

Table of Contents

Hello everybody. We are continuing with Esoteric Astrology adventure number 59. We are concluding the work in Pisces, and we're dealing with the Decanates. And I would like to read again. It is a very fluid area, and in some ways one does not know literally whether one is coming or going. In other words, when Leo and Sepharial give their decanate rulers, we know that unlike the Tibetan, they are not dealing with a retrogression through the zodiac. So when they say that this is the ruler of the first decanate, they definitely mean zero to ten degrees. The second decanate is always ten to twenty. And the third decanate they mean twenty to thirty. So they arrange their planets in the order of that. Now Sepharial has given Saturn, Jupiter, Mars. However, Saturn for the first, Jupiter for the second, and Mars for the third. However, the Tibetan would suggest that people on the ordinary wheel of form are entering via the third decanate, which for them is the first. So the order of their progression would be, in Sepharial's terms, Mars, Jupiter, Saturn. Alan Leo gives Jupiter, then the Moon, and then Mars. Jupiter, the Moon, and Mars. Let's check that just to make sure. The sixfold development of Pisces. Going up here, that's quite a bit. Okay, yes, Jupiter, the Moon, and Mars. Yes, Alan Leo gives this: Jupiter, the Moon, and Mars. However, it is also possible for us to consider that his three decanates are in fact accurate, but we would enter on the ordinary wheel: Mars, the Moon, and Jupiter. So often D.K. emphasizes the exoteric nature of Sepharial's attributions of decanates, but he does not totally dismiss them, and we can find, if we have considering D.K., Alan Leo, and Sepharial, except when D.K. absolutely repudiates the choices of the other two, that there is something to be said for the decanates which they assign, because after all they didn't invent them. They are ancient systems. Sepharial's system is a Chaldean system, and Alan Leo's system is an Indian system, and they are very ancient. And if we check out Alan Leo's rulerships by the appearance of people, we will see that, let us say with Aries, the first decanate is Aries-Aries, then second from 10 to 20 is Aries-Leo, then from 20 to 30, Aries-Sagittarius. And given the normal rulers, which would be Mars for Aries-Aries, the Sun for Aries-Leo, and Jupiter for Aries-Sagittarius, the appearance of the person does bear this out. And appearance is not a slight thing; it has to do not strictly with physical matters, it has to do with inner energy patterns which work out as physical appearance, so we do know there is something there. So when we're studying the decanates, it's not just a question of choosing one correct system. There are several systems, each of which has their points of value. Naturally, from the esoteric and psychological spiritual point of view, we want to use the Tibetan system because it deals most with the evolution of the soul, but we cannot discount Sepharial except when D.K. tells us that it is strictly inaccurate, and we certainly cannot discount Alan Leo even when he differs from Master D.K., because that ancient Indian system does, at least somewhat exoterically, tell us what types of energies can be found in the various decanates. Now, what I would like to do is to read again this sometimes very puzzling paragraph over which I have labored and tried to be as clear as I possibly can, but D.K.'s writing itself is full of hints, and he is not writing with the concrete mind; he's writing to evoke the intuition of the reader. So I'm going to read this over again. The same symbolic mode of interpretation must govern also our understanding of the three decanates. in Pisces, of course. Both Leo—Alan Leo—and Sepharial give a list of the decanates and between them there is much resemblance. In other words, both of them have Mars and both of them have Jupiter, but not in the same places necessarily, especially for Jupiter. but there is, however, an important difference. Leo approaches the closer but not exactly close, not exactly accurate, the closer to the esoteric interpretation of astrology whilst Sepharial is purely exoteric. This seems to be a generalization—a generality—that he is almost always exoteric, although occasionally D.K. chooses the Sepharial decanates, as in Gemini and maybe in Cancer, I think, as indicating the truly esoteric point of view. According to Sepharial, the three decanates are governed by Saturn—Jupiter—Mars, So that would be the first, second and third decanate, or if we reverse them: Mars, Jupiter, Saturn. The three decanates are governed by Saturn, Jupiter, Mars, presenting opportunity to work off karma—that's Saturn—and to be successful in so doing—that's always Jupiter, success— and indicating the method employed, that of conflict and of war. So we've seen some terrible things happen during the Age of Pisces, and especially as we approach the latter part of the Age of Pisces, in which Mars in the third decanate is considered so potent. It has been a time of many wars. The warring 20th century as a kind of climax. Let's hope that the 21st century is not even more potent in relation to war. Leo gives us Jupiter, the Moon and Mars. You see, Jupiter rules Pisces, of course. The Moon rules