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Hello everybody, we are beginning our esoteric astrology adventure number 50, and last time we plunged into this question of the decanates of Aries, and I pulled out some of my material which is meant to give some insight into this difficult and somewhat ambiguous, presently ambiguous area as D.K. refers to it—a fluid area in which we are not completely certain, at least students such as we are, cannot be completely certain about the effect of the first and third decanates. We can be more certain about the rulership and effect of the second decanate. We really only dealt with one paragraph, and we discussed the idea that the Tibetan talked about Alan Leo assigning Mars, Sun, and Venus to the three decanates, even though Sepharial normally would be the one who assigned Venus to the third decanate. The Tibetan continued: “He touched the truth of the inner subjective reversal upon the wheel,” and that's a hint right there that when we speak of the reversing wheel, which really begins here at the zero to ten area—this is where the wheel goes backwards, as it were, in the clockwise direction building up the personality, and here reverses. So here it is, at this point of reversal where the personality begins to aspire towards the reversal—here it is that Venus should be found, whether it's Leo that discussed that (and I'd certainly be interested in seeing the reference on that) or whether predictably Sepharial touched on that. “He touched on the truth of the inner subjective reversal upon the wheel which brings in other energies and influences when he substituted Venus for Jupiter.” So apparently Alan Leo did this, and Sepharial should have done that instead of going out of order, as seems to be the case, and using Mars, the Sun, and Jupiter. It should have been Mars, the Sun, and Venus if Sepharial stuck to his normal system where each successive ruler has a reduced time—for a reduced period—for orbiting the Earth geocentrically. Okay, so Venus is somehow substituted for Jupiter. This does not mean that Jupiter should not be present, because D.K. actually gives Jupiter as the ruler of the first decanate on the wheel of consciousness. In other words, D.K. tells us here that when the man reorients himself and mounts the fixed cross, he comes under the influence of Jupiter, Sun, and Mars. So indeed Jupiter is present in the first decanate, even though one would not predict it from the usual Alan Leo method of operating. There Mars would go first, and Jupiter would go third. Let's see what else D.K. says about this. “Mind and heart must be coordinated and brought into play when the great reversal takes place.” So here he seems to be differentiating in a manner that places Venus in the place of mind, as mind, and Jupiter as heart. And indeed, when we study page 517 of Esoteric Astrology, we see that Jupiter for the disciples is given to the heart center. Now Venus is assigned as the heart center of the solar Logos—at least that's one of the planets that contends for that position, whether now or in the future. So Venus has a heart connection as well. Anyway, mind and heart seem to be brought together, and when we think of the three major planets at this time which express the three major aspects, we have Saturn, Jupiter, and Venus. We do then have the will—Saturn, the will; Jupiter, the heart; and Venus, the mind. So that seems to fit. So the great reversal is always found where the decanates are operating in this manner. We're moving backwards through the signs from 30 to 20, 20 to 10, 10 to 0. There's no reversal yet; everything's going clockwise rather than counterclockwise. Then comes the reversal of the counterclockwise movement, and both Jupiter and Venus should be found. The Tibetan gives Jupiter but hints at the importance of Venus. There is a reorientation towards the soul, which is on the plane of mind, which is Venus, and the expansion of consciousness of the causal body and of the heart, which is Jupiter. There are just so many things to put together here, and it is not easy to ascertain exactly what planet should be where. Evidence seems to indicate that Alan Leo's normal method, which is an ancient Indian method, whereby the triplicities are assigned: Aries of Aries, Aries of Leo, Aries of Sagittarius with their normal rulers, do seem to work in terms of the constitution of man and his appearance. But the Tibetan is speaking about some subtler dynamics, and we must attend to them. Now, moving on in a way from the Decanates, we have seen that Aries is the sign of beginnings. Let me just do this here. The beginning of the creative process which is coming under the influence of the soul, the soul of solar angels undertaking a great creative process in the three lower worlds. The beginning of the creative process, the first step of the soul, the microcosm of the already initiated macrocosm. The planetary Logos is certainly initiated, and in a larger sense the solar Logos is the macrocosm, the microcosm of the already initiated macrocosm towards incarnation. So Aries rules the first step of the soul towards incarnation, the beginning of the recurrent and constant cycles of experience. So every time there is a return to incarnation there is an Aries impulse, and the beginning of the period wherein the soul changes its direction. Notice the beginning of the period in which that reorientation takes place. This is the... whoopsie... take... okay... where the soul changes its direction. This is the crisis of reorientation, changes its purpose and method, and finally enters upon that definitely defined process which we call spiritual regeneration and initiation. So Aries, as the Tibetan is recapitulating, represents beginnings—all these various beginnings, beginnings of the creative process, maybe even the creative process of man as he works in the three worlds. The first step of the soul towards incarnation, the Aries impulse, the form again besought, the beginning of the recurring and constant cycles of experience. Those are incarnational cycles, but I suppose once you are already incarnated and there are new cycles of experience, Aries is found at

