

## OVERVIEW - MEDITATION QUEST - MODULE 8

### **MQ-8: RULES OF THE ROAD Stanza 3**

Stanza Three reminds us that we walk the Path with others, that upon the Road one wanders not alone. Walking the Path is a process of developing group consciousness.



### **Skill to Learn -Build Quality into One's Life**

The Study section introduces the student to the process of building quality into his or her life by cultivating soul qualities and replacing vices with their opposite virtues.

## MEDITATION 8: STUDY PAPER 1

# CULTIVATING QUALITY

### Cultivating Quality in our Lives



As we saw in the study paper on the Egoic Lotus, quality, among other things, is a soul characteristic that we want to cultivate, just as we would cultivate flowers in our garden. We learned that in order to incorporate any of these characteristics into our personality we want to “act as if” we have them to strengthen and fertilize these qualities so they have a chance to sprout and then bloom in full flower. In other words, we choose a quality that we want to cultivate and then we work on it, acting like that quality already exists within us. We keep it in the forefront of our consciousness and imagine what it is like to use this quality, then do so to the best of our ability. After careful cultivation, it becomes a part of us. Practice makes perfect; and by acting ‘as if’ this is who we are, it actually becomes part of who we are.

How do we begin this process? First we need to identify what characteristics and qualities we are currently exhibiting, and then evaluate them. Are they qualities that align with our soul purpose? Or are they personality characteristics that hinder soul purpose? For most things, we can clearly identify the personality characteristics we have that need work, so we look for this “before” state we want to transform into the “after” state that resonates more to the soul qualities we want to cultivate.

In order to eliminate the hindrances to the expression of our soul qualities (i.e., selfish personality characteristics), we want to cultivate an opposite thought that is unselfish and better reflects the light of the soul. We learned in earlier papers that everything is energy, and that energy follows thought. The hindrances to soul expression are based on negative thought-forms and behaviors that engage the whole personality; these are patterns we’ve built up over many lifetimes. The solution to this problem is actively using our mind in one-pointed persistence to think an opposite thought as we begin to examine our actions, feelings, thoughts, and behavior patterns in order to “act as if” at all levels during this transformative process. Much that we do is automatic, long-term

habits we've built up, and every time we think them or act them out we strengthen these impulses. So we want to counterbalance them, replace them with a new vibration—a new thought, new action, new pattern.

It is the concentrated mind that allows us to cultivate the new soul qualities and overcomes the hindrances of personality traits. So we want to identify the hindrance or vice to overcome, and find an opposing and unifying thought or virtue to offset it. We start with this as a seed thought in our meditation, and then continuously hold the new virtue in our mind throughout the day as we work with it and “act as if” we possess this new quality. This not only results in right thought, but right action and right feeling as well, and all are integral components for expressing soul qualities.

### Expressing Soul Qualities

This is a process or refinement of our lower vehicles as the soul wrestles control from the personality and begins to direct our actions. Slowly but surely as we cultivate soul qualities the soul begins to override selfish motives of the personality. This is a time of duality for us, the personality versus the soul, selfishness versus selflessness, separateness versus inclusiveness—the list goes on and on as we first recognize the opposites and then begin to balance and resolve vices by substituting an opposite virtue, and one method of doing this is to thinking an opposite thought.

Consider the lists below describing personality characteristics and soul qualities. Which one are you working from? For most of us, it's a little of both. At times of stress we might revert to the path of least resistance and the lower expressions. But through regular meditation, we learn more and more to cultivate and express our soul qualities.

#### *Some Qualities of Expression*

Personality Characteristics	Soul Qualities
Self pity	Compassion
Ignorance	Understanding and Wisdom
Separative	Inclusive
Intellectual pride	Creative Intelligence
Manipulative	Philanthropy
Argumentative	Mediator
Temperamental	Serenity
Narrow outlook	Specialist/Expert
Skeptical	Discover of Truth
Follower	Visionary
Uncompromising	Focused
Resistant to change	Cooperative
Overly neat	Purposefully Organized

This list is by no means all-inclusive. Think as a soul, oriented to selfless expression and service to humanity, and how that will help you overcome personality-based and selfish characteristics. Then add those to your list of soul qualities to cultivate.

