## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 59, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentaries 59: Part 3 of Synthesis for petal 9. This webinar is about 3 hours, 6 minutes long. Program 59 offers the third of the commentaries for the Synthesis of petal 9—the third petal of Sacrifice: Sacrifice/Love. In terms of the 80-point outline we have been using, it takes us from Point 37 through the final point, Point 80. The work in this petal is climactic and when fully unfolded represents the achievement of the third degree, the Transfiguration. Sanat Kumara is the Initiator at this petal.

So many energies and forces come together in the work and unfoldment of this petals that all zodiacal signs, all planetary influences and all rays can be understood as playing a prominent part. Through work in this petal and through the application of the Rod of Power, the candidate becomes the true initiate in the eyes of the Spiritual Hierarchy. The demands of sacrifice are very great—”the utter sacrifice of all forever”. The human being can begin to live truly as a soul, consciously influenced by the Spirit aspect Monad.

This discussion focuses in some detail on the Temptations in the Desert—the confrontation between Christ and the Devil. Passing through and beyond these temptations is discussed in terms of the processes for both petal 8 and petal 9.

Egoic Lotus Webinar Commentaries 59 527 MB .wmv file

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**Transcript.**

Hello everybody. We are now are continuing with our work in petal number nine. This is program number 59 and it's part three of the synthesis for petal number nine.

We've gone through the extra-zodiacal constellations. We have discussed the ways in which the various constellations might relate to the experiences that have to be undergone in petal number nine. I hope by we get into the synthesis petals, we will be able to take a look at how all of these different energies might contribute to completing the great task of synthesis that is primarily to be undertaken between the third on the fourth initiation. Everything can contribute in some way, and synthesis is the objective.

All right so we begin with point number 37.

What is the synthesizing planet most associated with this tier and petal? Well it is Uranus. When we look at Saturn, Neptune, and Uranus. Uranus is connected very much with the mental plane with the power of will and the kind of sacrifice whereby the archetype is substituted for the condition. So many of us live with certain conditions that are not archetypal, and eventually we must learn to substitute the way something should be for the way it is, or temporarily is anyway. With Uranus, we do meet the Hierophant, in this particular petal, and the Hierophant is considered to be Uranus, Sanat Kumara is Uranus, just as we have the Christ as Neptune.

What division of the planetary triplicity is most associated with his petal? It is Uranus sub Uranus; just like we have sacrifice sub sacrifice. It is very good for Transfiguration. It's very good for the final conditioning of matter so that it moves more and more towards atomic matter in each vehicle.

Uranus means the sacrifice of all … Uranus is what you are, right, it's the archetype. The sacrifice of all that you are not, for what you are. Sacrifice of all. In other words, conditions are not necessarily what we are, they are simply creations we have built. But what we are is an inner standing wave, an inner pattern, an inner archetype, which is part of the ideation of God, of our planetary logos. So, all conditions are sacrificed for realities, for the actual identity.

0:03:30 We are oriented towards the formless worlds, we are moving beyond form, we're moving into the higher mental plane. We sometimes consider that formless, it is not really formless, orderly, but compared to the lower 18 subplanes, it is formless. Uranus also rules the cosmic ethers, which are even more formless than what is found on the three higher levels of the mental plane.

Uranus is electric fire. It's the home of electric fire, we've been told. It is wielded by Sanat Kumara who is the Hierophant, and symbolically at least is Uranus. I wouldn't be surprised that the Rod of Power the flaming diamond would be charged with Uranian energy. Christ is Neptune, Sanat Kumara is Uranus, from the planetary perspective.

Now when we look at the neighboring planets (we call them Mercury, Venus, and Mars, those neighboring our Earth), what is the planet most associated with this petal?

I would say it's Mercury, and not the only one certainly. It's the completing of the mental part of the antahkarana and touching of the buddhic level with which Mercury is also related, even as it is related to the abstract mind and even there is a connection of the five levels of mind with Mercury possibly connected to the atmic plane. The mind, it is the law. This idea of *five minds unite* came from our recently departed colleague, Robert Gerard, who departed at the ripe old age of 95, or was it 96. Amazing life in psychology, and he used to say, ‘it's not just three minds unite, it’s five minds unite.’ And I think that is true.

The Mercury sub Mercury relates to the three minds, particularly to the three minds which are uniting.

What division of the neighboring planetary triplicity? I would say Mercury sub Mercury. Just as its sacrifice sub sacrifice, Mercury sub Mercury relates to the union of buddhi and manas. The reaching from the higher mind into the intuitive mind, reaching down from intuitive impression into abstract formulation, it's yellow and yellow together. Both. Mercury is the planet most related to the color yellow. Many different types of minds are uniting at this point, trying to form one fused, mental field.

Interesting that Mercury is half an angel and half a human. That's pretty much what a human being is, part angels and part human. Increasingly the angel. To be fully human is in a way to become the angel. Mercury is part of what we call the divine hermaphrodite, Hermes-Mercury Aphrodite-Venus. There is the marriage in the heavens that is occurring here.

Mercury is also related to the serpent power and the kundalini which is coiled three and a half times in which must rise intelligently and also to the edge of the center which causes the rising of the kundalini or directs it upward. Mercury is definitely a planet related not only to discipleship but to the fourth degree along with Saturn. Whereas Venus has a relation I'd say more to the third degree. Think about the role of Scorpio, whose hierarchical ruler is Mercury, the role of Scorpio in the fourth degree? Not much specified except that the egoic lotus must be brought to the stage of death. Scorpio being that sign of death.

The human mind is more of the Mercury-Venus mind than when we talk about buddhi and manas together. We can talk about Mercury sub Venus or intuitive Mercury related to Mercury-Venus on the manasic level, on the level of higher mind. … we have Sagittarius, Leo, and Gemini, these are three signs related to individualization. They’re all important here, Mercury with its winged heels is even important in Sagittarius when we read in that chapter of the arrow with wings. So, it’s the Mercury sub Mercury polarity. Now there are many planets which can achieve the tasks here but the tasks are largely perceptual, intuitive, mental perceptual tasks. It's true that the will becomes very dominant and the will to sacrifice becomes overpowering. But at least in terms of the neighboring planets, Mercury is the primary one to be associated with this petal.

What about the Sun-Moon polarity? Moon always representing form, sun representing soul and spirit. This is the real marriage here at the nine petal of the sun and the moon. The sun representing the Higher Self, the self on the higher mental plane working through the egoic lotus and the moon representing all of the personality vehicles. Sun, interestingly, exalted in Aries, and this represents pure Being. The moon is in detriment in Capricorn, which represents the third initiation. Let's just put it like this, the moon (which is really a part of the earth scheme, or at least was), is no longer prominent in the processes of this petal except to continue to fall away into insignificance. That exalted sun, however, is very important.

That Sun reminds me of the soul of India which has the ray of one, Aries soul, and the sun of pure being is exalted the in the Indian consciousness, as the Brahman, not Brahma but Brahman. We begin with the enlightenment, the satori, the illumination and so forth, begin in a sense what the great sages of *The Upanishads* did.

0:11:10 Another couple of things for the initiation ruled by ray four. Interestingly, Mercury is right for its soul nature, the moon is ready, for the moon is dying, it's falling away. At the second degree it represents the desire nature which dies, and when it dies at the fourth degree through its fall, it represents the entire persona. Moon is weakened increasingly here in Capricorn, at the third degree, and falls away entirely at the fourth in which Scorpio plays a part. But then so do other constellations. Anyway, the end of ancient personality domination.

We're definitely in a very solar area here, this is the first solar initiation, taken at the ninth petal. The sun has a very powerful place here. We are well beyond any real contest between the Sun and Moon polarity. Let’s just say that some of the last vestiges of the lunar problem have been taken care of with the successful overcoming of the temptations in the desert.

Now we are moving even beyond that point. There's still a fight, but what is the fight? Once we've taken the third degree, all the battle is over (this particular battle), but what is the fight immediately before? I think it's all about the will of the soul. And bad aspects of that world of the two are on the threshold which presents itself as the powerful personality, pretty much ruled by Mars more than the Moon. The Moon rules more of the vehicles and Mars the entirety of the personality which is going to fight against the spiritual will.

Now, let's look here at number 42.

Different planets which may be implicated in the reasons for this implication? What have I listed? Vulcan, Mercury, Venus, I've skipped the Earth, though interestingly it is the esoteric ruler of Sagittarius (much associated with this petal). Mars, Jupiter, Saturn, Uranus, Neptune, Pluto, pretty much including them all.

Vulcan is the blinding light. The seven will head centers are now in control and perhaps something of their development and their activation of the third degree has released the blinding lights of which St. Paul fell victim when he was struck by that light of the will. Maybe it is an aspect of the light of life itself, coming into prominence as the third degree is taken.

Mercury is definitely here. We're moving from higher mind into the transcendental mind of buddhi, which is the intuition. So again, even embodied in Mercury itself not having to have recourse to another planet we find buddhi manas both. Mercury is a fine expression of both buddhi and manas, wherever there is the mental process we can find Mercury.

Venus? Well, what is its key signature here? It is the hierarchical ruler of Capricorn and has to do with the bringing in of the sublime light. Venus in Capricorn is a very high position and elevated position, it's like the exaltation of the soul as light and love and at this point. As with all Mars, it rules the lunar vehicles over which Sagittarius has some dominion, it is Venus which wins. Venus triumphs over Mars, it really must be these days, some of the great wars occurring. Even the battle of the sexes, in the war between men and women in certain societies, maybe in all, but in certain societies prominently is all about the battle between the sacred planet Venus and non-sacred planet Mars, which in certain forms of expression has outlived its usefulness.

Let's just say, Mars is involved here, yes, the striving continues. We have the powerful use of the energies of the personality given entirely in dedication and devotion to the soul. Mars is the representative of the selfish personality which realizes in this petal that it is indeed conquered. So, if the energies of Mars can be detached from the ahamkara or from that limited sense of I-ness, they can serve a higher purpose.

Jupiter is here, the crises of expansion, which is initiation, the panoramic vision, that understanding which Sagittarius confers, and maybe Capricorn even more because although Jupiter falls in Capricorn, in another sense it is exalted. Here is the sign most associated with the third initiation. We haven't really thought that Jupiter is most associated with the third, maybe other planets are more so, but in terms of this great vision of unity and the sense of what? Participatory unity or participation in unity, Jupiter confers such a realization.

0:17:30 There is the liberation of the soul, in a sense, it has achieved its majority. And it no longer is held down, and the sense of joy – joyful Jupiter – the sense of joy is very strong as Jupiter ascends at this point. We normally think of the mountaintop of karma would hold it down, but we do recall that DK talked about that special function of Jupiter in Capricorn, just as a special function of Neptune in Capricorn, they are both Jupiter and Neptune exalted and chances are you think they have to fall in Capricorn, but they don't. They don't, I mean they may fall for some but for the true candidate to initiation they are not falling, they give that incredible spiritual buoyancy.

Planet Saturn? Well, yes, Saturn is of the Divine Plan. Saturn, the hierarchical ruler of Libra, Saturn, Libra and the triads of the atmic plane where the divine plan is formulated. We are understanding how to express that plan in a triadal manner through our newly achieved impersonal life. Certainly, we've overcome a great measure of karma, which Saturn has forced us to confront, and we're standing on the mountaintop of karma, our foot is upon it, and we're living out our soul dharma, with the mountain of karma no longer holding us down. So, even though this is a joyful and expansive petal – so much of a Saturnian nature is involved here because we really are expressing the divine plan, knowing it in a deeper sense and a more firsthand sense, we've been able to before.

Uranus? Well, absolutely. We have been discussing it. We meet the Hierophant and we are transfigured which means we're put into a new configuration which accords with the pattern of the purpose. So formless form is the order of the day and whereas Saturn is a lord of form (very much a lord form), Uranus is more the lord of formless form. Sometimes I think Neptune is the lord of formlessness all together. We are translated to the buddhic plane. Neptune is involved, maybe Uranus is involved. When we reach the fourth degree we have to begin applying, utilizing, the language of formlessness. It doesn't mean that there are not formless forms, at least they are formless in the usual sense of the word. We are translated into cosmic ethers here, we have a very high type of occult mind. The intuition is flashing and the higher patterns are revealed by a higher thought.

Uranus I think also has a lot to do with the abstract mind, with the suddenness of the descent of pure reason. Uranus and Mercury being related. Also, to the descent of will, as the father knows it. So, Uranus here really can be connected with each of the three aspects of the spiritual triad and this is the petal in which we're beginning to bridge into the spiritual triad. The antahkarana is becoming more effective. We're not just limited by the higher mind that we are getting antahkarana impulses coming also from the buddhic plane and maybe from the atmic plane, by resonance, and higher manas being related by resonance.