Cancer, which is the Pisces-Cancer decanate, and Mars rules the Pisces-Scorpio decanate. So it's just following the system—that's what he does. He indicates, therefore, the success of Jupiter, which is incident to proved discipleship and consequent readiness for initiation, Now this success will be operative both upon the ordinary wheel and upon the wheel of consciousness. See, the individual is moving backwards: Mars, Moon and Jupiter. So in the third decanate, which is, in the normal order, the first, there will be some sort of success. And as we begin to reverse the wheel, we have Jupiter indicating the kind of success in relation to discipleship which the Tibetan is discussing. See, we may have the same rulers here if we go moving counterclockwise, moving clockwise or counterclockwise. Actually, I've just realized here that by listing these as 0 to 10, 10 to 20, 20 to 30, that in a way it appears that

for the ordinary wheel of form I am moving counterclockwise. But don't pay attention to the way the arrows seem to be moving—they're simply moving backwards through the degrees towards the first 10 degrees, and then they begin again with the first 10 degrees and move forward towards the last 10 degrees, where the blue star can be found indicating spiritual results. Yes, I guess there's no way to put this down in a totally clear manner. It is clear enough here, and if you check this, you will see that the inner wheel is the wheel of form, and it is moving in a clockwise direction. The wheel of consciousness here we can portray is moving in the counterclockwise direction. This is a diagram prepared by Nicholas Nillon, which is a compendium of a number of points of view. In certain particulars, Nicholas differs from my choices and from the choices of Stephen Pugh. Those are the theorists who I think have paid the most attention to decanate rulership. Also in Denmark, Holger Stansberg has done a lot of work in this area, and he differs in certain particulars as well. And there's no way that we can completely confirm the accuracy of choices. Even D.K. leaves certain open possibilities, certain ambiguities, and we just have to live with that. Now, continuing with the reading: Leo gives us Jupiter, the Moon and Mars. He indicates, therefore, the success which is incident to proved discipleship. So in the first decanate of Pisces, we will find examples of proved discipleship. Examples in the first decan of proven discipleship and consequent readiness for initiation, I think some of this initiation will come in later decanates, although you can take initiation really in any decanate. And I'm sure when we look at the biographies and astrology of initiates, we will see that they've been born in all the decanates and have taken initiation, but some initiatory potential existing in the last two decans also. the seeing of the vision with which Jupiter rewards the disciple, Now it can be a vision of the Sun, or it can simply be the vision. If it is the vision, it is still operative in the first decanate. If it is a vision of the Sun, we have in the second decanate Vulcan giving way to the Sun and hints about the third decanate which tell us that only the Sun remains as the ruler of everything. So there is some Sun potential in the second decanate and in the third decanate in the clockwise or normal order. and the experience which Vulcan confers.—well, it's usually the Moon conveying experience. Usually the Moon conveys experience, but we also remember we were discussing the Earth, and among the rulers of the mutable cross, the esoteric ruler of Earth in relation to the Leshteros provided the field of experience. So both Earth and Moon provide experience, but Vulcan is substituted for the Moon. Vulcan has been hitherto hidden, but its influence has steadily superseded all lunar control, This I have discussed because lunar control is instinctive and irrational, and Vulcan has to do with purpose and will and full consciousness, at least in the later stages of the Vulcanian experience. for the personality or form side of life—and let's call that the Moon—is lost to sight in the radiance of the Sun, the soul. So Vulcan and the Sun are one, you see, at this point. Vulcan—because he's still talking about the second decanate, isn't he? Vulcan and the Sun are one. So we have a progression from the Moon to Vulcan to the radiance of the Sun. So wherever Vulcan is found, there can be lunar imputations, but there are also solar imputations. Vulcan is a planet of blinding light, I say. Represented by Vulcan. Okay. The light of Vulcan and the light of the Sun are one light so this does relate to the second decan. It definitely does. So this statement relates to the second decan, and these three—now he's calling on Mercury here because Mercury is a falling planet, but it's not ruling any decanate particularly. Except that, kind of interestingly, I just realized it: Mercury is the hierarchical ruler of Scorpio. So perhaps the presence of Mercury in the third or Scorpio decanate is possible. Presence of Mercury in the Scorpio decan is possible. and these three—Mercury, Vulcan and the Sun—stand for a synthesis and a radiance which eventually dims the light of Mercury and it “falls” into the background Now, is this happening in the second decanate or the