## EGOIC LOTUS WEBINARS, VIDEO COMMENTARY – 60, Michael Robbins

**Abstract**

Egoic Lotus Webinar Commentaries 60: Foundational References for Synthesis petals. This webinar is about 1 hour, 40 minutes long. Program 60 offers commentary on a number of foundational references dealing with the origin, nature and function of the petals of synthesis—the tenth, eleventh and twelfth petals of the egoic lotus. They are distinct from the earlier nine and have a mode of development which is both interesting and unusual. Our attention is drawn to these petals in a practical manner when we have passed the third initiation and are working towards the fourth.

Egoic Lotus Webinar Commentaries 60 325 MB .wmv file

Video of Egoic Lotus Webinar Commentaries 60 by Michael D. Robbins.

Egoic Lotus Webinar Commentaries 60 95 MB .mp3 file

Audio of Egoic Lotus Webinar Commentaries 60 by Michael D. Robbins.

**Transcript.**

Hello everybody. We are ready to start a new little unit in this the egoic lotus webinar commentary series.

Let’s take a closer look at the three synthesis petals, the inner most petals the inmost petals. They go by different names not much is said about them, there is nothing particular, nothing specific about the particular petals involved here. [Central white triplicity in the image:]



There is some material that DK has offered that will be useful in general and then if I make an attempt to see what kind of effect different energies will have on the unfoldment of these petals, especially between the third and fourth initiations. Then we may have a little basis for these speculations. Actually they do begin to open before that time on the basis of what is done in the work and unfoldment of the other petals.

So, we're here, it's the beginning of program number 60, and I have a little compilation here on the synthesis petals. Some of these references I have used before in various other contexts. Here is one that says:

***b. The causal body . . . monadic heart centre. In studying the egoic body it should be remembered that the causal body is the correspondence in the monadic manifestation to the heart centre. It is a flaming wheel of fire within the monadic auric egg, which embraces the five planes of monadic manifestation; it is also seen as the twelve-petalled Lotus. Of these twelve petals, the innermost three are unrevealed, or are embryonic, and hence the causal body is frequently considered as a nine-petalled Lotus, or as a wheel of fire with only nine spokes or whorls. This is essentially true as regards the evolutionary process, but when a man has succeeded in awakening or unfolding the nine petals, or in arousing the fire of the nine spokes or whorls (which is practically consummated at the three major Initiations) the inner three are revealed. They respond to the monadic vibration, to the aspect of pure Spirit; it is the stimulation or revelation of these inner petals, by the One Initiator at the third and fourth Initiations which brings about the final conflagration and the blazing up of the causal body with the subsequent liberation of the central positive Life or Fire.* TCF 538**

***… The causal body*** is about the ***monadic heart center.*** That's the function of the causal body or egoic lotus plays in the entire monadic system. ***In studying the egoic body it should be remembered that the causal body is the correspondence in the monadic manifestation*** – that’s what He calls it, the entire monadic system – ***the correspondence in the monadic manifestation to the heart center. It is a flaming wheel of fire within the monadic auric egg, –*** as I think we should not think of it as independent, but as within the monadic system our manifestation – ***which embraces the five planes of monadic manifestation;*** the monad itself as we presently experience is that it is upon the sixth plane, counting from below. Or the second plane coming from above and below it, from the atmic plane on down, the other planes of its manifestation – ***it is also seen, not only as a flaming wheel of fire,*** this is as interesting perspective, lest we get too fixated on the idea of a lotus, but ***it is also seen as the twelve-petalled Lotus. Of these twelve petals, the innermost three are unrevealed, or are embryonic,*** (at least for the average man it is so) ***and hence the causal body is frequently considered as a nine-petalled Lotus,*** (at least for individuals before the stage of initiation has begun, beginning with the birth of the Christ in the heart. So, it is frequently considered a nine-petalled Lotus,) ***or as a wheel of fire with only nine spokes or whorls.*** Spokes, whorls, petals, are all attempts to describe the energy manifestation of the different aspects of the customary or normal nine-fold egoic lotus.

***This is essentially true as regards the evolutionary process***, (that it will be ninefold) ***but when a man has succeeded in awakening or unfolding the nine petals,*** or whorls, at the third initiation ***or in a rousing the fire of the nine spokes or whorls—***we really have to get the idea of there petals, spokes and whorls ***(which is practically consummated at the three major initiations.)*** Of course, that may not be technically correct, because there is more unfolded at the first major initiation than the outer tier of three. As a matter of fact, all five petals are unfolded, the first five, then –***the inner three are revealed.*** In other words, after the third initiation the inner three are revealed. Notice we're calling them major initiations, even though there is sometimes a tendency to say that major initiations do not begin until the third.

The inner three … ***They respond to the monadic vibration,*** the inner three respond to, not apply pressure ***to the aspect of pure spirit; it is the stimulation or revelation of these inner petals, by the One initiator at the third and fourth initiations which brings about the final conflagration and the blazing up of the causal body with the subsequent liberation of the central positive Life or Fire.*** Another way to call that in a way is the volatile essence in alchemical terms.

Something I think we should notice here, the initiator stimulates also the synthesis petals at the third initiation, and not only, the fourth initiation. So, the technicalities of exactly what Sanat Kumara, as the initiator, touches with the rod of power, the flaming diamond, at the third degree, is not given. We anticipate that it's going to be the third of the sacrifice petals, but it looks like there is a further type of stimulation or revelation. Those are the words by the One initiator, and that's at the third degree and that at the third degree all nine petals will be unfolded. …

0:07:00 I'm just looking at – these are not in exact order, but I've arranged them so they're more or less in three categories, the general structure of the egoic lotus as regards the innermost petals, the synthesis petals, then the unfolding of these petals and finally the destruction of the causal body when the petals are unfolded. There are probably hidden references because they don't come in only under the petals of synthesis or innermost petals, or in most petals, or they can come in under three petals, and so forth.

There may be further references, but I have taken care of these references either here or in my written commentaries on *A Treatise on White Magic,* or in some cases I did the last 100 pages of *A Treatise on White Magic,* wanting to finish it as a webinar commentary.

Here we have something on the evolution of the petals.

***The building of the causal body is the result of dual energy, that of the lower self with its reflex action upon the higher unit, which and that of the natural energy of the self as it makes its direct impress upon the substance of the egoic lotus. It should here be remembered that, subtle though the material may be, the egoic lotus is truly substance of a particular vibration as is the physical body, only (owing to its rarity) physical plane man regards it practically as non substantial. It is in fact is there they are pointed out the result of the dual vibration of the fivefold Dhyanis or Gods. Through a conscious effort of the planetary logoi, these Dhyanis and lower pitris are brought into close relationship. This produces (upon the third subplane of the mental plane) a ninefold vibration or whorl in the gaseous matter of that plane – for this is the cosmic gaseous subplane—and the mental plane is that – which, after a certain period of persistence, assumes the form of a nine-petalled lotus. This lotus is folded over in bud shape upon the central point, or heart of the lotus – that spark of electric fire*** ***which by its action or innate vitality working upon the substance of the lotus attracts to itself sufficient of that substance to form three inner petals, which closely shield the central spark; these are nevertheless of the same substance or essence as the nine other petals. The student must be careful not to materialize this concept too much and it might therefore be wise for him to view this manifestation from other angles and employ other terms to express the same idea.*** ***For instance, the body of the ego may be viewed. In the following four ways:* TCF 816**

***The building of the causal body is the result of dual energy, that of the lower self with its reflex action upon the higher unit, -- which*** I presume will be the egoic lotus – ***and that of the natural energy of the self as it makes its direct impress upon the substance of the egoic lotus.*** And ‘self’ is in small letters, but could this “self” be the monad itself, because there is an impress occurring from below, this would mean an impress from below and from above. ***It should here be remembered that, subtle though the material may be,*** – too subtle for the normal perception – ***the egoic lotus is truly substance of a particular vibration as is the physical body,*** (after all that still on the lower 21 subplanes which are considered to be the dense physical body of the solar logos) ***only (owing to its rarity)*** of the substance ***physical plane man regards it practically as non substantial.*** For all practical purposes, to physical plane man, unless at the third degree or beyond, with the higher psychism developed, it is a non-substantial structure.