What about Neptune? Well, we enter the transcendental mind of buddhi and go beyond form, as usually understood. Neptune contributes to the intuition and therefore to the conquest of illusion. So, when we are transfigured, going beyond recognizable conditioned figuration, Neptune is definitely involved. It helps to dissolve the present figuration, configuration, and to substitute for it something which is far more archetypal, and which deals with the realm of purposeful pattern, which is an archetype

Pluto? Well, the kundalini is now activated in a new way, and we're dealing with the death of illusion. I sometimes see people with Pluto in the ninth house. It doesn't mean that this is ever going to die on a foreign trip it can mean they really apply the powers of the mind to dealing death to illusion. Anyway, Pluto begins to negate the form. We've been told, interestingly, that Shamballa is consummated in him when he takes the third degree. Well to what degree consummated? Because we would anticipate also a higher form of confirmation with the taking of a higher degrees. But Pluto is not going away and although it's a non-sacred planet, it is an esoteric planet, and we are encouraged to think of Aries, Pluto, Shamballa. The will contact here? Yes. So, the base of the spine is heating up here, under Pluto, but the other planets involved such as Mercury, and such as Mars, and such as Uranus, even Saturn. So perhaps they cause this rising of the kundalini in some way together, it's not only Pluto on its own. Certainly, Mercury is involved here directly in the energy.

0:24:40 Let’s look at … one more so-called planet, the sun is very important for its radiance and brilliance of soul. We have to become a sun, sun like to others’ sun in our hearts, sun at the top of our head, sun and our whole aura, so we can help lead other people from darkness to light, and from the unreal to the real, and from death to immortality, and from chaos to be beauty, from the individual to the universal. We are meant to become sons of God, sons of the son. We are not meant to be points of lunar obstruction, so to speak, we are really meant to be radiant. One day we owe an aggregation with our fellow spirits, embody perhaps a planet, perhaps the sun, just as the combination of solar angels will embody or will become a planetary logos. Very mysterious in a sense.

My colleague, Niklas, he felt the planet Pluto is very important here, and certainly in terms of death to illusion. This is key. Pluto and the death of illusion. Is Pluto though, a non-sacred planet and demoted recently to be part of a minor planet a planetoid? I think in the later days when kundalini is fully aroused, will have the last word. Some magazines may say it is a minor planet, but the person passing through these experiences will not be reading magazines.

Other colors involved in the stage and the reasons why? We talk so much about the savage red, the playful green, the ambitious orange. The dark cave, and then the rose and the blue, and the blinding light on the other side of the rose and the blue.

Are we still in the cave? We’re still in the cave. However, it's getting brighter and as stated it's a wider cave now. And we can begin to sense the light behind the rosy cross as the inviting light calls to light and we're entering an area of the cave where the sun is beginning to shine again somehow. We know we have to go through something of a quite demanding nature to find ourselves on the way of higher evolution. But we are willing to do that because of the invitation of the light. We're still not overturning the rosy cross and the cave.

0:27:47 Are there any musical notes involved here? Sol. It's a bit of a pun, but, *sol, sol.* That’s the note

G, it’s a blue note from one perspective. From another perspective it can be considered a violet note if we begin at the note *A*. That's interesting, you may begin at a *C* or an *A*. And when we begin at *A* (which is after all the first letter in the alphabet): *A B C D E F G,* we reach *G,* and it’s the seventh note, just as it is in numerology, *G* and the number seven.

Well, we are … [correcting typo] reaching beyond the soul. At this point, we know we have the intuition that the soul means confinement, as glorious as it is, so it's the dominant note, it’s the *G* note.

What about the intervals of musical chords involved in this stage? Well. I wonder if I could do this. If we talk about the third initiation, it might be like this. [pitch pipe and toning] *do, mi, sol, do*. Notice the last do is very quiet. It means the spirit is *not yet*. Although noticeable really prominent. Really, if I was to do this more properly it might be like this: *do mi* ***sol*** *do*. The note of matter and the note of personality, both relatively quiet, the note of soul very strong, the *do* of spirit not so strong yet. But if I were the initiate of the fifth degree, he would be more like a *do, mi, sol,* ***do*** – the *do* would be very strong. At the sixth degree it would be even stronger. … There will come a time of course, do, so … do, it’s all. There is no personality. [laughing] But we do finally reach the *do do* here. *Do do do.*

Everything becomes the embodied monad and spirit and matter are united, so it's not only what notes we are singing or playing, it's the intensity of the notes relative to each other. Let's just say I'm an integrated personality, quite integrated but not yet fully demonstrating soul, my personality would be *do* ***mi*** *so do*. Like that, *mi* would be the strongest, *me me me me.* It is I, it is me … in the days before there is personality, but it's diminishing like this … [toning] again my voice is a little too hoarse.

So, it all depends what we choose to emphasize and eventually it's all spirit-matter [toning] That's what we call the unison, or at least at the octave it sounds like a unison, an actual unison is the same note, but when we play notes of octave apart, they are a unison, they sound like the unison. Eventually at the sixth degree the monad is going to be everything. One day is not going to be [various tones] it's just going to be [one constant tone]. That’s going to be that, just the monad, everything is the monad anyway.

I know it seems a little bizarre, but the musical language is very important in the coming age, and we're going to be able to do a lot in terms of improving the state of the personality and its relation to the soul through the scientific use of music. Going to be an amazing thing, and we're going to wonder at our lack of understanding of the laws of vibration.

0:33:17 Now we are at point number 47.

We're dealing with crisis. We’re on page 72 of *Esoteric Astrology* we have these crises listed in addition to the crisis of Leo individualisation, crisis of choice Libra, and the crisis of initiation again Capricorn. So, we do have the crisis of initiation, crisis of expansion and the crisis of the battlefield, I think the crisis of initiation and expansion will – certainly our consciousness is greatly expanding here at the third degree and where we are reaching the first real and initiation in the eyes of the hierarchy.

When it comes to the battlefield, again Mars and Moon will be fighting it out. And there's a lot to this. I think it is really Mars, Vulcan, at least in the way I consider it because it is the moon bathing a hidden planet and there's nothing of it. Then Vulcan of the planets with which we are familiar, with that's the that's the key of course is that one of the planets with which we are familiar. But Vulcan does represent spiritual will and Mars represents desire and Cain: Vul-Cain kills Abel, the Shepherd. Well, that's the allegory.

So, we look at the third decanate when we study Capricorn for reference to a hidden planet and it is there. I do believe that Vulcan is the hidden planet.

The animal nature represented by Mars is really defeated and the dweller on the threshold in the individual sense is defeated. The dweller of humanity which has to be defeated as we move towards the fourth and in a funny kind of way, strange kind of way, when the egoic nature blends with the personality nature, it can produce another type of dweller, which is a very good dweller. It's a dweller filled with light and love and the willingness to share power in a spiritual sense. But compared to what must be done, it's still a dweller and the jiva is still attached to it, and will not relinquish the treasures of the causal body egoic lotus that has just become the dweller on the threshold of still wider life.

So, there are further battles to be dealt with and kind of wonder maybe there would be some sort of planetary signature to deal with this fullness of the causal body and yet the manner in which it must be relinquished – it’s almost as if some of the heavy planets (like Saturn and Pluto) would be on the top, and Jupiter and Venus representing the great causal expanse and its treasury, would stand as the dweller. It is going to be a battle for any human being that can be called rich and young, in the spiritual sense.

What cosmic law is most associated with this petal? The law of synthesis and attraction. Law of synthesis because we are entering the life of the monad and we're seeing all things in relation, pure reason of buddhi helps with that of course. The Law of Attraction, soul and personality, are attracted, and for all practical purposes fuse. There may be some further fusion toward the fourth degree, but this really is the soul-infused personality.

The Law of Economy is in a way superseded, we're standing on the mountaintop of matter-form, but we can use matter, form, as an initiate would use matter, form. And we do want to do so economically according to the law. Maybe, as we're learning techniques and particular skills in the expression of the higher things we have contacted, then we could say that the law of economy is operative because the techniques we might use would relate to the law of economy. But definitely the law of synthesis is coming in here in a new way. I mean it's really coming in now. We can have envisioned what synthesis is, but now synthesis is becoming real, because the father aspect is making its impression. The monad is synthesis and we have to redefine it. The monad is being, the monad is pure being. Monad is synthesis. The monad is not just conscious of pure being, we can't say that. Monad is that. So, we need to come into a new language when it comes to the higher reaches of our nature.

Point 49. Is there a systemic law associated most with this petal? Law of cohesion, law of magnetic control, law of fixation.

The law of cohesion? All things are brought into unity here. The unitive power of the soul, and unitive consciousness in the single eye to reveal the unity, all of these are factors at the full opening of the ninth petal.

The law of magnetic control? The solar angel does control, the angel of the presence does control, and we are as if the angel of the presence. We as the monad are an extension, identified on the higher mental plane as the angel of the presence.

Law of fixation? Well the soul becomes fixed in consciousness. The consciousness is polarized in the soul, fixated in the soul, and as the soul we no longer have that personality consciousness. Maybe we descend to it occasionally, but it's not where we are polarized.

The law of sacrifice and death? It's the third law. We do sacrifice a lot, it could be considered.

I don't know about the law of vibration. We are certainly having to discriminate between the vibrations of the spiritual triad, the cosmic ethers and the vibrations of the eighteen or even twenty-one lower subplanes.

The law of love? Yes, because the quality of the soul is coming into domination.

The law of sacrifice and death? That is the law of disintegration. Law of sacrifice and death is the seven, I mentioned it. The law of disintegration well the knowledge petals are disintegrating and intuition is taking its place. Barriers are disintegrating allowing us into fuller apprehension and wider livingness.

All the law, really, of the system. Of course, they control much greater sources than we are, but they do make their way into our functioning. And the laws of the soul largely reflect them.

Point Number 50 speaks about the laws of the soul. The law of group progress, law of sacrifice, love, service, magnetic impulse, expansive response. Maybe quite a few.

0:41:51 The law of elevation is a Capricornian law, it's also called the law of group progress. [sings a line:] *We’re in the ashram now …* and we progress together, we progress together with the fellow members of the ashram and we are all elevated together. There is this updraft, as one of my colleagues refers to it. We're being borne along, not only by the stream but we're being elevated here, as a group that is evermore identified with its true essence and because of that identification, the identification of everyone, increasingly with the inner nature, the whole group rises. We know the group, it is now group conscious, we are able to respond to group vibration definitely, on the second subplane of the mental plane.

It’s a kind of seven-three law, and it has to do with group progress in the New Age. Everything is faster and higher with the group when we function properly within the group. The law of sacrifice certainly continues because look: *the utter sacrifice of all forever.*

The law of magnetic impulse continues to be strong because we meet as souls within the ashram and deeper within the ashram after the third degree, but at least within the ashram before that point. At least on the periphery.

The law of service? It must continue: *lost am I in light supernal and upon that light I turn my back.* This is the mantra of the third initiation and of Capricorn really and so it represents a deeper motive towards service we descend into the valley and we continue on into Aquarius, sharing all we have in the appropriate and co-measured way.

All these laws of the soul are operative because we are becoming the soul; we really are the soul in incarnation here especially after the third degree has been taken and that all nine petals are fully unfolded.

Even here the law of repulse is operative, but we have in a sense regathered the repulsed personality in order to function through it in the proper expressive way in the lower worlds and initiation. For this repulsed personality? Well, the final two are on the threshold.

Interestingly enough, in *Glamour, a World Problem,* it discusses the dweller on the threshold even in relation to the fifth initiation. By that time of course the soul-infused personality is the dweller on the threshold.

It's interesting here, we're not really attracted to the personality, we repulsed it in one sense, but we are regathering it in light and love and making of it an instrument, a true and faithful instrument of our soul identification. It's just like the personality ray becoming a sub ray of the soul, we repulse Mars and the moon. And because we are increasingly subject to the spiritual triad, our power of repulsion is very strong. We have to connect with the spiritual triad in order to properly repulse according to the law of love. Not just the systemic law of love but the law of love in a more general sense.

Personality exists and it can become quite magnificent, but it's not living unto itself at all. It's living unto the higher soul center and ultimately living under the triad, which is its higher correspondence.

0:46:25 We were discussing that initiation four, how we are repulsing a great deal that no longer serves. Many lower elemental factors meeting evil, really, because it's not just going away, because we have overcome it in our own way, our own nature, we are opposing it and at the same time serving humanity and humanity is repulsing us, it kicks us out.

