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Okay. Hi, friends. We are beginning Esoteric Astrology Adventure 80, 8-0, the A section of this on page 226, and we're about ready to get into a discussion of the decanates as they are found in Scorpio. The three decanates, says the Tibetan, are given very differently by various astrologers. One group posits Mars, the Sun, and Venus, and this would be the Sepharial, or Sepharial being the foremost spokesman for that group that studies the ancient Chaldean method, as the ruling decanates. Whilst the other regards Mars, Jupiter, and the Moon as the three rulers, and this is Alan Leo following the Hindu system, where Mars is the ruler of Scorpio, Scorpio, sub-Scorpio. Then, since Jupiter is the ruler of Pisces, Scorpio sub-Pisces would be Jupiter, and Scorpio sub-Cancer, the Moon. Perhaps, says the Tibetan, the truth lies in both conclusions, if we view them from the esoteric standpoint, or from that of the undeveloped man. This will be an interesting point for astrologers to investigate and study. So he's opening the door to further study here. Someday they will arrive at a clear decision, whether it will be correct or not, but it will be at least a clear decision, as the position of the five planets suggested as ruling the decanates. They do agree on one, and the one they agree upon, I guess, is Mars. Mars, yes. So, I cannot indicate to you the essential truth, because a new planet is arising in this sign, and it is for man to discover and rightly place it within the circumference of the great wheel. Now, some have felt that this new planet is Pluto, but if you look closely, there is no trans-Saturnian planet indicated in the decanates, which the Tibetan gives. Vulcan is sometimes veiled, and perhaps occasionally, Uranus is implied, but generally all the planets lie within the orbit of Saturn. We have as well the issue of whether Pluto should be considered a new planet, because it had been discovered by the time the Tibetan was writing this book in the mid-thirties. So we have to see, and whether the planet will be an intra-Saturnian planet, or whether it will be Pluto. It is difficult to determine at this point, and he has not offered us a solution. The decanate wheels that I have worked out, the tabulation, goes as you would expect. As usual, in the clockwise wheel, from 30 to 20 Scorpio, and then from 20 to 10, and then from 10 to 0. So, the zodiacal ruler of the decanates, of course Scorpio, sub-Scorpio, sub-Pisces, Scorpio, sub-Cancer. The extra-zodiacal constellations, which we may be able to associate with the various decanates, are the serpent, Serpens, then the healer, Ophiuchus. Some have thought of Ophiuchus as being yet another constellation, zodiacal constellation, and some have wanted to add Orion to the zodiacal constellations. But since the zodiacal constellations are a twelve-petaled heart center within the head center of the great supracosmic Logos, the one about whom naught may be said, it does not mean thirteen or fourteen. As far as we know, all heart centers, including the heart centers within the head of the human being as well, have twelve petals. And so Scorpius and Ophiuchus are blended together in one constellation. The further constellation is Hercules. And of course, it would be interesting to see if we could get a picture of that. Now there are different theorists who have offered good thought concerning the decanates. This is the wheel as put together by Nicholas Dévore. And in this case, the outer wheel is the wheel of consciousness, and he gives us the same planets as does Alan Leo, Mars, Jupiter and the Moon, but there is a question. And then considering the reversing wheel, or rather the clockwise wheel, interiorly there is the backward sequence of Mars, the Sun and Venus, but Venus is questioned. When it comes to Steven Pugh's work, he does this a little differently, and he includes Pluto. Now for him, the inner wheel is the reversed wheel. So we have Mars, which everyone is agreeing upon, but then Venus is interpolated instead of Jupiter, and Pluto—well, let's see, it goes Mars, Sun. Venus is interpolated instead of the Sun. And Pluto instead of Venus. Then moving backwards, he does not use Sepharial's method. Let's see, the inner wheel is the reversed wheel, so it should be, according to Al and Leo, Mars, Jupiter, Moon, but instead we have Mars, Venus, Pluto. You notice that this is the only planet which is trans-Saturnian listed in the decanates. I think he's done a very good job portraying the esoteric and exoteric colors found elsewhere in esoteric psychology. The esoteric color of the first ray is red, and exoteric is orange. You see the distinction there. So here for the ordinary wheel, instead of having Sepharial's model— Mars, Sun, and Venus—we have Pluto, Venus, and Mars. So when we deal with Sepharial's work, it's pretty clear that he intended to remain in the normal zodiacal order. So this leaves us with some degree of ambiguity as to how we should treat his work. So let's begin with his listing: whether we should begin with the order he intended at zero degrees—in other words, Mars would have been 0 to 10, Sun 10 to 20, and Venus 20 to 30—or because the wheel is reversing, we should put—not reversing, but going in an order that is clockwise and not the usual order in which the signs are presented, a kind of backwards order—whether we should place Mars at 30 to 20—the Sun, of course, would be 20 to 10, and Venus would be 10 to 0. Here we have the constellations listed—the serpent, the serpent-bearer, and the kneeling hero. Here are the Sepharial decanates. Here's Alan Leo's decanates with the question of whether Neptune should be interpolated, but again that would be a trans-Saturnian planet. And then another astrologer, Holger Stansberg, from Denmark will give us Mars, Jupiter and the Moon, which is pretty much what Alan Leo has given for the wheel of form. And Nicholas, however, is giving us—see, this is the wheel of form. Now, really the Mars-Jupiter-Moon is more correlated with the wheel of consciousness. So you can see there's a great deal of variation in what the various theorists conceive as correct,

