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Good morning, everyone. This is Esoteric Astrology Adventure number 52. This morning, I'm going to make an experiment. I've been producing these adventures in one-hour segments, pretty much because I'm limited when I do a solo webinar to about an hour or a little more, and it will cut off. Now I've tried another arrangement which will allow me to continue for a longer time and not have to use interim moments to wait for the next opportunity. In other words, I'm going to make a longer webinar this morning if it does work, and we'll see how it works for you. Hopefully I won't get cut off. We shall see. We were discussing the triple sun: the physical sun which influences the mutable cross and the personality. Of course, if it influences the personality, it influences as well the astral vehicle and the lower mental vehicle, all of which are part of the dense physical body of the solar Logos. From a certain point of view, the dense physical body of the solar Logos will even include the ego on the higher mental plane. But we do not find that the physical sun is the influence upon that ego; rather, it is the heart of the sun which influences the fixed cross—the cross of the soul—and this is where the cross, or series of energies through which the soul on the higher mental plane (or at least soul consciousness as we know it on the higher mental plane) is coming into prominence. It is the quality of consciousness, particularly, that is being dealt with here. And let's see if I can bring these all together. Yes, it is consciousness, and consciousness is simply another name for soul. As we know, the soul on the higher mental plane is not the only instance of soul. The spiritual triad is an instance of soul, and the awareness of the monad is also an instance of soul. Any type of awareness in cosmos is an instance of soul. The central spiritual sun, then, is our monadic aspect, and it influences the cardinal cross upon which we have not yet stepped, and it is the life aspect. See if I can get this looking a little better here. One day I suppose I can send this document to you, I suppose. So we had ended then on page 111, and the Tibetan goes on to say: "By the word 'influencing,' I here refer to the energies pouring from these three aspects of the sun through the three crosses to our planet." And I would say this would mean from the sun—not necessarily to the zodiacal constellations, but through the three crosses—as these crosses (capitalize that) are signs which concentrate the influences of the constellations to our planet. We are remembering the distinction between constellations as galaxies of stars and signs as concentrated influences of those constellational energies made available to our earth. Okay, so even though we may be born in one of the cardinal signs—or, well, let's say one of the cardinal signs—it does not necessarily mean that the energies of the central spiritual sun (the monadic aspect of our solar Logos) will reach us in any way that we can register. And for the average individual, even though he may be born in one of the fixed signs, it does not mean that the energies of the heart of the sun will reach him in a way that he can register. So anyway, ponder on this and remember also that our sun is traveling through space with its own directed motion—its own proper motion—carrying our solar system along in its sphere of influence. And many spirals are thus created because the apparent—the rotation, the revolution of the planets around the sun—become a spiral as that sun, through progress onward through a type of straight-line action, creates spirals. But our sun is also in the process of revolution, and that revolution is around the Pleiades. So we have many motions simultaneously, and we are not occupying, as a solar system, the same—if we can call it section of space—in one moment as we were in the previous moment. So the sun is also traveling through space, carrying our own solar system in its sphere of influence around our own central and conditioning star, which it has been rightly presumed exists in the constellation Taurus, the bull, being found in the Pleiades. And since those Pleiades are so concentrated, so close to each other, we might well consider the sun and its associated solar systems in the seven solar systems of which ours is one as revolving around the Pleiades as a whole. But that central star, that central star is Alcyone, he tells us, and that is the central star of the Pleiades. It's sometimes called the star of the individual. D.K. will elaborate upon this, and of course in the charts of disciples, the locations of some of these stars should be noted and the aspects made to them or their position on angles and so forth, or on other astrological factors with a very tight orb, usually given at about one degree. These stars are effective in our lives. They may be effective along an entire range of influence from very mundane to very spiritual. I don't think we can expect the fullness, any degree of the fullness of the spiritual influence of such stars until after the third initiation, when we have what is called the first solar initiation. In other words, it's an initiation which relates to our solar Logos, and stars are the bodies of manifestation of solar Logos in our choice. So only when we begin taking the solar initiations can the spiritual effect of the so-called fixed stars begin to apply. At the same time, it appears from the standpoint of our planet to be passing through the twelve signs of the zodiac, or against the twelve constellations, or through the orbit of the earth dividing which you have the twelve signs. But notice the word "appears" — it appears to be passing through, and that of course is an illusion based upon the revolution of our earth around the sun. This is a symbol, macrocosmically considered. It reveals to the student a certain availability of energies, but it's not — you know, really, it's not really happening. This is a symbol, macrocosmically considered, of the dramatic, centralized point of view of the individual human being. And when the word "dramatic" is used, we immediately think of the word Leo — Leo and the self-centered attitude which

is so often found in the early stage of the Leo experience and through which humanity is still passing, because the great majority of human beings are not yet even centralized personalities. They are on their way to becoming so. This is the symbol, macrocosmically considered, of the dramatic, centralized point of view of the individual human being, the microcosm. It's a geocentric — the geocentric point of view whereby all of the heavenly bodies appear to be revolving around the stationary earth is analogous to the egoistic point of view of the individual personality, where all of life seems to be revolving around it and where this egoistic personality is the center of the sphere of consciousness. It is the pre-decentralized point of view — let's call it that — pre-decentralized point of view. It is interesting to compare the symbolism and the underlying truth connected with the lesser and greater zodiacs and with their 12-month and 25,000-year cycle. So this is one way he describes the greater and lesser zodiac. The lesser zodiac is the apparent passage of the sun through all of the 12 phases of the earth's orbit around the sun, the 12 divisions of the ecliptic whereby we pass through all the 12 signs, the 12 divisions of the ecliptic. That is the lesser zodiac. He defines them in different ways at different times. Lesser zodiac — sometimes we will see he will define lesser and greater zodiacs in different ways. The 25,000-year cycle is called — and it's an approximation because I think the actual figure given when a precessional age is measured as 2,160 years is 25,920 years, something like that. When you multiply — when you multiply 2,160 by 12, you get something like 25,920 years. I haven't got my calculator here at the moment, but I think that's about what it is. You can work it out for yourself. But anyway, this is an approximation, and overlap periods are involved and counted in a certain way. So the 25,000-year cycle is called the Great Platonic Year, and it represents one complete revolution of 12 equinoctial ages — 12 ages: an age of Pisces, of Aquarius, of Capricorn, and so forth, until 12 of these 2,160-year periods are covered — one complete revolution, or — well, let's say one complete gyration of the earth's axis. And these great ages are also, we come to understand, ruled by one particular constellation. of the zodiac or sign of the zodiac. We are presently leaving a 25,000-year cycle which has been under the influence of Pisces and moving retrogressively clockwise into a 25,000-year age which is going to be ruled by Aquarius. I don't think we are quite there yet. D.K. says we are almost there, but our type of astrology cannot determine the exact point of entrance into this 25,000-year period. So it's really quite an amazing idea that we will be having a double age of Aquarius and that even after 2,160 years beginning of the year we will be 2117, where the lesser Aquarian age happens, even after that age gives way in a little more than 2,000 years to the age of Capricorn, we will still be in the greater age of Aquarius. So it is interesting to compare the symbolism of the underlying truth connected with the lesser and the greater zodiacs and with their 12-month and 25,000-year cycles. There's a complete gyration of the Earth's axis by means of which our planet passes through the influence of all 12 signs in a vast planetary effect. Whole ages are ruled by a particular sign, and then finally a 25,000-year period all ruled by one sign with many sub-signs, the 12 sun signs, and then it will give way perhaps—it looks like—to a 25,000-year age of Capricorn in which we may presume that a particular ray accompanies that 25,000-year period. We don't know exactly. Well, we do know that the seventh ray will accompany the 2,160-year period of Aquarius, or sometimes rounded off to 2,500. We do not know whether that same seventh ray will accompany a 25,000-year cycle, but some ray will, and maybe the seventh. This is a tremendous study, and the masters know these cycles. They bear out—it is said—these two cycles they bear out great Platonic here, and let's call it the greater zodiac by one appellation. We're not sure. Later he's going to refer to the sun sign and the rising sign, I think, as lesser and greater zodiacs. We will see. They bear out much that I have given you anent the soul, influenced by the esoteric planets eventually, and the personality, influenced by the orthodox planets. or by the planets in their esoteric and orthodox expressions. Every one of us as a soul—the soul in incarnation—will be influenced by certain qualities of the planets when they are functioning esoterically, because all planets are simply planets, but they have orthodox and esoteric functions. So we want to note the orthodox and esoteric functions of every planet. In other words, you know, whereas an exoteric function of Mercury can simply relate to the concrete mind and its reasoning and correlations, an esoteric function of Mercury can relate to contact with the mind of God or with a deep intuitive access. So when the planetary rays hit our forms, as it were, depending on what area within our constitution they strike or influence will be their particular influence. The greater zodiac is symbolic of the soul and the lesser of the personality. I suppose that every year, every time we have a complete yearly zodiacal cycle, we have had the opportunity to grow within our personality, but the great soul cycles are longer, and perhaps if we're examining the growth of the soul on its own plane—if that's what this means—then we look for greater zodiacal cycles. I would think, though, that with every precessional age of even 2,160 or 2,500 years, the soul would have some kind of marked growth, especially if one is on the path. So the greater zodiac— this greater zodiac is symbolic of the soul and the lesser of the personality. In the personality cycle, the lesser zodiac conditions the personality career and the twelve planetary houses are of dominant importance. In other words, we are still circumstantially focused. Later, the detached individual learns that circumstances are non-