***It is in fact, as earlier pointed out, the result of the dual vibration of the fivefold Dhyanis or Gods –*** these are the solar angels, in conjunction with the fourfold quaternary or pitris of the lower vehicles. So, we have the work of solar pitris and lunar Pitris, and since there are nine petals it is as if five of them are solar in nature and four of them with a more lunar tendency. Of course, they're all solar in a certain respect because they're all produced by solar pitris or solar angels of different varieties. Fivefold Dhyanis? It sounds as if there's a fivefold structure of these beings who are the solar angels.

0:11:30 To me it seems as if the whole production of the egoic lotus is an emanated process, whereby a greater solar angel emanates itself out in lesser and lesser extensions. ***Through a conscious effort of the planetary logoi, these Dhyanis and lower pitris are brought into close relationship.*** And, I would say at the time of the opening of the planetary heart center. That seems to be the time when this relationship was and is facilitated. ***This produces (upon the third subplane of the mental plane) a ninefold vibration or whorl in the gaseous matter of that plane – for this is the cosmic gaseous subplane—and the mental plane is that – which, after a certain period of persistence*** (note this) ***assumes the form of a nine-petalled lotus.*** So, the whorl is there first and abides as a whorl perhaps before solar angels begin to substand the whorl and create a ninefold structure. ***This lotus is folded over in bud shape upon the central point, or heart of the lotus – that spark of electric fire*** (it is an extension of the monad really) ***which by its action or innate vitality working upon the substance of the lotus, attracts to itself sufficient of that substance to form three inner petals –*** So the ninefold electric fire is involved in the formation of the three inner petals. The electric fire of the inner spark is involved in the formation of the three inner petals and we have already seen that these three inner petals are responsive to the monad through the jewel in the lotus.

So, it ***attracts to itself that spark of electric fire which by its action or inner vitality working upon the substance or essence as the nine other petals, which closely shield the central spark; these are nevertheless of the same substance or essence as the nine other petals.*** Meaning, I suspect here, matter of the higher mental plane. Now, exactly what plane? It's difficult to say, the originally the initial whorl and the nine petals are formed of higher mental toughness of the first supplement. ***The student must be careful not to materialize this concept too much.*** Which I suppose means to render it into a concrete image which he holds. ***Not to materialize the concept too much and it might therefore be wise for him to view this manifestation from other angles and employ other terms to express the same idea.*** Which is what DK does, he talks about spokes, whorls, and petals, giving us different perspectives so we do not overly concretize the image. ***For instance, the body of the ego may be viewed. In the following four ways:***

Let's see, let's go to page …:

***As nine vibrations … nine petals of a lotus … nine spokes of a wheel … nine types of energy … which produce definite emanations from the threefold unit, again itself an outgoing from a central unit of force.* [TCF partial from page 818]**

*0:17:50* ***As nine vibrations … nine petals of a lotus … nine spokes of a wheel … nine types of energy … which produce definite emanations from the threefold unit, again itself an outgoing from a central unit of force.*** Well, these are the different ways. Nine vibrations is yet another way. … [of saying] nine vibrations, nine petals. … Nine petals of a lotus. Nine spokes of a wheel, he’s giving us enough variations so we don't land on any one particular form and decide that you are correct. Probably when we see this for ourselves, we will notice and understand why he was cautious about having us not fixate upon it by any one of these methods of description.

Here's another important reference. Now, we've seen that the innermost spark has a certain action which attracts the substance which will form the inner petals but, let's add to that idea that:

***A downflow of buddhi takes place along the line of the manasic triangle until it reaches a point at the very center of the lotus. There, by the power of its own vibration, it causes a change in the appearance of the lotus. At the very heart of the lotus, three more petals appear which close in on the central flame covering it closely, and remaining closed until the time comes for the revelation of the “jewel in the Lotus.”* TCF 709**

***A downflow of buddhi takes place along the line of the manasic triangle.*** I think we can see this is the manasic triangle here:



So, the downflow of buddhi takes place along the manasic triangle ***until it reaches*** a point at the very center of the lotus. ***There, by the power of its own vibration,*** buddhi’s vibration ***it causes a change in the appearance of the lotus. At the very heart of the lotus, three more petals appear*** – Now, we have to remember this downflow has been summoned by the activity of the central spark or jewel in the lotus. So, ***three more petals appear which close on the central flame*** the monadic extension; the jewel in the lotus or really the monad in extension ***covering it closely, and remaining closed until the time comes for the revelation of the “jewel in the Lotus.”*** I would say which starts at the first initiation, because at that point there is some unfoldment of, I would say, at least one of the synthesis petals.

Let’s see what else we have here. This is from *Initiation, Human and Solar.* It seems to go back a little bit earlier presentation of some of the same truths:

***Another way of emphasizing the same truth is to regard the egoic body as a centre of force, a wheel of energy, or a lotus, and to picture it as a lotus with nine petals,*** ***hiding within these petals a central unit of three petals; these in their turn secrete the central life, or the “jewel in the lotus”. As evolution proceeds these three circles of three petals gradually unfold having a simultaneous effect on one or other of the central three. These three circles are called respective*** ***the petals of Sacrifice, Love, and Knowledge. At initiation the Rod is applied to the petals in a scientific manner, and regulated according to ray in tendency. This brings about the opening of the central bud***, ***the revelation of the jewel, the withdrawal of that jewel from the casket which has so long shielded it and its transference to “the crown,” as it is occultly called, meaning its return to the Monad whence it came.* LOM 137-138**

***Another way of emphasizing the same truth is to regard the egoic body as a centre of force, a wheel of energy, or a lotus, and to picture it as a lotus with nine petals,*** and we know now why nine, because that's what it is for most people ***hiding within these petals a central unit of three petals; --*** hiding for a long time – ***these in their turn secrete the central life,*** just the way buddhi veils atma, ***or the “jewel in the lotus”.*** I think is a direct connection between the jewel in the lotus and the highest head center. ***As evolution proceeds these three circles of three petals gradually unfold having a simultaneous effect on one or other of the central three.*** So, with unfoldment there is an effect upon the synthesis petals. … ***These three circles are called respective*** (working from the inner to outer) ***the petals of Sacrifice, Love, and Knowledge. At initiation the Rod is applied to the petals in a scientific manner, and regulated according to ray in tendency.*** Well there we have it. Definitely there is an application to the petals. Definitely. ***This brings about the opening of the central bud***, (which are the innermost three) ***the revelation of the jewel, the withdrawal of that jewel from the casket which has so long shielded it and its transference to “the crown,” --*** presumably the crown as a jewel in the greater crown of the planetary logos. The crown has, for the monad, had as a jewel in the crown of the planetary logos. So, the jewel in the crown.

I remember that old T.V. series, it was interesting about Britain and its relationship to India, both of which have very strong first ray. So interesting then how Britain probably consisting of many of the old first very souls of India, became the dominant force even though its personality ray is the first ray and the soul of India is the first ray. India was considered to be the jewel in the crown of the monarchy of England, or of Great Britain. Anyway, there is the return to the monad, but the monad itself is I think like a jewel, and then probably in that great crown of the planetary logos there are seven areas where monads of different types aggregate. Maybe some threefold area even above that, where the essential monad finds its place as a fiery essence. This is speculation, but I always believe in the three above the seven making the ten.

I’m just gathering references that tell us a little something more about the petals.

