## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 50, Michael Robbins

**Abstract**

Egoic lotus Webinar Commentaries 50: Part 2 of Synthesis for petal 7. This webinar is about 2 hours, 2 minutes long.

Program 50 offer the second of the commentaries for the Synthesis of petal 7. In terms of the 80 point outline we have been using, it takes us as far a Point 31. Petal 7 is deeply implicated in the preparation for and taking of the first initiation—requiring both strenuous and abnormal efforts on the part of the candidate and also the application of the Rod of Initiation by the Bodhisattva.

It is the first of the sacrifice petals and comes under the category of Sacrifice/Knowledge. The method of sacrifice used to serve is through will and knowledge especially. Through the work accomplished in this petal the disciple begins to connect in a more disciplined manner with the soul or Higher Self and expresses this contact in service.

Egoic Lotus Webinar Commentaries 50 372 MB .wmv file

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**Transcript.**

Hello, friends.

We are going to begin our program 50, because I've been having a little trouble with my voice in this recovery from the flu, so I hope it holds out a bit.

We are working in petal number seven. The knowledge petal of the sacrifice tier with its five colors: yellow, orange, green, violet and rose.



We ended program 49 at an interesting place, because we began to work with what is called the five stages most associated with this petal and they are expressed in terms of color when they are expressed … this is from the discipleship book particularly and they're called the sublimation of the five human stages … few ended with that last time. I have never read them out aloud before, nor have I really analyzed the entire several paragraphs and last time in program 49 I did that.

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

***Stage I.***

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

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

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

***Stage II.***

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

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

***Stage III.***

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

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

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

***Stage IV.***

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

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

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

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

***Stage V.***

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

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

Now we have a basis for the interpretation of what is really going to happen in petal number seven.

We are in a sense in the cave. We have entered the cave. We are no longer following the red of desire or the green upon the playground of the lord or even upon the playground of the mind, we are not reaching for the star five-pointed, in terms of personal ambition or seizing the orange ball of ambition. We have actually entered the cave, and the cave is a symbol for the path. Far ahead is the disc of blue, and the rosy cross athwart that disc, but still far ahead.

So we're in the cave, leaving behind of the concrete mind of the orange and all of the tendencies to prove one's worth in an outer sense, now we have to prove our spiritual worth. We deal with the petal number seven as the petal in which the rod of initiation is applied for the first degree. So does this orange connection with the concrete mind ever cause a problem for the first degree? Well, yes I would say that sometimes mental pride can enter in. Let’s read that last little bit, it's kind of important about what goes on in the cave … .

***Stage IV.***

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

***Into the dark the life proceeds. A different voice seems to sound forth. “Enter the cave and find your own;*** your fellow aspirants and those upon the probationary path and those attempting to tread the path of initiation especially—***walk in the dark and on your head carry a lighted lamp.”*** Use the illuminating mind. ***The cave is dark and lonely;*** as is the path of initiation even a probationary initiation—***cold it is it and a place of many sounds and voices*** – to be discriminated, of course. ***The voices of the many sons of God, left playing on the playground*** – they cannot enter the cave yet; they don't even know it exists – … ***on the playground of the Lord, make their appeal for light.*** Unconsciously they want the light. ***The cave is long and narrow***, just like the cross has its very long arm at first in the sixth ray sense, but Piscean cross in any case, takes a long time to travel this cave, and there's not much latitude for error, it’s narrow. ***The air is full of fog.*** The glamours are to be encountered. ***The sound of running water*** – the astral plane – ***meets the rushing sound of wind,*** the turbulent thoughts, ***and the frequent roll of thunder,*** which is the word sounding forth.

0:06:00 We may remember that from … *Esoteric Psychology,* volume one … it has to do with the in stanzas for each of the ray lords.

***The word is issuing from the heart of God, emerging from a central point of love. That Word is love itself. Divine desire colours all that life of love. Within the human hierarchy, the affirmation gathers power and sound. The Word in the beginning was. The word hath dwelt and dwells with God. In Him was light. In him was light. In Him was life. Within His light we walk.***

***His symbol is the thunder, the Word that cycles down the ages. EP I 65***

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***His symbol is the thunder, the Word that cycles down the ages.***

So I believe it can be said that we hear this thunder, the distant thunder, and the word is sounding forth in this dark cave. … is there's anything else here, yes, well I think that's as far as we need to go. We have discussed it further. He is not yet approaching the oval opening, oval representing the causal body, in its color blue and with the rosy cross of sacrifice stretched athwart that space of blue in the oval opening.

So this is the symbol for the causal body:

***Upon the upper limb, a vibrant diamond shines, shines within a star five pointed.***

***Upon the upper limb, a vibrant diamond shines,*** the representative of the jewel in the lotus ***shines within a star five pointed.*** The star of initiation, through initiation.

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

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

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

***Not yet*** see we're into the *not yet* period ***not yet the cross is mounted and therefore left behind*** we cannot just overturn it without mounting it ***but onward goes the living soul, eyes fixed upon the cross*** undeflected one-pointed disciple in Sagittarius, ***ears open to the wailing cries of all his brother souls.*** So once the glamour subsides he really begins to hear the difficulty that all human beings are in as they apparently play upon the playground of the lord.

So he is in the cave, between the orange and the blue. What have I said here? A little bit of knowledge is a dangerous thing, all knowledge is a little bit of knowledge, therefore knowledge is a dangerous thing. It seems a bit of a *non sequitur* but perhaps somewhat fits.

The effects of the orange, is it still with us? Perhaps to a degree, for a while through to ambition maybe there in the cave we focus our attention upon deeper matters and we are isolated from the normal types of currents energy currents and thoughts and streams of force we concentrate upon reality increasingly. This cave in a way allies with the cave of initiation … so the cave is not anatomical, in a sense it already is a state of mind, conducive apparently to utter loneliness but to inner concentration and receptivity.

0:10:30 We're supposed to go into this cave and find our own, those with whom we are allied, Libra, your own are those in the Ashram with whom you are moving forward and cooperating, and in this cave you are paying attention to the essentials rather than the non essentials. This first petal is sacrifice … we are paying attention to essential rather than non-essential.

The cave is a state of exclusion, and hence the loneliness, because we are abstracting ourselves in this first of the sacrifice petals.

That is this stage where we are, and we are going to be moving closer and closer to the blue oval and the rosy cross of sublimated desire and willingness in sacrifice, devotion unto death, we are moving closer and closer to the crucifixion which will allow us to overturn the cross and essentially destroy the causal body and go forth into the greater life and light.

I think that gives the idea, and when combined with a reading of that section from DINA two … page 674, where it begins. Some of the stanzas are just marvelous, and I would take them into your consideration and contemplate them and allow them to really sink in, it’s a long travel in terms of sequential time with path and yet in a way the path of an even exist in terms of the outer reality of being, but we have to be dual about this, we have to have both in the world of illusion, temporarily and maybe the whole universe is a world of illusion and also in the world of reality, as much as we can fathom pure being and changelessness that which always is and does not agree with time. Being and time do not agree, that is from the six trumpeted words, and its from page 285 of *Discipleship in the New Age* volume two, the study of those, they are marvelous …

0:14:30 What is the racial stage most closely associated with this petal? I got down here middle late Aryan. We're still in the Aryan period, it’s the third phase perhaps of the Aryan period. Actually as we begin to – I think the possibility of initiation is a very Aryan gift of energy, but we could say what is the name of the next root race? Well, it's the sixth root race, we don't have a name for it, it’s going to be an intuitive race.

Is initiation part of what will happen in that root race? I think it is, but for those who are advancing into the initiations of the soul, I think some of the higher initiations which relate to the Buddha’s claim will be offered. Once you have destroyed a causal body you've entered into the buddhic plane, and where the sixth principle is found which correlates with the sixth root race. So that is in a sense an initiation related to the number six, and then the mastership will be related to the number seven. But anyway, we are given this later period, a middle later period I suppose once we take the third degree. We're not yet doing in the seventh petal, we enter the late the period of the Aryan dispensation. I think the name Arya means noble.