That's so interesting, the fourth degree is a point of ejection from the human kingdom into the kingdom of souls. No ifs, ands, or buts. We just are no longer wanted by those who are totally subject to the usual energies that humanity deals with.

Well at this point of number of the third degree, we're perhaps using Mars now vigorously, through repulse which is not needed, but via Vulcan, because the spiritual will of Vulcan is working through Mars. So, the law of repulse is definitely active, because it's such a triadal law, and we're getting more and more into the triad. It has its function, I would say before the second degree and after the second degree, and on a higher turn of the spiral even after the third degree, when dealing with evil, as Master Jesus did, the initiate Jesus. The Christ continues to repulse evil as his very straight statements, law abiding statements, made manifest.

What about the law of expansive response? Well, we're about to enter the realm of the synthesis petals and I think the law of expansive response has very much to do with those petals, and with the factor of synthesis altogether.

We certainly are responding to an ever-increasing number of stimuli and we're learning they're all aspects of the same unity field. We are focusing in the heart center of the monad which is the egoic lotus. All of these laws of the soul, maybe not the law of the lower four which is enigmatic anyway, I have tried to interpret it just a little in discussing the laws of the soul in another series of webinar commentaries. But law of sacrifice, law of magnetic impulse, or polar union, law of service, law of repulse, law of group progress or of elevation, and the law of expansive response. All of them are active here because we are now becoming (in human terms at least) fairly high initiates were just babes in the woods really in terms of the Sirian regime just probationary disciples, really, not even initiates of the first degree. But from the perspective of growth within the human kingdom, yes, we have achieved something some elevation. We may be just a couple of lives away from mastership if all would work correctly.

What is the astrological triangle most associate with petal? Well, I've got a few, perhaps, I'm proposing Vulcan, Venus and Saturn, or Mercury. Why am I doing that? Well the head center, the ajna center, the alta major center, and Mercury as the relation between them. It is that triangle in the head. From another perspective it is Uranus, Neptune, and Saturn. Saturn though does belong not only of the throat center, but at the base of the skull in the alta major center, which from another point of view can be ruled by Pluto. It’s the base of the skull which is the higher correspondence to the base of the spine, but that have four petals, or does it have 96 petals? Just depends on which source is speaking. So that triangle in the head is really completing evoking the eye of Shiva. Vulcan at the head center, Venus at the ajna, but also Mercury at the ajna, and Saturn at the base of the skull for the alta major.

I think it's an important one but another triangle would be the heart, the throat, and the seven head centers. Were not quite yet at the heart, the seven head centers and the two many-petalled lotuses at the fourth degree, the fifth degree we would be maybe about a fifth degree. It’s just all in the head because it's a macrocosm [microcosm] for all of the other centers. Everything is contained there in a higher degree of intensity, unrelated to the will aspect; the head contains it all. Ultimately it all arrives at a point of synthesis that is all containing.

Regarding the senses and their extensions. The sense of sight at the ajna center is very important. We know the soul because we see the soul. The esoteric sense is also coming in. It's the seventh sense, it's the sense of intuition. The mind is being completely synthesized. The sixth sense may be found [and] all of the senses can be found here of course, because even on planes higher than the higher mental plane, all of the senses are operative, because DK tells us a little something about them. They all have their higher correspondences.

0:53:15 Hearing is there, in terms of spiritual telepathy, and the plan is really coming down now. Spiritual telepathy with which of the senses should it be associated? With the esoteric sense perhaps? Maybe. But spiritual telepathy is a sense, belonging to the highest level of the higher mental plane. So, whether it has a correspondence with the usual five senses, or has to be taken in its own right, it is a sense and I suppose, because it confers intuitively that which is found above, it is part of the esoteric sense. We always have to be able to see behind the obvious, but what is the obvious keeps on changing. The relatively subtlety of an earlier period becomes the obvious of a later period, and we always have to see behind it, see behind it. The esoteric sense is allowing us to do that.

What guna is most associated with this petal number nine? Perhaps sattva, there is a relative sattva here, a marriage of the soul in the personality. We've arrived at the top of the mountain with a triumphant moment, we experience joy, *Hark to the joyous paeon that I sound, the work is done*. *My ear is deaf to all the calls of earth, except to that small voice of all the little souls within the outer forms.*

There is an exultation here, we have not yet really trodden the Via Dolorosa. A moment of great joy which gives us the strength in a way. At the third we anticipate the fifth; it gives us the strength to tread this Via Dolorosa. We all have to pass through it.

Someone who knows mythology must have been speaking here, that the spirit or God is the jealous onlooker. Wants to get intuition to act? And to marry both of them? It’s kind of interesting, sometimes the spirit is rejected.

I know in the Kalevalan mythology here in Finland, the figure who represents the beautiful soul rejects the old man of spirit. She doesn't want to marry him. But the day must come when spirit will marry the soul-infused personality. Maybe the soul-infused personality, the union of Venus and Mercury, the union of Venus and Mars, is Vulcan. Somehow considered a bit ugly, he has to marry Venus, is actually married to Venus and must stay married to Venus, regardless of the temptations of Mars. I think Venus finds Mars much more attractive at first, and the old man Vulcan not so attractive.

Well, it’s not tamas, no. I mean, the immutability of spirit may be likened to tamas but we're not there yet. And Rajas is active, when we're a member of hierarchy we are rajastic, no question about it, maybe this is more sattva sub rajas, because the balance definitely has been achieved in this marriage of the soul and the personality. But it's not yet the marriage of the spirit with the soul *become* a personality, not yet that.

Yet sattva is temporarily strong and will be a harmony that will be disrupted by the necessity to tread the Via Dolorosa and experience the crucifixion and the utter rending and tearing away from the attachments that one felt oneself triumphant over. But maybe one was not totally triumphant over; one had to be put to the test. So, if all there was in terms of triumph was to stand on the mountaintop in transfigured glory, well that's it, right? But there's more to it and we have to be truly tested whether our detachment from all of the pain-causing worlds is complete. Those worlds of pain as the Buddha would see them.

Which of the three advanced themes for meditation is most associated with this petal? Isolated unity and inclusive reason in one respect. Well, maybe all of them, depends on your ray.

Isolated unity? The second dose of it, the intensification of it comes that mastership, but we have isolated a kind of unity here. We do see the unity and as a master there is the full realization and we are the unity. We may have intimations here the third degree of what it means to be the unity, but it's more a question of seeing the unity, and becoming the being that is the unity, that is reserved for later. But still there are intimations and we can work on it.

Maybe inclusive reason is the key here. We all somehow see how it's all related. It's an initiation that has a lot to do with vision, and that makes Sagittarius, a sign a vision, connected closely with the work in this petal. But somehow, we through very sharp reasoning, but then increasingly intuitively, we see the relationships of all things to each other. Now, that naturally will help if we are on the second ray, but it doesn't have to be only that ray because we do receive the qualities of the other rays, regardless of what ray we are on. All rays eventually, as we are reaching higher mountain tops, they supplement each other and reinforce each other.

There is really the sense of looking in every direction and seeing the unity, and inclusive reason helps us do that. But to be the one, that is the unity now, that is another step. Maybe the first ray souls can get a sense of this, but I think it is the master knows that.

Regarding presented attributes, were good manifestors of the divine plan than we now understand much more fully. I bring from the mountain, or to the mountain, something to manifest. I’m a world disciple, we can say there, that’s the third degree, and a good manifester of the plan. We know the techniques of manifestation, we bring something to the mountain. Is it to or from, from or to?

1:01:00 When you look at isolated unity, inclusive reason, presented attributes, this third initiation is the initiation at which these themes really have their true initial utility. We can talk about those things, but they are advanced themes, and they are applied when soul fusion is real, and it's not real until this point. So, if we try to meditate as a personality using things like isolated unity and inclusive reason, and even presented attributes, maybe a little closer there, we're not going to succeed. We have to meditate as one who is becoming the soul or who is recognizing himself as the detached consciousness, free from the contents of that consciousness.

Franklin Merrill Wolf talked about the philosophy of consciousness without an object. Well, consciousness is filled with objects in a way, and it's our task used to detach what consciousness is from the objects that it perceives. It's a very subtle task.

The greater constellation here or planet? I think we've somewhat gone into that, we have discussed that. Certainly, Sirius is very important, Little Bear is very important. Great Bear is very important. Pleiades is very important, especially in their buddhic quality. We've discussed that.

Chelaship? As we approach the fulfillment of this petal, we are the chela on the thread and we can call on energy from the master and it happens quickly without a great expenditure of force from him. But after we've taken this degree, after that time, the petal is fully open, we have become the chela within the aura.

The books that we are reading from? Not so much the books of living form, certainly the book of wisdom. Because those who have their consciousness focused within the soul have the wisdom of the soul. We're just getting an intimation via the triad, through the antahkarana and by the approach of the father aspect, of what it is to read from the Book of Life, which in a way we will kind of call it the book of being. The will to be is becoming stronger here. Maybe it depends on the ray, but in general once passing the third degree, one realizes that the egoic lotus is a limitation and a veil upon the pure being which is our essence. We can't really read from this book yet. Following the wisdom, we can begin to open the book and that's what we attempt to do.

We have reached the point where we can look at number 58.

This is the expansion of the [ACLRI] process: alignment, crisis, light, revelation, integration. I've included some other stages earlier, and also later. I've included the repulse, fusion, integration, initiation, the technique of duality, and identification, which of the ones which are relevant to petal mind will certainly soul fusion infusion is relevant we have pretty much the 75% soul-infused personality. By the time we come to the third initiation it's almost consummated. Real integration of the soul’s energy system with the personality’s energy system is consummated here. Maybe at initiation four we take both fusion and integration a bit further, but it only lasts a short time once the third initiation is taken. Well the four can follow in the same life or certainly in the next, and it would not be at all unusual, DK says it can follow in the same life.

This is the point at which the mind, the emotions, and the body are truly pervaded by soul energy. The two energy systems are coordinated. In *Esoteric Psychology* volume II, we see some very important tabulations, about page … where we're told how the connection works, starting from the monad. Here it is, here's the channel, channel number four:

***4. The channel through which this synthesizing and creative energy pours down as follows:***

1. ***From the Monad to the love petals of the egoic lotus.***
2. ***From the love petals to the astral vehicle, energising all astral matter found in the equipment of the phenomenal man. “The spirit of God moves upon the face of the waters”***
3. ***From thence to the solar plexus centre.***
4. ***From that centre to the heart center. The need duality connected with the astral body thus appears. We have also a correspondence to the descent of the fire of the will to the base of the spine with its subsequent raising, along the spinal column, to the head.***  ***EP II***

***The channel through which this synthesizing and creative energy pours down as follows:*** That's to say, the second ray type.

***From the Monad to the love petals of the egoic lotus.***

***From the love petals to the astral vehicle, energising all astral matter found in the equipment of the phenomenal man. “The spirit of God moves upon the face of the waters”***

***From thence to the solar plexus centre.***

***From that centre*** (rising again) ***to the heart center. The need duality connected with the astral body thus appears. We have also a correspondence to the descent of the fire of the will to the base of the spine with its subsequent raising, along the spinal column, to the head.***

So that was for the second ray type, let's see if we can find the same … here we have, page 387-388:

***3. This illumination*** –

***a. The level of Atma, or that center of spiritual will which is dynamic and effective but seldom called into play, to the will petals of the egoic lotus, upon which I touched* in A Treatise on Cosmic Fire. *These petals are the reflection in the soul of this particular aspect of energy. EP II 387-388***

***This illumination*** –that has produced a second ray result in the first ray type, it all begins with – ***The level of Atma, or that center of spiritual will which is dynamic and effective but seldom called into play, to the will petals of the egoic lotus, upon which I touched* in A Treatise on Cosmic Fire. *These petals are the reflection in the soul of this particular aspect of energy.***

So, the will petals do reflect atma, and obviously the love petals, buddhi, and the knowledge petals, manas. And from this layer of petals to the mind body, from the mind-body to the brain, and from the brain in due and set time to the center at the base of the spine arousing the kundalini fire, apparently rising again to the head, the head center.

All right, we've seen how it works for the second ray type, which produces imagination, and for the third ray type it produces inspiration. And here is the channel, it's always in a slightly different number, but:

***5. …***

***a. From the will aspect of the monadic life to that level of consciousness and of energy which we call the higher mind.***

***b. From the higher mind to the knowledge petals of the egoic lotus.***

***c. From these vortices of force to the lower or concrete mind—that in which the average intelligent man familiarly works—to the throat centre and from thence immediately to the sacral center and from there it is raised again to the throat centre where the creative physical urge is transmuted to artistic or literary creation in some form or another, and later still into the power to create groups or organisations which will express some idea or some thought which emanates from the Mind of God, and which demands immediate precipitation upon earth. EP II 390***

***It is raised again***, always it is raised again in the sense of energy, largely from the monad, and even when it seems to start from atma, I bet it starts from an aspect of the monad. ***From there it is raised again to the throat center where the creative physical urges transmute to artistic or literary creation in some form or another, and later still into the power to create groups or organizations which will express some idea or some thought which emanates from the Mind of God, and which demands immediate precipitation on earth.*** So, this produces inspiration, it is for third ray souls.