compelling. This is learned, I think, in one instance in Leo, especially when Uranus is the veiled ruler of Leo, that one is entirely positive to circumstance and circumstance can no longer compel. This is a condition of detachment in which the true identity is not only understood but deeply felt. But most people are caught up in circumstances and what we say, "Hey, what's happening around me?" and that determines how the life goes. But it's what happens within me, regardless of what happens around me, that becomes a real moment in the case of the disciple. Later the influence of the twelve signs supersedes the influence of the planets. So actually, the constellational energy through the 12 signs becomes more important than the planets. But let us still remember, yeah, I mean we have discussed the ways in which these constellation signs influence the soul and how they also have a monadic influence. But let us not think that the planets themselves, though they are lesser planetary Lords, do not have a lot to do with even very high initiations. So planets are gods after all. They are solar systemic deities within the solar system, and they can have a tremendous effect even on the higher stages of human development. For instance, when I think of the great decision which is taken at the sixth initiation, in which we as a monad decide which of seven or nine paths we will pursue, I cannot help but think that a very high influence of the planet Saturn, as the major ruler of Libra, is involved in that great decision. So, you know, although ordinary non-aspiring individuals are much influenced by the planets as they work out through the houses or circumstantial areas of the chart, more advanced people are indeed influenced by the Lords of the planets as they represent different zodiacal constellations, and then of course by the constellations themselves, which have their own ray energies transmitted. I would like also to emphasise—perhaps unnecessarily—that Sirius, the Great Bear and the Pleiades work through the medium of the twelve constellations, Constellations—this setup is found in the diagrams we have later in Esoteric Astrology. There are different kinds of rays coming through the Great Bear, Pleiades, and Sirius, and the will aspect of the seven rays is transmitted by the Great Bear, perhaps the more material or intellectual aspect through the Pleiades, and the love aspect through Sirius—whatever we do mean by Sirius, whether we mean a single star, several stars, or an entire system of stars. So, but these are the three great constellations, and generally, unless we get into it in too much detail, they represent the father aspect—Great Bear—the mother aspect—Pleiades—and the aspect of the divine son, which is Sirius, or the cosmic Christ, although there are many cosmic Christs, as I've said. The cosmic Christ of a certain scope—Sirius—represents pouring their influences through nine of them in particular, but that these major constellations are not part of the zodiac with which we are concerned. is the twelvefold zodiac, which is the heart and the head center of the great super-constellational deity we call "the One about whom naught may be said"—at least one of the ones about whom naught may be said. These super-constellations work through nine of our constellations particularly, and we could pick and choose which we would assign to the different groupings. We already have some assignments. For instance, we already have on page fifty of Esoteric Astrology the fact that Aries and Libra are connected with the Great Bear. We already have Gemini and Sagittarius connected to the Pleiades. We already have Cancer and Capricorn connected with Sirius, and as well we have Taurus and Scorpio connected with the seven solar systems of which ours is one. That's one of the great blinds—the use of the word "seven solar systems of which ours is one"—because it can mean, on some occasions, seven solar major solar Logoi and their stellar expression, or it can mean seven constellations, and it depends on the context that we are using. So for the moment, we will have to add to each one of the signs given yet another sign. We have Aries, Libra in connection with the Great Bear—could Leo be another sign? We have Gemini, Sagittarius connected with the Pleiades—could Virgo be another sign? And we have—another sign or constellation—we have Cancer, Capricorn connected with Sirius. We wonder, could Pisces possibly be another sign, giving three each? And I can't keep it quite straight—there's one left to be connected with the seven solar systems of which ours is one. I suppose we have not yet used the constellation Aquarius. Anyway, there are a number of ways of conceiving these nine. How shall we conceive these nine? There are justifications for doing it as I have done it, but there's probably also other justifications. CEA page 50. Okay. So these three major constellations are not part of the zodiac with which we are concerned. They, with the seven solar systems of which ours is one, are the ten constellations connected with a still greater zodiac which is not conditioned by the numerical significance of the number twelve. They are conditioned by the more perfect number, in a way conditioned by the number ten. It is a more masculine system. The feminine system is conditioned by the number twelve. One and two is three. Three represents the mother aspect. The number one represents the father aspect. Ten equals one. So in this particular case, seven solar systems of which ours is one—we can think of these systems as super constellations and not as they are given on Esoteric Astrology, page 50. See, I hope I'm—I hope I'm being clear here. At least this is being clear about my speculation. I think there's a lot of blinded language going on here, and that there are Lords of individual stars, these Lords being associated with our particular solar Logos. Our solar Logos being one of seven solar systems of which ours is one—so that's simply a constellation. But there are also ways of talking about seven solar systems of which ours

is one, and the “ours” will refer to the cosmic Logos and its system of which our solar system is a part, and that cosmic Logos is just one of seven systems, and there are six other constellational systems consisting of solar Logos. And let's say that Draco would be one, and the Little Bear would be one, and the Great Bear would be one. They all have solar Logos within them, but here they would be called—well, we have to be careful about including the Great Bear because it's one of the three. But anyway, Draco and Orion and then probably some other constellations are part of these seven solar systems. In other words, a constellation is a system; a system is a constellation. This is one way of looking at it. A system is a constellation, or can be, and a constellation can be a system. So that's referred simply to a solar system as having one star, and yet a system of stars is also a solar system. So anyway, we seem to be looking at a zodiac of ten, and in this particular case, seven of them are referred to as the seven solar systems of which our cosmic Logoic solar system is one. And we can work out what we think they are. Let's just say that Draco will be one of them, the Little Bear will be one, Orion will be one, the so-called system—the cosmic Logoic system of which our little star is one—will be one of those systems, and there are other constellations which probably are part of these ten—part of these ten. “They are the ten constellations connected with a still greater zodiac which is not conditioned by the numerical significance of number twelve.” Now, does the—the still greater zodiac—is it a zodiac of ten? Okay, this is what we're trying to see. Hence ten is regarded as the number of perfection. So we are—we are speaking of, probably, a tenfold zodiac which is, in a way, superior to our normal twelve—twelfefold. So we are speaking of, probably, a tenfold zodiac. These are great mysteries, as I've said. Stephen Pugh has done a lot of work on this—I think a lot of very good work—opening this subject up to the speculation of students such as we are. But there are still mysteries to be solved here. If you really combine the numbers here—ten and twelve—we get twenty-two. We get the mystical number twenty-two, which is very important to our solar system because our solar system is a “two and two” with its second-ray soul and its second-ray personality. So there's a kind of completeness when we combine these two numbers, just the way when we combine the number five and the number six—which are half of the numbers we're dealing with—the five for man and the six for the deva kingdom, we get the number eleven, which gives us the number of the initiate, or the number of Aquarius, or the number of the spiritual hierarchy, or in another way, the number of Gemini. One and one is two. So the five is correlated with the ten; the six is correlated with the twelve. The ten is a number of man, and the twelve is a number of the deva aspect—the feminine aspect. The five, with its five-pointed star, is a number of man; it's more masculine. The six—the six-pointed star—is a number related to the deva aspect and to form, the builders. of form relate to the number six. Six is the number of form; it kind of shows us the descent of the circle into matter, and the nine will be the reascent of the circle out of matter. Okay, There is confusion in the minds of some of the less learned students (astrologically considered) on this point. Maybe we can include ourselves—including ourselves—the zodiac of ten and the zodiac of twelve. The zodiac of twelve is completely articulated, although some people are trying to make fourteen signs or thirteen signs, including Ophiuchus and Orion and so forth. But twelve is a heart center, and the zodiac is a heart center within a head, and so we should not look for a number that is greater than twelve for our zodiac, I think, regardless of how things appear from the constellational perspective. As for filling out every constellation that belongs to the zodiac of ten, I think the zodiac of ten is that still remains to be done. Some people have included, for instance, the Southern Cross as representing a kind of base of the spine which is not ascended, with Draco as a base of the spine and the one about whom naught maybe said which has ascended—the Kundalini power which has ascended to the head. There are ways of looking at various associated constellations which we can put into this super category. This is kind of a Tree of Life setup: there's the three hovering above the seven, you know, the higher trinity in the Tree of Life—the Kether, the Chochmah, and the Binah. They are hovering above the lesser seven, and it is related to power. So at least we seem to know that the Great Bear, the Pleiades—or at least part of them—and the constellation Sirius should be the superior three. But if we really think about this and the possible blinding that goes on, it may be that the Little Bear is to take the place of Sirius, and that Sirius is part of a lesser configuration and is part of a blind whereby a lesser is used to represent a greater. At some point, D.K. talks about the tremendous significance of the triangle of the Great Bear, Little Bear, and the Pleiades, and he says it's a stupendous triangle. So, you know, it is frequently used that a lesser represents a greater. For instance, in this case, a planet would be used to represent a sign of the zodiac or a solar Logos. A star would be used to represent a complete constellation of which it is a part, as is the case when Betelgeuse—or Betelgeuse, however we want to pronounce it—is used to represent the entirety of Orion. Alcyone could be used to represent the entirety of the Pleiades. Sirius could be used to represent the Little Bear. So that is a major—although Sirius is not specifically a part of the Little Bear. Alright, these are, you know, this is a cosmological astrology. It's fascinating; it's dealt with in the great inner departments of hierarchy—the astrological departments—and the crumbs from the tables of the gods are falling off so that we can use them as our full meal. And one day we