We're paying attention to the number five within us and the number five correlates with the solar angel and with the higher life that the presence of the angel suggests. So the true Aryan—such a tainted word, but it has to be redeemed – the true Aryan listens to the SUN within, the solar angel.

The Germans, under the spell of glamour some 100 years ago, or 90 years ago, they were Teutons but not Aryans. They were members of the fifth subrace of the basic Aryan root race. If they had won, says the Tibetan, they would have produced the most materialistic civilization ever seen. Even though some of their leaders were sensitive, or aspired to be sensitive, to the subtle world, they certainly believed their psychics. Reading about the society, the Thule Society, and a mythical land of the north that was embraced and thought by some of the Teutonic racists of the time and they were just crazy they had certain mediums who were putting them in touch with Aldebaran, so to speak, that immense super child, star of the eye of the bull and they swallowed all of that hook line and sinker. They did not have the sense of proportion they just wanted a form of self exaltation for their ray and thereby for themselves for their biological ray as far as that went. So the Teutons have a very ray five approach in the concrete sense and they are very good with technology and no one also thinks about the primary lotuses which have the first and third petals opening but nothing going on in the second.

I think Germany, of course in its soul, it's marvelous, but it when it is just captured by the concrete mind, becoming a sphere unto itself against which the Tibetan warns, then it has a very concrete and materialistic attitude. Germans have a fourth ray soul and that is not that.

0:19:00 The racial stage the fives of six the sixth sub ray of the fifth ray produces abstract thinkers the Tibetan tells us, and when the actual sixth root race comes, it will produce the intuitives. So I think here we are in the middle late period of the Aryan approach, and if we were in the late period we would be taking and the third initiation and that would relate more to petal nine.

I think that's pretty clear from the racial perspective, and what I really mean there is the racial perspective as it applies towards consciousness; we're not talking about the form at all because you can have people with fourth rootrace bodies, kinds of bodies most related to a fourth ray, and still their consciousness can be very far ahead area in late Aryan and even into the consciousness of the coming rootrace.

What is the name of the egoic lotus at this stage of unfoldment? Well, we've been talking about those names, the advanced names are radiant lotus, lotus with perfume, and lotuses of revelation. I'd say we’re kind of still in the radiant lotus phase, and the brilliant light of knowledge is growing in relation to this petal. It's getting more and more radiant and it began the in a way at petal number five, which is connected with Leo and with the sun, and with the power of illumination. So we are into that radiant lotus phase. Being a light as light carriers, as light bearers, he's beginning to shine in a dark place. So all first degree initiates must to their degree bring the light.

Does this stage of radiant lotus begin in later petal five? I would say in a way it would have to because it's only as a true aspirant that the light begins to shine. If we are still basking in the light of ahamkara which is that a limited sense of I-ness, we cannot be a radiant lotus.

0:22:00 So it is the interaction of the downward-gazing sou,l of the solar angel as the angel of the presence, which is making the lotus brighter and brightening our consciousness. And that cannot be conceived as happening until we really have fought our way through the many battles of petal number five, and are truly aspiring towards the higher self, the inner sun, higher Leo. So more in those kinds of experiences which correlate with the latter part of petal five.

I'm talking about the unfoldment of petal five, not just about the initial work. Maybe there's some initial work in petal five which makes us the aspirant and begins to make us radiant, but by the time we're taking the preliminary initiations our light is shining more brightly and we are radiant and that will mean of course at the first degree we have the complete unfolding the petal five.

We have to discriminate between working in a petal and putting our energy into the kind of experience which will vitalize the petal and then having the supportive extra vitalization from the solar angel. Let us say in this case, or from the rod of initiation, which we will take what we have done and magnify it were always be supported by those forces which are actually contributing to the unfoldment of the petal. So whatever we've done is supportively magnified and boosted in its power and its light and therefore shows up as unfoldment which is a greater power than we ourselves could produce.

Like the shoemaker and the elves, we do all the work, we lay it all out we take it as far as man can take it and then that extra subtle spiritual power contributed by the solar angel magnifies what we have done, integrates it, brings it together, makes it more radiant more powerful and then we have what we call really the unfoldment it's so interesting that the man himself can go only so far with the preparation of the egoic lotus state. The potential of the petals cannot be at this time fully brought out by man and his efforts; it requires the additional work, first of the second logos, and then we are told by the chohan of the man's ray, the solar angel, and finally by the rod of initiation itself, greatly supplementing, stabilizing and empowering what the man has already accomplished in the field, which is related to the potentials of that petal. So our light shining in a dark place. Maybe it doesn't begin with petal fire where you certainly are going to be noticing it by the time petal five is unfolding.

0:26:00 Moving on then from the idea of the radiant lotus to the monadic stage of unfoldment, number eighteen most associated with this petal, and if we turn here to page 1081-1082 of *A Treatise on Cosmic Fire* we do see almost in clear order the stages of monadic unfoldment.

***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.***

If we come to number seven which we might be justified in associating with petal seven we have magnetic flames. A name given to chelas, and initiates of certain degrees, notice more than one degree. Well some of the eighth petal would seem possible here because there's a lot of magnetism in the eighth petal. It connects with the lotuses of perfume. Those who are beginning the initiatory process we might say possibly that possibly the first and second degree monads manifesting through souls in incarnation which have taken the first and second initiation. It might be that if even more so with petal eight but I think it's somewhat in order because once you begin the initiatory process, buddhic magnetism expands, intensifies.

So the perfume of course, the idea of lotuses with perfume, magnetism and perfume, go very much together and I think that is a lot connected with the second initiation. It is the law of attraction which is operative especially in the first phases of the initiatory process which makes us magnetic. We can bring together these ideas of the lord Maitreya, Christ Vishnu, the second ray, and all of that with the law of attraction. Before that we were working with the Law of Economy and now we attract as manifesting souls, more and more as manifesting souls, we can attract people towards the soul which we are the soul which we represent.

The aspirant a disciple often serves with a pen, as the Tibetan said that these days the pen, is the computer, of formulating thoughts and sharing thoughts, teaching and so forth, which attracts people magnetically towards the teaching. The soul is on the second aspect and the second ray informs the second aspect, or is informed by, and the second ray types share the life they teach. And we got off a little bit about how this is done that we share proportionately and we speak according to the consciousness of the receiver.

Perhaps the monadic stage of unfoldment—see at any degree of soul unfoldment can be considered in a sense a degree of monadic unfoldment because the monad is the soul, the monad is the personality or maybe I should put it the other way, the personality is the monad, the essence within the personality is the monad, the essence within the soul is the monad, and of course on its own plane the essence of the spiritual pride, it's all the monad in extension. So perhaps the magnetic flames would be appropriate.

The eighth is positive sons of electricity, and then we go on, these names become quite obscure but it's interesting that there are 13 of them enough to give us so to speak the 12 petals and the central jewel. That jewel blazing out, we could call it an equalibrized or brightest atom, ready for destruction, because always when equilibrium is reached or a sense of true buddhic then the necessary destruction will follow.

The group souls most associated with this petal? Well the human groups, the groups of souls, these are found in *Esoteric Psychology,* volume two on page 223-4, 5, 6 right in there, group eight in the middle to later phase of petal seven, these are the practical mystics, the true disciples or even as we go along with this process the accepted disciples. So it’s human group number eight. They're on the path of discipleship, they can be the student occultists, they are realistic about serving and not just the aspiration to serve, but real service, of course in the work of petal seven before we actually take the first initiation there can still be quite a bit of the aspirational nature and not so much practicality. But on the other hand we have all this knowledge that is accumulated in relation to petal seven and one can be wise in its distribution.

0:32:00 In this petal we make a pledge whether before the first initiation and certainly afterwards we make a pledge and we keep it. The Kingdom of God really begins with petal seven activation and this must be the preliminary entry into human group number nine. But it will take two more initiations for this to be really achieved.