third decanate, or just in general? Is this happening in general, or in the second or third decan? and Vulcan too becomes invisible and only the Sun remains. So if Vulcan is in the second decanate, we have to be talking about the Sun in relation to the second decanate, definitely. We have to be talking of the Sun in relation to the second decan, but this does not mean that we will not or cannot talk about it in relation to the third decanate, which is ruled by Cepheus, the king, the king of Shambala. It all ends with the king and Shambala, and as I have said, Pisces is a very Shambolic sign, and Vulcan too becomes invisible, and only the Sun remains. Now he seems to have been talking about the second decanate, but he has a way of talking where he seems to cross borders, cross lines, and he seems that it's possible that he's talking into the third decanate in the counterclockwise order as well. And Vulcan too becomes invisible, and only the Sun remains. So definitely the second decan is involved here, because otherwise he wouldn't be mentioning Vulcan, would he? We have consequently a vision of the Sun, Now Jupiter provides the vision. So the vision of the Sun and a great vision of light, we shall see light, etc., and that it's Jupiterian and this vision can be the Sun which eventuates in the second, whoops, eventuates in the second decan or even in the third by implication. Okay, it's a great vision of light. So we have the vision of the Sun provided by Jupiter in the first decanate. We have the experience of the personality which is Vulcan Moon and effort, which is the mode of attainment governed by Mars. But effort towards what? As I have said, it is effort towards a great solar synthesis which may prevail in relation to Pisces because Pisces and Aries in a way are going to be the same sign. So the great

synthesis, the final synthesis of Pisces is the beginning of the initial synthesis of Aries wherein the Brahman or the great absolute being or at least the one being is realized. You see how subtle this thing about the decanates really is. D.K. is absolutely not using the concrete mind per se. He is attempting to call upon our intuition and much is left to us as we attempt to understand exactly what he's saying. So I wanted to reread that because when I finished last night I realized that there's more clarification to bring here. Where I was, well here's the landscape view of Pisces and we were dealing with three constellations which apply to all Piscean people but the band which we are attributing to the first decanate, binding via consciousness or the power of life itself, the two fishes, we're dealing with the chained woman, Andromeda in the second decanate. She, as matter, she is rightfully chained; as soul she must be liberated, and then Cepheus the king. Okay, so there are some, you know, Pisces is a very subtle sign and naturally therefore there are implications which are not exactly straightforward. The six-fold development of Pisces, that's where I was. Now coming down here I had shown us, I need to repeat that, that there are six decanates to be considered. Three on the clockwise wheel and three on the reversing wheel. Now some theorists have said that the first decanate is strictly physical, the second strictly emotional, the third strictly mental, the fourth and reversing decanate is strictly personal, the fifth decanate is strictly the soul, fifth or second, and the third or sixth decanate is strictly the spirit. I don't think that any of this rigid strictness is advisable. There may be tendencies toward the cultivation of those different areas of the human energy system. You know, such as a life in which physicality of some etheric, physical, etheric vital physicality is cultivated even if the person is already fairly advanced. This is possible. Or whether emotional work is going on even though you may have quite a soul conscious individual or where spirit is being contacted for the first time if one can do that. But that is not of course always the case. Basically it's on a case by case basis and we must examine each individual and see what is possible in their particular case. Now what I'm going to do here just for one moment. Now what I did before, I'm trying to keep this microphone level steady if I possibly can. It's a little bit tricky. What we did before is that we said, okay, it's very important to know something about the clockwise wheel but we're not essentially dealing with the clockwise wheel when we're working with esoteric astrology. We're dealing with the counterclockwise wheel. So what I did was I went down here and I discussed not the physical, not the emotional, not the mental, which are all in a way under orthodox Jupiter. But I went and discussed the, not the mental lower personal, but the aspirational, personal, aspirational and integrating personality. And I discussed that last time. And I gave some meanings that would be under, if you follow the cursor here, under Jupiter, under the moon, Vulcan, and under Mars for the personal aspirational stage. Now obviously, you could feel these kinds of things in yourself. I'm simply giving indications of how they might work. Now we would reach the disciple, disciplic, or soul stage in general. This is occurring because the individual is an