shall know about these things. D.K. has said that Cosmic Fire—there will be interest in the material in Cosmic Fire in the beginning of the fifth round, and it will be reduced to scientific textbook formation at the end of the fifth round. Well, we're talking millions of years ahead, and the kind of cosmological speculation we're dealing with right now is of equal abstractness and difficulty to the Cosmic Fire material. Really, it is Cosmic Fire material. Alright, moving on. It is rather difficult for you also to grasp that the involutory process for all the kingdoms of nature is related to the passage of the soul (this time the anima mundi or world soul) from Aries to Pisces, via Taurus and not vice versa. Yeah, this is interesting. There are three ways—two ways of passing around the zodiac, or going, moving through the signs, as it were. Three types of beings move through the signs: the anima mundi, the undeveloped individual, and the spiritual individual. And what is being said here is that the method of procedure of the world soul—that consciousness which underlies the world of matter, particularly the soul of the world of matter—particularly we might call it the soul of substance—is the same mode of procedure, counterclockwise, as that along which the spiritual man proceeds. It is only man in his ignorant state that is proceeding in the clockwise manner, as it were, against the grain. So there's something natural about the anima mundi and something natural or right about the mode of procedure of the spiritual man. But when it comes to the ignorant human being who is identified with matter, his individualized consciousness being identified with matter and circumstance, he is proceeding in a clockwise direction which is against the natural order of things. So let's just say that only man, only ignorant man, proceeds against the natural order of things. In other words, there is a sense in which we are to move developmentally from Aries to Taurus to Gemini and so forth. And when we move backwards, we are in a way moving backward in time and we are representing a kind of—even though we are on the path of evolution, we are representing identification with an evolutionary order. So D.K. is right when he says it is rather difficult for us to grasp that the evolutionary process for all kingdoms of nature is related to the passage of the soul, the anima mundi, from Aries to Pisces. But only man goes against the grain, as it were. We are descending into evolution as part of an arc. Let's say we are descending into evolution and we are reascending evolutionarily in an evolutionary manner. But an ignorant man remains identified with that which the anima mundi has provided him and direction and begin to progress through the natural order of the science. The anima mundi on the involutory arc proceeds this way and not as the personality proceeds. This is very interesting and, yes, abstruse and difficult to understand why this should be the case because the personality is in a way an evolutionary elemental process and it is continuous which is evolving but still attached to the direction of the evolutionary aspects within it. The anima mundi passes to Pisces at the close of every great cycle and not to Taurus. So the anima mundi is ready to move up and the lives which comprise it are ready to take their next step. It emerges into outer manifestation in Cancer, which is the sign which rules much of matter and elemental life, the sign of mass or group life, It emerges into outer manifestation in Cancer. That's very interesting because so does the mass of humanity. So does the human being en masse emerge in Cancer. So does the human being en masse emerge in Cancer, the sign of mass or group life, of mass or group activity; its diffused consciousness has not yet been individualised as has the consciousness of man. So man is in a peculiarly dangerous condition because he has a choice. At first he moves by instinct in a direction which feeds his elemental nature and whereby his consciousness is controlled by that element of nature. But later he has a choice, and if he chooses to continue to work in a reversed, in a retrogressive manner, going clockwise through the signs, then he will have chosen incorrectly and he will condemn his consciousness to captivation by this great devic life which sub-stands the dense physical body of the solar Logos. He will have to achieve his freedom at some time. He will be a captive of this great deva. Okay, so the diffused consciousness, which is not self-conscious, of the anima mundi has not yet been individualized as has the consciousness of man. When the world's soul, the consciousness underlying substance, When the world soul after having progressed around the Great Wheel, reached Cancer and the time came for the fourth Creative Hierarchy to manifest through the fourth kingdom in nature,—as there are other kingdoms through which you can manifest in nature—a reversal took place and then proceeded as now. This is not the same thing as the reversed wheel. The reversed wheel involves reversing the reversal. Okay, the true reversed wheel involves reversing the reversal. In other words, if we decide to move backwards, which is clockwise, there must come a time when the human being reverses that decision to reverse the natural order, and that second reversal returns the human being to the natural order of the signs. There are many mysteries here. I don't pretend to be able to fathom them. D.K. has told us that we are in no position to really comprehend or feel the nature of the soul of matter, the soul of substance. So he's giving us a general principle here, but it may be a while before we can feel into this. Perhaps some of the great scientific servers who are also psychics can do this. Let's see here. We have in the larger issue, to consider the influence of the zodiac and the planets upon: Okay, well, anyway, let's just say the important thing to realize here is that most human beings are not traveling in a spiritual direction. They are traveling in a direction which emphasizes their elemental nature and which puts