***Concealed at the very centre or heart of the lotus is a brilliant point of electric fire of a blue-white hue (the jewel in the lotus) surrounded, and completely hidden, by three closely folded petals. Around this central nucleus, or inner flame,*** ***making three circles***, ***these petals are formed out of the substance of the solar angels, as are the central three, – substance which is not only sentient*** ***as is the substance of the forms in the three worlds of the lunar bodies***, ***but which has an*** ***added quality of “I-ness” or self-consciousness, enabling the spiritual unity at the center (by means of it) to acquire knowledge, awareness, and self realization*. IHS 761-762**

***Concealed at the very centre or heart of the lotus is a brilliant point of electric fire of a blue-white hue.*** Very important in terms of its relation to Sirius really, ***(the jewel in the lotus),*** the blue-white diamond, you see, and sometimes that gives us the justification of considering the monad basically as blue-white, whatever it's other colors may be, according to ray, because the jewel in the lotus is simply an extension of the monad. So, *a brilliant point of blue-white hue the jewel in the lotus* ***surrounded, and completely hidden, by three closely folded petals.*** Three close folded. It takes a long time before one can begin to think love and will in terms of synthesis. ***Around this central nucleus, or inner flame,*** it's all the same, *central nucleus, or inner flame* you have the locus, are arranged the nine petals in circles of three petals each, ***making three circles in all.*** (sometimes call tiers, sometimes circles) ***these petals are formed out of the substance of the solar angels, as are the central three, – substance which is not only sentient*** ***as is the substance of the forms in the three worlds of the lunar bodies***, ***but which has an*** ***added quality of “I-ness” or self-consciousness, enabling the spiritual unity at the center (by means of it) to acquire knowledge, awareness, and self realization.***

I want to say that having thought about this before, I figure if the original substance or matter of which the egoic lotus is composed, petals are composed, is higher mental substance, but that substanding that is energy substance of the solar angel, which has been sent to permeate and substand the substance of the higher mental plane. That substance of the solar angel is more buddhic in nature but in a sacrificial gesture it seems to pervade an underly or act as a formative agent upon the substance energy of the higher mental plane, which is different from the substance energy of the solar angel, at least as I conceive that at this point.

***These nine petals are of a predominant orange hue, though the six other colors are found as secondary colors in varying degree.*** ***The inner three petals are of a lovely lemon yellow hue.*** ***At the base of the lotus petals are the three points of light which mark the position of the permanent atoms.*** ***And which are the medium of communication between the solar angels and the lunar Pitris. By means of these permanent atoms the Ego, according to its state of evolution, can construct his lunar bodies, acquire knowledge on the three lower planes, and thus buy his experience and become aware*. *On a higher turn of the spiral, the Monad through the petals, and thus with the aid of the solar Angels, acquires knowledge and equally on more exalted levels becomes aware.* IHS 762**

***These nine petals are of a predominant orange hue, though the six other colors are found as secondary colors in varying degree.*** Are these colors of the rainbow? Yet, red is not included in the usual listing of the colors of the petals. So, there's something there that has to be taken into consideration. Though, red, being a first ray color, will show up in the egoic lotus according to the soul ray. The soul ray, the color correlated with the soul ray, will appear in the egoic lotus. ***The inner three petals are of a lovely lemon yellow hue.*** Lovely lemon yellow, really showing their relationship to buddhi. I would like to say that is demonstrating relationship to buddhi. ***At the base of the lotus petals are the three points of light which mark the position of the permanent atoms.*** Of course, one of them is a mental unit. ***And which are the medium of communication between the solar angels and the lunar Pitris.*** Because the solar angels are the great alchemy here, and they need a method of affecting the lunar Pitris, which basically are embodying those vehicles formed of elemental substance, elemental essence. ***By means of these permanent atoms the Ego, according to its state of evolution, can construct his lunar bodies,—***the ego here seems to be a combination of solar angel and man as the monad-in-extension. So, the ego can construct a lunar body ***– acquire knowledge on the three lower planes, –*** and this the monad has to do actually. The solar angel already has that, having been man before, so it's more man the monad which needs to do this –***and thus buy his experience*** I would say over time and through the use of energy ***and become aware*** how you on the lower planes on a higher turn of the spiral. The monad, through the egoic petals, it’s really always the monad that is doing everything, the monad-in-extension, sometimes called the jiva. ***On a higher turn of the spiral, the Monad through the petals, and thus with the aid of the solar Angels,*** (who are some standing in the battles acquires knowledge) ***acquires knowledge and equally on more exalted levels becomes aware.***

0:30:35 I think we can see how this gives us a little bit of understanding, so that we have maybe a basis for some speculation here about how to work with a factor of synthesis. Now, of course, maybe it's not so practical to think about what we should do when we are between the third and fourth initiation. It’s probably our whole perspective will change at that point. But we can look out ahead and see how certain energies might be considered available to accomplish certain goals, namely to achieve a synthesis of knowledge, the synthesis of love, whatever that means, a synthesis of will, whatever that means, and we'll try to give some meaning to it.

Let's continue a bit.

***The causal body has been seen as a wheel of fire, containing within its periphery three focal points of energy, the permanent atoms. They are analogous, as earlier pointed out, to the seventh principle of each of the three aspects—will or power, love-wisdom, and active intelligence.  Each of these focal points has its own internal economy, as seen in the spirillae, which are essentially streams of force, responding to stimulation and vibration, aroused within and without their limiting ring-pass-not. The internal life of the permanent atom, and that which animates and produces its activity, is the life of the third aspect; the force playing upon it and through it is the life of the second aspect. As evolution proceeds the intensity of the life forces from within and those which affect it from without, grows gradually stronger and stronger, and the light of the permanent atoms increases, the petals of the lotus unfold, and the spokes of the radiatory fire come into action.* *Bear in mind here, that* the permanent atoms are concerned with the substance aspect of Existence or Becoming, while the petals of the lotus, or the fiery spokes of the wheel, deal specifically with the psychical aspect, or the development of consciousness; the central nucleus, or the three inner petals, embodies the aspect of pure Spirit. TCF 544-545**

***The causal body has been seen as a wheel of fire, containing within its periphery three focal points of energy, the permanent atoms*** (really the atomic triangle, one of them the mental unit). ***They are analogous, as earlier pointed out, to the seventh principle*** (the directing principle of each of the three outer aspects) ***will or power, love-wisdom, and active intelligence.*** I suppose there is a question as to which is which. The physical permanent atom could be considered to be a correspondence to active intelligence from one perspective, always the astral permanent atom to love-wisdom, perhaps the mental unit to will power, but we can always reverse the one and three.***Each of these focal points has its own internal economy, as seen in the spirillae, which are essentially streams of force, responding to stimulation and vibration, aroused within and without their limiting ring-pass-not.***The whole idea we are always dealing with energies and forces here and we may talk about something as if it's a tangible something, and yet it is a unit of force. ***The internal life of the permanent atom, and that which animates and produces its activity, is the life of the third aspect; the force playing upon it and through it is the life of the second aspect.***This is the solar angel, second aspect attempting to control its mechanism through the use of the permanent atoms. ***As evolution proceeds the intensity of the life forces from within and those which affect it from without, grows gradually stronger and stronger, and the light of the permanent atoms increases, the petals of the lotus unfold, and the spokes of the radiatory fire come into action.*** This is a lot like saying the petals are becoming more radiant, more luminous spokes and petals are essentially the same. ***Bear in mind here, that* the permanent atoms are concerned with the substance aspect of Existence or Becoming, while the petals of the lotus, or the fiery spokes of the wheel,** (see there they are given equivalence) **deal specifically with the psychical aspect, or the development of consciousness; the central nucleus, or the three inner petals, embodies the aspect of pure Spirit.** It says the spiritual triad is also an aspect of the monad, just the way the three central petals are an aspect of the jewel in the lotus, which is a projection of the monad. Right.