one of them even inserting another planet altogether. But I do wonder here, when it says a new planet is arising, I wonder if it's not Vulcan. Because, you know, is Pluto a new planet? Was it a new planet? Is it arising? Was it arising in this sign? Or is the Moon somehow veiling the willpower of Vulcan, where the Moon shows up as the decanate ruler? Vulcan is certainly a new planet, and it has not yet been discovered, and the possibility of its arising, I think, is very strong. So we can consider whether this would be a possibility or not. Okay. So here we have the chart from which I've been working. And the wheel of form, one way of doing it, of course, is to simply reverse what Alan Leo presents to us. He presents to us Mars, the Sun, or Mars-Jupiter, and the Moon. So if we were to have the individual, the non-aspiring individual, enter at the 30-degree point, that would be considered the first decanate, and the Moon would be ruling what is normally considered the last decanate, so he would begin with the Moon. Then he would move to Jupiter, which stays the same, and then finally to Mars, which is the 0 to 10. This seems one way of doing it. And it culminates with the assertion of the individual, who is still less than fully soul-oriented. He's still a mind. He is not yet really a reorienting personality. The possibility on the reversed wheel, which is the wheel in the correct order as we understand it, is Mars, Jupiter, and the Moon. And I'm asking here again, can the Moon in this instance veil Vulcan, relating Hercules to the spiritual will and to the atmic plane? I've also questioned as to whether Pluto, as the healer—he is said to be the healer with the power of the serpent—can Pluto be involved, as this would be the Pisces decan, and Pluto is said to be intimately connected with Pisces. It would seem possible, but interestingly, Stephen, who is a very good thinker on these points, he puts Pluto not in the middle decanate, but in what is either the last or the first. About that, I cannot really say anything more. Investigation will be required. And then, of course, Mars is the first decanate. This is the counterclockwise entry. Now there are also some theorists who feel that there is a reversal going on, and that Ophiuchus should not be in the central decanate, but Hercules should be there, and Ophiuchus in the last, because he is in a way the most spiritual of the figures, of the celestial figures. Hercules is still struggling, but Ophiuchus can handle the serpent. Certainly there is the physician connected with this second decanate, and when we think about Pisces, which is the ruler of the second decanate, the healing potentials of Pisces are strongly indicated. There is a kind of Plutonic quality about this second decanate. So diverse opinions prevail at the moment. Here we have Alan Leo's decanates listed in a way that can be seen progressively moving. He moves from Mars to Jupiter to the Moon, and Sepharial moves from Mars to the Sun to Venus, but we could also possibly reverse these with Mars first and Venus last. What is problematic about beginning with Venus at any point is that it doesn't seem to accord either with the serpent that has to be overcome or with Hercules. Venus is not a planet resonant with the power of Hercules, and Venus is not a planet resonant with the power of the serpent, which must be handled, which must be overcome. So in some ways if we begin with Sepharial, it seems that we would do better to start with—well, it is a problem either way. If we begin with Mars from 0 to—from 30 to 20 degrees, entering the sign as it were backwards, Mars can well accord with the serpent. Perhaps the Sun can somewhat accord with the healing power of Ophiuchus. Perhaps. Venus, however, does not accord with Hercules. No, Venus does not well accord with the serpent. So actually, let me try to make this clear. The 20 to 30 decanate is generally ruled by Hercules. The 20 to 30 decanate, the 10 to 20 by Ophiuchus, the 0 to 10 correlated with the serpent. So we would begin with Hercules, and Mars could well accord with Hercules. We would have Ophiuchus as the Sun, and then we would end with Venus. We'd end with Venus over here, and Venus would be the planet to accord with the serpent. And that doesn't seem to make good sense. Nor does it make sense to correlate Venus with Hercules, and possibly then Mars with the serpent. That's okay. So there are still many questions to be resolved. Given the way D.K. has been using intra-Saturnian planets as the planets which rule the decanate, I'm going to find the Moon. That is, in relation to the third decanate. The Moon does not well accord with Hercules at all. But