advanced man and he's also at the point of the first initiation at least, and maybe beyond that. We are dealing with here the idea of Pluto as the ruler. The mantrum is no longer "go forth into matter," matter being basically the type of energies found in the personality area, but rather "I leave the father's home and turning back, I save." Now at this point, there is no real idea of what the monad is from the experiential point of view. There is, however, increasing sensitivity to soul and the person is becoming a mediator as we see on Esoteric Psychology—excuse me, Esoteric Astrology page 333. So in general in this phase, not just considering the decanates, the disciple is often selflessly committed to the welfare of others. The urge to help is very strong in Pisces, especially once the wheel is reversed. He communes with the soul increasingly and is increasingly open to the spiritual dimensions of his life rather than merely the psychic dimensions, because I think it's very important that we realize that psychism is not spirituality—rather than merely the psychic. Though his use of psychism may also increase, but put into a spiritual context, psychism exists in the animals we are told, and in underdeveloped or undeveloped human beings it exists, but it is no indication of real spirituality. It is simply an ability to tune in with a certain level of phenomena that we call astral, and that can certainly cover or clog or in some way inhibit the spiritual influence. Under Pluto, the disciple—he is detaching from concern for his strictly personal fate, and under Neptune, which is beginning to be operative for disciples in a spiritual way, he is mastering the lessons of selflessness and self-abnegation. In other words, he is beginning to dissolve his ego. We realize that when the sun veils Neptune in Leo and we are moving towards the second initiation, we can have the dissolution of the lower ego. Pisces, which has such an affinity for Neptune, is a very good sign in which the lower ego can be dissolved or at least widened into the sense of the group self or the group ego. His sensitivity to others as souls—that should be a "his"—his sensitivity to others as souls is well established. It began to be developed as an aspiring personality in the previous of the six levels, and under Jupiter he is the proven and successful disciple. So now let us look at how Jupiter, the moon, Vulcan, and Mars might operate here in relation to these three decanates considered in the counterclockwise order and therefore in the normal order as we consider the astrological science. So we will apply Jupiter to this particular stage of disciplic development, and what can Jupiter give us? The disciple is expanding his vision to include the reality of the soul.

In other words, he is expanding his consciousness—I will put that in as well—expanding consciousness into soul consciousness, increasingly through meditation, study, and service. Expanding, let's make that correct. Okay, the band which stands for the Antahkarana, the constellation called the band standing for the Antahkarana is operating between the pairs of opposites. There's the first level of the Antahkarana, and that unites two phases of consciousness: soul consciousness and personality consciousness. But that's not so much the Antahkarana that we are building with D.K.'s specific visualization methods. We are building an Antahkarana ultimately between the consciousness aspect and the life aspect which is the monad and is represented by the spiritual triad. Let's see if there is anything else here which should be said—yes, Pluto is the esoteric ruler, it dominates, yes. Okay, now we will look... I'm not going over this excessively, although I do have a tendency to repeat and ruminate, you know, because I realize that in my presenting of this book in this particular fashion, I'm pondering it and speaking of my ponderings, and I'm offering you the results of my ponderings. So whether they are in perfect order as they would be in a written book, well, simply they're not, you know. But I'm doing the best I can under the circumstances, and perhaps something additional will come through through this method that could not come through in the other methods. Now, if we apply for the second decanate, the moon is the ruler, but really it's Vulcan, and ultimately it gives way to the sun, and Mercury begins to fall away in its normal function. The disciple masters his vehicles through the spiritual will—that's Vulcan—and the vehicles, of course, are the moon, and they become increasingly radiant, and that's Vulcan too. Andromeda is bound. Andromeda, in her guise as matter and not soul, is bound. And let's just say Andromeda, as the soul bound to matter or to form, is preparing to be released, which Perseus will do in a different decanate. So the woman is chained, but she is also the soul, and she must be released into freedom, and Vulcan, at the fourth initiation, will be active in the release of the imprisoned soul. Under Vulcan, the disciple is spiritually empowered, and I want to add that illumination increases. Mercury, as intuition, is operative, but as concrete mind, it falls—it falls—that's the word: falls away. So that's a very complicated kind of second decanate there, because we have many