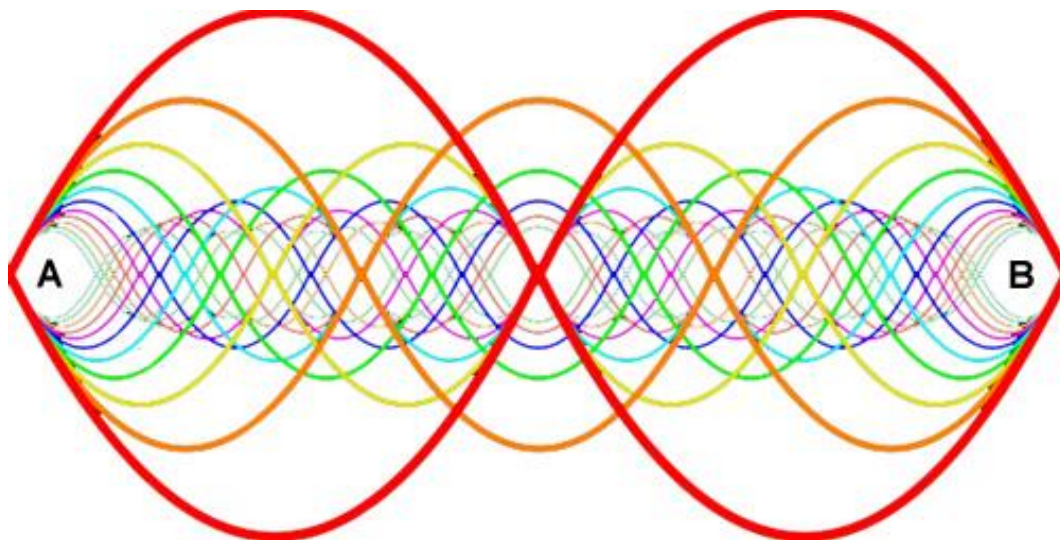
### Resonance as a Tool for Cultivating Soul Qualities

We all have an affinity for—or resonate to—specific things. This is based on the myriad of things that make up who we are, and how we view the world around us. We can resonate to our favorite people or music, our favorite color or place. We feel that specific vibration and it energizes or repels us, depending on our attraction to the vibration.

Resonance is like a specific frequency, or vibration of energy from the sender to the receiver. Think of it as a radio signal. The antenna picks the transmission out of the air, and the tuner selects the correct signal out of many and finds the one tuned specifically to the station, or what the receiver likes. The tuner or receiver resonates at, and amplifies that one particular frequency that is special to us and ignores all the other frequencies in the air.

Numbers, colors, even musical notes all have vibrations, and this forms relationships based on their resonance that can be seen within our lives (i.e., feeling more comfortable or compatible with some people but not others). It also forms resonance between other kingdoms of nature, as well. Some things just naturally resonate with other things. This resonance causes harmony as well as disharmony; it also causes like to recognize like and gravitate toward each other, or to repel that which is disharmonious.

Resonance can promote unity, peace, and beauty as it soothes, entertains, and harmonizes. It is a bridging activity between similar people or activities, between planets or solar systems that have a natural affinity with each other, or closer to home—between the spectrum of colors, musical notes, or numbers. For example, odd numbers set up a sympathetic vibration with each other, just as even numbers do. Certain musical chords harmonize well together, as do certain colors. Other combinations of chords create disharmony while some colors clash—it's all a matter of the resonance between them.



*Cultivating Resonance with Soul*

In meditation, we cultivate qualities we want to develop and establish a relationship with those qualities. We are developing a resonance with these qualities, or more likely enhancing the resonance within us—in essence fine tuning and amplifying the receiver to be more receptive to these qualities that are inherent in our Soul. This allows our true vibrational tone to emerge, so we not only find “our own note,” but we also gravitate toward other people who have a similar or harmonious note. This brings us into greater alignment with our own Soul and we find our group note as a result.

We may also find that we actually have different qualities that we resonate to. For example, our Soul may be tuned to our mind, and both resonate fairly well together; but our personality may resonate more with our astral body and cause emotional disharmony that inhibits our ability to express Soul qualities as much as we’d like. Within each layer of our constitution, we need to align the vibrations of the lower energy to the higher and bring it under control until we can say we resonate to the Soul through all our vehicles. This is done as we build and strengthen the antahkarana, allowing the lower vehicles to come into resonance with the higher energies of the Soul, thereby bridging them in a harmonic frequency of alignment.