At this point, as first three initiates we are really only probationary initiates. Let's go to that place in *Esoteric Psychology* Volume Two, page 207 and take a look, I've suggested human group number eight.

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

***Souls whose intelligence and love nature is becoming so awakened and integrated that they can begin to tread the Path of Discipleship. They are the practical mystics, or the occultists, of modern times.*** Well they're not yet number nine, the souls that are initiated into the mysteries of kingdom of God. Those who have that sense of identification, knowing there is no my souls or thy soul, but simply the soul, and they know. That is group number nine and I don't think we're really there yet, not yet. … This is what we are entering here, and I think especially as we go on with the unfoldment of this petal, so much knowledge in that. We do have definite intelligence and because we're on the path of probation or initiation a love of nature is growing.

In terms of the stages of adaptation, well the later stage of number six and seven … page 325 in *Esoteric Psychology,* Volume I*.* Let’s take a look at number six, what do we have:

***6. Then we have the work of adaptation as carried on by the aspirants of the world who are theoretically convinced of their group relation, of its paramount importance, and of the need of every personality to develop its powers to the fullest capacity in order to bring real value to the group and to serve adequately the group need. In true esotericism, there is no such motive as "killing the personality", or of disciplining it to such an extent that it becomes a dead poor thing. The true motive is to train the threefold lower nature, the integrated personality, to the highest demonstration of its powers, latent or developing, in order that those powers may be brought to the helping of the group need, and the personality of the aspirant may be integrated into the group. Thereby the group life is enriched, the group potency is increased, and the group consciousness is enhanced.***

***What is therefore to be seen going on in the life of the true aspirant today (his developing recognition of group responsibility) can also be seen going on in groups, in organisations and nations. Hence the many experiments. A process is going forward whereby these groups, large or small, are being subjected to a housecleaning, to a discarding of the rubbish of old and worn-out ideas, and to a period of disciplining and training which must precede all real group life. When this process is over, we shall have these groups approaching each other in a new and real spirit of cooperation, of religious fusion, and in an international attitude which will be new indeed. Then they will have something of a surer and greater value to offer to the whole. Within all these groups which are struggling towards this newer realisation and integration, and which express what we might call "the sixth stage of adaptation,", are those who are already at the seventh stage. EP I 324-325***

***… we have the work of adaptation as carried on by the aspirants of the world who are theoretically convinced of their group relation, of its paramount importance.*** Certainly when we're working in the early part of petal seven before we have really taken the first degree this would be so. The process is going forward, groups approaching each other … of group alliance here approaching each other in a new and better way. So we don't kill out the personality, the true motive is to train the threefold lower nature and that training is certainly going on and petal number six. In petal seven we are learning to control the lower man here in petal seven, as we've been told from the vantage point increasingly of at least reception to the soul.

So the true motive is to train the threefold lower nature, the integrated personality, which we have in a lower sense, we don't have the complete integration of soul and personality yet to the highest demonstration of its powers into developing, in order that those powers may be brought to the helping of the group need (we're becoming more group conscious as initiation occurs) and the personality of the aspirant may be integrated into the group, thereby the group is enriched, the group potency is increased, and the group consciousness is enhanced. So certainly this stage of aspiration I think is part of the work in petal number seven. Learning how to throw away the rubbish, we're still in training, we struggle towards newer realizations and integrations, disciplining and training, and also early stage seven, early unselfishness.

We can't really say if the first degree initiative is completely unselfish, no we cannot, and this is mostly a petal concerning that type of an issue. From the time initiation is taken the selfishness is challenged and it's on the way out and especially it's really going to be on the way out as the rod of power wielded by the Bodhisattva touches the eighth petal.

So the Christ who is our initiator is the example of selflessness and of course it rubs off on us. If we were in petal eight then stage seven would be even more on target. So we are learning to be unselfish.

Let's read what it says about stage number seven.

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

Here ***we have complete unselfish adaptation***, we're not there yet, are we? ***To the group need and purpose. Those who have reached this point in their evolution are decentralized as regards their own personality life.*** We’re on the way there, that really happens at the third degree. ***The focus of their mental attention is in the soul and in the world of souls. Their attention is not directed towards the personality at all except in so far as is needed to force it to adhere to group and soul purpose.***

Some of that Vulcanian and Saturnian forcing is going on here in petal number seven. As we were reading around page 822 and 823 in *A Treatise on Cosmic Fire* we see there is this effort to control and force the personality to obey.

When we're dealing with petal seven. ***These servers who are expressions of soul radiance and attractive power are knowers of the Plan, and in every organisation they constitute the new and slowly growing group of World Servers. In their hands lies the salvation of the world.*** I think very much petal eight and some of petal number seven …

0:40:30 So the ongoing challenge to selfishness, but not yet complete unselfish adaptation to group meaning, purpose, it almost sounds like the third degree when you read something like that. But the initiator, the Christ, is imbuing us with his quality.

You have to be at least a second degree initiate to be a real member of the new group of world servers, you can be a man or woman of goodwill before that, but a true consecrated server is supposed to be on the lookout for those who have taken the first or second degree, which means that he or she must stand at a higher point. So I would say petal eight to a degree, and petal seven are involved here in stage of adaptation number seven.

When we get to the stage of adaptation eight, we're already into the masters of the wisdom.

Vulcan conquers Mars which is able to shepherd the sheep of Mars in Aries. Spiritual will is love which is a kind of love which is against selfishness. When the moon in Scorpio falls then our desire for ourselves as limited personal beings is dead and selfishness is attacked and on its way out.

So if we talk about complete unselfish adaptation we're not really there yet, but we're beginning that process. It’s a long way to go between the first and the second degree and we learn so very much, in a sense the midway point is the two point five point where we really face ourselves alone in the desert and overcome all of the more obvious poles of the lower nature the so-called Temptations in the Desert takes great willpower to do that. I would say this is early unselfishness, it's not complete, so something of the aspiration of stage number six and then something of the beginning of relinquishing selfishness of stage number seven, but we're not fully there, more so we will be there when our work is really in petal number eight. …

0:44:30 What is the chakra most implicated in relation to this petal? I've got the heart and throat. The heart and certainly very important for the first degree because we we have the birth of the Christ … this is called the birth of the Christ in the heart. The strenuous and abnormal effort the focus of the probationary disciple is forcing the seventh petal to open, he does a bit of forcing too, the probationary disciple does a fair bit of forcing through strenuous and abnormal efforts, the birth of the Christ in the heart is going to occur here.

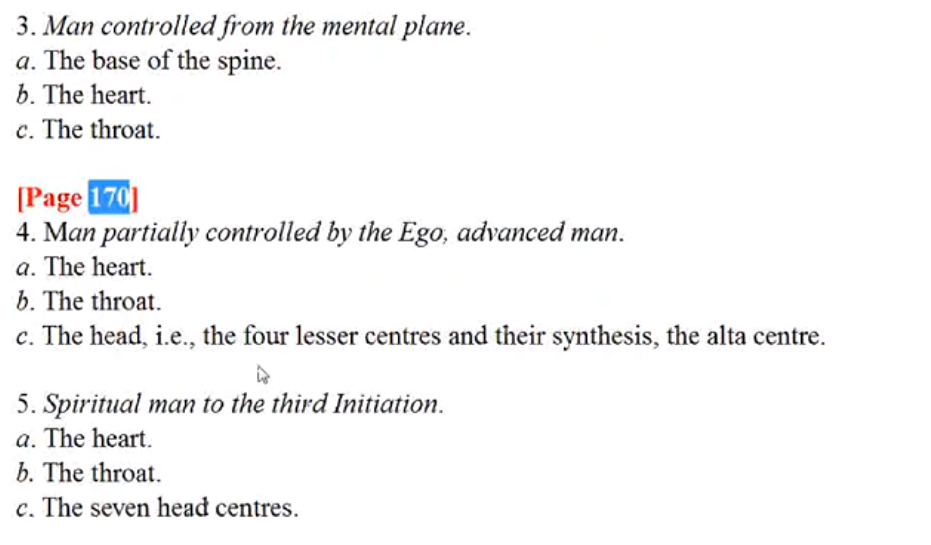
This is a seventh ray initiation, the first degree. You may wonder why am I talking about the first degree at the seventh petal instead of the fifth, but the complete unfolding of the fifth petal is a reflex action for work already done there, along the line of preparation, organizational work, and when we're working in the seventh petal that's when the fifth is going to completely unfold. The seventh petal does not (as far as I can understand) completely unfold with the application of the rod of initiation of the bodhisattva to the seventh petal, however that occurs.