0:35:00 Now, can we deal with how these inner petals may be revealed …

***It is, as stated elsewhere, through the permanent atoms that the Ego comes en rapport with his objective world; he works upon and through his environment successfully or blindly just in so far as he can energise his permanent atoms, and bring the spirillae out of latency into potency. This only becomes possible as he unfolds the petals of the lotus. It must be remembered that the three lower petals when fully unfolded affect, through their vitality, the three major spirillae in the physical permanent atom. As the second ring of petals gradually opens, the astral permanent atom undergoes a similar process, leading up to the full arousing of the spirillae within the mental unit.* TCF 545-546**

***It is, as stated elsewhere, through the permanent atoms that the Ego comes en rapport with his objective world; –*** that is, that we have an inner being supported and pervaded by the solar angel as the angel of the presence comes on rapport with the outer world, according to our ability to work upon the permanent atoms and work through them – ***he works upon and through his environment successfully or blindly just in so far as he can energise his permanent atoms,*** He works upon him through his environment successfully or blindly just in so far as he can energize his permanent atoms. So, we must assume that human being of little development is not capable of energizing to any great extent the permanent atoms for which he works on the force units, the spirit they are not stimulated. At least only the earliest ones are stimulated not later, once *just in so far as he can energise his permanent atoms,* ***and bring the spirillae out of latency into potency.*** Apparently, they do exist, we can say these spirillae pre-exist their stimulation. So, they are force structures, but have to be brought in to a higher degree of stimulation and ***This only becomes possible as he unfolds the petals of the lotus.*** So, the simulation of the permanent atom proceeds *pari pasu* with the development of the petals of the lotus. ***It must be remembered that the three lower petals when fully unfolded affect, through their vitality, the three major spirillae in the physical permanent atom. As the second ring of petals gradually opens, the astral permanent atom undergoes a similar process,*** (I suppose the three major spirillae) ***leading up to the full arousing of the spirillae*** (ah ha, as well) ***within the mental unit.*** So, the astral permanent atom has the rousing I suppose of the three major spirillae and this leads to the full arousing of the spirit within the mental unit when the second ring of petals unfolds or leads up to a slightly later process.

***Here I would point out that there is a slight difference in the case of the mental unit, for the four spirillae of the mental unit are aroused to full activity when*the knowledge petal *of the final three opens. The opening of the remaining two reveal the glowing threefold flower which lies at the centre of egoic manifestation.* TCF 546**

***Here I would point out that there is a slight difference in the case of the mental unit, for the four spirillae of the mental unit are aroused to full activity when*the knowledge petal *of the final three opens.*** That's a definite statement, so let's just call it petal seven. ***The opening of the remaining two reveal the glowing threefold flower*** (and those are the innermost petals or innermost petals) ***which lies at the centre of egoic manifestation.***

This answers a very important question. When do we begin to see the flower? It must be after the first initiation, which is taken through stimulation of petal seven. But there is further work going on and through the abnormal and strenuous efforts of the man in petal eight and petal nine. So, when petal eight is opening. We should be seeing something of the inner flower. Now the inner flower can apparently unfold when the first initiation is taken, but maybe we don't see it. The inner flower begins to unfold when the first initiation is taken, but maybe it is not revealed. In other words, that the revelation of the threefold flower seems to come with the second and third initiations is, it seems, to say that. The revelation of the threefold flower seems to come with the second initiation, and the third initiation at which point definitely there is a revelation and that we're told in other places when the nine petals are fully opened, the inner three are revealed.

More on the petals of synthesis opening up. This second point is brief:

***The second point is very briefly given. It concerns the innermost circle of petals, or that set of three petals, or those three streams of whirling energy, which immediately surround the "jewel in the lotus." Each of these three petals is related to one of the three circles, and is organised as each of the three circles is unfolded. They form, therefore, a synthesis of knowledge, love or sacrifice, and are closely connected through the type of force flowing through them with one of the three higher centres of the planetary Logos of a man's particular ray. This central unit of threefold force is dealt with in a specific manner at initiation.* TCF 883**

***The second point is very briefly given. It concerns the innermost circle of petals, or that set of three petals, or those three streams of whirling energy,*** it’s so interesting the various ways in which DK deliberately describes them ***which immediately surround the "jewel in the lotus."***the lotus streams of whirling energy. ***Each of these three petals is related to one of the three circles, and is organised as each of the three circles is unfolded.*** But of course, it's not unfolded yet, as they are unfolding one of the three petals is organized. ***They form, therefore, a synthesis of knowledge, love or sacrifice –*** thatof course is a profound idea, and somehow, we must wrap our mind around what it can really mean: a synthesis of knowledge, a synthesis of love, a synthesis of sacrifice, or synthesis of all of them considered together, because these three factors, let's just say they must be correlated. Perhaps efficient knowledge leading to wisdom induces love and sufficient love brings on sacrifice, inevitably. It's hard to see how sacrifice would occur without a sufficiency of love. So, each of the three petals is related to one of the three circles and is organized as each of the three circles is unfolded and the unfolding of the outer circle can take a long time for the organization of the synthesis-knowledge petals can take a long time. Then lesser times, according to the duration of the unfoldment of one of the out of circles of petals. The least time will be taken to organize the synthesis petal of will, because the least time in the developmental process of a human being occurs during the period of initiation when the petals of will for the mental plane are developed and unfolded. So, *they form a synthesis of knowledge love or sacrifice****, and are closely connected through the type of force flowing through them with one of the three higher centres of the planetary Logos of a man's particular ray.***So, probably from a particular planet this force comes, and the planetary source is correlated with a man's ray. ***This central unit of threefold force is dealt with in a specific manner at initiation.***

0:44:25 During each, or only at the fourth initiation? That’s the question.

Anyway, we have two more statements:

***At the first, the second, and the third Initiations, one of the three petals opens up, permitting an ever freer display of the central electric point. At the fourth Initiation, the jewel (being completely revealed) through its blazing light, its intense radiatory heat, and its terrific outflow of force, produces the disintegration of the surrounding form, the shattering of the causal body, the destruction of the Temple of Solomon, and the dissolution of the lotus flower. The work of the Initiator in this connection is very interesting. Through the medium of the Rod of Initiation and of certain Words of Power, He brings about results of a co-ordinating, transmuting and liberating nature*. TCF 883**

***At the first, the second, and the third initiations, one of the three petals opens up, permitting an ever freer display of the central electric point.*** But now can we contrast this with the idea that the opening of the remaining two revealed the glowing threefold flower. Well it seems a contradiction, because it seems that the opening of petal number seven which is correlated with the first initiation should also reveal the threefold flower. It would seem that the opening of petal seven which is correlated to the first initiation should also reveal something of the threefold flower and yet DK earlier seems to be saying that only when the petal eight and nine open is there division of the threefold flower. So, again, *At the first, the second, and third initiation, one of the three petals opens up, permitting an ever* – (presumably this would be visible, revealed and visible!) *permitting an ever freer display of the central electric point****.*** Probably displayed very little at the first initiation, then increasingly so at the second and more so with the third and finally the fourth complete displayed. ***At the fourth Initiation, the jewel (being completely revealed) –*** because the synthesis petals have burst open, will see that – so, ***through its blazing light, its intense radiatory heat, and its terrific outflow of force,*** the monad is really something here, its form as the jewel in the lotus—***the shattering of the causal body,*** and ***produces the disintegration of the surrounding form, the shattering of the causal body, the destruction of the Temple of Solomon, and the dissolution of the lotus flower.***

Let’s just say, this should be correlated with *Letters on Occult Meditation,* and the seven different ways of producing the destruction of the causal body. The egoic ray seems involved, but also the ray of the monad, I would say. The work of the Imitator is involved as well. ***The work of the Initiator in this connection is very interesting. Through the medium of the Rod of Initiation and of certain Words of Power, He brings about results of a co-ordinating, transmuting and liberating nature.*** There are many factors involved in this destruction. The fiery atomic triangle is one, the second aspect of the will from the buddhic plane is another, the nature of the egoic lotus is another and its ray, the nature of the monad involved in the maybe seven types of monad, as well as a higher three, that is also involved. So, certainly we do see that the power of the bone at work into the jewel of the lotus is a definite factor if the destruction of the causal body.

Anyway, our question is, just when are these synthesizing petals seen and the increasing light of the jewel in the lotus? When, actually, does that occur? Because we're told that it is in one place that each of the first each of the three initiations and of another mother with a glowing threefold flower is only revealed as the eighth or ninth petal open up, which have to do with the second and third initiation than with the first.