*“When a man has mastered the key, and has found his own subtone then he will sound the Sacred Word with exactitude and thus reach the desired end; his alignment will be perfect, the bodies will be pure, the channel free from obstruction, and the higher inspiration will be possible.”<sup>1</sup>*



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<sup>1</sup> Alice A. Bailey, Letters on Occult Meditation, p 65

## MEDITATION 8: STUDY PAPER 2

# THE EGOIC LOTUS

### THE EGOIC LOTUS

#### Continuity of Study Material

Previous Meditation Quest lessons began the exploration of Soul Consciousness. You may find it useful to review them prior to reading this paper. Specifically, see the following papers: Meditation 6 – Personality-Soul Consciousness, Meditation 7 – The Solar Angel.

#### The Egoic Lotus

This paper on the Egoic Lotus will build on previous study papers about soul consciousness and the Solar Angel. We now expand our exploration of the egoic lotus:

- The Solar Angel extends a fragment of its consciousness onto the third sub-plane of the mental plane, initiates at that point the building of the egoic lotus, and therein dwells. Because of the solar angelic presence within the egoic lotus, it is correct to refer to it as *the soul*.
- The Solar Angel builds the egoic lotus out of its own substance; this solar angelic substance is the *I-ness* that makes humans self-conscious.
- The egoic lotus is developed by both the Solar Angel and the personality over many lifetimes; there is a mutually-enhancing relationship between the two.
- The egoic lotus is the mid point in the bridge of light that eventually connects the personality to the Spiritual Triad – the antahkarana.

We will now explore the egoic lotus in terms of its appearance, structure and development.

#### The Appearance of the Egoic Lotus

When fully developed, the egoic lotus is of exceptional beauty. It is a resplendent centre of fire that rotates and radiates beams of light of many colours. The turning motion and radiating beams cause the egoic lotus to appear as an unfolding whorl of energy, which explains why many spiritual traditions depict the soul as a blossoming flower – a *lotus* flower.







Since most people can't yet see the egoic lotus, all the descriptions that we have are based on what seers (those that can see in other dimensions) are telling us, and on the Ageless Wisdom teachings. Moreover, the egoic lotus is of such magnificence that we can't really imagine its beauty. Evidently, the images we are including in this paper can't possibly do it justice, but nevertheless they serve to stimulate our imagination.

We have seen that millions of years ago, Solar Angels extended a portion of their divine consciousness into animal men and implanted the germ of self-consciousness and formed an embryonic egoic lotus. We have referred to this event as *individualization* – the advent of an individual soul for humanity, through the sacrifice of Solar Angels. At the early stages after individualisation, the egoic lotus has the appearance of a transparent and closed bud that is faintly pulsing. It is primitive in the sense that it exhibits little motion, substance and colour. It is inert, so there is no appearance of bands of energy that would resemble the petals streaming from a radiating flower. However, over the course of a great many incarnations as we grow in spiritual living, we see the lotus bud being transformed into a flaming multi-hued wheel of fire.