the beginning of them, and the beginning of the period wherein the soul changes its direction. You know we know that this is called the reversal of the wheel, or the beginning of the reversal of the wheel. We know that Uranus is always involved in the reversal of the wheel, and Uranus has a very important role to play with Aries, so that Aries ruling the crisis of reorientation relates to its Uranian rulership, even though Uranus has other meanings in Aries such as the bringing the soul spirit onto the final burning ground. So Aries impulses all of these beginnings. Let's look at that: Aries impulses all of these beginnings. There are four words of vital importance upon which we shall ring the changes as we study the path of evolution or the progress of the soul around the great wheel, both as a personality and as a disciple, headed towards the liberating process. So let us realize that the disciple is not the personality per se. It's very important to know because when you're looking at the personality you're not looking at the real man. The disciple is really an extension of monadic being, an extension of monadic consciousness. He is, for practical purposes, other than the personality vehicle through which he operates. So we are working now with four words which express the subjective impulses and motives and in reality introduce four different cycles of progress upon the path. In its various stages of individualization to initiation. Individualization occurs at the very beginning under Leo in one important sense and Gemini in another and Sagittarius in another, and then initiation occurs much, much later—millions of years later—under a number of planets, but generically, a number of signs, but generically under the sign Capricorn. So he's going to go through a relational process here. Four words are expressing the subjective impulses and motives and in reality introduce four different cycles of progress on the path. Let's see if we can fathom what these may be. And they are... okay... recreation, recreation—that's one word in which the influence of Cancer combined with that of Aries produces the pull into incarnation upon the physical plane. That's very interesting that Cancer and Aries are involved in this strongly incarnational impulse. We know that the elemental life is pulling towards the soul magnetically, and Aries is impelling the soul to take up residence, i.e., Cancer, within the lower elemental worlds. Every time we have a new incarnation, we are having the recreation of a personality. Indeed, it has continuity with previous personalities, but in form and in certain energetic endowments, each one is unique within the continuous flow. So Aries and Cancer—both of them, if we will recognize—both express the seventh ray. Aries expresses primarily the first ray but secondarily the seventh ray, and Cancer simply expresses the seventh ray. It expresses the third ray for the mass in a primary way, and Capricorn expresses the third ray for the disciples. The seventh ray is simply resident within Cancer, and Capricorn expresses the seventh ray paramountly at this time. Okay, the pull into incarnation, recreation again and again, the incarnational cycle. Regeneration. Notice how the Tibetan uses these mnemonics, these methods of fixing in the mind through the same letter a series in an important process. He does this with D's, he does this with I's—you know, instinct, intellect, intuition, those three I's. He does it with the D's, which we could look at as discipline, dispassion, discrimination, decentralization, detachment, and so forth. Now he's doing it with R's: regeneration, in which the growing influence of the fixed cross playing upon the mutable cross, which is still conditioning our form, produces those interior changes—or all on the fixed cross producing interior changes in consciousness which lead eventually to—let's see what the third word is—reorientation. Libra and Leo are frequently found when the disciple is reversing the wheel, reorienting himself towards the soul. The decision for reorientation is made under Libra, and Leo represents the higher of the three selves: the individual self, the group self, and the universal or one self. But yet Aries rules the crisis of reorientation. Reorientation, or the great cycle of repolarization, which is fixing the attention on an altogether higher level, which is the soul level, the second level of Leo. Reorientation, or the great cycle of repolarization, which takes place with the influence of Libra, the cardinal cross, and the swerving of the bull in mid-career. The bull is the bull of desire, and what types of desires do we have? Are they simply ordinary desires for life in the lower three worlds, or is it the bull of aspiration which is now operative after the midpoint of the career? “And the swerving of the bull in mid-career,” as it is called in the ancient books. We don't continue to rush headlong into identification with the lower three worlds. This process of reorientation leads to a passage around the wheel in which steadily and persistently the inner subjective man comes into outer manifested expression, i.e., the soul is made manifest and the personality and its elemental tendencies recede into the background. Okay, finally there come twelve lives. Is this literally so, or is it as D.K. has said that “a cult rumor has it” that there are twelve lives wherein the final stage of renunciation? Marvelous mnemonic devices. Renunciation is experienced, and the disciple or initiate renounces all for the love of humanity and its service. This is the ninth petal of the Egoic Lotus when fully open—means the utter sacrifice of all forever. Those are the words of Master D.K. Renounces all for the love of humanity and its service and lays himself upon the altar of sacrifice. That altar is found in the second decanate of Sagittarius, in terms of the constellations anyway. Out of the altar, lays himself upon the altar of sacrifice. He achieves as a result the final liberation. We can call this the great renunciation. So we're talking about the final liberation in terms of the human kingdom, but not the final liberation in terms of the fourth creative hierarchy.