the power of Vulcan representing the spiritual will, the power which applies that will in a practical way—of course, Hercules does do a lot of killing, no question about that, and Pluto, as Stephen suggests, would be a possibility. But Vulcan is frequently veiled by the Moon and represents a strenuous activity which is directed towards expression in matter. So it is a new planet, and it may be rising under the guise of the Moon. We cannot yet tell. Unfortunately, we have to leave this with some uncertainty, and we simply will be in a position where we have to experiment and reason this out. Now, as I've done before, I've looked here at the physical, emotional, and mental, and I haven't spent too much time on those phases. I'm more interested in the integrating personality, which is orienting itself as an aspirant would towards the soul, in the disciple, who is now responding fully to the soul, and finally to the initiate who has become the soul itself. The first or physical stage of man evolving in this sign is under Mars as the orthodox ruler, and maybe Pluto can be included. And we say here that this is a period in which there is an aggressive and warlike pursuit of the satisfaction of the instinctual nature. D.K. calls this phase in the life of the undeveloped man Unity of Selfishness. The most powerful monster, and I think sometimes I've called it the monster of selfishness, but this is the correct statement from page 333 of Esoteric Astrology. Unity of Selfishness, the monster, and we can

expect violent, that's Mars, and even lethal selfishness, that's Pluto. Murder, even, to possess what one wants. Violence is associated with the satisfaction of sexual needs and the need for comfort. The physical hydra is ruling here. This is the instinctual nature, the rampant instinctual nature. The base of the spine center and the sacral center are in pronounced activity, though the part of the base of the spine which is operative is not the part which will be stimulated when Kundalini truly begins to rise. It's simply the survival type of instinct. I'm not going to go too much into this. You can read this later from the text itself. I'm simply using the reverse of Alan Leo here. In the physical area, I say that the man tends to his physical nature ruled by the moon. He uses aggression and assertion to assure his own safety. There is the comfort factor, the shielding factor. He learns to shield himself. He becomes primitively defensive. This is the Cancerian sub-decanate, which he is entering as an undeveloped man, defending primarily his body and that which shelters his body—the home, whatever that may mean to such a primitive. The factor of comfort of his vehicles enters. And I would say, in general, it's a great immersion in physicality. The sacred planets do not always have to be interpreted in spiritual ways. They have their lesser meanings at lesser stages of development. And I think perhaps we could see the fortification aspect operating here with Vulcan. It's interesting. I've suggested that the sun and the moon really are not the final rulers of anything. They are always veiling some planet, I think even in the orthodox position. I suggested taking this from a hint D.K. gave that the sun in Leo may actually be veiling Jupiter in an orthodox manner, and that the moon in Cancer may actually be veiling the most material and physical aspect of Vulcan. So this is sort of self-fortification. And I go on to discuss it. As I say, this is not so important because we cannot find this type of individual on the planet today—one who is purely physically polarized. But I've given Jupiter here kind of a material interpretation: the many experiences leading to instinctual gratification. So he is greedy for his satisfactions in the second decanate. How would the sun fit in there with Sepharial on this physical level? Well, that is his identity. The body is his identity here. And he identifies with that and seeks its full satisfaction. This is the primitive ego asserting itself. And then finally this is Mars moving backwards. The man is immersed in bodily processes, the urgent and even violent instinctual nature. So Mars is ruling the physical body and its appetites. And I suppose this could be considered to be the serpent of evil. There are many kinds of serpents, and what we originally have to do here in Scorpio is overcome this lower serpent and extract from it some kind of elixir. Now that's what Ophiuchus does. He manages to tame, to handle the serpent so that the aspects of the serpent which were directed towards negativity and which were poisonous, essentially, are used for better purposes. I don't—you know, you can study this as you wish. It probably—I think it is not so, not as profitable to discuss this part of the tabulation at this point. Now, we have the initially physical man, whatever decanate he may be born in. This is just how people are—they start out in a primitive state, concerned only with the physical instincts. They do gradually, as they enter the second petal and develop it, move into an emotional phase, but they're still under Mars as the orthodox ruler. That is in general. Because if you look at the three rulers of any sign, which in this case are Mars, Mars, and Mercury, with Pluto as a sub-ruler permeating this situation, if you look at these rulers, they do define distinct developmental periods in the life of the evolving man. So we're still under