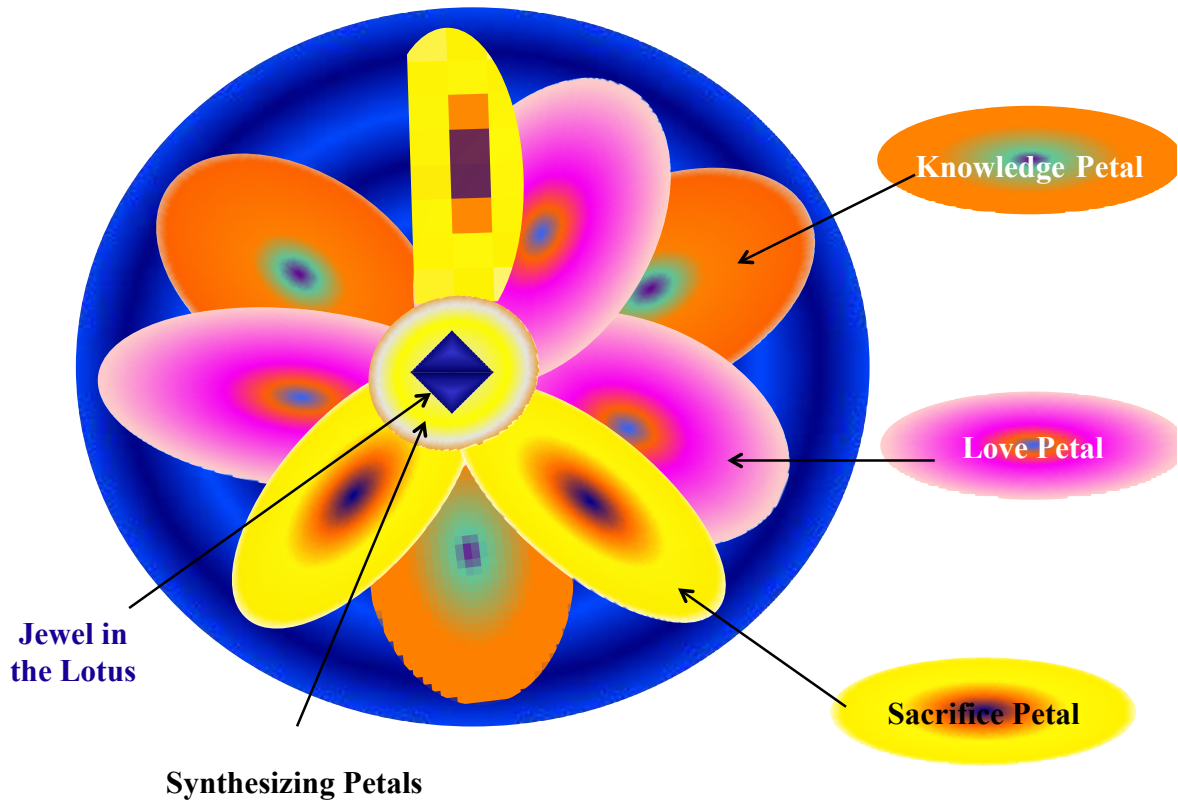
To understand this transformation of the egoic lotus from a closed bud to this wheel of fire we need to study its structure.

### The Structure of the Egoic Lotus

To visualize the structure of the egoic lotus, imagine a lotus flower with twelve petals. This appearance of twelve petals stems from the unfoldment, motion and radiation of twelve energy centres within the egoic lotus. Each has its vibration, quality, colour and stage of development; it is these twelve centers that combine to create the twelve-petalled structure of the egoic lotus.

The twelve egoic petals are arranged in four tiers of three petals each. The central tier has its three petals closely folded (called the synthesizing petals), and will remain inactive during most of our incarnations. They enclose a spark of monadic essence, which is called *the jewel in the lotus*. It is only near the end of the path of discipleship that they become active and start to open. Because of this, the egoic lotus is usually described as being a *nine-petalled* lotus.

*Keeping in mind the image of a blossoming flower, let's explore the nature of these nine petals.*



There are three tiers of petals, each tier expressing either the quality of *knowledge*, *love* or *sacrifice*. The nine egoic petals represent these three qualities, being divided into three tiers of three petals each:

1. The three petals in the outermost tier are called the *knowledge* petals
2. The three petals in the middle tier are called the *love* petals
3. The three petals in the inner tier are called the *sacrifice* petals.

Knowledge petals are mostly orange, love petals are mostly pink, and sacrifice petals are mostly yellow. Petals acquire additional colours, however, as they receive more activation and unfold more fully at later stages of development.

There is another sub-division of petals: each tier has one petal representing the quality of the other two tiers. For the knowledge tier, for example, its first petal is the knowledge/knowledge petal, the second one is the knowledge/love petal, and the third is the knowledge/sacrifice petal. The same pattern continues for the love and sacrifice tiers. Below are descriptions of the petals within each tier:



### Knowledge petals:

- a. Petal 1...Knowledge on the physical plane.
- b. Petal 2...Love on the physical plane.
- c. Petal 3...Sacrifice on the physical plane.

### Love petals:

- a. Petal 1...Higher Knowledge applied through love on the physical and astral planes.
- b. Petal 2...Higher intelligent love on the physical and astral planes.
- c. Petal 3...Loving intelligent sacrifice on the physical and astral planes.