their elemental nature in a predominant condition. This is not leading directly to the unfoldment of their consciousness in a spiritual manner which requires detachment from the elemental nature. So in a certain way, human beings are going more deeply into matter in a conscious way. They are becoming deeply involved in the periphery of life. They are like the prodigal son who is wandering into a far country and thinking that that far country can offer some type of real satisfaction, which it cannot because man is essentially spirit and he can never be satisfied with that which is less than himself. He needs to return to himself, return to the spirit nature. So we are in a way... humanity is going in the wrong direction, but it's a direction which is part of the plan because we must invest ourselves deeply in matter substance before we can redeem it. Is this the way things happen on other planets? Does that which is man on another planet go more and more deeply into matter before extricating itself? Well, we know that there is no such suffering in the solar system as there is upon Earth, and there is great suffering upon Mars and Saturn as well, but on the other planets not. So perhaps this has something to do with this retrogressive, redemptive movement. A necessary, apparently, a necessary retrogressive movement whereby we invest ourselves in the not-self in order to redeem that not-self. Ultimately, we know that everything is the oneself and that oneself is the absolute infinite itself, but from planet to planet there are distinctions, and we as human beings are in a way going in the wrong direction considering how old we are. We are old enough to begin waking up and to reverse our direction, so we have to reverse the reversal. That's one way of thinking about it. Now going on, let's see how we are doing in our experiment to make a somewhat longer webinar which will save time in the long run. It will save those interludes of time and allow me to speak to you during times when I would normally be having to find something else to do while conversion work is going on. We have in the larger issue, to consider the influence of the zodiac and the planets upon: We are going to look at different beings upon which the zodiac and planets will have an influence. 1. *The spirit of the Earth*, the embodiment of the physical planet and the sum total of the form life in all the kingdoms of nature. These are the expression of the anima mundi or of the world soul. Now, are we dealing strictly with dense physical matter here, the matter of the lower three systemic sub-planes, or are we dealing... or is this related to the dense physical body of the planetary Logos which would include astral matter and lower mental matter? Because all of those substances are considered to be involutory from the point of view of the principled nature of our planetary Logos. In other words, the lower eighteen sub-planes are for the planetary Logos not a principle; they are not part of the program in this second solar system. They are to be redeemed, but they are not carrying a patterning power which is closely related to the will of the planetary Logos, and we could say the same for the solar Logos. Whoops, okay, that's my little camera there. So the involutory entity, the embodiment of the physical planet... and we have to define this term "physical planet." Define this term as either the lower three sub-planes of the systemic physical plane or the lower eighteen sub-planes consisting of the... mmm, mmm, mmm, mmm, mmm... and etheric, physical, astral and lower mental systemic sub-planes. Alright, so it has an effect upon an involutory entity called the spirit of the earth, or sometimes called the planetary entity. Let me look up the word... let me look up the word "spirit of the earth." It's not always the same as planetary spirit, because when we say the spirit of the earth, we usually mean this involutory entity. When we say planetary spirit, we can often mean the planetary Logos himself. So let's just see how this works. Okay, and we'll try to make this a little bit bigger. Yes, one, seven, five. Okay, and take this down. All these little adjustments that have to be made when one signs off. So let's take a look. Spirit of the earth. There are twenty-five references to it. Connection with the spirit of the earth. Yes, and the physical plane. A mysterious synthesis connected with the spirit of the earth. It is the physical plane here as we see. The planetary entity. Spirit of the earth is the planetary entity, not the planetary Logos, but the planetary spirit has a different meaning. The spirit of the earth is the planet. Aha, look at this. The spirit of the earth is to the planetary Logos of the earth, for instance, what the personality of form nature is to the soul of man. So the personality nature of the planetary Logos would be included; therefore the astral and lower mental planes would be included in this case. Okay, the spirit of the earth, the embodiment of the physical planet and the sum total of form life in all kingdoms, is subservient to Venus. Well, even the planetary spirit is subservient to Venus. The mysterious entity we call the spirit of the earth is on the evolutionary arc and is to our planet what the physical elemental is to the physical body of man. So, yes, this is that involutory entity called the physical elemental of man. Physical elemental, it seems to organize the physical matter in the physical body of man. And so we would extend this to the planet as well. The spirit of the earth, the relation of the planetary Logos to the spirit of the earth, the relation of an evolutionary being to an involutory entity, is reflection distorted under the influence of glamour in the three worlds of the relation of the soul to the personality elemental. Okay, it's distorted. I think we get the idea. Now let's look at the word planetary spirit, of which there are 15 references. Yes, planetary spirit is a higher entity. On his vast scale and on his own high level, this planetary spirit is learning to live, learning to contact and expand his consciousness. Okay. To the great planetary spirit, something wider still. Back of the life. This is all in

the consciousness of the atom. Perhaps we'll see the nameless one on the confines of the high planes of human evolution and the planetary spirit himself at the final stage. It is high. The planetary spirit is high and represents even the monadic nature of the solar Logos of the planetary Logos. So the difference between the spirit of the earth and planetary entity, they are the same: spirit of the earth and planetary entity and planetary spirit, which is the Logos himself. Okay, so the zodiac and the planets affect this spirit of the earth, or let's give him his other name here, planetary entity, and it's like a kind of a physical elemental, but it's also been related to other elementals, personality elementals in relation to the greater planetary Logos. They affect humanity as a whole

2. *Humanity*, the individualised and finally initiated man. This is the embodiment of the human soul or ego, a differentiation of the world soul, See, in other words, in other words, individualized human beings are part of the anima mundi. We are a differentiated aspect of the world soul. We, because if we say world soul, we have to understand what particular level of substance we are talking about. Usually we are talking about the embodiment of substance, and so we are talking about a type of consciousness which is not yet individualized, but the world is a big place, and the world includes the higher levels where individualization holds sway. So we, the human ego, are a differentiation of the world soul, which expresses itself as a personality (a correspondence to the spirit of the planet) not the planetary spirit. Personality is a correspondence to the spirit of the planet, and finally as a spiritual soul (a correspondence to the planetary Logos). So the zodiac, what's the important thing here? The energies of the zodiac and the energies of the planets are affecting conscious, self-conscious entities and entities which have not yet achieved self-consciousness. They are also affecting super conscious entities who see and understand in wholes. Okay, now we would be reaching the point at which we would normally say The Great Invocation, but we are going to go on and see if we can extend this a little bit. The energies of the zodiac and the energies of the planets also affect the Lord of the planet, one of the great lives or Sons of God, at present regarded as an imperfect God. Our planetary Logos is here indicated, and he is an imperfect God because he is thus far only an initiate of the first degree cosmically considered. He may be passing through a kind of fourth initiation, but that's a subsidiary initiation. It's in a subsidiary sequence of initiations. Cosmically he has not yet achieved the goal of the second cosmic initiation. 3. *The Lord of the Planet*, one of the great Lives or Sons of God, at present regarded as "an imperfect God" as far as our planet is concerned and yet, from the angle of humanity, perfect indeed. Sanat Kumara does not fully express all that the planetary Logos is, and we regard Sanat Kumara in the most superlative terms. So it's all relative here, and perfection has to be considered in a relative way compared to the condition of the human being. Our planetary Logos still higher than Sanat Kumara. Sanat Kumara, being an emanation of him, is perfect indeed. So these are three spheres upon which our zodiac and planets play. They play upon the unconscious sphere, the not yet self-conscious sphere. They play upon the self-conscious sphere, and they play upon the superconscious sphere, and they have, emanating as they do these energies from very high cosmic laws, they have differential effects depending upon the form that they touch. This is constantly to be understood, but we cannot so much gauge cosmic energies, the nature of them in themselves, but what we can do is see the effect they have upon the different forms which they condition. Right now we're interested in the conditioning of the self-conscious human being who is moving towards group consciousness and eventually towards consciousness of the One, which is in a way super consciousness. The above triple division expresses the three major aspects of the ancient and esoteric science of astrology how it works on lesser lives, middling lives, and super lives. the ancient and esoteric science of astrology and its three divisions as the Hierarchy today studies them. and hierarchical members are assigned to these different levels. There are some who are working with the soul of substance, with soul in its unselfconscious stage. Humanity, having lost the consciousness—I guess it once had it—which permits contact with the spirit of the planet (sub-human consciousness, sub-human, human, super-human—that's one way of looking at it—and which was the basis of animism) How interesting that those human beings who ascribe to animism feel the soul within substance, and having not yet developed the consciousness which permits him to enter into the Life and Mind of the planetary Logos, has dealt only with the second division that of the human consciousness, that of self-consciousness, and even self-consciousness and that in its lower aspects. So humanity is quite blind, quite ignorant. Humanity quite blind and ignorant of the different phases of the world soul: the lower and the higher, middling, and the highest. Humanity is ignorant of all of those. We are just aware of the lower middling reaches of soul in the realm of self-consciousness. Alright, well, this would be normally the end of Esoteric Astrology Adventure Number 52, but instead I will continue as best I can, and thereby preserving time. Alright, now we will continue. We have in a way reached the end of Esoteric Astrology Adventure Number 52, Part 1, and we will see whether GoToWebinar allows me to continue to the two-hour level. I think downloads will not be so slow, so you will be able to use these conveniently. We'll see how I feel, whether I can push on to a three-hour segment. We will see. So we're continuing. Two other points might here be touched upon, and for their understanding you will have to accept my statements as temporary hypotheses at least, for you are in no