Anyway the seven and the three are very connected in this initiation, and the seven for the sacral center and the three is there as well. At the first initiation, well not only does the throat center express the third ray, but the seventh ray begins to be expressed at the throat center. So we see the three and the seven which would understand the sign Cancer also in relation to this. We have the throat center for knowledge as this is the knowledge petal of sacrifice and a person spends all that he has accumulated, all his knowledge, on behalf of human and planetary welfare. We have throat for knowledge and the lifting from the sacral to the throat and this of course will help conquer the physical appetites which is one of the preeminent goals of the first initiation.

The first degree initiate has to prove that he has conquered to a significant degree control by the physical appetites. It is in a way a very Lemurian or physical initiation, spiritually consider. So our task then is to raise from the sacral center to the throat center and to become – let’s just put it this way, the first degree initiate has to become creative in a new way and in response to the Divine Plan, as it is communicated to him by others, and by the soul.

I think we can understand both the heart center, the throat center, and of course the sacral center is implicated in terms of feeding the new type of creativity at the throat center. There is a lot of third ray in this petal and from the mental elemental tendency of the concrete mind we begin to move deftly into the higher mind and even begin to touch some kind of influence by the abstract mind, already intelligence has become higher intelligence in the second tier and now we're in the third tier, the inner tier.

0:49:50 What chakric triangle may be most implicated in relation to this petal? Well, these are from page 170 or so in *A Treatise on Cosmic Fire*. The five head centers, four plus the alta major, and also the throat and the heart. …



I'm sure by now some of these references are quite familiar to us because we have been working here and we're talking about [#5] ***Spiritual man, to the third Initiation,*** pretty much … no well maybe more number four,[#4] ***Man controlled partially by the ego, advanced man***: the head – that is the four lesser centers and their synthesis the alta major center, also the heart and the throat are involved here. So love and intelligence are both growing as well as a degree of will in these head centers which can control the personality. So the five head centers, plus the alta, intelligence at the throat, the heart for increasing love especially after the first initiation, and the ability to understand something through the number five of the will of the soul, and to bring through –especially as it concerns physical etheric control – that will.

Number 23. Other chakras implicated and reasons for this implication? Well, the sacral, the ajna, the crown, the base. The sacral center is related to the seventh ray according to the Tibetan, and it's involved in the reorganization of relationships, especially when we elevate its energies to the throat center. So we have Uranus active at the sacral, but lifting to the throat and bringing the seventh ray with it. This is the activation of the new creative powers in relation to the seventh petal.

For the disciple, the seventh ray (we're told) will actually rule the throat center or contribute to the rulership. So we're going from seven to seven in a way, from sacral to throat, at initiation one, which is most associated with the seventh ray. After all, just go to page 340 of *The Rays and the Initiations,* and we will see that.

Now what about the ajna center? Well, purpose guiding the personality, seeing the vision, orienting the astral body, becoming one-pointed in the astral nature in mind—Sagittarius here. So we have aspiration and mental intention aiming towards the first degree and from the first degree aiming to carry out a life of increasingly one-point of discipleship. So we have the directing of forces.

***The will to sacrifice through knowledge and thus intelligently to dominate the entire threefold lower man. TCF 822***

***The will to sacrifice through knowledge and thus intelligently to dominate the entire threefold lower man.*** intelligent domination. This is Vulcan, this is Saturn, this is ray one, Vulcan, ray three, Saturn.

As we tread the path the ajna center gives us that sense of direction and from the time we have taken the first degree we really are on the path. So all of these are Sagittarian tendencies and we're told that initiates of the first two degrees are associated with Sagittarius, this is in *Esoteric Astrology.*

We have the five head centers at first, and later the ajna center will also come into power. We have some initial crown center vibration when occult meditation begins the crown must be somewhat activated and hence the significance of Aries at this petal indicating the crown center. The monad we are told has entered as an undetected presence within the soul at a first degree, so the will is there as well. Spiritual will is atma and it might also is connected with the crown center.

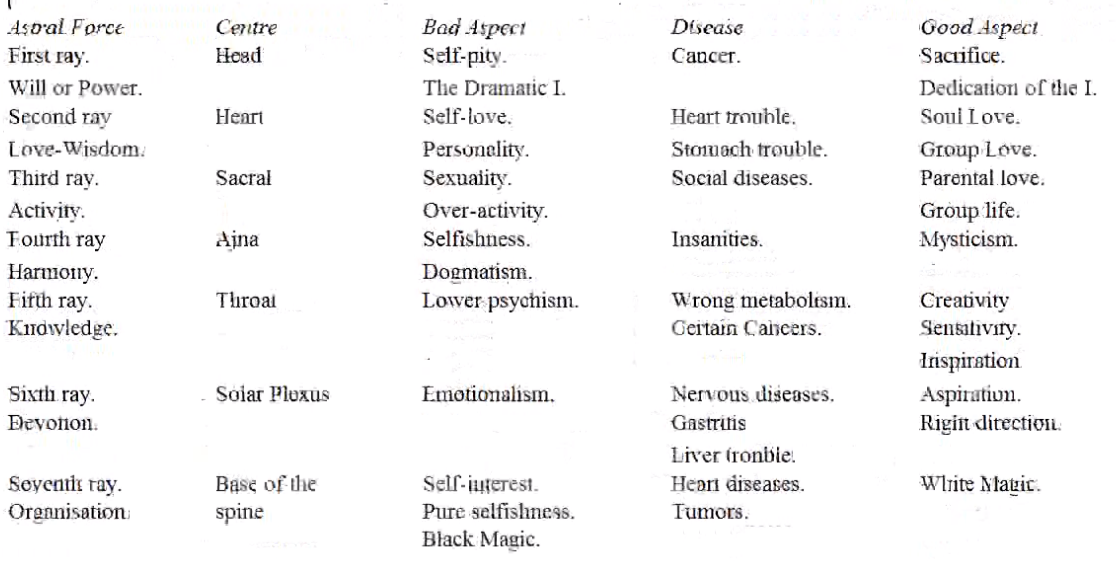
Solar plexus center is another one, it must be aspirational. We keep that aspiration going for a long time, DK tells us it is not just an emotional attitude it's a scientific method of elevation.

The base of the spine center? Well before the first degree Pluto and Vulcan are paving the way and Pluto is related to the base of spine center. So Vulcan involved in the control of the physical body and Pluto involved in strengthening the will in general and in purging the physical body of tendencies which are no longer acceptable at the first degree. All disciples must learn to persist, that’s a key thing, the base of the spine offers the energy of persistence. We have to learn in a way how to survive as a member of the fifth kingdom which we are just entering at the first initiation.

The sacral, the ajna, the crown and the base, in addition to the throat center that we brought into consideration, and of course the heart center, and really from this point on they're all going to be involved in one way or another. It’s just a question of how all these centers are involved in the program of the particular petal that we may be dealing.

Perhaps venturing into the astral chakras is a little Quixotic, but are there any astral chakras involved here?

They head, the solar plexus, and the throat, well this is in *Esoteric Healing,* page 51, the head chakra, sacrifice and dedication of the ‘I’ and that's without the negatives that are there listed, the solar plexus center, aspiration and right direction.