### Sacrifice petals:

- a. Petal 1...The Will to sacrifice through knowledge on the mental plane, and thus intelligently to dominate the entire threefold lower man.
- b. Petal 2...The will to sacrifice through love on the mental plane, and thus to serve.
- c. Petal 3...The utter sacrifice of all forever.

We note that in their progression from tier to tier, the attributes given to the petals indicate an increasing level of spiritual perfection. This is because the petals in the first tier are unfolded relatively early on the spiritual path, while the petals in the third tier are unfolded later on, during the later stages of the path of discipleship.

This phenomenon illustrates that the unfoldment of egoic petals corresponds to our level of spiritual development.

The three innermost petals are called *synthesizing petals*. When a man has succeeded in unfolding the nine petals or in arousing the fire of the nine spokes or whorls, the innermost three are revealed. The opening of the central unit of petals reveals the blue-white point of monadic Life at the centre of the lotus, a point of fire that we have referred to as the *jewel in the lotus*.

### The Development of the Egoic Lotus

As we mentioned in earlier study papers, the Solar Angel doesn't pay much attention to the personality until the personality becomes oriented towards the soul and away from the material world, until it aspires to union with the soul, or until it strives to become a worthy instrument for soul expression in daily life.



This inter-dependency is explained if we consider that radiations from each tier of petals has an effect upon our personality vehicles:

- The radiation from the knowledge petals uplifts and transforms our physical body, giving it more receptivity, health vitality, etc.
- The radiation from the love petals uplifts and transforms our astral body, conferring upon it such qualities as serenity, empathy, compassion, generosity, etc.
- The radiation from the sacrifice petals uplifts and transforms our mental body, allowing it to become a still mirror to reflect the light of the soul, to dispel illusion and reveal the truth, to receive intuitive impressions, etc.

The egoic lotus is developed through collaboration between the personality and the soul. The soul utilizes the material furnished by the personality who is striving to overcome its limitations and ascend towards union with soul. A personality at this stage of development, being one who has cultivated a certain amount of soul qualities within his vehicles, stores these qualities and characteristics as treasures within the egoic lotus. The consequence of this absorption is that all altruistic deeds, cultivated qualities, loving thoughts, contributions to the welfare of others, etc., are stored in the egoic lotus permanently. This means that the egoic lotus persists when the personality vehicles are dissolved at death, endowed with the virtues/qualities that the personality has developed over lifetimes. We do get to take these with us – our virtues, that is.

### The Cultivation of Qualities

The interactions between the personality and the egoic lotus described above, plus the fact that the egoic lotus is the repository of acquired qualities by the personality, indicate the importance of quality cultivation.

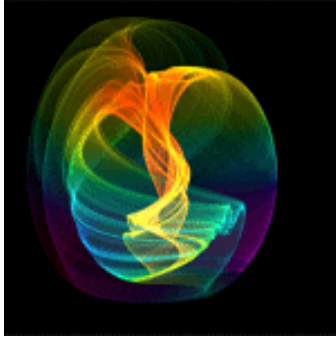
The dictionary has a variety of different meanings for the word quality, from a moral trait, a characteristic, to a degree of excellence and relative goodness. Esoterically, the word 'quality' usually refers to a soul characteristic, a positive characteristic stemming from the soul. Some obvious soul qualities are: strength, courage, compassion, love, creative ideas, beauty, harmony, lucidity, clarity of thought, perseverance, order and the ability to manifest.

The evidence that we are living our life more spiritually is that we express soul qualities in our daily life. The cultivation of soul qualities is something that we can do very systematically, as a spiritual practice. Over time our personality vices are replaced by virtues. The enhancing effects of this exchange get stronger and greater as we develop our ability to contact soul and receive its energy.

So how do we incorporate or build any of these qualities into our personality? One sure method is to use the *act as if* method. We choose one quality that we need to cultivate or a weak quality that needs strengthening and then we act 'as if' that quality already exists within us. We keep it in the forefront of our consciousness and act 'as if' we are imbued with this quality or characteristic and after a period of time it becomes part of us. As we explained in the paper entitled *Energy Follows Thought*, we can create mental images of qualities that we wish to build into our personality. In our imagination, we project into our personality a more soul-like way of being. By seeing, sensing and acting this quality in our mind we give it form, creating the pathways to develop and unfold soul qualities.