According to the way I've been thinking, I can't really say that, although organizational work may be one of the petal before there is the opening of the seventh, it seems to me that the opening of the seventh is correlated with the path of probation and the strenuous and abnormal efforts of the candidate for initiation and then the application of the rod of initiation of the seventh petal guaranteeing the complete opening of the fifth and partial opening of the sixth. At least for the moment, until viewing these things directly, that's the way I conceive of it. I'm not conceiving that the opening of the eighth petal, which could take a long time because it's between the first and second initiation, has to do with the first initiation, per se. The main eighth petal work, as far as I'm concerned, can take place after the first initiation and quite a bit of unfoldment of the seventh petal.

***Through the action of the Rod as wielded at the first two Initiations, the two outer circles unfold, the energy of the two is set free and the two sets of force as embodied in the six petals are co-ordinated and become interactive. This stage of petal adjustment succeeds upon that called earlier "unfoldment" and has to do with the simultaneous action of the two tiers of petals. The interplay between the two circles is completed, and the circulation of the force currents perfected. According to a man's ray and subray, so is the Rod applied to what might be termed the "key" petal. This of course differs according to the unit of force involved. It is of interest to note here that, as the petal substance is deva substance and as the energy of the petals is the energy of certain manasadevas (one of the three higher orders of Agnishvattas) the initiate is overshadowed (the word is not entirely satisfactory in explaining the type of deva service here necessitated, but it must suffice) by a great deva who represents the equilibrium of substantial vibration which is brought about by the efforts of the initiate, aided by the adepts who present him, and who each represent one of the two polarities of force. This is temporarily stabilised by the Initiator.* TCF 883-884**

0:50:20 ***Through the action of the Rod as wielded at the first two Initiations, the two outer circles unfold,*** (this is probably going to be different than the normal kind of unfoldment) ***the energy of the two is set free –*** I think that's very important because the type of unfoldment we're talking about is different than the sequential unfoldment, where even a very primitive man, a brahmic lotus with just one petal unfolded is nowhere near the initiatory process and yet there is unfoldment there so, again, *Through the action of the Rod as wielded at the first two Initiations, the two outer circles unfold, the energy of the two is set free,* ***and the two sets of force as embodied in the six petals are co-ordinated and become interactive.***This is kind of a new way of looking at unfoldment, the interactivity of two tiers of petals, this is called petal adjustment. ***This stage of petal adjustment succeeds upon that called earlier "unfoldment" and has to do with the simultaneous action of the two tiers of petals.***

I kind of wonder where the petal adjustment can occur when the inner, love tier opens up. I do agree, it seem to me that when two tiers of petals are opened, definitely the first two initiations have been taken, but it's difficult to conceive of an unfolded outer tier as signaling the taking of the first initiation. I think it comes later. So, an unfolded outer tier does not mean the taking of the first initiation, but an outer tier that has sprung open and is undergoing “petal adjustment” that process may indicate the taking of first initiation and with it petals four and five will be completely unfolded.

***The interplay between the two circles is completed and the circulation of the force currents perfected. According to a man's ray and subray,* so *is the Rod applied to what might be termed the “key” petal.***

*Key* suggest sound, pitch suggests a correlation with color and ray. But if a person is, let's say a second ray soul, it's not always the middle petal to which the rod will be applied. Perhaps the rod is applied in different ways to all the petals at the time of initiation. I mean, who knows how the rod of initiation is applied and whether applied to several, to all the petals in a tier at the time of initiation, and in a special way to the “key petal”. The details of such a science are not given to us at this time.

***This of course differs according to the unit of force involved.***So, the technicalities of it must be astonishing to our mind at the moment, but then we are just being given the ABCs really. What we can conclude is that the initiator knows exactly what he's doing, according to the type of energy unit we are. ***It is of interest to note here that, as the petal substance is deva substance and as the energy of the petals is the energy of certain manasadevas (one of the three higher orders of Agnishvattas)*** – so maybe this is discriminating between substance and energy here possibly, so we have petal substance and energy of a higher manasadevas. Two things are involved, petal substance, which is they have a substance, and also energy of certain Agnishvattas. – ***the initiate is overshadowed (the word is not entirely satisfactory in explaining the type of deva service here necessitated, but it must suffice) by a great deva who represents the equilibrium of substantial vibration which is brought about by the efforts of the initiate, aided by the adepts –*** I guess he's working in substance. The initiate is working in substance … to bring about a certain state of that substance, ***aided by the adepts who present him, and who each represent one of the two polarities of force. This is temporarily stabilised by the Initiator.*** This is stabilized by the initiators, with all the great science of electricity, the fifth ray in this process of initiation and there are two kingdoms involved the human kingdom and high representatives of that human kingdom and also a great deva. All of this is occurring at the various initiations.

0:57:55 We should learn something about these. Through the Masonic movement one can learn something about this, because it's meant to be a reflection of what occurs on the inner planes and increasingly will be, and maybe one day will be the real thing when the Christ becomes the initiator for the first and second initiation in the age of Aquarius.

There are different stages through which these vortices pass, and we have certain words where we have to discriminate very, very carefully, because “petal adjustment” is one such big word. It's not exactly petal four in nature, it's something other after unfoldment has occurred. So, we have some cumbersome words here meant to represent successive stages.

Here's another little thought, the synthesis petals are called veils or sacred petals.

***One stimulating influence comes from the Will Aspect of the Monad, and thus (through transmission) from the first Aspect of the planetary Logos, and the other emanates from the “Sacred Bud which veils the Jewel.” This is a particularly strong vibration because, when the inner circle is unfolded, the jewel is revealed, and the three “veils” are “sacred petals” open successively when the three tiers unfold*. TCF 1116**

***One stimulating influence comes from the Will Aspect of the Monad, and thus (through transmission) from the first Aspect of the planetary Logos, and the other emanates from the “Sacred Bud which veils the Jewel.” –*** and that is going to be of course these synthesis petals. ***This is a particularly strong vibration because, when the inner circle is unfolded, the jewel is revealed, and the three “veils” are “sacred petals” open successively when the three tiers unfold.*** Once again, we are being told of an opening when the three tiers unfold and unfold in the manner of petal adjustment, which follows upon normal unfoldment. We are being told that there is revelation before petal eight and petal nine unfold. So, there is an apparent contradiction. Maybe it's just in words, but if we're talking about the … first synthesis petal for knowledge as correlation with the outer three petals, it does unfold at the first initiation, and apparently is revealed to some small extent.

This is going to require some pondering here, I wonder how we could come to a conclusion which would simply be valuable and that is the conclusion that as initiation is taken there is a definite stirring within the synthesis petals on a kind of opening. Maybe not very much, but a kind of opening does occur, and as the various tiers of petals are unfolding, and they can do some unfolding before initiation is actually taken obviously, there is organizational work, or a kind of activity or reflex activity occurring within the synthesis petals.

1:02:00 Here's another reference which may be of value:

***After each initiation the Lotus is more unfolded and light from the centre begins to blaze forth—a light or fire which ultimately burns through the three enshrining petals, and permits the full inner glory to be seen, and the electric fire of spirit to be manifested.* TCF 713-714**

***After each initiation*** which means that – “after which” means after the first initiation as well. So, unless the first initiation was indicated by the unfoldment of petal eight, then there is a contradiction. Now the way I have conceived it is, petal number eight is very much connected with the period between the first and second initiation, and its unfoldment involving great sacrifice has much more to do with the second initiation than with the first. I've based my premise upon that, and I think it is somewhat justifiable, so when an apparent contradiction appears, we have to be patient until we know more and can resolve the matter. Anyway, light from the center after each initiation, each. And if petal number five, fully unfolded, represents the first degree, I cannot see how petal number eight being fully unfolded would represent that same degree. But the second degree, I think it can represent. So, *After each initiation* ***the Lotus is more unfolded and light from the centre begins to blaze forth—a light or fire which ultimately burns through the three enshrining petals, –***that's what it's called because a shrine is created around the central fire a central life; a place of devotion, of dedication, a place which augments our appreciation of the central worshipful unit – ***and permits the full inner glory to be seen, and the electric fire of spirit to be manifested.***

These are important points and obviously we can see how, through reasoning and eventually through pure reason we can put our understanding of these things together into something that makes sense. But I think we are seeing that after each initiation the light from the center blazes forth more. Now that does mean some unfolding of the enshrining petals, or at least the first, and then the second, and then the third. The technicalities of how much reflex action is found in each of the petals and at what point will have to wait. But I suppose, as the initiation process is occurring there is a reflex action of activity even in the synthesis will petal. So, even when we're dealing with the first initiation, some sort of reflex action is occurring in that synthesis will petal.