There's a difference there. A man is still a man when a master of the wisdom, but not so when a chohan, though still a member of the fourth creative hierarchy, when a chohan. And we can say also that the Christ is still a member of the fourth creative hierarchy. So the hierarchy, the fourth creative hierarchy, is a much more extensive thing than the fourth kingdom per se. The hierarchy includes a number of kingdoms, maybe even the lower kingdoms in some way, as man undergoes the in-mineralization, in-vegetalization, in-zoonation of the monad. So those lower kingdoms are related to our monad as well. To me that's quite a mystery, but worth exploration. So what are the words we've just studied here? Re-creation. And number two is regeneration. Regeneration upon the fixed cross. Re-orientation and renunciation. The great renunciation is the fourth initiation which leads to the final liberation, at least in terms of the human kingdom and the need to return to incarnation. So I think there's a little problem. This should be a number four here. This should be a number four somehow. Yeah. Well, I don't know why this is doing that, but it is, and so we'll lift it up to here. Renunciation has number four. These are general phases of the path, four different cycles. You know, the soul is constantly coming into the great ocean of matter. There's the re-creation of successive personalities upon the mutable cross as there is a continuous exposure to change and varied experiences. The regeneration occurs on the cross of the soul. We are generating ourselves again. We're being born as a soul, as a conscious soul, and our inner consciousness is emerging, our soul consciousness is emerging, and we're less and less identifying ourselves as a personality. Re-orientation is a definite attempt to polarize ourselves upon the higher mental plane and within the soul, on its own plane as it were. And then some twelve climactic lives lived in or under each of the signs of the zodiac in which some sort of victory in each of the signs of the zodiac is achieved. Are there exactly twelve? This would be hard to fathom because when D.K. tells us "a cult rumor has it," it may be so, it may not be so. There may be other ways to compress the twelve together and even have a climactic experience in the same life based upon the combination of the rising sign and the sun sign, in which case there would be fewer climactic lives. So this reincarnational research will have to establish whether it is literally so. So there is a twelve-fold liberation, D.K. is telling us. This liberation is in reality twelve-fold in nature. I guess we have to prove ourselves in each one of the twelve signs. For liberation, victory, and triumph have to be experienced in every sign. Liberation, victory, and triumph. These are such Scorpicornic, Capricornian, Aquarian words. Triumph is so. Scorpicornic and Capricornian liberation suggests Aquarius or perhaps even at a deeper level Pisces. Just as for all of us captivity, defeat, and failure have been experienced in all signs of the zodiac. I guess we do have to live, learn the hard way. Defeat instead of victory, failure instead of triumph, captivity instead of liberation. There is quite a Geminian contrast here. We have all blundered through the various signs and not succeeded and been defeated by our own elemental nature and by the circumstantial forces and energies which have overcome us. Captivity, defeat, and failure. Whilst the man is functioning as a personality, yeah well when functioning strictly as a personality there is no true victory or triumph. There certainly is no liberation. It is these four words and their significance which will underlie all that I have to say to you and then the dual experience on the great wheel of life. And I would ask you to have that definitely in mind. Re-creation, re-generation, re-orientation, re-nunciation. That word "re" seems to suggest a process which operates again and again. "Re" suggests a cyclic process. So this not only applies to Aries. Here in this Aries chapter, he is introducing so many things that will be applied throughout the book, and we should fix in our mind these things and try to follow his advice where possible. Yes, "re," "re." Taking these four words and applying them to all the signs, and taking the whole idea of the dual mode of progression to all the signs, and taking the idea that different decanate rulers are operative depending upon whether we are passing along the wheel of form clockwise or the wheel of consciousness counterclockwise. And always watch that decanate in which reversal is occurring. As I said with respect to the decanates, I believe that any person at any point of evolution can be born in any of the decanates, and the decanate rulers will apply. I don't think we can say that when you're on the wheel of consciousness and you're born in the third decanate, you're necessarily bringing in the spirit. I don't think we can talk about the monad in that way. But it still is valuable to pay attention to the archetypal meaning of each one of the decanates, and they are assigned to different levels of the human constitution. OK, so we've gone through four different phases of experience, each categorized under a certain word: recreation, regeneration, reorientation, and renunciation. Going through the great cycle from Aries to Taurus, the man enters the sign Aries again under the potent impression of Taurus. Now that's if he's on the clockwise wheel. Well, his desires have been strengthened. Going through the great cycle from Aries backwards clockwise—Aries, Pisces, Aquarius, all the way to Taurus—the man enters the sign Aries again under the potent impression of Taurus, which at this stage of development feeds his ardent desire—that's so Taurean—feeds his ardent desire for the many material advantages—that's such a way of describing Taurus—of physical incarnation. Taurus and the material advantages of physical incarnation—such a brilliant way of describing the manner in which many... what's going on here? I'm having a little bit... I'm having a situation... yeah. OK, but gradually it comes right. Feeds the many material advantages