things going on, and it's not just the moon, as Alan Leo said. It's the moon, Vulcan, and Vulcan giving way to the sun, and Mercury falling back. Now we go to the third decanate. We're talking about the disciple, and I've simply put something here that Mars is fighting towards the sun—Mercury is falling away—fighting towards the sun, and I want to add the sun of synthesis, because if any sign is synthetic, it is this climactic, consummatory sign, Pisces, which takes from all the signs, as we're told, and blends and merges them, and they become, as it were, one final energy. The disciple struggles to establish the predominance of the soul—the sun—and I would say, and even of the spirit, because Pisces is often... is... is... sometimes the sign in which the last incarnation is taken, and for those with a Shambolic destination—destiny. But of course, we're not there yet. Not there yet, because we're only dealing with the disciple. And the disciple is still not yet the initiate of the third degree, though even all third degrees and those beyond are disciples. So I think you get the idea. The important ones in these six-fold charts that I've prepared... Of course, it would be interesting, when studying the history of humanity, to review, you know, what the people in the Lemurian stage—not many of them now—many in the Atlantean stage, operative, and many in the mentally focused stage, what they would be doing with these particular energies. And it's, you know, a very deep study, and eventually the esoteric astrologer will also have to study such people, because we want to be able to help give the picture of what the entire process of human evolution really looks like. But for our purposes and at this time, we need to apply these things to ourselves, who are aspiring personalities. We are on the probationary path, we are disciples, we are probationary initiates and moving towards initiation. Only very few have achieved that, and then a whole new type of astrology, which we can hint at, begins to occur. All right, now we move on. I've tried to be, you know, a little meticulous about all this, but well, you know, I'll get it in order one day. Now we come to that stage of the Pisces experience which is initiatic, triadic, and monadic. Now, you know, we could say, “Okay, when we're dealing with the aspiring personality, we should really focus on the first decanate,” but not the first decanate alone—no. We do have to apply second and third decanate indications to that stage, because certainly not all those who are aspiring personalities and born in Pisces are born in the first decanate. That just doesn't make sense. When we deal with the disciple, disciple soul, then we are, we might say, well, we should really focus only on the second decanate, the moon, Vulcan leading to the sun, Mercury falling away. But no, while there may be that kind of emphasis, there are certainly disciples who are born in all stages, all places in Pisces, and the energies there have to be used in a particular way suitable to the level of attainment which is theirs. Now we go to the final stage, which is the initiatic coming in touch with the monad, and we could say, well, we better just concentrate on the third decanate where Mars is the ruler. And I would like to say, Mars leading to the final sun of synthesis. But again, it doesn't make sense to say that, because we well know that there are many individuals who are, let us say, at that initiatic stage who are not simply going to be born in the final degrees of Pisces. I'm thinking about Ramakrishna. He was born with Aquarius as his sun sign. Let's see if I can find that. That might be interesting. And he had quite a few Pisces

indicators, but they were, I think, in the early degrees of Pisces. Let me check this for sure. Maybe his moon was in the latter part of Pisces. Just looking to get this Solar Fire thing heating up here. Okay. The moon is in Gemini. I see that. Okay, so let's see if we can find Ramakrishna. Rama, Ramakrishna. And if we can, we have quite, quite... Yeah, he was born in the last part of Aquarius, they say. 28 degrees of Aquarius. And they say Capricorn rising, but if you see all those Pisces planets that he has, we cannot be sure, you know, 5 a.m. local mean time. It's possible, but it probably could be adjusted. Look, Uranus is in Pisces, first decanate. Mercury is in Pisces; it's a ruler of his, and you know, we cannot be sure. It says he has 29 and 59 of Aquarius rising. That's so suspicious because he acted like such a Piscean. So my sense of the matter is that just in another minute or so, maybe at 5:01 or maybe less, just a few seconds, he would have been born with zero degrees of Pisces rising. And, no, no, no, no, no, no, no, no. I have to take that back. This is 29 Capricorn. Maybe, maybe that is the case. I thought it was Pisces for a minute, but I was mistaken, but there are three Pisces planets, and two of them, Uranus and Mercury, are in the first decanate of Pisces, and Uranus is a ruler, potentially, of the Aquarius. It is the ruler of the Aquarius sun, and it is the ruler, potentially, of zero degrees Aquarius rising. He certainly did, shall we say, manage a group in India through which he sought to build the evolutionary energy for humanity. So this is a chart with