position to know them as truth for yourselves. Well, sad to say, but this is the true condition of human ignorance. We are in no position to verify, maybe, that 95% of what the Tibetan tells us. He is a master of the wisdom; he has profound perception. The siddhis of various kinds have opened up for him, and we are in the position in many respects of trusting students who can follow his authority and his authority in the way that he sees authoritative statements as hypotheses. We can see, eventually, prove these things for ourselves, but for the moment it seems to be the part of wisdom to assume that since he has been correct in so many of the statements he has made, he is probably correct or mostly correct—probably totally correct—in giving those statements which we cannot possibly verify. Not yet. But we're on our way, and towards the later phases of the evolutionary process, it is possible to make rapid progress into the expansion of perception. So many of us are reaching that stage now, having labored long and hard through many lesser stages of consciousness. We are in no position to know the truth for ourselves, he says. Exoteric astrology has said and it is widely accepted that Vulcan, Uranus, Pluto and Neptune do not govern signs but only have affinity with them. Well, okay, I think Alan Leo didn't say that, and there are many who accept that Uranus is the modern ordinary ruler of Aquarius, but it used to be Saturn, didn't it? Vulcan was not known, Pluto was not discovered, and only recently Alan Leo said Neptune is the ruler of Pisces. So there are probably indeed many exoteric astrologers who have not considered these more remote planets, and in one case an undiscovered planet, to have no rulership over any of the Earth signs. I am touching upon this here because we are going to consider the planet Pluto in relation to Pisces. Now remember this book is written in the early '30s, and Pluto was discovered in 1930, so the Tibetan was authorized to speak of it because mankind had discovered it, although it was, they say, recorded on a film as early as 1915 but not recognized. So Pluto discovered in 1930, coinciding with this mass uprising of negativity which Nazism and that type of fascism represented. This affinity has only stated a partial truth and is only temporarily true from the standpoint of the modern astrologer. I think he is saying that indeed these planets do rule signs, but they rule them from a more esoteric perspective. The existence of these planets—right, Their existence has only been inferred or discovered within the last two or three centuries though it has always been known to the Hierarchy. So the Hierarchy, capital H, has been known to the Hierarchy— has known the secret planets, and there are many other planets right now, completely undiscovered by humanity which Hierarchy knows about and which are responsible for many of the pushes and pulls which we experience even now. We don't know where they come from and we attribute these influences to incorrect sources, or to sources which we presently know about when they really come from other unknown sources. I have indicated to you the signs of which they are the rulers and the astrology of the future will accept my statement and work with these planets. Much earlier in human history, they had to accept the fact of Mars and Mercury as rulers of zodiacal signs in a hypothetical manner, and then start to prove the accuracy of the hypothesis. Okay, so, you know, Pluto being the ruler of Pisces esoterically and hierarchically, Uranus the ruler of Aquarius—that much everybody accepts—but also the esoteric ruler of Libra and the hierarchical ruler of Aries, and the veiled hierarchical ruler of Leo, Neptune being the esoteric and hierarchical ruler of Cancer and the veiled hierarchical, veiled esoteric ruler of Leo and also in a special category in relation to Pisces, and Vulcan being the esoteric and hierarchical ruler of Taurus and the veiled hierarchical ruler, one of them—no, excuse me, the veiled esoteric ruler of Virgo along with Neptune, Neptune, another veiled esoteric ruler of Virgo. And then when we get into Aquarius, Vulcan, Neptune and Uranus are all veiled hierarchical rulers. Ancient astrology was obviously incomplete but until man became patently responsive to the influences which come to him from Uranus or Pluto, for instance, which affect the soul life far more than they do the personality life, because, you know, even though it's a non-sacred planet, Pluto, even though non-sacred planet, non-sacred planet, Pluto is considered an esoteric planet. So he's telling us that this non-sacred planet Pluto affects the soul life more than it does the personality life and that only when a person is truly on the path are the influences of Pluto, I suppose the spiritual influences, registered. As for Uranus, we can well agree. So until a man becomes patently noticeable and patently more responsive to the influence which comes to him from Uranus and Pluto, they remain undiscovered, except by trained esotericists, undiscovered in consciousness. But from another point of view, man was progressing and it was only in recent centuries that man became patently more responsive to these influences as a whole, and so they were discovered. Now for many people they're not discovered in consciousness. They mean nothing in terms of the process of life and consciousness process, but man as a whole became more responsive to these influences, and therefore his responsiveness, man's responsiveness, humanity's responsiveness enabled their discovery even though there are many human beings for whom they mean psychologically, spiritually, nothing yet. Though they can affect the outer elemental life, remember that the planets can affect the sub-human parts of ourselves, the non-self-conscious parts of ourselves, the substantial aspects of ourselves. they remained undiscovered except by trained esotericists. who are members of hierarchy. Today, humanity is rapidly responding to the higher spiritual influences and, therefore, we can look

for the discovery of increasingly subtle forces. So let's just say that Vulcan and more planets are about to be discovered because humanity is more responsive. And I guess I would say "discovered" is the most important I would say that when the spiritual will of humanity really begins to assert itself and people look at our dreadful method of relating with each other and say "enough is enough" and "now we will have to have a method of relating this world which is based more upon the spiritual will and upon principles" than Vulcan, the planet of spiritual will, will be discovered. When humanity learns to stand with massed intent for the good, then Vulcan will be discovered just as in the period when revolutionary fervor was sweeping through humanity, Uranus was discovered and when the occult was coming into vogue and anesthesia was making its appearance in the becoming popular in the consciousness, Neptune was discovered and with the mass eruption of the subterranean forces which could be considered to represent the black lodge in many respects, Pluto was discovered. So when the quality sweeps through humanity, the quality which relates to a planet sweeps through human action and human consciousness, then that which is the related but thus far undiscovered planet will be discovered. Okay, so there's a lot more going on and as I've often said, we astrologers, we're just we're not playing with a full deck. We're not playing with a full deck of cards and many other sources of influence which we are unaware we cannot yet control our stars, we cannot even identify all of them, but we can become increasingly sensitive to and discriminate influences affecting our lives even though we may not know the sources of those influences, and if we remain sensitive and begin to differentiate these influences, then perhaps discovery will come. Just imagine the day when some one hundred and fifteen plus planets will be known to humanity. It will be a day of a type of computing power which will entirely dwarf the sophisticated computing power we have at the present time, and we will be able to isolate those influences, learn of their nature, gradation and timing, and negotiate this web of energies in a far more intelligent, plan-centered manner than is presently possible. Well, well, we made it somewhere in tape or program number fifty-two, we made it through Aries. The first sign of the zodiac, and he has told us important things which we will have to identify keynotes, keywords, those nine points to be identified in when studying all the others. I want to take a quick look here. I used to have it. I know that on page approximately page one nineteen, no, that would be... can't do that. One nineteen, I believe, of Esoteric Astrology, or so. Yes, he does deal with the two ways of going around the mutable cross, and I'm wondering if around page one forty three... yes, he does. That's one forty three. He also identifies ways of progressing on the fixed cross. He doesn't do this for the cardinal cross, so these are some of the ways we can compare the signs by going to these particular tabulations. OK, now we're about to enter into the sign Pisces. You see, we are going backwards. We are going in the direction of spiritually ignorant individualized man. We're not going in the direction of the spiritual man. We are still... the Tibetan is making a point here, and even though he's talking about these signs in ways which are certainly spiritual, he is progressing backwards, what we would consider backwards, to arrest our attention so that we can realize that there are two wheels operating: a wheel of form personality and a wheel of consciousness soul. We have to fix this in our minds, and this is part of the new astrology, so we can understand what is the reversal of the wheel for the human being and understand how human evolution is meant to take place and help ourselves and others to progress in a counterclockwise manner, responding in our form to the higher spiritual potentials of these signs and not the ordinary substantial elemental personal selfish response. Alright, Pisces the Fishes, from page 115 to 134. Pisces the Fishes. Aries was a dual sign, and it represents the life power coming forth and like a fountain and going to the right and going to the right and going to the left. It's unity entering into the world of duality. In a way, you could look at Aries coming down and splitting like this, the horns of the ram. Instead of rising in this way, we could see it descending and splitting like this, which would be more like the horns of the ram. But anyway, unity enters the world of duality in Aries. It has a unitive root and a dual bifurcation at the uppermost or bottommost part of the symbol. This sign is also dual. In Aries we have the duality which is attached to the bringing together of spirit and matter in the great creative activity Remember, creation is one of the keynotes of Aries. The great creative activity is attached to the bringing together of spirit and matter. This is not just soul and personality. Those are a pair of opposites, and a very important pair of opposites for the present human being, and perhaps the opposites of spirit and matter are a little more out of reach, though they are in reach for the initiates. So Aries is associated with the highest and lowest meeting: the first ray, the seventh ray, spirit and matter in the great creative activity of manifestation at the beginning of the evolutionary cycle. Well, when is that? For man en masse, it begins 21 million years ago. But what is the beginning of the evolutionary cycle? Is it when our solar Logos took form with his planets? Let us keep it microcosmic and talk about the beginning of man, and every life in a way is a continuation and a renewed beginning of man's long evolutionary cycle. Whilst in Pisces, we have the fusion or blending of soul and form as far as man is concerned—soul and form, consciousness and substance as far as man is concerned—producing the manifestation of the incarnated Christ, the perfected individual soul, the completed manifestation of the