Here are some other references which may be of interest:

***It is only when the etheric centres—the two had centres in the heart centre—are fully active with their twelve petals completely unfolded that the central circle of petals in the egoic lotus (the fourth or inner circle) unfolds.* TCF 861**

***It is only when the etheric centres—the two had centres in the heart centre—are fully active with their twelve petals completely unfolded –*** andwhat does that mean? Does that mean of the heart centre and the heart in the head centre? Because both have twelve petals, right?—***that the central circle of petals in the egoic lotus (the fourth or inner circle) unfolds.***

Well. Let's go to *A Treatise on Cosmic Fire*, page 170, and we will see this is between the third and fifth initiation. I believe we will anyway, let's see, let's see what we will see. This is *A Treatise on Cosmic Fire, 6. Spiritual man to the fifth initiation,* and it is heart … seven head centers (which is not mentioned in the reference we just looked at) and that two many-petalled lotus. … So, the unfoldment of the innermost circle necessitates that the individual has passed the third degree, because we see spiritual man at the fifth, the heart and seven head centers (that is at least the heart and the two many-petalled lotuses, that's what's being discussed here. The two head centers and the heart center, the seven head center is not mentioned but they can be included, of course, are fully active. Fully active heart center, touching the buddhic plane.

Let's just say, because the heart is correlated with buddhi, touching the buddhic plane, the seven head centers and the two many-petalled lotuses. Let us say that the heart in the head center is fully unfolded, whatever that means, or fully active, then most circle can unfold. That helps us pinpoint once again the fact that the real unfoldment of this inmost circle is occurring after the third degree. There may be some light coming through some kind a degree of unfolding at each initiation, but it's not enough to really be called unfoldment of the synthesis petals.

1:10:00 So, what are the stages for the unfolding of the synthesis petals? Let’s say three stages of unfoldment of the synthesis petals, the first is at each initiation, a little. After the third degree when the heart, ajna, and heart in the head are fully unfolded, and later when the synthesis petals burst open revealing the jewel. Those would be the three stages in the unfoldment of the synthesis petals. So that's what we just looked at here, page 861.

Here we have:

***The three petals at the center opening up, revealing the “blazing jewel.” TCF 763***

***The three petals at the center opening up, revealing the “blazing jewel.”*** All right.

***Therefore, though the originating impulse comes from the central point, it is not at first apparent. At the moment of individualisation, the dim outline of a form such as earlier described has made its appearance on mental levels, and (which is a point not as yet recognized by students) it becomes apparent that a period on mental levels has transpired given over to a preparation for the imminent event. Through the activity of the solar Angels the twelve petals have gradually taken form, as the point of electric fire at the heart has begin to make itself felt even though not yet localized. Then the first three petals take shape and close down upon the vibrant point, or “jewel” under the potency of the Law of Attraction***. ***One by one the other nine petals take shape as the vibrations begin to affect solar substance, the three types of petals being each under the influence of one or other of the major Rays; these, in their turn come under the influence of force from cosmic centres*. TCF 767**

***Therefore, though the originating impulse comes from the central point, it is not at first apparent.*** This may be Impulse for the destruction of the causal body. ***At the moment of individualisation, the dim outline of a form such as earlier described has made its appearance on mental levels, and (which is a point not as yet recognized by students) it becomes apparent that a period on mental levels has transpired given over to a preparation for the imminent event.*** So, it is not anything all at once, the sudden appearance of lotus. Earlier we learned a vortex – we learned that a whorl appeared before it was distinguished has a ninefold, then twelvefold when the buddhic flow begins. ***Through the activity of the solar Angels the twelve petals have gradually taken form, –*** because otherwise it's just a whorl of force. That which appears is just a whorl a force ***– as the point of electric fire at the heart has begin to make itself felt even though not yet localized. Then the first three petals take shape and close down upon the vibrant point of view a lot of the potency of the Law of Attraction***.

1:13:30 This is interesting and something that I didn't really realize. It looks like the synthesis petals take shape, first. Possible? ***One by one the other nine petals take shape as the vibrations begin to affect solar substance, the three types of petals being each under the influence of one or other of the major Rays;*** I suppose ray one for the will petals, ray two for the love, and ray three for the knowledge petals. ***these, in their turn come under the influence of force from cosmic centres.***

Well I suppose the spiritual triad itself is under the influence from cosmic centers, but this is very interesting. At this point it seems that the first three petals are the inmost petals and that they take shape first. Above it seems that the petals of synthesis took shape last. This we've just seen and I don't think there's a reason to repeat it. We have just dealt with that very thing.

Now let's see if we go up here and take a look at:

***A downflow of buddhi takes place along the line of the manasic triangle until it reaches a point at the very centre of the lotus. There, by the power of its own vibration it causes a change in the appearance of the lotus. At the very heart of the lotus, three more petals appear which close in on the central flame covering it closely, and remaining closed until the time comes for the revelation of the “jewel in the Lotus.”*** **TCF 709**

***A downflow of buddhi takes place along the line of the manasic triangle until it reaches a point at the very centre of the lotus. There, by the power of its own vibration it causes a change in the appearance of the lotus. At the very heart of the lotus, three more petals appear which close in on the central flame covering it closely, and remaining closed until the time comes for the revelation of the “jewel in the Lotus.”*** Now here it seems that here we have the three inmost petals appearing later than the nine, and below (is it page 767) they seemed to come first. Well this is not something we can resolve, unless of course there is a misunderstanding of what I'm reading here but let’s just say check *A Treatise on Cosmic Fire,* page 709 or an apparent contradiction. I hope I'm not just being too concrete-minded here and seeing contradictions where there are none. But it seems I am detecting some differences in order.

Well, here's some references about the destruction of the egoic lotus.

***The causal body is then (expressed in terms of fire) a blazing centre of heat, radiating to its group warmth and vitality.*** ***Within the periphery of the egoic wheel can be seen the nine spokes rotating with intense rapidity and – after the third initiation – becoming fourth dimensional, or the wheels “turn upon” themselves.*** ***in the midst forming a certain geometrical triangle (differing according to the ray of the Monad) can be seen three points of fire,*** ***or the permanent atoms and the metal unit, in all their glory; at the centre can be seen a central blaze of glory growing in intensity as the three inner petals respond to the stimulation***. ***When the fire of matter, of “fire by friction,” becomes sufficiently intense;*** ***when with the fire of mind of solar fire which (which vitalizes the nine petals) becomes equally fierce, and when the electric spark of the innermost centre blazes out and can be seen, the entire cause a body becomes radioactive. Then the fires of substance (the vitality of the permanent atoms) escape from the atomic spheres, and add their quota to the great sphere in which they are contained;*** t***he fire of mind blends with its emanating source, and the central life escapes.*** ***Fire of mind blends with its emanating source.*** ***This is the great liberation. The man, in terms of human endeavor, has achieved his goal.*** ***He has passed through the three halls*** ***and in each has transferred that which he gained therein through the content of his consciousness.*** ***He has in ordered sequence developed and opened the petals of the lotus – first opening the lower three,*** ***which involves a process covering a vast period of time. Then the second series of petals are opened, during a period of time covering his participation intelligently in world affairs until he enters the spiritual kingdom at the first initiation;*** ***and a final briefer period wherein the three higher or inner ring of petals are developed and opened.* TCF 542-543**