a lot of Pisces in it, and then we go to the second decanate of Pisces where we have the moon, and that's in the Cancer decanate, interestingly enough, and Jupiter, which is the esoteric ruler of his sun because he is an initiate, is found in the first decan of Cancer. And you know, it was a spiritual family relationship, Jupiter and Uranus, Jupiter and Juno. He did marry, but of course he was a celibate, and his family was a spiritual family, and not only will Jupiter be the esoteric ruler... Let's see, it is the esoteric ruler of Aquarius, but if in another few seconds he has Aquarius on the ascendant, because I do believe in a way he transcended the third degree, I look at him as a fourth degree type, almost a fifth degree type, and Jupiter would be the ruler of that Aquarius ascendant. So we have very strong signs of consummation. Neptune, the ruler of Pisces rising, Neptune the veiled ruler of Aquarius in the last decanate, One of the rulers veiled in the last decanate of Aquarius. We have that rising. We have an individual who combined the consummatory effects of Aquarius and Pisces together. We do have Venus in Aries, and he was very quickly attracted to people in the spiritual sense. And Pluto is in Aries as well, and he exerted a profound transformational effect upon all of his students and really students that became his all over the world. Whenever they say, you know, he's born at five o'clock, you have to be a little suspicious. I don't—he looks more like Aquarius rising to me than he does Capricorn rising, but I just wanted to point out how important—here's an initiate with many indicators in the early part of Pisces and not just in the last part, and this individual was a spiritual individual. He was monadically responsive. He was a high initiate, and we see that there's nothing in the latter degrees of Pisces, twenty to thirty, but only in the early parts. So my point is simply this: that we cannot be rigid about our categorization when we say those individuals who are working on this will be born here. It's not so. There may be some emphasis because they are born in a certain decanate, but it all depends on their particular stage of evolution. There are many people born in the last degrees of Pisces who are simply early disciples, or those born in the first degrees of Pisces who are high initiates, and I'm sure we can prove that if we just study the world's famous spiritual people. All right, now we're dealing with the initiatic, triadic, monadic level. It's Pluto under Pluto because it's the hierarchical ruler, and the statement is “I leave the Father's home and turning back I save,” and it's really beginning to mean something because by this time the individual initiate has the monad in sight and after the third degree has begun to respond to the monad, and the key phrase “spiritual responsibility” is there. There we seem to see something of the Saturnian effect because there is the opportunity to work off karma. We are told in the Sepharial decanates and to assume responsibility for those who have fallen and those who need to be redeemed. The Dalai Lama, according to one chart with Libra rising, has Saturn in Pisces. Yeah, he definitely has Saturn in Pisces, and it's in the sixth house. He has Neptune in the Pisces house, being in Virgo, and the moon there as well. So he is one high soul who knows how to assume spiritual responsibility, and finally we have the idea of the savior, which is certainly a monadic connection in relation to Pisces, Jupiter being very important there and Neptune as well. The initiate is concluding his experience in the lower three worlds as a member of the human kingdom. Under Pluto and Neptune, he is sacrificing all for the sake of redeeming his fellow human beings. He has achieved detachment from the world of personality—that's via Pluto and Neptune— and is centering in soul and in the perception of unity, so his consciousness is also triadic and even monadic shortly. He is surrendering to the higher will, so he understands something of the Atmic plane here, which is interestingly enough a plane of water, at least is described in the compilation or the table which D.K. made of the creative hierarchies. Disidentified from personality and later even from the soul—and when I say soul here, I shouldn't— you know, it shouldn't only be soul; it should be soul on the higher mental plane. He lives by the mantram “Not my will, Father, but thine be done.” So we can see how much Neptune—self-sacrificing Neptune—will be coming in for the initiatic type in the sixth phase. The sixth phase being really the triadic