microcosm. So Pisces is the sign, in one way, most associated with Christ. Pisces is most associated with the Christ consciousness. Now, at the present time, it is Virgo, the sign opposite Pisces, which brings in more of the second ray than any other sign at this particular time. And Virgo has much to do with the birth, the gestation and following birth of the Christ consciousness. But Pisces is a cosmic decanate. Exactly what that means we cannot tell, but there are three signs which are cosmic decanates, or three constellations. There is Taurus, Scorpio, and Pisces. And each one of the great world teachers is associated with one of these cosmic decanates: Hercules with Scorpio, Buddha with Taurus, and Christ with Pisces. So the fullest flowering of the second ray can be looked to in Pisces. It is the sign most pervaded by the second ray of love-wisdom, but that in a very high sense. Gemini is another second ray sign, Virgo the other, but finally it is Pisces with which our present Christ is most identified and which most reveals or expresses the Christ consciousness. So Pisces brings together soul and form rather than spirit and matter. In a way it is more on the soft line of energy, and Pisces expresses the second ray and the sixth ray and the third ray at this present time, though it is very much connected with third ray substance, water or matter. Soul and form—even form is not particularly related to the third ray and matter because form results from a second ray building activity utilizing the substances of matter. And soul, of course, is consciousness and represents the second aspect. So both soul and form, though in different dimensions, are related to the second ray. Whereas Aries is a major first ray sign and its rays are one and seven—hard line rays. These are rays at present expressing. As I've tried to indicate, I believe that every sign of the zodiac, every constellation has every ray, just the way our little planet has every ray. But there are certain emphases at certain times. Now what D.K. does not give us—he tells us that certain rays express through certain constellations, but he does not assign these rays to the periodical vehicles of the Lords of the constellations. When it comes to the earth, he gives it a first ray monad, second ray soul, third ray personality. So the rays which earth is emitting, shall we say, these rays are assigned to periodical vehicles—the monad, soul, causal body and personality are periodical vehicles. But not so with the periodical vehicles of the Lords of the Constellations. We are just given the rays, and we would have to ourselves determine if the rays that are expressing through these great beings are in fact conditioning their periodical vehicles. In other words, does Aries in some way have a first ray conditioning one of its periodical vehicles, namely its monad, its egoic body or its personality? Is Aries a first ray monadic cosmic lord? Is it a second ray monadic cosmic lord? Is the lamb slain from the foundations of the world? Does it have the sixth ray or the third ray conditioning one of its vehicles? Because we are given only two rays passing through Aries, at least at this time, and there are three periodical vehicles. So in the same way that a human being has a five-fold, even six-fold ray chart, it seems reasonable to conclude that a planetary Logos also has a six-fold ray chart and that a solar Logos the same, and that a constellation lord also has a six-fold ray chart. But that would enter into the realm of too much complexity. But one day I think we will be able to discover why the qualities of a constellation lord are what they are by examining a fuller ray chart than we are given. Actually, we are given no ray chart at all for these Lords of Constellations. But we are given rays, and we can perhaps attempt to assign some of these rays to periodical vehicles. Okay, so the fusion under the second ray primarily of soul and form—and in one way soul is ruled generically by the second ray and form by the sixth ray, the two rays that are passing through Pisces as they are through Virgo. The blending of soul and form, as far as man is concerned, we are working microcosmically and producing the manifestation of the incarnated Christ, the Christ within man, the fully flowering soul, the perfected individual soul—let's call it the fully flowering soul. That's what we are looking at. Thus the greater and the lesser polar opposites—the human being and God, the microcosm and the macrocosm—are brought to their destined expression and manifestation. Well, the greater polar opposites—the greater polar opposites—we can imagine spirit and matter. The lesser of the polar opposites, in a certain way, we can consider soul and form. So we have the human being and we have God. God in this case seems to be related to Aries, God the Father, the human being in this case more to Pisces, the individual human fish swimming in the great ocean of matter, water and the lower planes of the solar Logos and planetary Logos. They are brought to their destined expression and manifestation. We, from a practical point of view, we should be most interested in bringing the individual Christ within our nature to the right form of expression. That is our immediate task. We cannot worry so much about the planetary Christ or the solar systemic Christ or the cosmic Christ. These will be handled by the entities who work at those levels. Until man is nearing the goal, these words mean but little. What does it mean to near the goal? Well, perhaps to begin taking the first initiation, to enter in some small way the kingdom of God. Perhaps that means nearing the goal, and there are other and higher goals. Maybe D.K. means something even closer to the fourth initiation, but entering the kingdom of God is in a way nearing the goal, and for many first degree initiates these books are written, so maybe we can begin to understand just a little bit. Until man is nearing the goal, these words mean but little. Though study of the sign Pisces in the two ways intended, i.e., on the wheel of form and the wheel of consciousness, may reveal much that is significant and

suggestive. In a way, Pisces is a kind of beginning and a kind of end, just as Aries is, and one day Aries-Pisces will be one sign. Pisces, a kind of beginning and end. There is a certain sense of finality, and we are told about Pisces: "Go forth into matter." The very first incarnation in an individual sense, as we have been seeing, D.K. says is taken in Pisces, and the final incarnation which will bring a man to Shambhala is often experienced in Pisces, so like Aries, it is a kind of beginning and end. The goal of deity, the emergence of God's plan and the nature of his eternal purpose is for us only a subject of interested speculation. Is D.K. including himself here? Perhaps when it comes to fathoming the eternal purpose of God, D.K. is including himself. D.K. tells us that he has not been to the cosmic astral plane, is not qualified to speak about that which transpires there except in a very learned sense, maybe not in a direct experiential sense. He can say something about the emergence of God's plan because he, like the other masters, is part of that emergence, but as for the unknown, unheard purpose of Sanat Kumara, the seven great purposes of Sanat Kumara, there are some purposes which Sanat Kumara keeps entirely to himself. He says that the first letter of the first syllable—I think maybe the first syllable of Sanat Kumara's name. Anyway, with every increase in initiatory rank, a letter, a syllable, more than one syllable of the great name of Sanat Kumara is revealed, and along with that, the purpose. So if it is speculative for Master D.K., it's certainly speculative for us—interested speculation. The goal of deity: we're given in a general sense the idea that our deity is to become a great station of light within the solar system. The theme of our planetary Logos is light and illumination. When it comes to the goal of the solar Logos, we understand that he is a heart center in a cosmic Logos, so increasingly the energy of Buddhist love will have to be expressed through our solar Logos. But that doesn't really tell us so much that he will become a greater and greater God of love, a consuming fire of love. It tells us something and gives us the idea that love must condition everything within the solar system, but the specifics of the purpose are not revealed, and the way he goes about achieving them in relation to other aspects of the cosmic Logos of which he is a part are not revealed. The goal of deity, the emergence of God's plan and the nature of his eternal purpose is for us only a subject of interested speculation. There is a possibility that this plan, the divine plan and purpose—whether of the planetary Logos or solar Logos—may be vastly different, may be vastly different to our surmise, which is based upon our formulation of a deity who is the product of our mental processes and of devoted idealism—two of the three aspects of the personality nature. We have mentality, we have a devoted idealism—at least the high person does, relatively high—and we may speculate upon the nature of our deity, of our planetary Logos, of our solar Logos. Sometimes to speculate upon the nature of the absolute God is utterly futile when we realize that we cannot even do so for our planetary Logos, our solar Logos. So D.K. is warning us that our conceptions may be very much other than truth: the product of our mental processes and devoted idealism, two of the three aspects of the personality nature, and the attempt to interpret His infinite purposes in terms of our own finiteness. Well, okay, which God are we talking about? Because a planetary God or a solar God cannot have, strictly speaking, infinite purposes. But let us say that—well, for that matter, I think that even the universal God of our cosmos cannot have infinite purposes because the cosmos is a one; it's a unity, it is delimited, it is not a many, it is a particular singularity. It is not the infinity of infinities. So, you know, maybe I'm too particular about this word "infinite"—not that I can say I really understand it, but it is a passion of mine. So sometimes it's just meant to indicate a very large number, a number which we couldn't possibly count because, given our human limitations, we could not spend the time counting it; we could not find a way to count it. But here we are—the idea is that we, in our own little personality nature, cannot attempt to understand the vast purposes of the deities in whom we live and move and have our being: namely, our planetary Logos, our solar Logos, and Logoi beyond. So let us always remember this. And so what is this here, really? This is an injunction to humility and right proportion, which humility is—an adjusted sense of right proportion. The mechanism for divine perception—the higher siddhis—have not yet developed in the human family on any large scale, though some have it and some have some, and is only achieving some measure of usefulness in the initiate of the third degree. So when we are an initiate of the third degree, the Ajna center is awakening to fuller power—the center in the center of the head—the etheric third eye is awakening, and the higher siddhis are gaining the possibility of expression. So the initiate of the third degree has some degree... The initiate of the third degree has some divine perception. Now, this is not just spiritual perception—think of it. Spiritual perception is inaccessible enough. Spiritual perception has to do with the realms of the soul and of the spiritual triad. Divine perception is relating to still higher levels: the higher two sub-planes of the Buddhist plane, the higher two sub-planes of the Atmic plane, and modes of perception which are uncategorized and which are characteristic of the Monadic plane and the Logoic plane. Those are really the divine levels of perception. So only the very high initiate will have them. He's talking about sensitivity here, really, isn't he? Pisces is a sign of a great sensitive consciousness, and so it seems right for him to be discussing our limitations and the possibilities of our eventual growing sensitivity when discussing this sign of impression, of mediation, and, in a lesser sense, of mediumship. This is a very receptive sign, a sign