***The causal body is then (expressed in terms of fire) a blazing centre of heat, radiating to its group warmth and vitality.*** So, as we grow in our radiance our group will benefit, definitely from everything we are. ***Within the periphery of the egoic wheel can be seen the nine spokes rotating with intense rapidity and –*** (I would say apparently in the same direction) and – ***after the third initiation becoming fourth dimensional, or the wheels “turn upon” themselves.*** (Wheels turning upon themselves, in which case the rotation cannot necessarily contradict the rotation of the synthesis petals. In this case, the rotation of the nine cannot contradict the rotation of the synthesis petals ***in the midst forming a certain geometrical triangle (differing according to the ray of the Monad) can be seen three points of fire,*** and I speculated, equilateral, ray one, isosceles, ray two, three, four, five triangle ray three, I speculated. ***Or the permanent atoms and the metal unit, in all their glory; at the centre can be seen a central blaze of glory growing in intensity as the three inner petals respond to the stimulation.*** Coming from where? The jewel in the lotus and from the Rod of initiation. ***When the fire of matter, of “fire by friction,” becomes sufficiently intense;*** (and that's the atomic triangle) ***when with the fire of mind of solar fire which (which vitalizes the nine petals) becomes equally fierce,*** through its development to that point ***and when the electric spark of the innermost centre blazes out and can be seen, the entire cause a body becomes radioactive.*** Well that's its destruction, right? Prelude to its destruction.

***Then the fires of substance (the vitality of the permanent atoms) escape from the atomic spheres, and add their quota to the great sphere in which they are contained;*** and let's just say this sphere is probably the sphere of the spiritual triad. ***The fire of mind blends with its emanating source, and the central life escapes.*** And that is the monad in extension on its way back to the monad, but not yet. ***Fire of mind blends with its emanating source.*** What source would that be? Perhaps it can have something to do with the mind aspect of the triad. ***This is the great liberation. The man, in terms of human endeavor, has achieved his goal.*** Notice how the Tibetan didn't qualify as carefully in terms of human endeavor. ***He has passed through the three halls*** (ignorance, learning and wisdom) ***and in each has transferred that which he gained therein through the content of his consciousness.*** Now going to be on higher planes and notice the hall of wisdom might very well continue. ***He has in ordered sequence developed and opened the petals of the lotus – first opening the lower three,*** and I want to say but not all at once, otherwise there would be no Brahmic lotuses, no lotuses Brahma, no lotuses of passion or desire, no primary lotuses, each of which has a different number of petals unfolded and different combinations.

So first opening the lower three ***which involves a process covering a vast period of time. Then the second series of petals are opened, during a period of time covering his participation intelligently in world affairs until he enters the spiritual kingdom at the first initiation;*** there is some discrepancy there sometimes on the path of probation it's considered. He has entered the spiritual kingdom or even the hall of wisdom. DK presents statements overlapping form ***and a final briefer period wherein the three higher or inner ring of petals are developed and opened.*** But let's just say the second series of petals are opened but the fifth fully opened at the first degree, and the sixth fully opened at the second, as far as I can understand.

1:22:10 All right, another summary statement.

***At the early stages after individualisation, the egoic body, has the appearance of a bud.*** ***The electric fire at the center is not apparent and all that I'm petals*** ***are closed down upon the inner three. The orange has a dead aspect and the three points of light at the base are just points and nothing more. the triangle which is later seen connecting the points is not demonstrated.*** ***The surrounding sphere is colourless and is only to be appreciated as undulatory vibrations (like waves in the air or ether) reaching barely be on the petal outline. By the time the third initiation is reached*** ***a wondrous transformation has transpired. The outers sphere is palpitating with every colour in the rainbow,*** ***and is of wide radius; the streams of electrical energy circulating in it are so powerful that they are escaping beyond the periphery of the circle, resembling the rays of the sun.*** ***The nine petals are fully unfolded,*** ***forming a gracious setting for the central jewel and their*** ***orange hue is now of a gorgeous translucence, shot with many colours, that of the egoic ray predominating. The triangle at the base is now quickened and scintillating, and the three points are small blazing fires, showing to the eye of the clairvoyant as sevenfold whorls of light circulating their light from point to point of a rapidly moving triangle.* TCF 763**

***At the early stages after individualisation, the egoic body, has the appearance of a bud.*** Well, we're told there are no more bud lotuses strictly speaking at this time, but there are those I think on the way from bud to the first full opening of the first petal. We're told that every human being has one petal open, but how much so? He didn't say *completely* open, maybe I'm expecting too much. ***The electric fire at the center is not apparent and all that I'm petals*** which are the obvious ones ***are closed down upon the inner three.*** Now this does not tell us whether the inner three occurred first or last. The color ***the orange has a dead aspect and the three points of light at the base are just points and nothing more. the triangle which is later seen connecting the points is not demonstrated.*** So, this is how it looks at first ***the surrounding sphere is colourless and is only to be appreciated as undulatory vibrations (like waves in the air or ether) reaching barely be on the petal outline.*** But later, there is a high radiance which transcends the sphere or the oval, much later. Just so we get the idea of the contrast.

***By the time the third initiation is reached*** (we have jumped millions of years) ***a wondrous transformation has transpired. The outers sphere is palpitating with every colour in the rainbow,*** (I guess are first ray souls where red is involved) ***and is of wide radius;*** (much wider than that of the physical body, whether the egoic lotus itself is big or small) ***the streams of electrical energy circulating in it are so powerful that they are escaping beyond the periphery of the circle, resembling the rays of the sun.*** That's what I wanted to emphasize above, going beyond the sphere or the oval. ***The nine petals are fully unfolded,*** all right there, that's it. Third degree; nine petals fully unfolded. Something we really have to understand as a landmark. ***forming a gracious setting for the central jewel*** (which is what? Visible only to a certain extent? Visible somewhat. Because at least he said at the eighth or ninth petal that central flower was ***and their*** ***orange hue is now of a gorgeous translucence, shot with many colours, that of the egoic ray predominating.***

Somehow red, even red, can make its way into this penultimate demonstration. ***The triangle at the base is now quickened and scintillating, and the three points are small blazing fires, showing to the eye of the clairvoyant as sevenfold whorls of light circulating their light from point to point of a rapidly moving triangle.*** But of course, one of them is the mental unit, so unless it has somehow joined up with the mental permanent atom there cannot be a sevenfold demonstration as there is with the physical permanent atom and the astral permanent atom. Understand what I mean? Because the mental permanent atom is threefold and the mental unit is fourfold and together they would make a sevenfold demonstration.

I guess that it's all a question of where we actually find that manasic permanent atom. Does it have a place at the base of the triangle? Is there a point with this building the antahkarana where the mental permanent atom and mental unit join and make a sevenfold unit? These are the questions which have to occur to us. Now probably we’ll generate a lot more questions than we can offer substantial answers.