The astral chakra gives the psychological approach, and the etheric is more the activity; it’s the inner vehicle coming through the etheric vehicle that give the subtle bodies expression and thus the psyche of man expression. The psyche considered in its normal sense and not as the soul. The throat center.

Good aspect, the good aspect here is creativity and sensitivity, mental currents or astral currents, inspiration and so forth. If we just to look at it I think it's important. *Esoteric Healing* page 51, good to remember that page because it introduces something quite interesting: It’s the beginning of sacrifice, and the dedication of the ‘I’, that's for the first ray, the head center and to a certain extent all of these things are starting to come in, a bit of soul love for the heart center … here's the third ray the sacral center, it's more parental love but we have a different take on that, and the solar plexus aspiration and right direction they are there.

Is there mysticism for the ajna center? Well, it can be considered at the time of the first degree and application to the first degree is kind of a mystical phase it's not yet the true occultist. Well, and white magic? Not fully, but one is bringing oneself under regulation or control … Thus intelligently to dominate the entire threefold man, presumably to control and to dominate.

1:00:00 Now we get into this interesting question of the rays which are most implicated at this seventh petal? I've put rays two and seven, ray two.

One of our members suggested love is important, and then he modifies his point by saying ray seven is also important as a sub ray of – well, if we're talking about the opening of the heart center at the birth of the Christ in the heart at the first degree, ray two of course is going to be involved, and that we're entering now the kingdom of God, the spiritual kingdom, through discipleship, this is a second ray kingdom, isn't it?

Well ray seven is definitely involved. DK simply tells us. If we go to page 340 of *The Rays and the Initiations,* there are all the initiations ruled as they are by different rays. We're starting a program of etheric living, it becomes more important at the first degree than the physical body per se, because the appetites of the physical body are somewhat subdued and now we can begin to direct the physical body according to the subtler energies coming in through the etheric body which is a ray seven vehicle. So there's a new patterning going on in the etheric body. The development of good spiritual habits, that tends to be the way anyway if the first degree, the use of the seventh ray for correct responses is very important in this degree and the images in thought here of getting to heaven by doing the right thing physically. Well certainly it is important at some point to begin doing the right thing physically, and we're getting our creativity and procreative under control.

We've looked at rays two and seven and now we have other rays as well, three, five, one, and four. What's missing? One, two, three, four, five, six. Well maybe ray six also should be there I think, for aspiration perhaps. I think all of the rays will find their place.

Why ray three in relation to petal number seven because at the first initiation the third ray is so often the personality ray, we are about to move. Well except if one is the third ray soul, I guess probably not so likely that they would be identical, but we are ready to move from preferred aspect of divinity into the second aspect of divinity and we are told often before the third initiation. We don't know how much before or whether at all before the personality ray is the third.

It is a knowledge petal of course and ray three is related to the factor of knowledge, maybe a little less than ray five is but they both are. Ray three because thoughts are involved, were attempting to control with the mind. *Esoteric Healing* page 152, it's important for the throat of the aspirant and the probationary disciples and ray three also for the ajna center of the disciple and initiate. The ajna has sort of a triple rulership, rays one, two and three, depending upon the context we're talking about here.

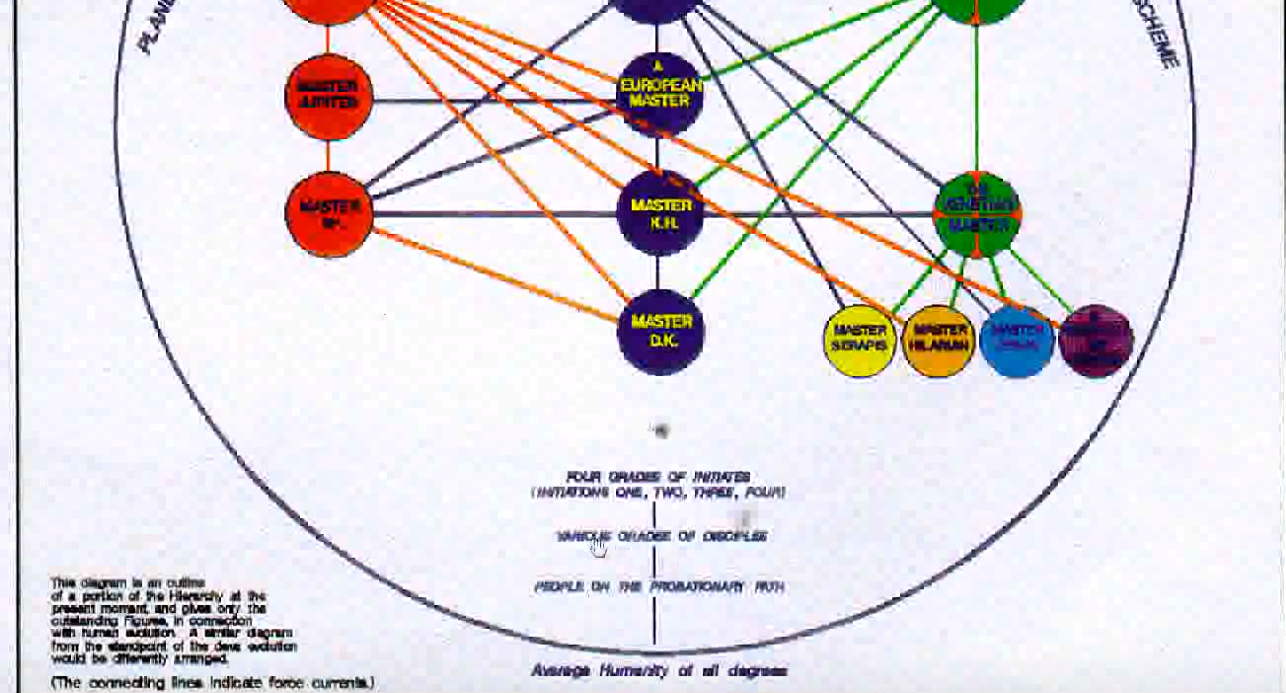
So there is a kind of synthesizing going on here, at least in the realm of knowledge and interestingly the first of the synthesis petals is said to open somewhat at the first initiation, which is achieved in relation to the activities of this petal.

Another very important ray three indicator is the utilization of all that he has acquired, or is acquiring all that he has gained was gaining, in service to the whole.

We have another important statement here about use and utilization. Ray three is connected with the systematic adaptation of all knowledge and of all means to the end in view***. It is in fact the process of the utilization of the many for the use of the one*** [LOM 16], …

This is a knowledge petal and the man is serving through knowledge and through the right application and adaptation and distribution of knowledge.

Ray two of course is found, as we have been discussing, it with the heart, the soul, the body and the Christ as the initiator and moving into the kingdom of souls and serving as a new member him the kingdom of souls. He’s just entered the spiritual kingdom here and as we may have sometimes seen … when we draw the line of hierarchy around the different force centers we can see that people on the probationary path and various grades of disciples are all falling within this circle of hierarchy of the great generically second ray Kingdom, or heart the center of our planet.



Now interestingly, Libra which is the sign most easily understood as associated with the seventh petal, brings in ray three, but also ray two through Divine Love and Understanding. Ray seven we have mentioned, it’s for the first initiation and the application of knowledge. Ray seven rules the first initiation, but we apply in rather concrete ways this knowledge and ray seven is a major ray for bringing abstraction down systematically into concrete application. Ray seven also because a new pattern in the etheric body is emerging and new principles are conditioning the life through and from the etheric body. So there is a reorganization of the life at this petal a ray organization of the life at this petal. …

Now what about ray five? Ray five for all the tier, because after all this is the tier related to the mental plane and sacrifice, mental plane and soul light related to the fifth kingdom of nature and the fifth ray of hierarchy is becoming brighter and clearer throughout the progress through this this circle of petals. Sacrifice petals are petals of the mind, and ray fiver is the principal mind ray whereas ray three is the principal intelligence ray, if we can make that distinction. Leo is related to the light of the soul, which is becoming more intense here through soul knowledge. Leo is the fifth sign and the fifth ray is the most luminous of the ray lords at this time, and we see the solar angel in the chamber of initiation, so vision is keen, and ray five is all about vision, ray three hearing, I think, or ray seven and ray six the sense of touch, ray five the sense of vision.