which is maybe so easy to be overwhelmed by circumstance and many lesser energies, but which, when those phases are overcome, can attune with high and subtle energies which for most people seem non-existent. Okay, how are we doing here? We are speaking of a duality in Pisces. We've been talking about the bringing together of soul and form. Okay, soul and form. The duality of Pisces must be studied in relation to its three keynotes. So D.K. is, as promised, giving us the keynotes and keywords of the sign Pisces. Bondage or captivity—this is the initial sign of the dual phase. This is the whale swallowing Jonah, the whale of great size. It is the seed of the sea monster. It's related to the Hydra, related to the deluge of elemental forces which can easily overcome a human being who has not yet stabilized himself in his spiritual consciousness. Bondage or captivity—we are subject to many influences in the lower worlds. Renunciation or detachment—and here we are learning to give up our attachment to these lower influences. We put them aside; we repulse them, perhaps, under the Law of Repulse, the fourth law of the soul, and we can observe them but find that we are not swayed by them. And finally, when we have detached ourselves from that which originally kept us in bondage— and captivity, we learn to sacrifice any possible desire for those levels. We make a sacred offering. We give up what most people cherish because we cherish something still higher, and we die to the lower worlds and are in a way born into still higher areas of opportunity. So it's not a very sad and sort of gruesome death, but great hope and possibility. Pisces being a sign of great hope. Great hope follows the stage and realization. Okay, so these are the keynotes: bondage or captivity; renunciation or detachment. Pluto certainly helps with that, right? Interestingly, bondage can relate to Jupiter and Neptune, two of the rulers of Pisces, because one is thoroughly engaged with all this lower level of expression. And finally, sacrifice and death. Certainly Pluto is the planet of death, and it cuts the thread which binds us to lesser things. So the rulers of Pisces, Jupiter and Pluto, are very much involved in this process. Interesting that Pisces rules very large animals such as whales of all things, whereas Virgo rules small animals in exoteric astrology. And the whale of great size is a very Jupiterian, Neptunian thing. It's in the Neptunian waters, and it's of great size. It's Jupiter, and it engulfs and swallows and incorporates the soul for a long time, thus keeping it in bondage. So remember that not every planet is wonderful as a planetary God, but there are negative ways in which these planets can express according to the type of form that it influences. So there are some lower expressions of the planets, and you know every time we mention Aquarius we can't say, "Oh, that's a wonderful sign, everything is good about Aquarius." We have to remember that the Nazi party came into power in Germany as the official ruling party under Aquarius, January 30th. So the signs of the zodiac, their qualities are not all good, not all bad. It depends on how they are used. That's a truism, but we have to keep it in mind; otherwise we will always go on preferring Aquarius to Pisces or preferring the seventh ray to the sixth ray or preferring the second ray to the third ray, not realizing that they are all equally divine and that there are negative expressions of even the rays we prefer and the signs that we prefer. Okay, page 116. In the first cycle of experience upon the wheel, turning clockwise I would assume, the soul itself is in captivity to substance. It's all that the consciousness sees. It's not sensitive to any of the inner impulses yet. It is impressionable. It is real to all the outer impulses, and they sway the soul and lead the soul and compel the soul. You've seen some of these people; they look like they are cut adrift, and the current that comes along from the normal worlds sways them and directs them. They are not self-directing. Let's just talk about that here: not self-directing individuals. It has come down into the prison house of matter. The soul has come down into the prison house of matter. Pisces is the twelfth sign. It represents the twelfth house, and typically prisons, places of incarceration, even convents and monasteries where you are in a way voluntarily incarcerated, they are all ruled by the twelfth house. Asylums, institutions, even hospitals where you are confined. Places of confinement, albeit for the purpose of redemption, but nevertheless places of confinement are ruled by Pisces and relate to the twelfth house. The soul has come down into the prison house of matter and linked itself to form. Those are the ties, the magnetic ties, and those are the very ties that Pluto has to cut: magnetic ties. It dissociates itself from what was previously so appealing. Through the eye of glamour, many essentially worthless things appear very appealing. So we are trying to understand that and to eventually achieve our detached freedom. Hence the symbol of Pisces of the two fishes linked together by a band. This is the magnetic band, and it is also considered to be one of the constellations: magnetic band. The constellations associated with Pisces: Andromeda, Cepheus the King, and the Band. The band binding the two fishes together. Is it true that the Buddha had Pisces on the ascendant? There are some writings by D.K. that seem to indicate this, along with his Taurus sun and his Scorpio moon. Maybe it is so, but anyway, the Buddha came to cut that band, and he was able to use Scorpio to do it and also the brilliant light of Taurus to do it. To dissolve the band which binds the fish of the soul to the fish of form. The vertical fish to the horizontal fish. When you look at Pisces, you see that the two fishes are swimming in two different directions. One is vertical and the other is more horizontal, representing in this case the world of form. So the two fishes are linked together by a band. One fish stands for the soul and the other for the personality of form nature, and between them can be found the thread or sutratma, the silver cord which keeps them bound

together to each other, bound to each other throughout the cycle of manifested life. Well, that may be one—that is one thread that one wants to be very judicious in cutting. There are other threads that one can cut. Eventually, finally, the sutratma is cut, but only after all has been accomplished. If we cut the sutratma prematurely, we cut away our possibility of working out the purposes of soul in form. But there are threads of consciousness which, in a way, or threads of attachment at least, which have to be cut. One can remain conscious of that to which one is no longer attached. So anyway, the thread or sutratma, the band represents the silver cord. Sometimes silver, maybe another color. D.K. says it's not exactly an apt description, but there is a magnetic cord of life that connects the two fishes, and death followed at the end of every incarnation is the cutting of the cord under Pluto so that the consciousness returns to itself and is no longer engaged with the previous form. You can ask yourself, well, what was the form of my previous life or five lives previously? Do I really care? I only care inasmuch as it may affect my consciousness now, but am I attached to those previous physical vehicle per se or the previous etheric substance? Am I attached to those atoms? Probably I am not, although I am attached to the elemental lives which are generated through my permanent atoms. I remain attached to those until the fourth initiation. Later on, upon the reverse wheel, the personality is brought into captivity by the soul. Well, the man swallows the whale in a certain sense. The personality is reduced in its influence, and the soul waxes and grows as in Gemini, and the elemental life is no longer allowed to do precisely what it wants to do. No longer. But for long eons, the situation is reversed, and the soul is the prisoner of the personality. Well, let us say that our consciousness is the victim of all of these fire, earth, air and water, fire by friction elemental lives, and this is the case for the majority of human beings. The soul as the prisoner of the personality. This dual bondage—Pisces being a dual sign, the sign of bondage or binding to—is brought to an end by what is called the final death. It makes you think that Pluto is involved there and maybe Uranus is on the final burning ground. The relationship of human awareness to form is—and a form in bondage to the human awareness—is finally terminated at the higher stages of human initiation when the complete release of the life aspect from the life of form takes place. There is a—this is much later in the process—and there is in esoteric healing a rule, a final law. Is it law number 10 in esoteric healing? Let us take a look at that if we can and let us see. Law 10, maybe here. Oh yes, this is it. This is it. This is the final liberation, and it says these are two forms of death. Harken, O Chela, to the Mother and then obey. The word goes forth that form has served its purpose. The principle of mind then organizes itself and then repeats the word. The waiting form responds and drops away, and the soul stands free. So this is the freedom, this is the temporary cutting of the consciousness from the life of form at the end of every incarnation. But look at the next part of the law. Respond, O rising one. This is the spirit itself, the monad. Respond, O rising one, to the call which comes within the sphere of obligation. Recognize the call emerging from the ashram or from the council chamber where awaits the Lord of Life himself, who is calling upon the spirit or monad to rise up out of form and out of form together must renounce the principle of life and thus permit the monad to stand free. The soul responds; the form then shatters the connection. Life, the monadic aspect, is now liberated. Owning the quality of conscious knowledge and the fruit of all experience, these are the gifts of soul and form combined. This is page 501 and 502 of Esoteric Healing. Yes, and this is where the spirit dissociates itself not only from form but from soul, and this is a final type of Piscean consummation. So this dual bondage in which soul and form are bound to each other is brought to an end by what I've called the final death and which has been described in Law 10 of the Rules and Laws of Esoteric Healing. When the complete release of the life aspect, the rising one from the life of form takes place. So, you know, what is this? Let's just call this the fourth and fifth initiations. It should be the dense physical body of the soul of Logos, even though on the higher levels of that dense physical body. The soul itself is of the nature of form from the standpoint of the monad, though it is a form far subtler than any that we know in the three worlds of human evolution. There is also... So in other words, the Pisces also rules in its hierarchical sense the release of spirit from the soul body, and this is of course the fourth degree. Later is Pisces involved in the ultimate release of the monad from the spiritual triad itself. We can speculate. There is also a dual renunciation referred to in these key words. Dual renunciation, bondage and captivity, renunciation and detachment, sacrifice and death. There is also a dual renunciation referred to in these key words, for first of all the soul renounces the life and light of the monad. It comes, it leaves. What is the soul? The soul is the jiva, the awareness of the monad which is projected down into the lower worlds. There is, "I leave my father's home," and turning back I say... But there is the part of it where we say, "I leave my father's home because I am a lord of ceaseless and persevering devotion," of persevering, ceaseless devotion as such a lord of consciousness. I leave the highest state of the father, of the monad, of that vast divine awareness. I leave that world of light and life. I leave the world of self-consciousness. And that takes a long time. That's the entire evolutionary process, and then the early stages of evolution during which there is not self-consciousness. Then reversing itself, the soul awakening to itself, let us say, awakening to its true spiritual nature, renounces the life of form, the