of physical incarnation and of constant worldly undertakings. Well, you know Aries is always ready to undertake, and if under the impress of the previous Taurus sign one is wanting material advantages, then one undertakes many things for the sake of those material advantages. Thus, after a period of recreation—so he's recreated a new personality, we're going backwards now—he passes out into incarnation in Pisces after an incarnation of... this is somewhat symbolic, of course; we don't necessarily know that a Pisces incarnation will follow an Aries incarnation. The timing of these things has to be worked out, but in a generic sense we can understand. Thus, after a period of recreation in Aries, he passes out into incarnation where it says "go forth into matter," out into incarnation in Pisces, and begins again the great round of manifested life, for Pisces is the ocean wherein the fish, which is the conscious soul, wherein he is the fish controlled by the laws of substance. So Pisces is water, matter, substance, or material existence. So let's see: man in Pisces, after recreation in Aries and the confirmation of desire in Taurus, is subject to the laws of substance. In the second great stage—so he's giving us the idea of how we are subjected to material impulse and we are seeking the fulfillment of satisfaction, of material satisfaction. In the second great stage, he passes from Aries to Taurus. This is much, much later; it's like we divide, let us say, the 25 million years of human evolution in half exactly. It's much, much later; it's millions of years later, so that the last part wherein he passes from Aries to Taurus is a very small section of the many incarnations that he has experienced. He's passing directly from Aries to Taurus without going through Pisces. So the second great stage: he's going Aries to Taurus, Gemini, and I don't know, let's see how many incarnations can be involved. He is reversing the wheel, and that fifth petal is receiving attention, and if from the time of the first initiation once the fifth petal is completely unfolded there are maybe only 30 lives or less compared to thousands before, we can see something of the proportion. In the second great stage, he passes from Aries to Taurus because desire has been transmuted into aspiration. That is the higher meaning of Taurus and not the constant seeking for material advantages in physical incarnation. That's such a good way of describing an ordinary Taurean motive. Desire has been transmuted into aspiration. Some of the highest form of aspirational idealism we have been told is found in Taurus. After proving his steadfastness to the ideal of the spiritual life, probably under the fourth ray, and steadfastness—there is a Taurean word, and it's also a word connected with what is achieved through the struggling fourth ray. He becomes the one-pointed disciple. Sagittarius is steadfast as well. Many are the contributions of signs which generate this steadfastness in the aspiring man. After proving his steadfastness to the ideal of the spiritual life in the intervening signs, he passes again into Pisces. Of course, this happens many times. From the opposite direction—not directly into Pisces from Aries, but from Aries through all the intervening signs at last into the 12th sign, Pisces. From the opposite direction to his usual procedure, going in counterclockwise, having earned the right to mount the cardinal cross in the heavens, and he seems hereby to suggest that the power to mount the cardinal cross can be staged from the sign Pisces. Well, after all, Pisces sometimes rules the last incarnation for those who are entering Shambhala rather than entering hierarchy. As world servers, as world saviors, they enter Shambhala, and as you begin to enter Shambhala, it seems to me that the cardinal cross can be mounted at the fifth degree. So Pisces, I think, is often a staging point for entering onto the cardinal cross. It's also a staging point for leaving the mutable cross and going onto the fixed cross. Can we say, yeah, it is that. Okay, having earned the right to mount the fixed cross of the heavens—the right because one will be exposed to so many more energies and have so much more responsibility, and one's position will be such that the impact of whatever one does will be so much more influential, and thus one has to be responsible and demonstrate that one has the right to operate responsibly upon the cardinal cross of the heavens. So after proving his steadfastness to the ideal of the spiritual life in the intervening signs, he passes again into Pisces from the opposite direction to his usual procedure, having earned the right to mount the cardinal cross of the heavens, the power to take a final planetary initiation, and the privilege of passing onto one of the seven paths to which I have made reference in my other books. A final planetary initiation— what could that be? When one is a sixth degree initiate, one is a planetary life. Even as a seventh degree initiate, one may remain associated with the planet, but let's say that