Mars, and this is a period of emotional development, but it's ruled by Mars. Mars, in a way, is connected with all of the sub-diaphragmatic chakras. It rules Kundalini—latent at the base of the spine. It's certainly connected with the sacral center, as Mars is the preeminently sexual planet, and the Tibetan has given its sixth ray the connection with the solar plexus. So now when we enter this stage of emotional unfoldment for the primitive scorpion, we have the solar plexus energy being added to the strong basal and sacral expression. The man has intense desires, not only of an instinctual nature. He is willing to fight and kill. These are Scorpionic Martian qualities, and with Pluto perhaps added in a very primitive way, he is willing to fight and kill for the satisfaction of these desires. The emotional hydra rules, and the man is in the grips of fear, hatred, and later of ambition, or the love of power. The sex, money, and comfort aspect is found describing the physical heads of the hydra. Well, sex and comfort, of course, can easily be pursued by the primitive man. The concept of money may be a little more advanced, so whatever stood for the possibility of trade and exchange could be considered as money, but it's generally a more advanced concept. So the emotional hydra rules here. At first the astro-body displays the colors red, Mars, and even black Pluto. There have been some drawings by Leadbeater which show a person in an extreme anger, angry state, and also what he calls the savage state. It's very red, and the anger state is filled with red and black. Later there is reaching, a reaching for higher objects of desire, and the element of sacrifice enters when man is willing to do anything to achieve his desires. And so what we have here also, we could look at the various planets involved. Over here again it's the moon, and I'm kind of developing this on the basis of the Cancer decan. Here's the Pisces decan, and here is the Scorpio decan, because he is after all moving back or clockwise on the wheel. We don't have such a sample to be able to study people of this kind, so these are my thoughts on the matter. But they are speculative, of course. But here you have it on the screen, so if you wish to freeze the screen and look at these things, then you are in a position to do so. Then we move to

another stage of development, but we're still under Mars, because Mars does rule the mental plane, the lower mental plane on the five senses, as D.K. has told us. So we're under Mars with Pluto as the orthodox ruler, and this period—we call it the mental or lower personal period—is generally ruled by Mars, because after all we're moving towards becoming a personality, and Mars rules every aspect of the personality, plus the personality itself. So let's see, what is said here of the general period through which the man passes in Scorpio, when he is beginning to be a somewhat mental man, though not necessarily an integrated personality, or perhaps integrated—he's selfishly integrated, and he's not yet a reorienting personality. So the mind becomes sharper—that's Mars—and more penetrating, Pluto, and the senses more acute. The mind can be used as an instrument of power and investigation. So Mars ruling concrete science, and Pluto research and investigation. The personality is being integrated in a lower sense around the factor of power and assertion. The man is becoming a personality which uses increasing mental power to fight for its own intentions and desires. The mind can be used as an instrument to attain one's desires. The mental power of the total hydra becomes a factor to reckon with, and the vices of pride, separateness, and cruelty. These are the three which D.K. has given us. The factors of pride, separateness, and cruelty, all based upon the cultivation of the concrete mind, are recognized, and the man may fall under this sway, as he needs soul power still to be developed in order to conquer these three. You know, I put these together within the last couple of years, and I'm kind of interested to see actually what I did, but I'll have to do that at a time that's not at your expense. It would be, you know, when we can read the Akashic record and we can see how people actually did behave in these various periods of their development, and when we can know the signs in which they are born and under which they are born and study these horoscopes, it may not be the most profitable thing to do, but it will certainly be interesting in terms of confirming these various theories. Okay, the associate with mental phase, clockwise Mars, has ruled the third decan. Yes. Okay. I see it's up here that we have to look. Yeah, this is the place. So, again, I'm using the Cancer, Pisces, and Scorpio ideas preeminently, and also then, in a way, the Moon, Jupiter, and Mars ideas. It seems more difficult to work—more difficult somehow to work in the Sepharial Mars and, well, especially Venus, Sun and Venus aspects. That seems more difficult, because perhaps they just aren't correct. Okay, now we move on into an area which concerns us in a way. We are making the turn. We have moved from 30 to 20, 20 to 10, 10 to 0. We have been moving backwards, or clockwise, through the decanates, and now we're about to make the turn toward some degree of aspiration. So this is the fourth phase of development. It's not strictly physical, it's not strictly emotional, it's not strictly mental. It is