***By the time the forth initiation is reached the activity of this triangle is so great that looks more like a wheel in rapid revolution. It has a fourth dimensional aspect. The three petals at the centre are opening up,*** ***revealing the “blazing jewel.” At this initiation, through the action of the Hierophant wielding the electric Rod of Power,*** ***the three fires are suddenly stimulated by the downflow of electric, or positive force, from the Monad, and their blazing out in response produces that merging which destroys the entire sphere,*** ***dissipates all appearance of form,*** ***and produces a moment of equilibrium, or of suspension, in which the “elements are consumed with fervent heat.”*** ***The moment of highest radiation is known. Then—through the pronouncement of a certain Word of Power—the great solar Angels gather back into themselves the solar fire,*** ***thus producing the final dissipation of the form, and hence the separation of the life from the form; the fire of matter returns to the general reservoir*** ***and the permanent atoms and causal body are no more.*** ***The central electric spark become centralized in atma-buddhi.*** ***The Thinker a spiritual entity stands free of the three worlds, and functions consciously on the buddhic plane. Between these two stages of quiescent (though self-conscious) inertia*** ***and of that radiant activity which produces a balancing of forces is a long series of lives.* TCF 762-764**

***By the time the forth initiation is reached, the activity of this triangle is so great that looks more like a wheel in rapid revolution. It has a fourth dimensional aspect*** (and also a fourth dimensional aspect in the rotation of the petals). ***The three petals at the centre are opening up.*** Or really, really opening up, not just a little, ***revealing the “blazing jewel.” At this initiation, through the action of the Hierophant wielding the electric Rod of Power,*** (it is Sanat Kumara and it is electric) ***the three fires are suddenly stimulated by the downflow of electric, or positive force, from the Monad, and their blazing out in response produces that merging which destroys the entire sphere,*** – and that's so interesting, because it tells us something about the nature of the destruction. ***That merging which destroys the entire sphere*** ***dissipates all appearance of form*** (and so we get a supernova on our hands here) ***and produces a moment of equilibrium, or of suspension,*** the equal of rise that of right the thirteenth type of monadic. Stage of unfoldment through the egoic lotus. A moment of equilibrium or suspension ***in which the “elements are consumed with fervent heat.”***

So, look to *A Treatise on Cosmic Fire* page 1081 for the thirteenth type of monadic expression, type of monadic unfoldment. ***The moment of highest radiation is known. Then—through the pronouncement of a certain Word of Power—the great solar Angels gather back into themselves the solar fire,*** or let's just say their lesser emanated pitris ***thus producing the final dissipation of the form, and hence the separation of the life from the form;*** as the solar angels were providing a great deal of life, solar angels were providing a great vitality here, along with the monad which has withdrawn. With the withdrawal of the jewel in the lotus. ***the fire of matter returns to the general reservoir*** (rules four in *The Rays and the Initiations)* ***and the permanent atoms and causal body are no more.*** But their essence has risen him to some higher vehicle ***the central electric spark. become centralized in atma-buddhi.*** I would say within the buddhic permanent atom and the atmic permanent atom. ***The Thinker a spiritual entity stands free of the three worlds, and functions consciously on the buddhic plane. Between these two stages of quiescent (though self-conscious) inertia*** the start of this ***and of that radiant activity which produces a balancing of forces is a long series of lives.***

1:31:00 Here is another which basically says the same, only we have a slightly different wording:

***By the time the third initiation is taken the inner circle petals is opened and the full lotus is the seen in all its beauty. At the fourth initiation the inner bud bursts open through the effect of the electrical force of the Rod, which brings the power of the synthetic ray of the solar system itself; the inner jewel is thus revealed. The three petals at the centre are opening up, revealing the “blazing jewel.” The work has been accomplished; the energy resident in the permanent atoms, has vitalized all the spirillae, the lower ones, has vitalised all the spirillae whilst the perfected force of the lotus, and the dynamic will of the central spark are brought into full and united activity. This brings about a threefold is play a vital force which causes the disintegration of the form with the following results:* TCF 831**

***By the time the third initiation is taken the inner circle petals is opened and the full lotus is the seen in all its beauty.*** So, the inner circle of petals is opened and the full-blown lotus in all its beauty. Well, I suspect that means nine. This means nine petals. ***At the fourth initiation the inner bud bursts open through the effect of the electrical force of the Rod, which brings the power of the synthetic ray of the solar system itself; the inner jewel is thus revealed.*** Another perspective, and I want to point out these words: the inner bud bursts open. A little earlier those were not the words that were used. It was something about, what was it, I’m not going to find that, the idea is really is revealed, is revealed, slowly is revealed. No, but it's here, it is definitely here but I don't want to go hunting for it. Let's just say the words “burst open” are not used. ***The three petals at the centre are opening up, revealing the “blazing jewel.”*** That's at the fourth initiation. But also, this idea of bursting open

***The work has been accomplished; the energy resident in the permanent atoms, has vitalized all the spirillae, the lower ones, has vitalised all the spirillae whilst the perfected force of the lotus, and the dynamic will of the central spark are brought into full and united activity.*** This is the merging which destroys the lotus. ***This brings about a threefold is play a vital force which causes the disintegration of the form with the following results:***

1. ***The permanent atom become radioactive, and the ring-pass-not is therefore no longer a barrier to the lesser units within;*** ***the electronic lives in their various groups escape, and return to the eternal reservoir.*** ***They form substance of a very high order, and will produce the forms of those existences who, in another cycle, will seek vehicles.* TCF 831-832**

***The permanent atom become radioactive, and the ring-pass-not is therefore no longer a barrier to the lesser units within;*** ***the electronic lives in their various groups escape, and return to the eternal reservoir.*** (Again, rule four in *The Rays and the Initiations)* ***They form substance of a very high order, and will produce the forms of those existences who, in another cycle, will seek vehicles.***

1. ***The petals are destroyed by the action of fire, and the multiplicity of deva lives which form them and give them their coherence and quality are gathered back by the solar Pitris of the highest order into the Heart of the Sun; they will be directed outward again in another solar system.***

***The petals are destroyed by the action of fire,*** (that’s the completion of all the nine petals) ***and the multiplicity of deva lives which form them and give them their coherence and quality are gathered back by the solar Pitris.*** So, these are solar devas and they ***are gathered back by the solar pitris of the highest order into the Heart of the Sun;*** our egoic lotus is made of pitris of varying orders and ***they will be directed outward again in another solar system.*** And perhaps will be together forming something of what we might call the planetary logos.

***The atomic substance that will be used for another manvantara, but the solar Pitris will not again be called upon to sacrifice themselves until the next solar system when they will come in as planetary Rays,*** ***thus repeating on monadic levels in the next system what they have done in this. They will be then planetary logoi***. **TCF 832**

***The atomic substance that will be used for another manvantara,*** big one; probably the next solar system ***but the solar Pitris will not again be called upon to sacrifice themselves until the next solar system when they will come in as planetary Rays,*** And this is such an important statement because it gives us the whole idea of group ascent ***thus repeating on monadic levels in the next system what they have done in this. They will be then planetary logoi***. Together in groups they will become planetary logoi.

1. ***The central life electric returns to its source, escaping out of the prison and functioning as a centre of energy on planes of cosmic etheric energy.* TCF 830-831**

***The central Life electric returns to its source, escaping out of the prison and functioning as a centre of energy on planes of cosmic etheric energy.*** In other words, energy, and it will be first residing in atma-buddhi and then back to the monad itself. I don't have the exact reference here about being breathed forth as planetary logoi. But they are breathed forth as planetary logoi in groups.

1:36:50 I trust that this discussion of the inner synthesis petals, even though there have been some apparent contradictions. I'm always careful never to say contradictions; I say *apparent* because I know it's my own limitations which prevent me from understanding that apparent contradictions are not real contradictions. So, this little discussion of several references, not all of them, but a number of the important ones, give us an idea of something of the synthesis petals.

In my next attempt, and it will be simply an attempt, will be to try to look at the various ray, astrological, and zodiacal energies and see how they might be applied, to how they can contribute to this conscious pursuit of synthesis of knowledge, synthesis of love, synthesis of will, occurring between the third and the fourth initiations.

Now, this is not exactly a program with an even number of minutes, its more like one hour and forty minutes, but let's just say that this will be the end of egoic lotus webinar commentary 60, and foundational references for the petals of synthesis. We will begin with egoic lotus webinar commentary program 61 and we'll call it the energies and the development of the factor of synthesis through the three petals of synthesis. A rather long title, but that's more or less what it will be.

Friends, I'm glad I had a chance to do this today, such a busy day with many things that had to be done, many mundane things that I didn't know I’d get to, but I have, a little bit. This should give us a foundation for thinking of how we will, when the day comes, relate to the cultivation of the synthesis petals and really the develop in our energy system the synthesis of knowledge, the synthesis of love, and the synthesis of will. Those are interesting words and let's see if we can understand at some point what they mean. So, see you soon. Bye.