ordinarily for the great majority that final planetary initiation is the sixth, after which the majority heads out on one of six remaining paths or eight remaining paths, with the path of Earth's service making the ninth and keeping the liberated monad in association with the Earth at the direction or behest of Sanat Kumara, who chooses the limited number of initiates who pass along this path of Earth's service. A final planetary initiation, and let's just say probably the sixth, and the privilege of passing onto one of the seven paths which I have made reference in the other books, and later in the raised initiations he tells that two more paths have been added. So we have nine paths and nine initiations. In most cases the nine initiations precede the paths, but at least up to the sixth initiation perhaps some paths are trodden after the ninth initiation. We can't be sure. These eventually give him the freedom of the seven solar systems. What are the seven solar systems? Some people would say, "Well, they are the seven chakras and the One About Whom Naught May Be Said," and they are really constellations, but I

prefer to think of them as in fact solar systems, as related solar systems. Those perhaps of Sirius and Alpha Centauri and Procyon, and there are others, Altair and so forth, close to our Sun and to our solar system. So then after a final planetary initiation and the privilege of passing out of the seven paths, which eventually will lead to the seven solar systems, perhaps first and then eventually to the seven constellations, I believe, which are chakras within the One About Whom Naught May Be Said. The big question is, and I've been dealing with this earlier, are solar systems stars or are they constellations? And there's a lot of blending that goes on there because every constellation is indeed a system, a conger of solar Logoi and their stars and is solar in nature. So even a constellation can be called a solar system and so we do understand why some people think that at this point of the sixth or seventh initiation one is achieving the freedom of the seven constellations, but I think that's a bit of a jump. I think it really goes too far. I think first we have to achieve freedom with respect to many planets and then freedom with respect to the stars associated with our own Sun. We can't imagine that our own Sun is not associated with other Suns. I don't think we can do that. All right. Freedom of the seven solar systems as it is called in contrast to the freedom of the seven planetary spheres, which occurs earlier and perhaps planetary lives of the sixth degree can achieve freedom of the seven planetary spheres, say perhaps chohans of the sixth degree can achieve this, but you have to travel on the seven or nine paths in order to achieve the freedom of the seven solar systems. That would make sense to me, which the experience of initiation has guaranteed him after a process of intensive training in one or other of the planetary schools according to his ray type and the path of service chosen. So before we head out on our way to different stars and solar, different constellations, we are trained on planetary schools, not necessarily the Earth school at all. And as chohans we can be trained on planetary schools and thereby receive the freedom of the seven planetary spheres. Some will remain for training on Earth school, but some will go to Venus, some will go to Jupiter, perhaps some will go to Mercury. Actually D.K. has given us a number of the planetary schools which are most interesting. Okay, you will see therefore the significance of the two key words in the sign Aries. Now he calls these mantric words, key words. They are not single words, they are mantrams themselves. So what are they? "And the words said, let form again be sought." We've been quoting that and it is this recreation, this reorientation to the lower three worlds. The first impulse which takes the incarnating soul under the pull of Cancer into the three lower worlds. And that is the man himself. He is not yet the soul, he knows himself only as the man. But then, the next key word, this is not necessarily key notes, but key words. Sometimes key notes are shorter, and they are simply one word. As he describes here, the key word is a mantram: "I come forth and from the plane of mind I rule." The initiate. This is the soul-infused mind operating on the higher mental plane through spiritual will. In one way, we can say that we learn from our lower mental plane to absorb the soul and to absorb the will and to govern the entire personality process from that soul-illuminated mind. From another point of view, we are coming forth as a monad on the higher mental plane, and as one who is polarized within the soul, we can govern in a still truer way the entire personality life from the higher mental plane. This is the initiate. "I come forth and from the plane of mind I rule." Experience on the cross of many changes; experience leads to rulership. That is interesting. In other words, we begin to govern; we dominate; we rule. Now, when a planet is the ruler of a constellation, it is a different meaning. The planetary lord governs the amount of energy which a constellational lord can express. So the planetary lord is like a reducing valve, and it rules or governs the degree to which the constellational lord can influence the planet. But here D.K. is talking about domination. Experience leads to rulership. We become the ruler of our elemental life. We become the ruler of our personality, and that is a position of a superior to an inferior. And in this sign, the man who is embodied