1:11:00 The technique for second ray souls produces imagination, always that which is produced is related to a different ray, imagination being connected we are told with the third ray, inspiration with the first ray, and here is the results for the first ray – soul producing second ray result, which is illumination.

These are three very important transmissions of energy, and that is because of the transmissions of energy which result eventually in the fusion of soul and personality using the advanced integration techniques, isolated unity for the first ray, inclusive reason for the second ray, presented attributes for the third ray.

It's interesting this sort of circulatory technique, this ring-around-the-rosy sort of technique, where one of the first ray method produces a second result, the second ray method produces a third result, the third ray method produces a first ray result. Fusion definitely occurs in relation to this ninth petal and we can use those advanced techniques most definitely.

Point 59. The zodiacal lights … it depends on which sign of the zodiac we choose. If it were Aries, it would be *the light of life itself.* If we go here to *Esoteric Astrology* … page 330 or so … we have a different lights. Even Sagittarius would be, let's say, a beam of directed focused light. Sagittarius is one of those signs which is strongly related to the night petal, being the ninth sign. In this the point of light becomes a beam revealing a greater light ahead and illumining the way to the center that lights would eliminate the way into intuition from the experiences of the ninth petal, and the light of life itself. Well that relates to Aries and this is a dim point of light found at the center of the cycle of manifestation faint and flickering It is the search light of the Logos seeking that which can be used for divine expression. I think this can be microcosmically implied, but it obviously has a cosmic significance.

I suppose we were to look at the other fire signs, which we arrive at by beginning with the first petal at Pisces and going clockwise. In the *Light of the Soul*:

***5. Leo – the Light of the Soul. A reflected point of light logoic or divine. The light diffused in Cancer focuses and reveals eventually a point. LOS 329***

***Leo – the Light of the Soul. A reflected point of light logoic or divine.*** Well certainly the light of the soul in the transfiguration is blazing forth. This brings us also of course to the process of initiation, full integration, or just about full integration, just about full fusion, and all of that amounts to basically initiation. So, these three go together, and later when we get into the synthesis petals, the duality and identification will be strongly in evidence. The zodiacal lights, the light of life itself, and also the Sagittarian light which is called at least a beam of directed focus light from Sagittarius, the light of life itself. …

1:15:50 The keynote from the angle of form, *let form again be sought,* but I'm not sure it's so relevant, because by the time we reach the unfoldment of this petal, we are far beyond merely the seeking a form. Perhaps in a very deliberate way, we will seek form to express our conscious understanding of the divine purpose. *I come forth,* from the angle of the soul *I come forth and from the plane of mind I rule.* This is connected with the sign Aries and one is really ruling from the realm of the egoic lotus, from the higher mind. Certainly, by that time, when we are almost at the third degree or in the third degree, we are capable of focusing at will. We feel in the higher mind that we understand something of the divine plan and we come forth from that particular level and work in the lower three worlds with a conscious plan in mind. That plan reflecting as much of the purpose as we can possibly reflect because we have been touched by the father aspect.

Now we come to the yoga considerations, the five organs of action: voice, hands, feet, the excretory organs, and the organs of generation. I think the organs of generation and the excretory organs maybe are not so important here.

The voice is certainly important because this is a petal of great creativity and where one can enunciate the plan from the perspective of higher mind, and maybe the voice is the most important here.

Hands and feet often will be those who follow the indications of the voice. This doesn't mean that the person is completely impractical and does not go on hierarchical errands with the feet and undertake hierarchical tasks with the hands, of course. But it is the formulation of higher thought, intuition the higher manas, and concrete formulation through the voice these are what are important.

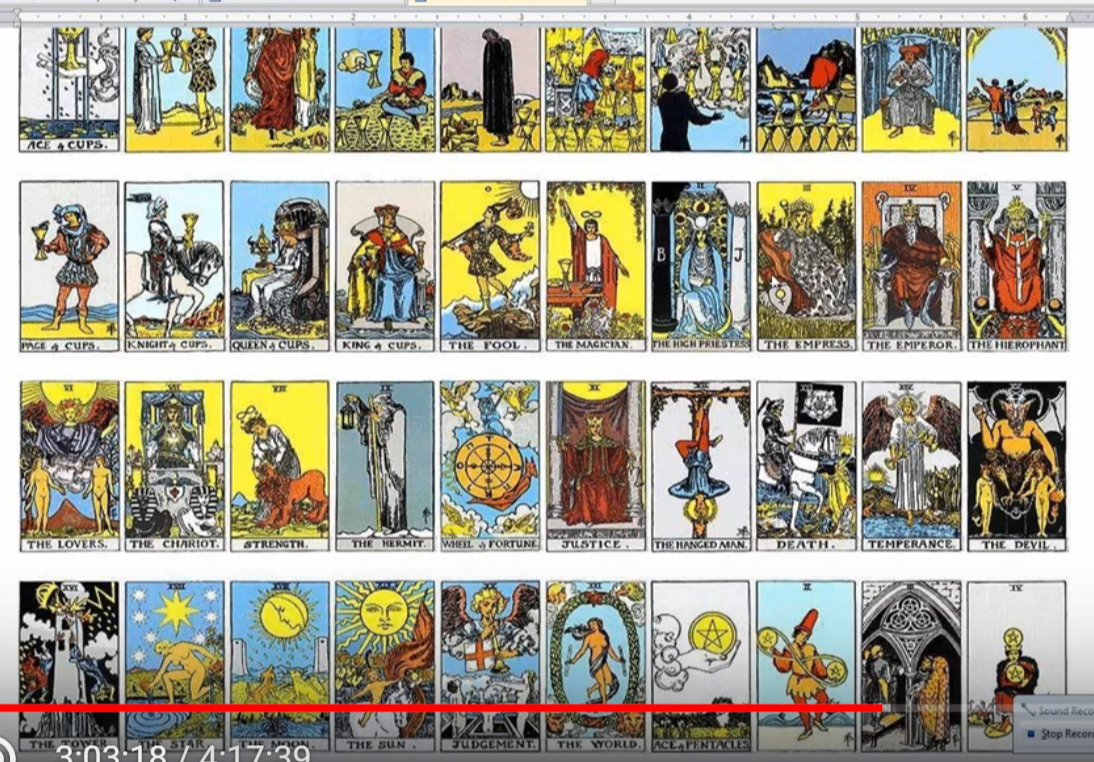
The five organs of receptivity. The ear, the skins of ear is hearing, the skin is touch, the out of sight, tongues, taste, nostrils are smell. I think we are using all of them. I think the eye is very important here and the opening of the third eye into a functional activity. We also begin to understand more of what buddhi really is, and so the tongue representing taste is important. The skin representing the sense of touch, not in an astral sense but in a buddhic sense.

Can we begin to, so to speak, smell our way home? This high idealism that will return us into the realm of the monad fire correspondence of the nostrils. Perhaps certainly the key sense here is peerage will telepathy and that has to come via the antahkarana and from the spiritual triad where the plan is known and the plan has impressed upon the consciousness.

I'm not saying much about the alchemical journey because I really haven't made sufficient research. I have friends who are deeply into it, and I think could do a better job than I could, but certainly we are at that point where the gold is appearing.

The base metal of the personality, which is Saturnian in a way, the iron of Mars, the lead of Saturn, they have been transmitted into the gold of the soul, the gold is the most real thing at this point. To be the sun like golden quality of the soul. And so, we have reached that kind of value at this point. We are no longer dealing in a desirous way with things of lesser value. We certainly have reached a middle point where the sun is shining the understanding of soul values is upon us, we are living according to those soul values according to soul laws. There has been the transmutation into gold. Beyond that I don't know what transmutation to expect. Perhaps, the diamond is the very highest object of transportation and to become the diamond soul but we are not there yet.

1:21:15 Here are the pictures of some of the tarot cards:



The Sagittarius card has to do with temperance, and that is found here, a reasonable balance between soul and personality, no longer emotionally upset, no longer mentally deluded. This card will have something to do with it.

Maybe the Emperor for Aries as well. The Spirit is the Emperor and we are contacting it consciously for the first time.

The Hierophant is also very important the light giver, the illuminator, the greatest light seen in Taurus.

Every one of the signs of the zodiac that we've discussed has its own card and its own type of application here. I think it is probably not too profitable to go card by card and try to figure this out.

The Devil, interestingly, is … to be card number fifteen, I suspect, but of course it is the Capricorn card and it just does not give us the higher view of the Capricorn in liberation whatsoever. It is more like the inverted mountain, and the so-called infernal hierarchies are brought forward here. That's not what we're seeking. The other yeah and there's not a good representation of Capricorn.

Here is a good representation of Aquarius as the Star. And perhaps the Last Judgment as Pisces if it's not the world. I quite forget I'm bad, which one represents the Pisces card but both of them, let’s just say that the Last Judgment certainly ties in with the Christian understanding of the human and divine process. So, we will have to interpret that in a higher way.

Meanwhile, the Moon is there representing the eighteen subplanes and the Sun appearing as the causal body in the nineteenth subplane and the new babe in the new kingdom is riding the white horse of the purified personality. There are so many different ways of interpreting this, perhaps those who are more on the seventh and third ray would find this synthesis of wisdom from the previous solar system more congenial.

The mental chakras? Certainly, we are dealing with the petals of will for the mental plane and the mental chakras will all be activated, but the petals themselves serve as chakras at this point, and these petals have an influential power in the life of the personality. We can expect that since we have a full unfoldment of the nine petals, that what ever potencies these different petals represent (DK says well this particular energy comes from the second will petal or that kind of thing, third will petal, first will petal, this comes from the fifth petal of the egoic lotus, that kind of thing), so whatever potencies are contained in the petals and which influence and direct the personality they are all available fully at this time.

1:25:45 I talk so much in terms of the full unfoldment of the ninth petal, but it seems to take such a short time. So, the process of really attending to the work of that ninth petal and the stage at which it is fully unfolded, may not be separated by much time at all, because this can be done in petal. The second and third initiation to be taken in the same life and often use and even probably will be says the Tibetan in *Initiation, Human and Solar* the probability is high. Page, 84-85. A kind of a shocking statement, really.

The eightfold path: Well, certainly the Buddha was surrounded by Arhats, but also probably by others who were moving towards the Arhat initiation, and also by I suppose initiates of the third degree. These are all practiced by those of high development. Their understanding is cleared of illusion or rapidly clearing, their will is connected with the higher will, not only the will of the soul but the spiritual will, their speech reflects the plan and not personal motive. Their action is cold, measured, and correct for circumstances, their livelihood is not anything that could prevent the establishment of soul light, love and power upon the earth. They are not working to serve desire in the lower world, where working to serve soul impulse as it expresses in the lower world. They apply of error will to use their energies properly.

I mean, I think when I look at right effort, what it means to me here is the right use of whatever energy may be available. They may be having a memory that recalls where they have been, and see something of their developmental process. I think the Buddha was taking the sixth initiation, which is in a way the higher correspondence to the third. He had this complete recall of everything he had done as a human being and that which he participated in before entering the human kingdom, which certainly would have been in a previous solar system altogether. That has to be understood when it talks about him being a tiger. If he was a moon chain being individualized there, or more likely individual lives in the previous solar system, he was certainly not the kind of tiger that we understand right concentration.

Well, I think it's a question of values and eliminating using the mind only for that which is truly purposeful. Would be interesting to see the other words used to describe the Noble Eightfold Path. Certainly, by this time, he has really understood the four noble truths and is focused in the soul and detached from personal values. He knows all these things, but suffering does exist, it arises from attachment to desires, but for him the moon has fallen and he is not attached to the desires which lead into the lower planes. He has detached, he has ceased his desire for the lower worlds, and then he begins to practice the Noble Eightfold Path.

With respect to the means of yoga, the first two are what we're looking at, but yama, the five commandments, and niyama, the restraints of the five rules.

So, let's look here at yama finally, because he is realizing himself to be everywhere, harmlessness is the life expression of the man who realizes himself to be everywhere, who lives consciously as a soul, whose nature is love, whose method is inclusiveness, and for whom all forms are alike in that they veil and hide the light. Finally, he can practice this real harmlessness because he is overcoming illusion or has at least over come this particular type of illusion which is found in the average man. He will tell the truth.