So once we start the process of initiation I suppose depending on our ray we are increasingly a scientist of the soul, we seek soul knowledge and we're not just yearning and being a mystic. The mystic is approaching through the sense of feeling and not through knowledge per se, so that is going to change once the first initiation is taken. Were becoming human, factual about inner things. So the fifth kingdom. We are entering here the spiritual kingdom again, it was souls and it's controlled by the fifth ray, the fifth kingdom, and fifth ray. Interestingly enough ray five is expressed through the throat center, the astral body, there are some rearrangements of the centers and rays when it comes to the astral chakras.

So what do we have so far? We have ray seven, ray two, ray three, ray five. What about ray six? … I left it out but I don't think that I should. It is a question of what you do with the rays and energies youhave in relation to any of the tasks which are associated with a particular petal.

So ray one here, it's the first initiation and as we read on *Esoteric Astrology* page 771, Vulcan and Pluto are the precursors of this initiation. We recognize both Vulcan and Pluto as first ray planets, some pretty destructive stuff has to set in before the first initiation can be taken, then we see also the first initiation of humanity is imminent and what a great destruction we have been through in the warring century which we have, which has been the twentieth century. Our preliminary entry is through the first ray into the kingdom of gods.

Think about the Age of Aquarius, it's Aries that great ray one sign which is setting up the initiation of the new age, the age of Aquarius. In order to take this first initiation, spiritual will must be applied through Vulcan to the disciplining of the personality but especially in the etheric and physical nature, but later also its emotional nature, but not so much here yet, that's more an eighth petal matter perhaps. We need intelligence to dominate the lower man. Intelligence is the powerful third ray connect with his petal and domination is from the first ray, from Vulcan, where the soul will (a modification of spiritual will) is applied to regulating the processes of the lower man. Spiritual will can be used now even if not fully.

We are still what DK calls the true aspirant because we're taking the first degree. Every true aspirant has taken first degree, is His statement. And maybe we can be called true probationary disciples, not just probationary disciples, not just aspirants, but true aspirants and true provisionary disciples, ie, those who are taking or have taken the first degree. We are the chela in the light and that light is thrown upon our path by what we study and those of a higher degree of unfoldment we may meet in life. These people are still aspiring strongly with the solar plexus center and have not fully (that's more a second degree matter) have not fully succeeded in raising it to the heart center.

Now of course that is a suggestion of ray six, all the aspiration which is needed in the approach to the first degree and which continues, often rapturously afterwards. When there's the birth of the Christ in the heart you sometimes see this with those who are *born again* in that sense and they live quite an enthusiastic life, thinking in a way they have arrived, but of course later we will find out that it's just the beginning of the journey, of a conscious beginning anyway.

1:15:50 Now what about ray four? Well it is the ray of sacrifice and the ongoing contest between the soul and the personality? It's really a war between the soul and personality, so in order to reach a point of balance or growth we do have to give up what is lower, we have to withdraw from both of the pairs of opposites and make a new synthesis. Ray four is related to yellow, the color of consummation. Maybe the earlier solar system reached a goal and somehow brought in the yellow. So this point of harmony, the yellow, becomes a tool in the next solar system. It is a question about the third ray and the fourth ray. Yellow does relate to the fourth ray, but interestingly enough to the monads on the third ray, and so is green in a way a later color for the third ray? If so, then why yellow (as DK gives it's still considered the color of the monads on the third ray)? Will there be monads on the third ray later whose color is green, maybe those who didn't come from the previous solar system? These are questions we can only propose but not answer.

Anyway, when we take this first initiation, pain, rending, tearing, proceeding eventually to harmonisation and union with the soul. So we have to tear ourselves away from the opposites as we usually conceive of them and to make a new synthesis and also begin our process of identification. Ray four, the ray of pain. I think this is experienced a lot on the first degree at least in the approach to it. There's pain there in the fourth ray and sacrifice required in this first sacrifice petal as we give up our identification with the first aspect of the personality or lowest aspect. Sacrifice hurts and so ray four and sacrifice are both involved in this process.

We are making conscious choices here, of course that's very Libran in a way, associated with his petal, conscious choice to sacrifice the lower for the higher. There's also the verticality of ray four which we feel the war between the true pairs of opposites, the higher and the lower, and have to sacrifice the low for the high, but after the rending and the tearing comes the harmonization. So this seed of spirit must go into a dark space, that’s sacrificed to be confined to that space just as Sanat Kumara is confined to his small space. Then of course it blossoms eventually and the buddhi at its heart will flourish.

All the rays are very important really at initiation one, or at petal number seven, including the sixth ray because we must keep our aspiration for the higher of the pairs of opposites going even as we learn to tear ourselves away from the lower of the pairs of opposites. I think that DK when He talks about the pairs of opposites is mostly the vertical pairs of opposites, and even when He talks about the light of Libra we have the sense of an oscillating light [up and down, not side to side] higher and lower, higher and lower so it reaches the point of equilibrium or a point of rest.

So all the seven ray, ray one, spiritual will, the heart center of ray two, the birth of Christ in the heart, the use of all knowledge, ray three, and of course I've left out the whole idea of intelligent control, that's very one and ray three. The sacrifice involved here, remember yellow, that is the particular color so stated in the tier, the sacrificed tier of petals and the yellow here is certainly a ray four color. and rending and harmonization, eventually ray five The mind is in use these are the petals of will for the mental plane and so life is growing great fix for continued aspiration as we move to him through the first initiation then ray seven gradually integrating the soul personality the highest and the lowest meet.

And also this idea of the transference of the energy of the sacral center to the throat where the seventh ray is involved both times and even seventh ray mind can appear at this point of the first initiation. That's really quite an idea, it's found in *The Rays and the Initiations* … here it is something important …

***In connection with the individual and the first initiation, the seventh ray is always active and the man is unable consciously to register the fact of initiation because either the brain or the mind and frequently both are controlled by the seventh ray. RI***

***In connection with the individual and the first initiation, the seventh ray is always active and the man is unable consciously to register the fact of initiation because either the brain or the mind and frequently both are controlled by the seventh ray.*** Isn't that amazing though, the brain and the mind both are here.

So this is allowing humanity who passed through the door, at least those human beings who are ripe for that type of passage. I think we're in a period when initiation is being particularly applied because of the reappearance of the Christ who is the great initiator of the first two initiations where a larger number of human beings will benefit from the initiatory process. Fewer for the third, fourth and fifth degree. Of course what would be able to come when there will be we are told many masters will be needed many initiates of the fifth degree. Perhaps not just yet.

Now the colors of the petals and their meaning Well we have yellow green orange Violet and rose and here they are yellow, green, orange, violet, and rose color.

With that knowledge petal oriented towards the third sublevel of the mental plane and the love-sacrifice petal oriented towards the second level and the will-sacrifice sacrifice petal towards the first level. Maybe that is not just happenstance.

Well yellow? In one respect, the higher mind. In one respect, ray five can be considered to be yellow, orange or indigo, the esoteric color being indigo. Also there's buddhi energy coming through here because we're dealing with the first degree which is the beginning of the accessibility at least in the soul, so there's the synthesis of knowledge is being prepared. Related I think to the third ray and we are sacrificing through knowledge sacrificing through maybe a combination of the third ray and the fifth ray.

Well there's more to yellow, it's also a color of suffering and the reconciliation of suffering and I think there's a great deal of that occurs as we are changing kingdoms, it really requires a great adjustment.

Yellow is primarily the color of sacrifice. The fourth ray is the ray associated with the law of sacrifice and that the fourth ray and yellow and sacrifice all go together. We see it in the colors of the sacrifice petals, we see the sacrifice petals that every one of the petals has the yellow.