Over time, any advance in our spiritual development results in a corresponding expansion of the fiery substance, colour and motion within the egoic lotus. This collaboration gains in momentum as increasingly, the personality is capable of receiving and expressing soul qualities thus transforming vices into virtues. Each small step that we take, each thought or action that is

virtuous, causes a corresponding activation of specific egoic petals (knowledge, love, sacrifice depending on the nature of the quality being expressed). The stimulation of the petal in question contributes to its further opening and to the overall development of the egoic lotus – greater light, motion, colour, radiation, etc. This increased egoic vitality is then returned to the soul-oriented personality, rendering it even more virtuous. What results is a positive response loop – a truly *virtuous* circle. Of course this is a gross over-simplification, but it does provide a glimpse of the inter-dependencies that exist between personality spiritual development, and the transformation of the inert and dull lotus bud into a blazing fiery wheel.



There comes a stage in the personality's spiritual development when soul energy descends and personality force ascends. This energy from the personality, which is purified, uplifted or redeemed energy, creates a bridge of light that we have mentioned previously, the antahkarana. The antahkarana is a channel for these transmissions to the egoic lotus on the "upward" way, and also for the reverse flow from the soul to the personality. These transmissions to the personality originate with the solar angelic consciousness that resides within the egoic lotus and which uses the egoic petals as transmitters of its light, love and will -- via the knowledge, love and

sacrifice petals, respectively.

### Closing Thoughts

We are taught to turn within, to study our motives, to acquaint ourselves with the soul qualities that are seeking expression in our personality life. As we learn to do this, we become increasingly attuned to the qualities that are present at the heart of everything, and which are destined to be revealed through the interaction between the personality and the egoic lotus.

*"As he learns to do this, the nature of that outer world of mechanisms alters, and he increasingly becomes aware of the qualities struggling for expression behind the outer forms. Thus the range of his conscious contacts extends, and he passes (through scientific research) from an exoteric understanding of the world of phenomenal appearances to an esoteric comprehension of the world of qualities. Never forget, therefore, that this dual apprehension must be emphasized, and that as a man learns to "know himself," he automatically learns to know the quality underlying all appearances. Look therefore for the quality everywhere." This is what we mean when we speak of seeing divinity on every hand, of recognising the note sounded by all beings, and of registering the hidden motif of all appearing.*"<sup>2</sup>

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<sup>2</sup> Alice Bailey, *Esoteric Psychology I*, p 197

## MEDITATION 8

# RULES OF THE ROAD (3)

### Glossary

#### Antahkarana

The antahkarana is a channel of light energy forming a path of communication between the brain, the mind, and the soul, producing an integrated personality that is capable of steadily developing the expression of the soul. The mind, in this case, is the intermediary between the physical brain and the soul. Once this is completed, we built a higher Antahkarana that links the soul with the Spiritual Triad (Spiritual Will, Intuition, and Higher mind).

#### Spiritual Triad

The Spiritual Triad is the unification of Atma, Buddhi, and Manas (Spiritual Will, Intuition, and Higher mind).

### MEDITATION THEME – "RULES OF THE ROAD, STANZA 3"

The meditative skill in focus this month, is the ability to build quality into one's consciousness and life. We have actually been doing this in all our meditations. Every seed thought theme chosen, has been inspiring and uplifting. Meditating upon these inspirational ideas and qualities serves to build them into our mind, our consciousness, into the very structure of who we are.

The primary *quality* referred to in the meditation theme this month - Rules of the Road, Stanza 3, is inclusiveness ("one wanders not alone" and "surrounded by his fellowmen"). To this end, the mantram "I am one with my group brothers and sisters", is included in the alignment section. Its purpose is to bring about greater inclusiveness within the group - in this case, with your fellow souls in Morya Federation.

Stanza 1. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn upon that Road a man must face himself.

Stanza 2. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. And yet there is, with that great revelation, no turning back, no spurning of each other, no shakiness upon the Road. The Road goes forward into day.

#### Rules of the Road and Florence Nightingale (3)

**Stanza 3. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels not alone.**



**Enlisting the aid of other women, Florence Nightingale arrived at Scutari Barracks with 38 volunteer nurses trained in her methods (she set the pace for others to follow as she advocated better diet and cleanliness as a way of both decreasing the mortality rate and helping soldiers heal their wounded hearts).**