That’s where Sagittarius comes in – a great sign of truth, since he desires nothing in the lower world, being a third-degree initiate, he will not compromise the truth because of the effect it might have on acquiring the things of the world. He knows that anything that comes into his causal body or any accumulation that he makes will be the result of his own work.

So, he need not steal anything from others or pretend that what another has produced is his own. His energy does not go out towards the lower worlds, because he doesn't want them anymore; therefore he is continent. He is not greedy because he knows in good time all things will come to him because he is all things these, understanding therefore the man who is taking the third initiation with regard to the restraints of yama, the purification, must forever continue because it's a quality of Shamballa actually. So, purification, destruction, and organization, so we can say ‘Aha now we're purified’. No, we must become a flame in the sea of fire which is Shamballa and therefore order to be restored to that flame-like state as a volatile essence all manner of purification must continue.

1:32:12 Contentment: He is so much of pure being that what he has is not of great importance, what he is greater than what he has. Usually people are discontent on the basis of what they have acquired or what their circumstances offer them in terms of opportunity, but he realizes through identification with being, that he is the very source of all things that might possibly come to him.

Well, I’ll never say that fiery aspiration can be discontinued, because Master Morya, thought to be in Shamballa, always reminds us to strive fierily, and that aspiration, says DK, is not just an emotional attitude, but it is a method of ascent. So, He gives it a much more scientific basis.

Spiritual reading? It continues, a deep understanding of everything as symbolic, and having entered the world with a higher mind, the symbolism is ever clearer. Spiritual discernment is available to the man and he can see the spirit behind all forms, and he can see the archetype from which all forms have come. And devotion to Ishvara, whoever is it. May be the planetary logos.

These are Nijama, here one place is Nijama, others Niyama, the J or the Y are interposed. So, the attention to the commandments is very successful here, on the attention to the restraints, is very successful. He certainly is devoted to the flame within him which is basically the monad and he is the planetary logos and he is the solar logos, on and on, it is being itself. So, it is the being as the very essence of the universe. As the first aspect impacts him, he has this kind of devotion. He will hold his attitude correct according to the plan. That's Asana.

The prana is circulating well within his nature, and that's pranayama, not just breathing exercises, right? He is in a state of abstraction? He has withdrawn from identification with the lower worlds; that's pratyahara. He is a state of concentration and meditation, increasingly so, and most of the time. Obviously, a planetary logos can meditate to create his vehicle a manifestation. Meditation doesn't end at some time in the life process of a human being.

Has he achieved the full samadhi? Maybe not yet. That is more synthesis of the monad, the atmic consciousness, nirvana, with the atmic plane being nirvanic, no he hasn't achieved that yet but he has achieved what many books called with such authority the enlightenment or the illumination, and that is a lesser form of samadhi. He knows the unity of things and he is being impressed by the oneness of things: *I am the life, I am God,* this is pronounced understandingly by him at the time of the first degree, we are told in the ancient Atlantean chant.

So, I think we conceive that these means of yoga are alive and well and active and manifesting to a great extent in the one who is working in petal number nine and especially the one who has completely unfolded it along with all the other nine petals.

We're getting closer and closer to the source of the beatitudes. Whatever I said in regard to petal number eight is even more so here.

The poor in spirit here is really so rich in spirit, he doesn't want the other things. He is poor in the outer sense of accumulation, or he doesn't care about it, because he is rich in spirit. Now some of the masters have amazing wealth or could generate it, but they are so detached from it, they use it only for the good.

Does he mourn anymore? Maybe more the eighth petal. But there is a mourning perhaps for leaving behind the identity he thought he had, and the higher identification will comfort him. He's increasingly meek or trained. And the masters certainly are the inner government of the earth they have in a way inherited the earth.

He thirsts after the higher worlds and is entering them and is experiencing the compensation or fulfillment. He has not attachment to lower things, he's not competing with others. The attitude of competition is gone and cooperation has taken its place. He is the merciful one now because he simply does not want to take, does not want to benefit from another human being, does not want to compromise another human being so he can benefit from the wealth or knowledge or vitality or whatever of another human being. He is pure in his heart because he believes in the heart center of the monad.

God is certainly seen from the higher mental plane and increasingly so as we rise through the planes, because he is influenced by buddhi strongly at this point, preparing to focus on the buddhic plane of the fourth initiation, he is a peacemaker, peace comes from that buddhic plane, from the spirit of peace in Shamballa. It's a second ray being, we gather.

*Blessed are those who are persecuted because of righteousness is theirs in the kingdom of heaven,* and ahead of him lies the persecution. I must say that will be the case, because the Via Dolorosa must be trod and nobody can escape that, whether more concrete form in the West, or whether one goes into a cave and relinquishes everything in the east. Any kind of attachment through which grief could come, must be broken

So, the inner persecution is the outer persecution, they do exist. Will be one be attacked by the counter-force interiorly, it's quite possible that's a form of persecution. Will one be attacked outwardly by the members of the fourth kingdom? Ejecting the human unit as he practices the disciplines of the fifth kingdom? Yes, he will be ejected and persecution is a means of ejection. I mean you think about Jesus going through the crucifixion and the statement of ejection by the people was give us Barabbas, the criminal, the liar, the miscreant, they did not want the one who was a son of the Son, the Son of God, they ejected him. He was cast out, he was despised, rejected. I'm thinking about the lines from the Messiah, Handel, based on the scripture. This is something that all of us go through, impossible that the persecution will not be experienced, it definitely has to be experienced.

These are the beatitudes and as we can see, as we rise through the planes we know more and more of the truth of them and once we take the fourth degree. Well the beatitudes simply will be the description of our life and when we have anchored ourselves as a master on the atmic plane we can say this, I have been through and this I know. These are statements from *the Light of the Soul* and you can read through this, but I think we've made the necessary correlations.

We've discussed the three advanced themes of meditation earlier.

When it comes to the fifteen counsels, they are all about purification mainly and every one of them has been practiced and mastered proper thought form building, purification of the aura, the elimination of selfishness, idleness, selfishness, and cruelty, hate, all of that has been accomplished. I would say, speak not of self, thoughts of self, of lower destiny preventing the universe of our own soul from striking upon the near. Speak of the soul, enlarge upon the plan, thus will the world of form be offsets. I am paraphrasing, and thus the law of love will enter upon the world. We're certainly in the love, we are focused in that second ray, fifth ray vehicle which is an expression of the second aspect of divinity, we are at will with you in the field of love.

1:42:50 The fifteen rules of magic? Well here is where we really can become the white magician. When the inner eye is becoming functional, and purification is such, and discipline is such, that we can take a third degree then I must say that every one of the rules of magic can be profitably imparted to us and we become the divine creator with the plan. We see the plan firsthand, we see it for ourselves, especially once the third degree has been taken, and we have the inner eye to see the beings that have to be manipulated, so until this point we are simply aspirants to white magic, we may be involved in a creative process which dimly reflects the white magical process, and we may contribute good things to the world, using more normal human means. But now we can be trusted with the words of power, of the words of protection, we understand the four noble truths, we are not desirous of things in the lower worlds, we are detached from lower desire, we have brought into our consciousness, yet another divine aspect, the aspect of being, we are aligned with the divine will.

So, we could study then every one of the fifteen rules for white magic and say every one of these has relevance to us. We can see the things that are going on in the inner worlds, we can perform the acts which are required of the white magician. I mean maybe the master can do this in full measure, okay, no doubt about that, but at least we can be trusted. We are sensitive, we are effective, the third eye is opening, the single eye, and without that single eye one just cannot be, one just cannot fulfill these rules.

I won't go through every rule in white magic, that is a huge study in itself, but suffice it to say that by the time we reach this point we can do this kind of work and that's why in a way the seventh ray is very important here because we really can contribute to the manifestation of the plans for magical means, we meet the hierophant, he is Sanat Kumara, he is Uranus, the seventh ray, and the magical planet. So, we can use this Uranian energy and quality of energy which the plan needs to see manifest and we can use magical means to do it.

The archangels? I'll leave it be. I have been leaving it, but the fixed signs are involved there, especially Uriel, Michael, Gabriel, and Raphael.

I think because of our increase in sensitivity through the third eye, we can come in touch more and more with these devic forces, the devic forces and the human forces meet cooperatively on the buddhic plane, and we are already moving towards buddhi as we are taking the third degree. We've had a number of strokes of the intuition which has helped us banish illusion. Remember it is the intuition which dispels illusion and it's the clear beam of focused mental light which dissipates glamour.

When we come to the tree of life, the Kabbalah, we are living in the soul light, we are focused within the soul, the quality of love and mercy is strong. Binah of understanding and Chokhmah of wisdom these are also increasingly our possessions.

Whether Kether is Neptune or Uranus, we are not quite crowned in all glory as we would be at the fifth and initiation but we are effective in bringing through magically our various qualities down to Malkuth, the earth.

The word foundation, Yesod, can be very etheric, the moon is connected with that, I mean we're told that the etheric devas have the moon, a crescent moon, on the forehead these of a violet devas. It is the foundation in a way of the manifesting outer kingdom of Malkuth, which is the Earth.

There is a sense in which we begin to understand the highest and the lowest meeting. We don't have the full connection between Kether the crown and earth. That would be in a sense the base of the spine connected with the highest head center but that process is starting. It is a complicated process and there are various paths where we have to master certain tasks and demonstrate that we can move from one stage of relative mastery to the next until we reach the crown. It’s a bit like Corona Borealis in Libra, we have to be crowned, but the crowning takes place in sight of Shamballa, and even though we can say in a relative sense that Shamballa is consummated in the third degree initiate, this is said in *The Rays and the Initiations* that consummation is certainly not complete

1:49:14 Celestial orders? I'm tempted, but as there are so many more angels than there are human beings, the complexity would be overwhelming and probably not necessary for us at this point because we are not, we have enough to do to learn what the creative hierarchy are and how they can be contacted and really one creative hierarchy or two, especially the makara hierarchy and the hierarchy of triads. These are the ones that we really have to know something about. The orders continue on all the subplanes of the cosmic plane and they continue to rise, and who knows fully what they are because beyond the cosmic physical plane are many other devic possibilities. If there are devas on the cosmic mental plane for instance, solar angels of an immense kind, providing the underpinning of the egoic lotus with the solar logos, then there are all kinds of devas on these higher levels. So even our knowledge of celestial orders has to be relatively at this time medieval and contained.

We talked so much about the twelve signs of the zodiac.

We don't need to talk about the tribes of Israel, it's a specialized study. I do thank my colleagues for putting in some of these extra categories, which will surely make me feel ignorant, but that's fine, I can only talk about what I can talk about, otherwise it would take a specialized study.

So now, we're winding up our study of the ninth petal, and all of us members of the different classes threw in some different synthetic thoughts, sort of a catch all relating to the nature of this petal and the tasks which are mastered and the abilities which belong to the person when these facts have been mastered.

This is the last item, item 80, then we will be complete as far as we can be at the moment with the synthesis for the ninth petal, at which time we will take up some discussion of the petals of synthesis and I will attempt to do what may be is not easy to do, but to talk about how all the different energies might contribute to this synthesis which is largely pursued during the period from the third to the fourth initiation. I mean, there is some reflexive unfoldment and synthesis is achieved to a degree, as the three initiations are taken, but a very conscious application to develop the understanding of synthesis, the participation in synthesis? This is occurring between the third and the fourth degree. Now, most of us are not there yet, I would say very unlikely, so it will be to a degree speculative. We're not the Dalai Lama, we're not the initiated Jesus, we're not Thomas Moore, and I'm not, what can we say, of the status of Mother Theresa, it's really hard to have a sixth ray, but there are great souls and moving into this realm of synthesis and by their fruits you shall know them is probably the best way to determine at what level an individual is truly working.

We'll get into this petal in just a moment. Or rather, into the synthesis in just a moment, the synthesis for petal nine, the miscellaneous statements are gathered at the end.

1:53:30 Let us look at a few of these thoughts. For most of us were studying this the real full development of petal number nine does loom on ahead, this was the case for the great majority of the disciples that DK took into training. There are third initiation types in the world certainly Mandela, Bishop Tutu. Dalai Lama seems more around the period of the fourth initiation, maybe Mother Theresa is of the third degree, there are types and we can recognize them by their great, expansive service in the world.

There are also some silent servers that we may know nothing about. Simply coming to the fore, getting a degree of popularity in the sight of man, does not necessarily indicate the third degree. There are those who may be silently behind the scenes, as Master Morya talks about the yogi in the cave who is in a sense everywhere and serving everywhere.