first-ray force—well, not all men are embodied first-ray force, but when they are embodied first-ray force and they are born in or under this sign, then such a man develops the power of organization—that's under the seventh-ray and first-ray—of control over forces, first-ray and seventh-ray, two controlling rays, particularly over the energy of death, because after all, Aries represents resurrection, and death is the sort of swallowing of the consciousness by the ambient forces. There is a great power to resist that downward drag of matter, the power of resurrection fully demonstrated, I think, at the seventh initiation through Aries is with this sign. So the man who is embodied first-ray force—and all of us will have some first-ray force in us if we are born in Aries or under Aries, though this is not necessarily the first-ray in the ray chart per se. Experience leads to rulership, and in this sign the man who is embodied first-ray force develops the power of organization, of control over forces, particularly over the energy of death, because Aries is identified with the energy of life. It is that which is the life aspect within all things that might obscure consciousness. Over the power of destruction applied with love, he develops the power of organization, of control of forces, particularly over the energy of death, power over the power of destruction applied with love, of dominance over multitudes. He develops dominance over multitudes because he is the representative of the number one; he is the dictator in many ways; his energies are unified. The multitudes might be the multitude of cells and lesser lives within his vehicles, but they can also be other people, depending upon the scope of

influence of such an Aries individual. He develops the power of cooperation with the plan, as we have seen on page 332 of this book, and the practice of the will in rightly and correctly guiding and directing planetary affairs. So Aries is very much the director, and when you think about the man who is the first-ray soul—let us say, I guess the first-ray soul would be called embodied first-ray force, so this is the first-ray soul most likely—then the Aries influence can really come to his aid and promote that first-ray that is within him. Let's read this paragraph again without my interruption and try to gather what the Tibetan is saying. The experience leads to rulership, and in this sign the man who is embodied first-ray force develops the power of organization, of control over forces, particularly over the energy of death, over the power of destruction applied with love, of dominance over multitudes, of cooperation with the plan and the practice of the will in rightly and correctly guiding and directing planetary affairs. Well, the man is a soul. As a soul, he has love. The soul is the expression of love, no matter what the ray may be. So this Aries type does apply destruction, has the power of destruction, but it is applied with love because he is an expressive soul. So how carefully we have to read the Tibetan. It is not every Aries person that develops all of these things, though every Aries person will develop some of these things to a certain degree. But the man who is the embodied first-ray, he is the first-ray soul or even the first-ray monad which is coming into power and consciousness, then he can develop much more fully all of these qualities. They are very impressive. It really is the ruler, the dominator, the leader, the director. Okay, we'll move on. Page 109. And now D.K. is going to tell us something about what we should do and all the succeeding signs. And I'm going to try to find that page. I'm not sure that I... My esoteric astrology book online has gone through a number of incarnations and yes, and unfortunately this particular version of it does not have the page numbers which I am looking for. I will have to add them as we go. Okay. So, before we take up... And before my screen disappears? Yes, it just did. Before we take up the remaining 11 signs of the zodiac and in order to give you a clear framework upon which to work, okay, disappearing screen again, something is slowing this computer down. I'll have to deal with that before doing another webinar, or am I going to be cut short right at this point? No, it looks like we'll be able to go ahead. Before we take up the remaining 11 signs of the zodiac and in order to give you a clear framework, D.K. is all for clarity of the mind, upon which the building of the new astrology by means of which you can grasp the dual procedure of the soul around the great wheel, upon which to build the new astrology by means of which you can grasp the dual procedure of the soul around the great wheel, this is perhaps the most important thing to grasp, the dual means of procedure. I would point out that what I have given you on Aries will be dealt with also as we consider the other signs. So it's a longer chapter. There's a lot being introduced here which later will be introduced in all the signs, and he will expect that we will know how to orient ourselves towards each sign based upon what he's given us here. You will find that I have indicated significances, higher types of indications, the world of significance is really the world of the triad. You will find that I have indicated significances and pointed out some of the truths which can be found in connection with the keynotes of the signs. These express the underlying effect upon the man as he progresses in one of two directions. So here the word keynotes is pretty well equivalent to what he called key words. Keynotes here are equivalent to key