This is not the case when we look at the outer petals, only one petal has yellow. When we look at the middle petals, only one petal has yellow. But when we look at the sacrifice petals, every petal has yellow, signaling the importance of sacrifice and the beginning of harmonization between the soul and the personality, orange.

The light of the soul increases strongly through meditation. We're approaching the fifth kingdom through the mind, fifth ray is orange. We're dealing with the mental plane.

Orange is vitality in some ways, it's one of the colors of the first ray as well, but it's certainly the color of the lower mind which has to be illuminated by the light of the soul as the first initiation is being approached, at least somewhat and to a degree illuminated.

There are probably a variety of reasons we could say that any color is appropriate here in terms of what must be accomplished if the seventh petal process. The mind is being illuminated and the whole relationship between yellow and orange is very important, both are mental colors in a way and we're told even that on the higher planes the orange is more towards yellow of the two. We can’t see exactly what this means we just have to take this at face value.

What about green? Well, it’s the ray three color. It stands for the higher mind which we're beginning to access here because the minute we start to align with the soul, even with the lower two sublevels of the mental plane on which the soul will be found, and mostly it's found on the second sub level at this point. We are accessing the higher mental plane.

So knowledge in a way is green and is brahma. This is in a way Brahma-sacrifice petal. Throat center is very important here, and the throat center is one of the major clearing houses, this is a clearinghouse for the past. So all of our accumulations are being gathered and used intelligent me and correctly in order to a dominate a situation which once controlled us. The green is here and I'm sure there's a lot of mental activity as well. A clearing house is an area through which all energy must pass and the throat center under ray three is that.

There's a certain perspective here on the earlier two tiers and the beginning of their utilization or manipulation. In a way, because it's such a ray three petal in a way, we're kind of on the border between the green and the blue. The blue represents the fifth kingdom – esoteric color for ray five is indigo, interestingly, and the blue is the blue of the second ray which characterizes the fifth kingdom. We're moving getting off the mutable cross which is more the Green Cross in a way on to the Blue Cross so we're on the border between the green and the blue.

Virgo represents the birth of the Christ and from a certain perspective Virgo can be considered to be blue-green. There's a lot of this quite a bit of unfoldment I think in the Virgo petal when this birth Of The Christ process is taking place I believe that the application of the rod of initiation to the seventh petal while causing the complete unfoldment of the fifth petal signaling the first also causes considerable unfoldment in the sixth petal Virgo petal and some in the seventh petal.

So Virgo was symbolically green in the last solar system, very much associated with ray three I think, that matter ray and with blue in this solar system associated with the two blue rays ready to enter, a six now.

So we have gone through yellow and we've gone through orange. We have also Violet, well it is rather a seven color and the pattern is associate with three seven the initiatory process too much really aligning the energies the etheric body is involved and is being in a way being reconfigured. The body is involved at the first initiation so we're having now the beginning of the manifestation of the kingdom of souls. It is in a way related to Cancer the color of Cancer here and by the Tibetan is violet. So we are we are entering the first stage of becoming a truly a lighted house and becoming a radiant lotus, certainly by the time the fifth petal is unfolded.

The first three initiates are supposed to be working through their etheric body increasingly, more so than the dense physical body and so a transmutation is occurring here and … if the etheric body is getting stronger and then violet is getting stronger there's so much about the violet devas and their connection to the etheric body so the etheric body is carrying a new energies and new patterns, and there's just a lot more conscious control from within once the first degree is taken, it's not perfected by any means but it's not so subject to the impulses coming from the outer.

So we've looked at yellow, we've looked at orange, looked at green and violet, and we have one more color is the rose, the rose of aspiration, the rose of the sixth ray. We are certainly in the process of moving towards the elevation of the quality of the emotional body. We are the true aspirant, that's what DK tells us, every true aspirant has taken the first degree. So a true aspirant is really aspiring towards the soul, the ashram, and not aspiring towards a lot of other things that he thinks are spiritual.

There's a real strong sense of orientation, really whatever energy you are endowed with here or a group of energies, if the process of the petal in which you are working, you can apply those energies to really what we should do is take an inventory: “I have thus many rays, I have this kind of astrology, how will I use every important configuration to accomplish what I am working for in relation to this particular petal in which I find my efforts focused?’ I've already said, when I say working in the petal what I mean is I'm working in the experiences of life developing the capacities and types of consciousness which are associated with the development of a particular petal.

1:36:40 So all these colors are at work, and if the rose is there, well, then I certainly should have included the sixth ray, should I not, so all the rays are found and these five colors particularly there are some variations in the way the colors are presented with petal eight and nine we don't follow the strict and orderly method we do some rearranging a bit there is no double rose in petal eight, there is no double yellow in petal nine, there are kind of other colors substituted and all of it must be a very great science. I would say all of this all of this has been so well thought out by our planetary logos you can just imagine the tremendous meditative process into which he entered when he thought of creating his body of expression, a planetary scheme.

Our meditation's are so paltry by comparison, but if we if we try to do something good in the world we have to fink it through, don't we? It's just that our scope is miniscule and look if the scope of the creation of the planetary logos is planet wide, it’s vast, but it's small compared to the forethought necessitated by the meditation of the solar logos which is – well, I'm going to be small as we had ever greater logoi. Obviously one must account as well for the law of freedom because the different parts of oneself, the different extensions have to be able to exercise their own free will and creativity. So let’s just say that not every last relationship in every type of specific detail is worked out by the thinking meditator. But enough to set the general boundaries in the general forms within which certain aspects of itself can exercise itself.

I think life is pretty wonderful when we actually start getting into the reality. We seem to be blocking our access to the realities by so many preoccupations which are hardly even human and relate more to the animal stage, and yet we think that's what it is to be a human being. We have to clear those things so that we can get into the really thrilling aspects of life.

Are there additional colors, number 28 in our outline. Well I'm suggesting blue and red, but no those are really the only ones left and they are not part of the petal. We think just blue is because of the second ray regime which we are now entering the fixed cross, as I say is in many ways a Blue Cross. Interesting the Blue Cross and the Red Cross, interesting, behind which DK stands as an inspiring figure.

So we're entering the second regime and the mutable cross is more green. So blue is there, and we're leaving the third ray as the third ray per se behind and the third ray is now becoming a sub ray of the second ray, the primordial third ray is becoming a sub ray of the blue divine ray.

I should also say there's a fair bit of aspirations for the blue and the rose go together. Master Koot Humi works with devas of the color rose and blue, it shows how these two relate to each other and how the well it's like this because a rose a kind of sixth ray color, blue a sixth ray and a first ray colors, so kind of the we can move on the color blue into the indigo which is solidly and synthetically a second ray color.

1:42:10 In general and in a secondary manner, where we know that there is no red built into the normal structure of the petals. There's something about our second ray solar system which in many ways deflects the color red of the first ray, and yet we're told that souls are colored, causal bodies are colored in some significant way by the color associated with the solar rays, so maybe there are those causal bodies colored in some recognizable noticeable way by the red, but anyway Will end sacrifice are from one point of view red, the blood flows. The blood is the life, the life is given. Aries is related to the first initiation and red is Aries color, and we are starting out with new beginnings. Monad is touching the soul, however unconsciously to the personality consciousness. So red is at least implied, but it is not a structural color in any of the petals of the egoic lotus.

Blue is there, let’s say generically, because as DK at one point tells us orange does hide its complement, the blue. So we just don't know when the masters are speaking, whether they're speaking in blinds and we have to know these complementary colors, and red is implied here for Aries and the first initiation. We really are entering into a new kingdom and any kind of such entry is related to Aries.

Let's look at number 29. The rays implicated on the basis of color? Well, ray four, yellow, that's how we usually assign the color to ray four. Maybe in a very high spiritual way ray three will be yellow. Ray six rose, ray five orange. When when DK was assigning a meditations for the astral body he frequently used the color rose.