Personality as a magnificent instrument is really reaching its apotheosis. But the ray of the personality has become a ray of the soul. I mentioned Thomas Moore as the Man for All Seasons. He was an Aquarian, I think Sagittarius rising. He had moon in Aries, and lost his head to Henry the Eighth when Thomas Moore insisted on curbing Henry's appetites and upholding the primacy of the Catholic Church, which was his task.

1:55:11 Goethe is another great poet of Germany. … was Wagner one? I'm not sure, there were certain aspects of his character which didn't seem to fit, but Bach I would say. Goethe to have said that the only true joys of the joys of personality meaning the joys of full individuality. So, I would think he was speaking of the richness of his own causal body.

These days the third-degree initiates are known as world disciples. But at the fourth degree, well there's even more sacrifice of acknowledgment, for three types may not be known. I'm thinking also of Albert Schweitzer is a great third-degree type. When it comes to Francis Bacon, more on the fourth-degree level. These are speculations of course, one cannot know this with certainty, but *by their fruits ye shall know them,* and this is one way to speculate intelligently.

Carl Jung I would say quite possibly yes, as one who had unfolded these petals. But Freud, I would say no. It's just a different. We do know Roberto Assagioli was considered an initiate-disciple. He was in a way a friend of Jung and Freud, and that means that the whole unfoldment of the nine was there. Well more Bach than Handel. Of course, these are my own estimations. But let us just say that the emerging third-degree initiates, those who have unfolded the nine petals, are really world disciples which will make a difference. Whether that difference will be immediately understood, or even noticed by people, whether these disciples themselves will be noticed, it's hard to say. One can contribute a great deal to the world and still not be noticed by the world, so prominence is not necessarily the key to attainment, or does not necessarily reveal attainment.

In this petal we're rising to the feet of the solar angel, we are preparing as it were to get our wings. The ba or the ka is involved here. We are given wings once we achieve the fourth degree, just as the solar angel has. But we have a certain degree of elevation and the ability to rise above and not be trapped by the lower worlds when this petal has completed its work. We could say that we, the monad an extension, and the solar angel are now in conscious consultation with each other about the state of the personality. I would say that a person at this stage, an individual at this stage, has a lot to say about the type of incarnations which are coming next.

Will divine vision begin to appear? I think so. It’s from the fifth level of buddhic plane and there is a correlation, and the more logical correlation is there, so a clearer vision. Divine vision and Sagittarius can be related to the fifth ray, third ray, and the fifth sublevel of the buddhic plane. This would connect the healing that available too I would say, and the healing is probably even available in the eighth petal.

The word *astounded* is there because of the astonishment that the third-degree initiate experiences when viewing the passage of the energies. DK talks about this, how the all the interplay of the energies opens up before the astonished or astounded vision of the third-degree initiate.

The Martian energies have been for practical purposes conquered. They can be used because one sometimes needs to be a strong individual in the world and Mars will always help with that.

The sacrifice petals? Now, why am I saying this? [see in video screen doc: “point y. the sacrifice petals will unfold much more slowly …”]—they do unfold compared to the other petals more rapidly. But the first and the second, far more slowly than the third sacrifice petals … those on the path of evolution who choose not to tread the path of initiation, but then the sacrifice petals will unfold much more slowly because they are not subject to the strenuous and abnormal process of initiation. Nor are they subject to abnormal and strenuous efforts to which a man compels himself, seeking more rapid usefulness.

The power of choice is ours here. Those of us were talking about these things of course somehow despite the fears and the terrors and all that which may confront a person, we have chosen this path of initiation.

Some interesting ideas are coming in here about the methods of expiating karma and learning how to become the karmic chemist, so to speak. With the (Sagittarian) Stymphalian birds we certainly understand the terrors, we certainly experience the discord we have generated, but it's all part of the task of getting rid of illusion.

Thinking about suffering, no one really likes it, but when we have a different state of identification, the degree to which we identify with the pain of the lower vehicles and of the psyche is modulated. The degree of identification is curtailed. We have a natural bent not to want to suffer. It's an agonizing, rending state, and it seems to slow one down, it seems to delay. The spirit wants to be free, as it is essentially free, and does not want to be involved in the rending process. But, of course, it turns out that the rending process liberates us more rapidly than if we had not gone through it. Maybe that's why the fourth ray types can make such rapid progress (because of all the tearing and the rending), or can become the ne'er-do-well and not succeed at all. But the path of pain is a fast path. In the sacrifice petals (because we have chosen strenuous and abnormal effort) we experience the path of pain more intensely even those than are just slowly rising with the rest of humanity and not making the individual effort.

I suppose the fear factor does enter in here. We're talking about a *fearful conflict* before the third initiation is taken. Maybe people are too afraid to pass through it. But I suppose desperation gets the better of that and just nausea, with continued identification with things as they are, and so they do press forward into their fears. I think it's better to be fearful than guilty. Guilt occurs when we just don't move, move forward; fear occurs when we do move forward, but its because we go through it.

Love is greatly increasing in this petal because it is the second aspect with which we're identifying increasingly. Lots of Venus there at this initiation. The great planet of love wisdom but buddhi is coming and buddhi says, *let me love without reservation.* The reservation can be provided to a degree even by the causal body itself, by the structure on the higher mental plane. So, buddhic love is compared to the love of the soul love without reservation. Let's just say that much of the time equation is in our hands here, in the degree to which we are willing to press forward and compel ourselves to do what most would not want to do will be the degree that will determine the speed of our liberation.

2:04:30 Fear, we have been told, is the great well are on the threshold and the fearful conflict is presented, we begin to lose the identity that we have been so attached to and then we ask, ‘what are we after all?’ It's as if I lost my real self. Well, in fact we're losing our real self. DK has said to his group, that, ‘I wish you were all younger and more courageous.’ Well younger would give the energy to do these kinds of things, and encourage the will to go forward at whatever expense.

This is a petal of glory, and the glory comes because the *utter sacrifice of all forever* has been at least attempted, Well, as we go on there is more and more sacrifice. We could not compare the kind of sacrifice we would have to be at this one petal compared with the Christ’s sacrifice in the Garden of the Gethsemane.

Another little joke, these were jokes, you know, about different medicines you can take at different points. Give-it-all, *Givitol* –give it all, give it all, this is a good medicine to take at this petal. It will help you with the utter sacrifice of all forever. *Absorbitol*, absorb-it-all, that cure for accumula-itis. There is a real problem here with the third and second ray, sometimes, they love to accumulate. Absorb-it-all, to become a kind of fixation. Maybe you don't want to overdose on absorb-it-all. There's also [laughing], I don't know, we must have been having a good time here, *Refusitol;* refuse-it-all. This is a first ray medicine. And it's for those people who choose the neti neti path: not this, not that. You take Refusitol, the *nothing looks good until you find your being itself* and then maybe a medicine that we generate within our own brain called Confusitol. I'm kind of amused by these words.

Every once in while in a class you have to have moments of comic relief. Karmic relief? Maybe we've been too attentive, too focused, too much in deadly earnest, and we have to have a little bit of humor to help us redress the situation in a new and higher way.

As the Tibetan has been saying at the second degree, the word express counts. We kind of do express the monad through the soul. Maybe not the full monad but the monad’s intention through the soul. At the point of revelation at the third degree we are capable of revealing the monad through the soul. The soul is not gone, the egoic lotus is not gone. There cannot be pure revelation of the monad because the soul is still very much the vehicle with which we are identified or in which we find our focus. But monad through the soul expressing at the second degree and revealing at the third. Something of the monad does get expressed and something of the monad does get revealed.

From a certain point, this is really a petal of accomplishment. We might say, ‘Well, look, it's all over here.” There is achievement we have confidence in ourselves, we are potent, the potency of the sun is ours. We have spiritual solidity. We stand on the ground around the mountain. The mountain is underfoot. Most of the personal karma connected with the human race is over. The power of expansion conferred by initiation is ours. Aspiring towards this, under Sagittarius, are actually achieving it in Capricorn.

We have a real relationship to the hierarchy because in a way we are included within the hierarchy. We achieve greater ashram making intimacy. We have achieved that stage, chela in the aura, having taken the third degree.

Venus is the mind of Christ and Venus is the major planet here at the third degree, and we are possessed of the mind that it is in Christ. Suddenly this great fanatic St. Paul begins to talk about love. How is this? The transition from a sixth ray soul to a second ray soul occur? Had he entered the realm of the causal vehicle and could he actually enter into the buddhic aspect as it was pouring into the causal vehicle? Venus is very powerful here. So, Venus came over him. So, did Vulcan come over him as he talks about the priests of the Order of Melchezidek, the first ray is Melchezidek and his priests who are the masters of the wisdom.

2:10:00 We go on to another series of miscellaneous comments and this is, I think I've said this before, but it is an initiation when the magician appears. To be a magician you have to be totally soul infused. Maybe not all are magicians, but we can become the white magician after this initiation, especially due to the opening of the third eye and our great capacity to know what it is the soul thinks and then bring that through because we are the soul and we are contemplating, we are deep in contemplation, we are merging with the soul in contemplation. Our thought is the soul's thought and we are determined to bring it through by increasingly magical and psychic methods and higher psychism is coming to us in the development of this petal.

The major slog in the human kingdom is over and we move perhaps into a new feel for the petals.

All the hard won ability is hard won. Well it could be hard won, or hard W. O. N. All of our hard won abilities are now available, we're moving into the synthesis petals. We can wield these things and not be subject to physicality, to the usual desires, or to mentality. They are our instruments. We're told of the master, that time and space are his playthings.

We're moving into that kind of ability an attitude. There is skillful use of thought. There are challenges ahead. We have to give everything here. *Givitol.* Give it all. We give everything and that makes it possible for us to have the privilege to face the great renunciation of the great relinquishment. When we give it all away, we are light enough, small enough, compact enough, pointed enough to move the eye of the needle.

I'm thinking about here how the Dalai Lama had to leave Tibet. He fought for a while to stay in it but he had to leave, he was expelled. Well, he left on purpose of course, but he realized the kind of imprisonment that would have occurred, and so he moved. He gave it all away. In a way he gave his homeland his castle, his prowess, or the great art and the traditions all accumulate and so forth, he gave all that away so we could move into the wider expression. This is part of giving up what is in the causal body, I would say, for him.

There are some temptations in this petal, we’re focused in petal eight, and also in petal, part of petal nine, is dealing with those temptations. We increasingly will confront the three-headed dog of hell, Cerebos, that's in the Capricorn part of this work. We're focused at first, in an area between the second and third degree, and that's where the real work here is occurring.

I've been talking a lot in terms of the achievement that comes when all nine petals are open, but there is the work to rid ourselves of final glamours, and certainly of illusion, through the intuition and to become a very clear-thinking person, able to *think* the plan.

There are strong tests before the third degree, obviously. It's still about the divine will versus the entire dweller on the threshold. We can't just have good intentions, we have to really forcefully deal with illusion and make sure that we are no longer subject to pride, separativeness and cruelty. The fragmentation of our perceptions have to be overcome in this petal, in which we can say that *the whole is seen has one,* and we can say that.

2:14:40 In *rule number five, for disciples and initiates* [in *The Rays and the Initiations*] there is a relation to this petal. How does it go? I know it by memory, but I don't know it by memory, let’s see, around page 20 here, what is said:

***In unison of the group perceive the Triad shining forth, dimming the light of soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought “My soul and thine”. RI 20***

***In unison of the group perceive the Triad shining forth, dimming the light of soul and blotting out the light of form. The macrocosmic Whole is all there is.*** You see intimations of that kind of wholistic perception coming to us here but, ***Let the group perceive that Whole and then no longer use the thought “My soul and thine”.*** If we are still in the my soul and thy soul stage, we have not fully passed the tests of illusion, and nor have we achieved the unitive perception that is given in this petal.

What else? This is about getting rid of illusion, getting rid of certain beliefs, facing certain mental challenges. Were inhibiting our intuition if we have a false vision of the plan. A true vision of the plan is really resonant with the intuition. Intuition confers a true vision of the plan, so the battle with illusion and those Stymphalian birds in Sagittarius really can represent illusion. There's this Sagittarian battle with illusion which has to do with ahamkara and the sense of separateness and isolation and all of that has to be overcome in this petal.

We're on our way to selflessness. It’s not complete of course. For the true fourth degree initiate it's more complete. But we're beginning to lose that lower identity that we have used all the way up from the time of individualization and there can be some fear around that process as we begin to merge. Emerging, merging, causes many people fear. We start to feel the fourth degree and the challenges ahead. We kind of know if we go into this realm that the Via Dolorosa will face us. We're moving towards increasing transparency. The soul is, by the time this is unfolded, is in full bloom. Nothing really should stand in the way of revealing the qualities of the soul, but some of those qualities can stand in the way of revealing still higher necessities.