words, as he said, the two mantrums are the key words. But there are other keynotes as well. The nature of the cross upon which the man is crucified at any one time. Now for the average man, regardless of what his horoscope tells us, in the esoteric sense he's crucified on the common cross, the disciple on the fixed cross, the high initiate on the cardinal cross, not just the average initiate of the third degree, but the high initiate of the fifth degree is crucified on the cardinal cross. But also each sign is upon a cross in terms of the normal astrological assignment. And so we have to find the relationship of the cross on which he finds himself to the three crosses of consciousness, which may not even be shown in his conventional astrological chart. So the Djwhal Khul has indicated also the influence of the planetary rulers, orthodox or esoteric, and sometimes he has hinted at the influence of the hierarchical ruler, but usually he leaves that to our intuition. And then this incredible statement here, number four: the rays which primarily express themselves through a particular sign. Yes, well we've seen ray one and seven. The clue to which sign it may be—that's confusing because he's just talked about a particular sign. So we have Aries; he's just talked about Aries. Ray one and seven express Aries, and then he says the clue to which sign it may be. So many people have puzzled—I have puzzled over whether that word should be sign or ray. The clue to which sign it may be is found in the orthodox planetary ruler where the personality ray is concerned and the esoteric planetary ruler where the soul is concerned. Well, earlier we did discuss this a little bit. The rays here are, let us say, ray six for Mars, ray four for Mercury. So we are bringing other signs into association, and we learned that any of the planets can point to different signs depending upon the stage of evolution in which we find ourselves. So if we are, let's say, looking at the planet Jupiter and we want to consider the signs which feed its energy through that planet, we would look normally to Sagittarius and Pisces, but if we are a disciple we look towards Aquarius, and if we are an initiate we look towards Virgo because Jupiter would be the hierarchical ruler. So here, if I could find—I will say find earlier

reference about directing planetary lines, planetary lines of connection to different signs depending upon whether the man is a non-aspiring individual or a disciple or even an initiate. So, let's say we have a ray six Mars and ray four Mercury, and we are looking at other signs which may come into association with a particular sign we are studying. So normally for ray six Mars we would look towards Aries, yes, and we would look towards Scorpio, but if we were a disciple for sure we would look towards Scorpio definitely in its esoteric connection because Mars is the esoteric ruler of Scorpio. Scorpio would be definitely associated—let's say this Scorpio would be definitely associated with Aries for the disciple in the esoteric position, esoteric rulership position. Now suppose we are dealing with Mercury which distributes the fourth ray. Okay, that fourth ray through Mercury—Mercury could be associated definitely with Aries, and that is the sign that leads to Aries. Now there are no other signs where Mercury is an esoteric ruler, so Mercury remains associated with Aries, though Scorpio was brought in in relation to Mars. Now can we do this? See, this is an incredible sentence, you know. People have tried to fathom this thing, and people have come up with various theories about it. We are talking about rays, we are talking about the—hmm, we are talking about the fourth ray and the sixth ray, let's say in relation to the sign Aries. So can we bring in other signs in relation to these particular rays because the sixth ray can also lead us to other signs? The personality ray would be, let us say, associated with number six. The sixth ray will lead us to Sagittarius, and it will also lead us to Virgo and to Pisces. So that is the personality influence which is generally of a sixth ray nature. But when we have a soul influence of a fourth ray nature, a disciplic influence, then it is possible that we will follow the fourth ray to Scorpio, Sagittarius and Taurus, which will also be related to this particular sign Aries. I don't think we will follow out the first and seventh ray, which are constellational in their nature. Obviously the first ray would lead to Leo and Capricorn, and the seventh ray would lead to Cancer and to Capricorn. So there are many different ways of approaching this particular paragraph. I don't think it is giving us the immediate clue to the personality ray. So let's read it again. We learn in every case when we are going through a sign the rays which primarily express themselves through a particular sign. Okay, that is pretty straightforward. The clue to which sign it may be, and that is unusual because we just said which sign it is, the clue to which sign it may be is found in the orthodox planetary ruler where the personality ray is concerned. So if we are a personality and we know we are a personality, or as an astrologer we follow that individual who has that particular sun sign and we follow that planetary ruler to an associated sign, in this case Mars, would be followed to Scorpio both orthodoxly and esoterically, and if we know that the person is going around the wheel as a soul or as a disciple, then whatever the personality ray may be, we look at the esoteric planetary ruler and its ray. Now the esoteric planetary ruler is Mercury and it leads right