Ray three, green; ray seven, violet. Now we notice these are Brahmic, collectively; Vishnu and Shiva are not here so much. So this is really a very manasic kind of petal except of course that it is beginning the process which will lead to the first initiation, at which point the Vishnu quality definitely enters. Maybe the Shiva quality is not so much here, yet. So of these petals that relate through sacrifice to the soul this is the most manasic of those petals.

Let's look at the major sign in a series beginning with Aries, counter-clockwise order, then we're going to as we have time to look at the clockwise order and also Pisces in a clockwise order. I've been speaking of this somewhat already but we might as well go through it in a systematic manner. So if we begin with Aries by the time we reach the seventh petal and if we travel in the natural order of the signs which is counter clockwise we reach Libra so it's kind of an interlude with respect to the petals.

From the drawing that we have in *A Treatise on Cosmic Fire* it becomes evident, for whatever reason, that six petals go in a clockwise motion … and three petals, the inner petals, run counter clockwise in the diagram when it is a correctly drawn.



Bby the time we reach here, seven, eight, and nine, this is counter-clockwise. But one, two and three clockwise. I won't method of this time maybe four, five and six clockwise. Now this does not mean for whatever reason they're drawn this way and I believe that all three tiers will eventually rotate in the same direction, probably. Well would it be a counter-clockwise or clockwise direction? It's hard to say. Until we see it, DK simply tells us they're rotating in opposite directions, that the most innermost tier of synthesis petals is rotating in a different direction, different to the other three groups of three.

So Libra anyway is the sign we arrive at. Libra interestingly enough is related to super mind Aquarius to Universal Mind, and Gemini to mind and higher mind, I guess we would say. But super mind is triadal mind and it is triadal mind which we just begin to touch from the point of the first initiation. Not really until we've succeeded in building the first phase of the antahkarana as usually considered do we actually touch the manasic permanent atom, but we're moving in that direction and, so we were trying to develop a perspective from the world of meaning. If we want to work with meaning we need the third ray. So which is abundantly present in relation to this petal, we're at the pivot point here into the fifth kingdom, the work done in this petal is what is really bringing us right into the fifth kingdom. So it's interesting we meet the triangle. Now the souls are called triangles and we meet the triangle in Libra and Libra has resumed all the triangles so it is kind of interesting a threefold symbol of the second of a kingdom characterized by the number two.

One of DK’s disciples, the disciple that I knew personally anyway, told me that DK’s ashram was ruled by Libra. Was she accurate or not, I don't know. But when we think about DK sponsoring the triangles work I'm saying that it's a service that is dear to his heart or near to his heart, we get the hint I think became somehow is very connected with the three Buddhas of activity who are related to Libra and to the triangles so maybe in some high sense it was so that DK’s ashram has a strong Libran component, I would also say well it has a strong Gemini component, I would say.

Libra helps you make the decision about which way you will go and here we are in the struggle, a kind of a forth ray struggle, leaving forth or human kingdom behind and entering the fifth however preliminarily. Libra is ruled by Uranus esoterically and that is the sacral center which has to raise the creative energy to the throat for a new kind of creativity.

We have the whole issue of law sex and money. At least sex and money are pretty much connected with the sacral center when it comes to the law we may need a higher or first ray expression of Libra. Sex, money, and comfort are dealt with in the physical heads of the Hydra and I think from the time we take the first initiation we do have the involvement of Scorpio and we are facing sex, money, and comfort at the first degree, at least making sure that attachment to them is not out of control and is managed Intelligently from the perspective of the mind which is responsive to the soul.

At the fifth kingdom in come new laws; that is Saturn isn’t it? And these laws are not just to be unconsciously followed, they are to be consciously followed. So we have the laws of the soul. Well it's the first of the sacrifice petals isn't it, and we are beginning to come together, we're entering the long and narrow cave and we're finding our own. We're drawn to other people as souls. We're told that we use all that we have accumulated and are accumulating in service, the law of service for our fellow human beings.

How much are we repulsing? Well there's work done in the seventh petal with Pluto and Vulcan. They are involved in repulsing some of the lower factors which cannot be brought into the fifth kingdom. Progressively there is group progress. Well neither repulsive group progress is quite so strong in this petal as it will be as we continue to advance into the others.

We should remember that the reversal of the wheel occurs when Leo and Libra are prominent. DK tells us this in *Esoteric Astrology.* Well maybe the first reversal where a person becomes an aspirant that is reaching in his or her nature for the higher of the pairs of opposites. We do know there is that definite relationship between what goes on in the seventh petal initiatorily, the final unfoldment of the fifth, Leo in the fifth, Libra in the seventh. So these two are related. Marriage in the heavens. The soul and the personality are merging in Libra and the first initiation is a partial merging the soul more infusing the etheric and thus the physical nature where each petal is building on the previous one at the first initiation their use slight but unconscious contact with the monad. We're building on commitment which we find developing in the sixth petal as we really examine ourselves closely and strive towards unselfishness.

We have these moments of reversal. At the fifth petal I think when we decide to follow the higher sun rather than the lower sun. At the seventh petal, when we start the initiatory regime and begin swimming upstream consciously, we have not yet really entered the stream, that happens at the second degree, and then we are born along by the ashramic current. Well this is a kind of a promise; there is the outer promise and the inner promise, and at the ceremony of initiation you do promise, you swear an oath, you put yourself in front of the initiator and commitment, it's helping the wheel of consciousness turn more easily is turning actually in a counter clockwise direction and we have commitment coming in with the decision with attorney and decision under Libra. Saturn and Libra are very strong in this petal.

Between the second and third initiations there's another reversal, perhaps, when we decide in the death or unequivocally for the Sirian Venusian way and the ninth petal is involved as we have left the second initiation behind. So this reversal, it's in a way a Uranian petal because of the reversal, reversal of the wheel is all about the petals are up instead of down. Sometimes we see pictures of the chakra was which are at least symbolically oriented either up or down. The chakra or is above our expressing rather than the shocks below and the energy doesn't just go through the higher chakra, it goes through the higher to the lower and back to the higher again.

Some people favor the chakra was turned to the right rather than the left, or left rather than right anyway maybe there's a reversal of direction of energy flow within the chakras. Stimulation occurs both within and without, and the sacred planets begin taking over here in addition to our not replacing entirely the non-sacred planets, and then we also begin to respond to the higher meaning of the science and we're operating now on the wheel of consciousness and not that we have a form. This first sacrifice petal really represents a reorientation towards giving instead of acquiring, already we're fighting to be that way in petal number six, but by the time we reach middle number seven we actually do succeed.

Well friends, given the condition of my voice and the fact that we're just about of the two hour mark, I should say that this is the end of egoic lotus webinar commentary number 50 … and this is … part two synthesis for petal seven and we're going to be beginning of egoic lotus webinar commentary 51, synthesis for petal seven part three, and we are working in that section which is related specifically to beginning at petal number one with a particular sign and moving in a particular direction.

We have begun at petal number one, under Aries, and moved in the natural order of the signs which is counter-clockwise, and we reach Libra and I've explained why Libra is so important, it's a kind of an interlude, it's kind of a reversal occurring here, it's a new dispensation and sometimes this prevalence considered to be ruled by Aries which again represents entry into the kingdom of God. We will continue this and we'll talk next time, whatever that is, whenever this returns, in an hour or a day whenever.

A series of signs beginning with Aries in the clockwise order, and what will we find? Maybe we will also find going clockwise who we're going to have Libra again. Aries, Pisces, Aquarius, Capricorn, yeah we're going to have Libra again and then we'll start with Pisces and go in a clockwise order.

Okay friends that would be it for the moment. I'm breaking up these programs of into two roughly two hour segments, because honestly the instruments will only take so much. So we will talk to you soon. Let's keep thinking about these things and let the two of vision descend into our minds and organize those minds so we truly see as one.