Are there temptations? Temptations are an unfolding ninth petal issue. Yes, and also in an eighth petal issue. We have the Sirian, Venetian, second ray illumined energies. Sirius, when truly embraced, will extract us from susceptibility to the temptations in the desert.

There's something quite speedy about this petal with its Sagittarian implications. Also, Aries moves fast. We have fought it out in the desert. We still have fights ahead but having overcome *the world, the flesh, and the devil* in the latter part of petal eight, and maybe some of the early work of petal nine. Because, in order to overcome *the world, the flesh, and the devil,* we need that higher perspective. We need to see things from a more cosmic, more philosophical, larger point of view. That will help us extricate ourselves from *the world, the flesh, and the devil.*

Here are some of the statements that were given, having to do with the temptations in the desert and I think we could just read them and understand how the Christ dealt with these temptations, and the idea that they are also involved with the ninth petal work has to do with the straightness with which he enunciated His statements to the devil. It’s the direct Sagittarian speech. He said it exactly what it is with pure truth: *Man shall not live by bread alone but by every word that proceeded if out of the mouth of God.*

Different ideas come here: [point uuu.] the temptation of service, concept of service, in dealing with people physically am I going to serve in another way? What degree of pride, spiritual ambition, is left in my service? I am beginning to renounce, what do I need to sustain me as I renounce while I am serving? How much can I sacrifice my body's well being? What do I feel hunger for? Bread is money too, and with these powers one could produce a lot of money by non-legitimate means. So, the ends can be seen by some to justify the means, and that's not the way to go. What do I need for myself? Foregoing the bread we might be easily able to produce. We're reminded we must ask nothing for the personal self, even though we could produce it. I think Moses did something, didn't he, on the mountain. He compelled, he struck the rock, did he not? He made it give water, he did something which prevented him from entering the promised land. Anyway, what is for me and what is for the service? *Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.* It is the great word of God which is the sustaining factor and when we adhere to that word and become that word, our living shall be taken care of.

Here is another of the statements of the Christ to Devil: *Thou shall not tempt the lord by God.* It is eternal because it is written. You will not deviate me. Again, he would be preserved, casting himself down from a high place by the use of power for personal means. There's the personality and the soul the soul is impersonal and relates to the greater good, the devil wants him to use his power for himself. That's the temptation, all these riches that we are accumulating will be used for ourselves. Ego and popularity, would come.

Look at the popularity of those who so called have *sold their soul to the devil*. Look, what an amazing teacher of miracles, a crowd pleaser, Sai Baba comes to mind here, to do a miracle and attract the attention of the crowd. Again, what is the ends, and what is the means? If I were popular, I could then really serve. You see that idea comes to mind, it is kind of tempting. So, delaying now what you can do now under difficult circumstances.

You should not tempt God. You shall not tempt the soul, which is God, to descend into the realm of personal motives; do not make God use his powers for personal reasons. There is that idea of if one were truly noticed and noticeable and endowed with riches and power, think how one could serve! But of course, one might just end up serving himself because the ahamkara would not have been defeated.

Two ideas of God. Two perceptions: one is imminent one is transcendent. God and the devil together *Demon est Deus inversus*; the Devil is God inverted or turned inside out. Discriminations are here to be mastered concerning the serving of the sun in the moon. We have the right-hand the left-hand path. Certainly, the members of the left hand path consider themselves quite magnificent, and in mentality and general will power they are, in love they are not. The left-hand path, even though maybe producing some outstanding individuals at first, is always personal and selfish. Basically, the black lodge uses divine power for personal means. In other words, ‘now I am elite, I have power.’ How would this be used? For what might happen is the defiance of nature and natural law even divine law for the sake of reputation, in order to seem great. This would be a human way that would veer us off onto the left-hand path.

Another statement that the Christ made: *Get thee hence (*get away from me), *Satan, for it is written Thou shalt worship the lord they God and him only shalt thou serve.* So, here we are using the first aspect, we're avoiding this tradeoff, we're avoiding the tendency of others to worship us because of our magnificent demonstrations.

We are adhering to the idea that only God, only the good, only the true logos is to be worshiped. We're using the law of repulse, there is a real rejection of the entire satanic nature. Satan here is the 666, so this is the rejection of the lunar nature. Instead my love will go to God/Sirius/Venus/Hierarchy and not to the lunar life.

2:25:25 Well this is. We probably had quite a bit to say about this. Goodness me, we did. It continues, so

let us continue to it say, generally, let's take a look at that. *Get thee hence, Satan, and now shalt thou worship the lord thy God and Him only shalt thy serve. Thou shalt not tempt the lord thy God.* I wonder if we look at this in terms of … let's go here for a moment to Google. When in doubt go through the great knowledge. It's kind of interesting how much knowledge there is there waiting … so here we have various versions of this. The angels, if he throws himself from the high place, the angels will bear him up. So, he will not even strike his foot against a stone, and Jesus said to him, *You shall not put the lord your God to the test. Do not put the lord your God to the test. You shall not tempt the lord your God as you tempted him in Masa.* So, there are various ways in which he has repudiated the idea that he would not be harmed if he threw himself from a high place.

Here is the third temptation, Satan is saying to actually the Christ, “All the things that I will give. You will fall down and worship me. Then Jesus said to him, *Go Satan, for it is written you shall worship the lord your God, and serve him only then the devil left him and behold angels came and began to minister to him.* There are the different translations of this.

The whole idea of how one shall live and whether one can make the bread by unlawful means and sustain oneself that way, or whether one should seek the admiration of the crowd and throw oneself from a high place and the angels will bear witness, one will not be at all hurt, and then the crowd will give one their belief and allegiance and service. Or, whether one should worship Satan, and all things will be given to him. In each way, each time, the Christ rebuked. These thoughts they probably perhaps were these presented by some sort of demon or was it the nature itself of the man that presented before thoughts? And then had to be rebuked? So, *Get thee hence, Satan, for it is written that thou shalt worship the lord thy God only.* This is the request by Satan that Christ worship him. The other one here is Satan asks the Christ to throw himself down from a high place and he will not be hurt, and then all shall see him as the miracle worker.

Here, I think, *man shall not live by bread alone*. Let’s look at that … *The Tempter came* *and said to him, if you are the Son of God, command that the stones become bread. But he answered* –and he could have done it of course *but he answered and said, ‘It is written that man shall not live by bread alone, but on every word that proceeds out of the mouth of God.* So, there he was choosing to say that the vitality of the body and the sustainment of the body does not come only from natural sources, but from the high source of the soul and the higher divine energies. So, the tempter wanted him to make the stones into bread. … The temper asked Christ to make stone into bread and instead Christ pointed to the true source of vitality and sustenance, the Word of God. … He answered in a very direct way, and that directness relates to Sagittarius. Indeed.

So, some of this is occurring in this Sagittarian petal where through the greater and wider understanding one can confront these temptations of the devil. Many people succumb for some lives to these temptations until they finally cast it aside.

The choices begin with true self consciousness at the fifth petal, when the solar angel offers an alternative, and then you have two paths. Before that you have only had the tendencies of matter itself, so your behavior has been necessarily lunar. When the fifth principle, is present, you are responsible under Saturn and Libra for your choices, so your mind is growing and now you must decide. Saturn and Libra offer a choice and this comes in at the eighth petal. One can veer off towards Avitchi or the eighth sphere and reject the triads, we are told. The rejection of the third hierarchy lands a man in the eighth sphere.

The other path will give much to me personally, the left-hand path. If we are still the victim of our own ahamkara we may well choose that. DK has told us how rarely choice is made, which tells us about the incredibly triumphant work of the Spiritual Hierarchy. But if I choose the Sirian path, it will unite me in love with the whole. So, I will become impersonal in the higher sense, personality will be subdued, and then the temptations which in a way arise from the energies of the first solar system, they will be subdued.

So, in passing these temptations, I'm glad there is a chance to talk about them in greater detail here. We are cutting ourselves off from the first solar system tendencies, which were largely personal tendencies. After all, it was in a way the fourth solar system, being the first major, so in a sense it is the personal solar system based upon mind, based upon the third aspect.

Can we equate the three temptations to meditation, and study and service? Well, if you use the antahkarana meditation you will go all the way into the stream of will, you will lose yourself and enter impersonal will. Then when you come back down, how will you out picture that? How we out picture the will of God? I think if we ascend via the antahkarana we cannot possibly veer off onto the left-hand path. I think we can only truly ascend to the manasic permanent atom once we have passed these temptations, because the triad is completely impersonal and is completely immersed in the divine plan.

As I said, if we reject the triads we don't really build the antahkarana, we build some kind of false antahkarana, which DK has described, it didn't involve the deva evolution, I don't know the technicalities of it, but we refused to become a Christ, we refused to travel on the Sirian line, to enter the realm of divine love, we refuse all that and instead greatly augment the tendencies of the previous solar system which are no longer suited for us here. So, a lot of this has to be decided in the later eighth and early ninth petal.

Is it possible to touch the abstract mind and still stay selfish? I think in certain respects it is. Especially if the mental unit has not become soul infused. We could be bypassing the soul. We're told that some of the black magicians do work on the higher mental levels, but whether they could ever really connect with the spiritual triad using the power of the soul in love, I don't think they could do that.

They can use a powerful ajna center, but one of the functions of the ajna is cut off from them. So, if that function dies, they are effective in their own lower way, because the ajna center is really meant to display the second aspect of divinity and to connect with the spiritual triad. There is a way in which the four aspects of the ajna center will connect with buddhi, with the fourfold nature and, the black magician cannot tolerate the presence of the buddhic energy, of the Christ energy. The White Lodge can include lower functions, but the black lodge cannot include the higher.

They can do their own form of healing. They are found particularly on the astral the lower mental planes. We have to dissociate from them in the work of these petals, but none of them we are told actually are found on the physical plane per se; they do not incarnate in that way, so they are subtler beings than those who we say, ‘aha!, there's an incarnated member of the black lodge. We're actually talking about those who serve them and are not as powerful as they are now, but have made that choice with a left-hand path but not the true black magician.

Ambition can be tested between the second and third degree, spiritual ambition is what we're talking about here, and if the ambition becomes too great the progress is stopped, and we may veer off.

2:38:30 There are five vices that remain to be addressed between the second and third initiation: hate, love of power, pride, separateness, and cruelty. These are the most difficult to deal with, especially for the person who begins to make his concrete mind a separates sphere. That's said to be the greatest disaster that can befall a man. Obviously, the concrete mind is meant to blend and merge with the soul on the higher mental plane, and for some it doesn't do that. Then they make it a separate sphere, it becomes a thirteenth sphere, and they begin to follow the left-hand path, the Great Disaster.

Fear may be behind that choice because we are afraid of losing our first solar system prerogatives, because after all these were initiates in the first solar system. I think when we look at the first solar system three types can be found. The solar angels who succeeded. The members of the black lodge who were initiates and would not relinquish their prerogatives and came over into the present solar system insisting on imposing those values that they held at that time, regardless of what was attempting to be developed in the second solar system. Then the nomads, we call them sometimes the Jews, but of course that doesn't mean the present Jewish race, it is the nomads who came, they were individualized there, but they had not achieved as they needed to and even the development of the next solar system and they arrived on Earth even before the individualization, at least some of them did, before individualisation came to Earth humanity. Did they come to the moon chain? That is a point for discussion.

Anyway, there's this fear, fear of vulnerability, love makes us vulnerable, love demands vulnerability. The majority of these black magicians are third ray monads and first ray souls so they learn love last. They have not yet learned love, but at some point in the process of the universe they will have to. Maybe not in this solar system. As I said, most are first ray souls.

Maybe six heads are still to be tested here. Maybe bread, the temptation, bread tests comfort. Can we, even though we could gain the bread can we stand not to have it if the gaining is by illegitimate means? So, certain desire themes are being dealt with in these temptations.

It's all really a question of whether we can conquer the great illusion. What do I believe reality actually is? Will I go with certain desires which lead in the opposite direction to reality? Or will I, even though I don't fully know reality, will I go with my intuition of what it is and then refuse to do certain things which I know will simply chain me to a previous type of pattern? There you can see Capricorn holding the man and woman in chains. That's the Capricorn tarot card, and it has a lot to do with the third aspect, being chained by the third aspect. we are chained if we do not pass our temptations.

We have to deal with temptations in three ways, the physical, emotional and mental and we're dealing with these Hydra heads really at each initiation, but there is a certain emphasis of the mental heads and at the third initiation. The astral heads at the second, and the physical heads at the first. We may not have thoroughly conquered them until finally we are able to hold the whole Hydra head up into the realm of intuition.