back to Aries, and the fourth ray coming through Mercury would lead to those other fourth ray signs. So I find this personally one of the most enigmatic of the sentences which the Tibetan has given us. It's a tough one and I guess it's one of those sentences which can be pondered upon all through the life and which may be revealed in its significance I would say in the next instalment. We can also look at the personality ray of the individual and follow that ray to the sign which primarily dispenses it. Suppose you have a seventh ray personality and you know you are a disciple. Well you follow that seventh ray to Uranus in Libra, because Uranus is the esoteric ruler of Libra. If you are a soul, if you are simply a personality and you follow your personality ray to another constellation you would follow to Aquarius because Uranus is the exoteric ruler of Aquarius. You see how intricate this can become and D.K. seems to be revealing a whole group of interrelations. You know I'm frustrated to have to leave it at this point but I've taken it further than I have before. Number five, we will learn the quality of the sign and the man who has come forth in a particular sign. The qualities will be different depending on whether a man is proceeding around the wheel of form or the wheel of consciousness. We will learn the interplay between a sign and its polar opposite and this we can generally find in the Cancer chapter. Let me look there specifically. It's around page 330, it's somewhere in there. That's the light but I think earlier, maybe it comes a little bit later. It's in the Cancer chapter and perhaps a little bit later than where he is demonstrating the idea of light. I may have to go looking for that on my own. Yeah, here it is. On the wheel turning clockwise and on the wheel turning anti-clockwise and on page 337 that will be found. So let us talk about that interplay between the opposite sign on page 337 of Esoteric Astrology. We will also learn in every chapter the planets which are exalted, in detriment or which may fall in any particular sign. For a study of these will indicate the three phases of the path with its involutory cycle of becoming increasingly involved in matter or life upon the mutable cross, the interlude of readjustment or struggle for liberation which leads to the mounting of the fixed cross and the period of liberation with the final mounting of the cardinal cross. That's probably the exaltation. The detriment is probably the period of struggle and the fall is probably the period of involution. All of this is in a generic sense and not necessarily applicable to each horoscope. We will also learn in each chapter the significance of the key words for the mode of progress through the signs. Here he uses key words, earlier he used key notes. We have to differentiate between these. Here the key word probably means

individual words, probably individual words. And then the underlying theme, number nine: the underlying theme of any specific zodiacal sign covered by the ideas of recreation, regeneration, reorientation, renunciation. In each one of these signs we can pass through such a period. Well, I'm going to review this when we go into the next one. I've gone over it briefly. This is Esoteric Astrology 50, and this is the end of that. And we have gone up to page 110, and I believe we started... perhaps, where did we start? We started, I think, at 105. There we go. Yeah, we started at 105. And we apparently have covered a lot of ground here, but some of this needs careful analysis, going over again. Yeah, speed reading, right? Okay. The nine types of information which we will find in every chapter, and we should... and when we've taught the Esoteric Astrology classes, we have gone over all of these things to begin with. So it's 105 to 110, and now we will do The Great Invocation. Oh my goodness, we are over time. Naturally enough, but we will do The Great Invocation together. And... Let light within the mind of God, let light stream forth into the minds of men, let light descend on earth. From the point of love within the heart of God, let love stream forth into the hearts of men, may Christ return to earth. From the center where the will of God is known, let purpose guide the little wills of men, the purpose which the masters know and serve. From the center which we call the race of men, let the plan of love and light work out, and may it seal the door where evil dwells. Let light and love and power restore the plan on earth. Om... Om... Om... Om... Okay friends, we've done Esoteric Astrology adventure number 50. We've talked about the nine ways of clarifying the mind and studying particularly in each sign of the zodiac, and we've gone over that terribly enigmatical fourth sentence. You know, people are so interested in discovering what is their personality ray by looking at the chart that just isn't possible, as far as I can see, given what we know at the moment. We have to find the ray first. At least he seems to say so in the Scorpio chapter, somewhere 220 or 222, he says so. Later the ray will be capable of expert diagnosis and will be able to see the degree to which the astrological chart actually does reveal the ray and maybe find methods of doing so. Right now I think we're a lot safer if we determine the ray from the behavior of the individual. Alright, and the goals of course, and the goals. So, we'll see you next time for Esoteric Astrology 51. I know I've been speaking quickly this time. A bit of a hurry this time. Maybe we can bring these things into slow motion at some point. Alright, we'll see you then. Bye for now.