personality center. The soul detaches itself in consciousness. Remember now, this is telling us that the sutratma is not detached here, not until the very end. It is not detached. The soul detaches itself, still connected to the monad by life, but in consciousness from the monad, the one, because all monads are one, and functions from its own center on the higher mental plane in the egoic lotus, in the causal body, making its own new and material attachments in the lower three worlds. So there is a descending detachment and an ascending detachment, and Pisces is ruling both of those. "I leave the father's home" is certainly a Piscean statement. It refers to the descent of the jivic consciousness from the realm of the monad. Then the prodigal son, who is also the soul, awakens to himself and leaves behind the peripheral worlds of the personality and becomes fully soul conscious and eventually spirit conscious. Then upon the reversal of the wheel, yet the soul proceeds to detach itself from the personality and reattach itself to the consciousness of the one who sent it forth. So it is very right to say that the soul looks in two directions, like Janus, the Roman two-faced God, looks in two directions. Okay. Such is the climaxing story of Pisces. The lords of will and sacrifice, who are the monads, who are ourselves, come down into manifestation, sacrificing their high position and opportunities upon the higher planes of manifestation, i.e., the worlds of the cosmic ethers, in order to redeem matter, redeem the matter of the dense physical body of the solar and planetary Logos, and raise the lives by which it is informed, the lower creative hierarchies, to the status of themselves insofar as they constitute the fourth creative hierarchy. So the mission is redemptive, and the spiritual hierarchies with which we are associated, the lower ones as part of our bodies of expression, are to be redeemed by association with us. We are monads in extension. So this is our purpose. It's not some unhappy thing, although it does lead to much temporary grief and limitation. It is a mission out of divine love from the Lord of persevering ceaseless devotion. Remember, Pisces is a major sign of love and redemption. This is the subjective purpose underlying the sacrifice of these divine, i.e., monadic, lives, who are ourselves essentially, who are qualified by knowledge, love, and will. But we have that. It's not like the monad is a tabula rasa. It's not a blank slate. The monad has had many forms of experience, has knowledge, love, and will. So we want to say the monad is equipped and not a tabula rasa, not a blank slate by any means, depending upon being informed by all that goes on within the lower life. It's not there so much to gather as it is to serve, although inevitably it does gather some additional knowledge by life in the lower worlds. And animated by ceaseless persevering devotion, the monad is animated by continually shining, shining like a sun, pulsating like a sun, ceaseless persevering devotion. So this is the subjective purpose underlying the sacrifice of these divine lives, who are ourselves essentially, who are qualified by knowledge, love, and will, and animated by ceaseless persevering devotion. They seek to bring about the death of the form in its occult significance, the death of the form living only unto itself and not living unto a higher and more principled pattern which can redeem it. They seek to bring about the death of the form in its occult significance and the consequent release of the indwelling lives into a higher state of consciousness. So redemption is elevation. Redemption is elevation. And we are seeking to uplift the lives with which we come in contact, just the way greater lives, to whom we are as little devas or even elementals, are associating with us and uplifting us by their association. Of this process, all the world saviors—and remember Pisces is the sign of the world savior and of salvation—of this process, all the world saviors past, present, and to come are the manifested symbols and the eternal guarantees. There have been many world saviors before the appearance of the Christ. They guarantee this divine redemptive process in which we are all engaged and from which we are all benefiting. And we have to become redeemers or awaken to the fact that we set forth on our great pilgrimage as redeemers. We have set forth in this way. And we have forgotten by becoming selfish and we have forgotten our original purpose, and when we wake up to the plan of the soul and the purpose of the monad, we will again become unselfish redeemers. It is in such recognitions as these that the mainspring to the life of service must be sought. If we want to serve, we have to remember who we are. There are many reasons to serve, but the deepest reason to serve is the recollection of why we set forth on our great pilgrimage. People born in the sign are frequently to be found serving the race and ministering to its needs—they are often ministers in the church—upon some level of consciousness. The need of others is most important to the advancing Piscean individual. They live their lives. I was just in a convent the other day and I attended a Catholic mass, participated, and "Totus Tuus" was the motto of this order of Carmelite nuns, "all for you" or "all yours," complete altruism. Thus they are prepared for the final sacrifice in Pisces, maybe that last incarnation at the fourth degree, which absorbs them back into their originating motive. That's it. We have to recapture our motive, our motive as monads who set forth on the great pilgrimage, as the old commentary expresses it. And we've forgotten our motive. And if we can but remember our motive, our entire service life will be reanimated and we will be living life with an entirely different orientation, not one of acquisition. It is for this reason that the life of service and the directed intention to serve constitute a scientific mode of achieving release, almost more powerful than meditation. At times D.K. says it is more powerful than meditation. Service is more releasing and more redemptive even than meditation. The life of service and the directed intention to

serve, as the through the exercise of that life of service and that even personality intention or intention of the soul within the personality to serve will bring us back to the realization of our originating motive. First we realize what it is, then we're absorbed back into it and we become that divine will to serve. In Aquarius, the sign of world service, the lesson is finally learned which produces the world savior in Pisces, hence my constant emphasis upon service. So there is here the accent upon the continuity of these two great signs of release, Aquarius being a sign in which you can take the third or fourth initiation, Pisces being a sign in which you can take the fourth initiation so often and even perhaps the fifth initiation, releasing you into Shambhala. Well friends, it looks like I've done a two hour program here without being cancelled. Yeah, a little more. So let us call this, I don't want to go as far as, well maybe the best way to do that is to look down here. We've gone to page 117 and I think, 117, and where did we begin? Okay, we began, okay that's E.A. 52 part 1 and we, that's about where we were, page 111. So we've gone from page 111 to 117 in a two hour program. It takes a little bit to set these up in a different form but hopefully they will be of value and when I feel that I'm on a roll that I will be able to roll instead of always having to stop after one hour. Although if one talks too long one loses oxygen and perhaps the brain goes a little bit numb. Anyway, it's almost time for breakfast here and I will attempt to continue this a little bit later. So let us, let us recite together the Great Invocation and conclude this two hour webinar. Okay. From the point of 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. Okay friends, thank you for attending. We are working on Pisces. We have concluded Aries and in this Esoteric Astrology Adventure 52 we have the conclusion of Aries and the beginning of Pisces. So we will stop the process for now and we'll talk to you soon with Esoteric Astrology Adventure 53 whether it's going to be of the normal one hour length or longer we will see. See you then. Bye bye.