We think here the trials of Job. Can you still love God no matter what befalls you? It depends on how you identify? If I believe form to be real it may be more difficult. If I agree believe form to be illusion then God will be real, and I will love God regardless of the pains that we fall between, especially between the second and third initiation, the most trying time the most painful time.

2:43:34 We're talking about the ending of illusion and how the sounding of the cymbals that drives the Stymphalian birds away. Maybe we recognize the one sound that the clanging of the cymbals can symbolize (if I may say) and then hearing the one sound instead of the many separative sounds, we will be free from illusion.

Indra. who represents the intuition, used sound and destroyed as Vritta. That reminds us of the vibrations of the reaches the many vibrations instead the one was seen. As the cymbals crash, cymbals and symbols are related, the crashing symbols reminds us of Vulcan and the spiritual will. It just organizes the lesser relationships and allows the archetype to come to him. I think the hammer of Vulcan is involved here, the crashing of the hammer down upon the anvil, and the crashing of the symbols together, have to do with the imposition of the will and understanding of God and all the lesser conditions are disorganized.

If Sagittarius is the sky is darkened by birds, all of our mental formulations which have conditioned our behavior, they have to be banished and the one great sound banishes them.

Capricorn is still involved here, we can enter the cave in Hades, there's not much light when dealing with Cerebos. In order to achieve we have to descend into the lower depths, and Capricorn is certainly part of that, as long as we don't get stuck in the lower depths and identify with them.

We talked about mudras a little bit and their symbolism in the initiation process, and the disciple must always be ready to use sacred methods to bring the power in. The symbols at this point are unitive; they bring the higher world into the lower. So, we're fighting with illusion. We can use sound, we can use symbol to help dissipate the illusion, the cymbal reminds us of the archetype, the archetype is the pattern as it should be, not the conditions as they are.

At this point, if we do this in the Morya Federation, but we could study the seven illusions set forth he and *Glamour, A World Problem.* If you study these illusions and their cures, it would be very interesting, because it tells us how we can rid ourselves of illusion. Now, this is going to be very important in this particular petal.

… In this book, the seven illusions are listed. I feel I just have to mention them. Illusion demonstrates in seven ways, and usually we have a whole unit in the Morya Federation where we started this, but evolution can come through a wrong perception of an idea, and it elaborates this and then it gives a cure, because as the untrained, unillumined mind. The cure is training in the technique of Raja Yoga. I'm just mentioning these and you can study these on your own or in the Morya Federation.

But, obviously this work of ridding oneself from illusion can be done in Sagittarius in the ninth petal, illusion through wrong interpretation, the cause is an overestimation of one's mental powers, the sin par excellence of the mental type is pride, and that covers all activities in the early stages. The cure is the development of a cautious spirit. We can see, can't we, how these methods can be applied. Evolution through wrong appropriation of ideas, because overstimulation of personality and undue impress of personality reactions upon the sensed idea, and upon all who attempt to contact the same idea. The cure is a steady attempt to decentralize the life from the personality and to center it in the soul.

Illusion through wrong direction of ideas. Its cause is a small and non-inclusive mind. Not very flattering is it? The cure is the training of the mind to be inclusive well stocked and well developed from the angle of modern intelligence. Illusion through wrong integration of an idea. It’s cause is selfish grasping for the self, even if this is unrealized than the disciples clamored by the idea of his own selfless interests, its cure is a humble spirit. Illusion through wrong embodiment of ideas, its cause is a lack of esoteric training in the creative activity.

Obviously white magic would be involved here. Its cure is the application of fifth ray methods which are the methods of the mental plane. This form of error seldom applies to the average aspirant and concerns it illusion which is the testing applied to many initiates of fairly high degree, the ordinary disciples such as you and others in this group seldom touch a pure idea and hence seldom need to embody it.

Seven, illusion through wrong application of ideas. It doesn’t say anything further here about the cure. I'm not sure it does. Let’s go down here just a little bit, apparently not, so we could just read a little bit about what it says of the seventh type of illusion. How often does this form of illusion descend upon a disciple? He contacts an idea intuitively and also intelligently. Note the distinction here expressed, then misapplies it. This is perhaps an aspect of the synthetic illusion or the illusion of the whole of the mental plane as modern man contacts it. Illusion varies from age to age according to what the hierarchy is attempting to do or according to the general trend of men's thoughts. The disciple can therefor be swept into wrong activity and wrong application of ideas, because the general illusion growing out of the sixth type of illusions to which I referred is over dominant in his mind.

Here the summary is, the way of wrong perception, the way of wrong interpretation, the way of wrong appropriation, the way of wrong direction, the way of wrong integration, the way of wrong embodiment, the way of wrong application. Can we relate these to the seven rays? Perhaps, I don't know, it doesn't seem that they would be necessarily in order.

Anyway, a further study can be done here because in this battle we are really working at the dispelling of illusion now, some pretty nonintuitive methods are used here, but also the intuition after all dispels illusion.

2:51:40 Where are we here in the comments that have been made? The seven illusions? We've looked at this. There is service going on here in these petals, and at the third degree we turn our back on the supernal light in order to serve, but still we are stimulated by it.

What is this? Are we walking up the mountain backwards? Well, we certainly have to face the field of service. These are some random thoughts about Capricorn account apply to the second initiation also the one who crosses the water, right?

But there has to be a time to cultivate the blinding light and be concerned with it. St Paul in the process of his third degree, as it apparently went on over a number of years, was reaching out towards the light. DK tells us when he was writing the letters to the Hebrews. At the third degree the light is blinding and now you have it and reverse your direction. You face the light, blinded to the issues of the world of man, then pass on your way to the great center of absorption, rather you revolve upon the pedestal of light and carry it to those who are on the darkened path. But the light, and each time we face the light in the initiations of Capricorn, but we don't really face an aspect of the light supernal until the third degree.

Someone suggested to the *Lord of the Rings* here, Frodo, how deadly gruesome it is to go towards the finish, the sky his black well. Perhaps these Stymphalian birds can render the sky black. Frodo must unite the three rings, he is uniting them. He has little to go on except the willingness, and to do his duty. He is a custodian of some unit to wreck to live he doesn't know what the plan is, but he continues. I guess he is the kind of disciple that we are, and he certainly is tempted by the power, isn’t he?

The three rings? Humans, trolls and devas, and *one ring controls all.* and they belong to the kingdoms. Someone knew about a lot about the *Lord of the Rings* here. The major thing about temptations is do not use the newly access soul powers gods’ powers for personal ends, for comforts, for ego, for aggrandizement. We could have all the bread we want, we could be exalted in the eyes of others, we could receive everything we possibly want in the lower three worlds by worshipping the devil, by worshipping the power of the lower powers, but we cannot choose that. We cannot become a predator member of the predator elite or the dark aristocracy. We have to have the decision to serve unconditionally.

It is certainly possible to use soul powers for selfish ends, and some of those who tread the left-hand path can use the lower powers of the soul, especially the knowledge petals, for their own selfish ends. The basic thing you have to say to yourself, ‘I won't use old powers to make my life easier I will not sell out I know it's a tough path I'm on a tough path, and I will use my powers only for that path and not for the path of greater ease.’

Those temptations really face one in Scorpio, and I imagine in the eighth petal, we have to make very sure we can deal with all the heads, reasonably so. By the time Scorpio is working through the ninth petal, we had better master everything and not be able to succumb to any type of temptation that would drag us back into the vise of the lower worlds. ‘I'm on a tough path I will not choose the path of greater ease I can include the lower instrument.’ Yes, it is an instrument. And, ‘I can nurture that instrument in the right way, but not to make my life easier. I do not identify with the satisfactions to be had within the lower instruments. I can take care of the instrument, or I can indulge it, and if I fall victim to the temptation, I indulge the lower instrument.’

It is said here that, we can love ourselves from the heart center realizing our place in all things, but not from the solar plexus center. So, it's not that we have to fall in love with the personality qualities of ourselves, but we have to value our soul qualities and use the personality qualities, according to the dictates of the soul. So, we use the instrument, we keep it in good shape, and when the higher values come and it is necessary to sacrifice the instrument for these values, then we do it. In a way the rich young man was so much in love with his attainments and accomplishments that he did not want to relinquish them; he was still attached.

Sixth petal issues are involved here, but they're always related to eighth petal issues.

There are different people here, that have gone through process. Why am I starving? Because I'm trying to do something difficult? A man is implicated here, in order to get gold, you have to compromise the physical. If you're not patient. A time will come when some aspect of the energy system will be compromised. Now will it be compromised for wrong motive or will we simply do it in order to sustain our right motive.

Look at Father Damien on Molokai island, with the lepers, he gave up everything and eventually contracted leprosy itself. He had a much easier way, but he went instead into the fourth initiation, as did the initiates Jesus, because DK mentions Father Damien and Jesus in the same breath.

2:58:38 Well, we really get our nine petals’ worth here, in the final initiation and this tier.

In order to really accomplish the defeat of illusion we have to be silent. In Sagittarius it is also said to be a sign of silence, eventual silence. It's also a sign of great noise and inappropriate speech, and blurting things out, but that that comes earlier, and we realize the need for silence in which intuitive wisdom can be apprehended. We can then come into a connection with that which the eye hath not seen in the ear hath not heard. The ordinary eye and ear.

So, something's Sagittarius begins to know and we begin to know in his petal cannot be reduced to words. So, the key to silence here is the big sound will come through. It’s the sound of the Spirit, it’s the sound of the monad, and the higher mind is no longer so talky. Even more so at initiation four. I mean we're told master Jesus maintained a profound silence before the Roman inquisitors and persecutors.

3:00:00 Some random thoughts are coming here. [laughing] I graduated from university which the yellow and the blue, the colors of Sweden were prominent. Master DK’s colors are sometimes said to be the yellow and the blue.

Here, because we're overcoming illusion, we are wiping out, blotting out, form. We no longer see form as real. It’s not quite there yet, but it's happening in this petal, and when the causal body goes, form is entirely blotted out and the form of the fourth kingdom is no longer needed as an attraction. The form of the fourth kingdom can be generated as needed by our own kriyashakti.

We're generating the single eye here, we're seeing all things as if they were one thing, we're trying not to be caught in discrimination between this and that, as if this and that were different, but to be totally inclusive as if we were seeing all things from the mountain top. And the mountain top is definitely part of the experience of this petal. We are lotuses of revelation we see from above we can reveal the one. We understand that in any solar system there are lotuses within lotuses, and we're moving from light conveying, as translucent beings, to being transparent beings.

Is there one particular planet for each petal? Maybe there is, certainly in the solar system there is one sign that, maybe one planet for one petal.

I can't believe that this is the final sort of statement: that lots of spices make a good stew? I think we're talking about the contrast between the variety, and the many energies we are acquainted with and are using, and the oneness which is beginning to be appreciated the one of the many. Problems concerning the one and many are solved in this petal. The vision of the one, and yet the vision of the many as the one, this is the gift of the third initiation and this is what is finally accomplished in petal number nine, when it is fully unfolded.

Well, friends, some of those comments were a bit scattered I do realize. You never can tell what the state of mind of a class is going to be, and how people will come in with different thoughts. Some of them are right on target and others of them very tangential.

This is going to be the end of egoic lotus webinar commentary program 59 and it's going to be part three of synthesis for petal nine, and it's going to be 3 hours and about 5 minutes and then we will move on to a whole new section we're finished with discussing, gathering of thoughts, in relation to the nine petals we're going to be beginning of a egoic lotus webinar commentary program 60, petals of synthesis. …

I think we have to abbreviate the approach here, I don't need an 80- point outline. I think we can understand what might be continued between the third and fourth initiation. So I'll gather for program number 60 some of DK’s comments, and just look at them and then try to maybe off the top of my head somewhat talk about how synthesis of knowledge, and synthesis of love, and synthesis of will can be achieved in these three lemon-yellow buddhic petals leading to the revelation of the jewel and the shining forth of the monad as the jewel, in the jewel in the lotus, causing the destruction of the egoic lotus.

So maybe by the time we reach, I don't know, 65 programs, perhaps or 70 programs at the most, maybe we will be finished with this egoic lotus webinar book. You have nine petals to study and many energies to correlate and I'll try to go on before much time has passed into the discussion of the synthesis petals where we're going into an area which is not terribly defined, because for most of us the direct application to the factor of synthesis is not our next task. We have a lot to do just to achieve the unfoldment of the nine. But when we are initiates of the third degree and working towards the fourth, the conscious approach, the synthesis will be the great factor and maybe we can begin to separate some of that.

Okay, friends will see you later, bye bye.