on the first petal.

You should have the foundation which would help us do that. We'll see if any other preparatory materials needed. So, friends we'll see you before long, advancing in our understanding, hopefully, see you then.   
Bye. Bye.