monadic phase. I guess I could make a seventh phase somehow and discriminate the triadic experience of Atma-Buddhi-Manas from the final monadic experience, but it would not really be so relevant to us, I think. If we consider states beyond the third where the triad is being cultivated and the monad is in sight and being experienced, I think that's sufficient. I think we can bring them together. Now let us go to the decanates, and it will be again Jupiter for the first decanate on the counterclockwise wheel. The initiate sees and envisions the Sun. The Sun of Synthesis. So Jupiter is conferring a vision. Sun... let's see, the Sun of Synthesis and Jupiter rules the monadic plane, and the initiate has a vibratory response to the expansive awareness of the monadic plane. Monadic... of the monadic plane. Yes, Jupiter attunes him not just to Buddhi, which of course this phase does attune to, but eventually to the monadic plane itself and to the great generosity of the eternal pilgrimage... attuned to the great generosity of the divine pilgrimage of the monad as the jiva descending into the lower five worlds, remembering of course that the monad stays on its own plane even as it descends, and that's one of the mysteries of emanation. How can you be in more than one place at the same time? Well, maybe there isn't more than one place after all. Maybe the idea of place is just a seeming. So there is entry into triadic and monadic awareness. And the Antahkarana, as the band, connects to all aspects of the triad and to the monad. See, there's different things that band can represent. The band of bondage, but it can represent the band of growing consciousness, and it can also represent the Antahkaranic band which leads all the way from the lowest to the highest in man's microcosmic system. Then when we look at what it would be like in the Vulcan-Moon area, which leads also to the Sun, the initiate proves the radiance of the Sun through the will-bound personality. So he consummates the sequence. Who consummates the sequence? Whoops, what am I doing? Okay, from Moon to Vulcan, and Vulcan gives way to great radiance. And let us say that matter is completely bound and the soul is being set free. So this is really the escape from bondage. And Vulcan... remember what we said about Vulcan, that it does forge chains of bondage because it's a very physical planet in the early days. Even a hidden, undiscovered planet can have a very physical effect. But later it breaks those chains and creates... let's just say, forges chains which connect to the spirit aspect. And let's just say subtle chains because they're not really chains. They are simply subtle chains of connection which connect to the spirit aspect. So there is increasing illumination coming in. Now, does the Sun aspect only apply to the second decanate? Well, Vulcan is specifically named in the second decanate, and therefore Vulcan and the Sun are ones that... does imply, but there is the idea that only the Sun remains. And I have the tendency to want to apply this phrase, "only the Sun remains," to the entire experience of Pisces and to the final decanate. And so let us see what is said here. These are just sketchy remarks that I've prepared for teaching some esoteric astrology classes in Finland, but they can be expanded, of course. From 20 to 30 degrees, where we have Mars as the ruler and we are certainly under hierarchical Pluto, there's really an annihilation of connection with all that hinders. The initiate, through strenuous effort—that's Mars—and conflict, achieves liberation into the established Sun of soul and spirit. In other words, what I'm saying here is I'm taking D.K.'s words when he says like this: "...and only the Sun remains." Certainly it doesn't seem right to end the possibly most climactic decanate in the entire zodiac only with Mars. It's got to be Mars as it leads into that great sense of synthesis. The initiate knows the reality of Cepheus, the monad, or King of Shambhala. The monad is automatically a member of Shambhala in its own right. The monad of the solar angel is a member of the council within the Sun, so they are a higher order of being all together. By this time, let us say Mercury and the Sun are definitely one. Mercury and the Sun are definitely one. The infallible intuition is operative, and this is the word identification as the Sun of synthesis takes place. Now we're looking at a very high level here where the man is identified as the spirit and the Sun of synthesis is emerging, and it is the final remaining influence. Everything else, all else is absorbed into the Sun of synthesis. So I think it's very important to follow what D.K. has said here. He seems to be hinting at the power of the Sun climatically. He does revert at the very end, you know, he just says, "Okay, a vision of the Sun, there's experience and then there's struggle." He reverts back to the normal rulers of Jupiter, Moon, Vulcan and Mars. But in the body of the text he's implying some sort of great synthesis here which is occurring for the highest initiates who are Shambhala bound in the sign Pisces. And we oftentimes see that it's the last decanate where the truly spirit-oriented developments do occur. This is absolutely true in the case of Capricorn where we have Vulcan, Mercury and the Sun again. These three in a blazing synthesis. I wouldn't be surprised when we look at the last decanate of Aquarius which is ruled by Venus. There is a synthesis occurring there, a kind of a transfiguration. So the last decanate of any sign in the counterclockwise order does carry a particular kind of potency, but we cannot take that example too far and try to exclude others from being born in it or raise those who are being born in it to initiate status. We can't do that. Okay, well we are... this is taking a little longer than I thought to work through these decanates in Pisces. But I hope there is some degree of clarity about it. You know, I've often found in examining the rays of Piscean people that a kind of vagueness or fluidity, a kind of blurred image occurs due to the Neptunian effect. I've examined the rays of two people born in Pisces with a

strong Cancerian, another water sign influence, and it was just very difficult. Both of them had the second ray and the third ray, but it was very difficult to tell in each case which was the soul and which was the personality. And I attribute that to the Piscean effect. There is a little bit more... well let's see, let's go back to these decanates in landscape view just reviewing this. The first decanate is Pisces. Pisces, the second Pisces, Cancer. And we, you know, often with Cancer there is this type of bondage which occurs. And then Pisces, Scorpio, bringing a kind of liberation. The constellations are the band for the first decanate, Andromeda for the second decanate, Cepheus for the third, and yet all three of them operative in the case of all Piscean people. The Alan Leo, the Tibetan's decanates, well Alan Leo's decanates are Jupiter, the Moon and Mars, and Sepharial's decanates Saturn, Jupiter and Mars, remembering though that these astrologers are working in a counterclockwise manner, the ordinary direction, and we have... so therefore they're moving from 0 to 10, 10 to 20, and 20 to 30, even though we as esoteric astrologers may assume that some people are entering the decanates in the reverse order, with the 30 to 20, then 20 to 10, and 10 to 0. The Tibetan's decanates, as he gives them is Jupiter, the Moon, but the complicated second decanate gives us the Moon, Vulcan, and finally the Sun replacing Vulcan, and then in the last decanate we have, with Mercury falling away, and in the last decanate definitely Mars, but this struggle in Mars is towards a final victory which places the Sun of synthesis in a prominent position and Mercury falls, I want to say, entirely. And I will also say that in a way, at this point, and I didn't include the exaltation but I should have, that Venus is exalted here in this final decanate as the solar angels return to the heart of the Sun due to the liberation of the human being. Okay, so let me just see here. If I go to home, and this is an 8, yes. Alright, so Venus is exalted here. You see, we're dealing with several kinds of rulerships at the same time. We are dealing, of course, with the esoteric ruler, the esoteric ruler, the esoteric ruler, and the hierarchical ruler, yes. We are dealing with exaltation—whoops, hopefully that's not going to do something strange—we're dealing with exaltation, detriment, and fall, yes. And then we're dealing, and they all mix into this whole expression of the decanates. Then we're dealing with the rulers of the decanates presented in the Chaldean system by Sepharial, in the Hindu or Indian system by Alan Leo, and in a deeper esoteric sense by the Tibetan. We're also dealing with constellations that are pouring their energies into various decanates and into the sign entirely. What a great mix of energies we have. But some confusion could result, and we have to rely upon the intuition to help us choose that which is most appropriate in the case of any individual. Really, when you're doing the decanates of somebody, you really have to sit down with them and sort of determine where they are and what that decanate can really mean to them. The decanate in which their sun is found, the decanate in which their rising sign is found. The appropriate rulers of that decanate by several systems, the connection of extrazodiacal constellations to the system, to that decanate. And then just the ordinary division: what triplicity, what other factor in the triplicity in which they are born is operative. If they're born in the Pisces-Cancer decanate, it's different from the Pisces-Scorpio decanate, just on the basis of the signs alone. So, you know, and then of course the question is: are you coming, or are you going, or are you operating in both ways? D.K. has said that humanity as a whole is entering the age of Aquarius under Venus because they're going in reverse order in a larger sense, but at the same time he said we're all undergoing that Saturn experience of the first decanate from zero to ten, whether we are disciples or everybody—we're all entering via Saturn. So, you know, you can kind of have your cake and eat it too here. It's not just isolating one little box in which you are operative. The fluidity of the decanate study has to be kept in mind, and the intuition has to be operative. Okay, well, I think we have reached the point where we can together do The Great Invocation, and if all goes well, I should be able to finish the Pisces work in the next time around. Let's just see. Yeah, I think—yes, yes—I will be able to finish Pisces the next time around. So this is the end of EAA 59 and still on page 133 on decanates and using also the six-fold table and the large decanate tabulation. All right, so we will then conclude with The Great Invocation, and there it is. All right, we're fortunate—it's right there. So let's work together. Om. 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. Om. Om. Okay friends, thank you, and we will return with Esoteric Astrology Adventure number 60, concluding Pisces and moving forward. And we'll see you then. Bye-bye.