having to do with the integrating personality and with the aspirational phase later of this integrating personality. So the individual at this point is still pretty much under the orthodox ruler because he's not yet fully responding to the soul. He's still responding to personal Mars and Pluto, more to Pluto unconsciously, perhaps. D.K. has told us that the only people who really respond to Pluto consciously are those who are disciples. But he's gradually coming under a higher Mars, with Mars as the esoteric ruler of Scorpio, because he's reorienting himself gradually towards the soul. And sometimes when I look at this fourth phase in human development, I want to correlate it with the certain developments in the fifth petal of the egoic lotus, where a person is integrating his personality, perhaps selfishly at first, and then goes through a number of crises which help him make the first kind of reversal of the wheel. And then he begins to become an aspirant, all of this within the fifth petal, such that by the time the fifth petal is completely unfolded, he is already an initiate of the first degree—excuse me—of the first degree. So we can see how many lives it may take to pass through this fifth petal activity. So what is said here about Mars at this point of personality integration and reorientation, eventual reorientation, is that Mars, who is the ruler of the lunar lords, which is the sixth grade of hierarchy, generically rules the entire personality, as well as every part of it, consisting of the four lunar elementals: physical, emotional, mental, and the composite elemental we call the personal. This personality is now selfishly integrated and powerful. Solar plexus energy is strong, but so is the mind, and I suppose the Ajna center to direct the throat center is becoming strong, the Ajna center for selfish personal direction is becoming strong. So is the mind, and so is the personal will. The man becomes the fighter. He's still under Mars. Well, he stays under Mars in Scorpio for so long. First, fighting for himself in the earlier part of the petal stimulation and organization, and later, fighting to reach the higher self, which he begins to sense. So this is the transformation into aspiration. The aspiration fueled by Mars leads him into what's called a conflict with duality, and that's a statement which is listed under the column for advancing man, presumably the aspirant. A conflict with duality, and he begins to engage in a battle within himself, and both for and at times against the influence of the soul. So he's increasingly becoming advanced man, whether selfishly so or better yet, increasingly selfless, although Mars is above all the planet of selfishness. So there's so much selfishness to overcome in Mars which is finally overcome to a significant degree, though not completely so, at the second initiation. But we're not talking about that yet. We're still at the stage of the integrating and aspiring personality. He may unify the personality so that it becomes very selfish, exemplifying the dominance of all the

nine heads of the hydra, or he may begin to realize that these are factors to be overcome. Now, we are beginning to, let us say, reverse the wheel, maybe not the final reversal of the wheel, which can occur, as one very good astrological theorist says, more so after the second initiation and after having passed the temptations in the desert. Then there's no more possibility to move in a retrogressive left-hand way. But this is certainly a reversal, and it is centered in the fifth petal. So here in the first decanate, from zero to ten, at this stage of personality integration followed by personality aspiration, we can say it's ruled by Mars, as Alan Leo suggests, and even as Sepharial suggests. The man becomes a powerful, assertive personality, using his mind, controlling his emotions, disciplining his physical body to fulfill his intentions, desires, and instinctual promptings. He is a fighter. He is... um, no, might as well put the article in there. He is a fighter, at first for himself, and later he begins to reach for and fight for something higher. He is no longer entirely under the control of the lower serpent. Remember, Serpens is connected with this decanate, so it can be dangerous, but now the power of the serpent is being properly used because Ophiuchus has learned how to tame it. The Scorpio individual comes under the effect of all three of the extra-zodiacal constellations, and not only under the one which we have been correlating with the particular... a particular decanate. Now Alice Bailey has kind of suggested what this correlation could be by giving these extra-zodiacal constellations in a certain order, but it's Nicholas Nalenn who has done the real thought process here, connecting the extra-zodiacal constellations with the decans of the... with the decans of the sign. Now it's not that we necessarily agree upon every correlation, but the general concept of this correlation of the extra-zodiacals with the decans of the sign was emphasized by him. He seems to have brought forward this idea and established it as something worth researching. So, let's see here. I seem to have moved a little bit... I think, a little bit further away from it. Yeah, here it is. Okay. So he's no longer entirely under the control of the lower serpent, the threefold personality. Now, later, of course, he manages to extricate himself entirely. Earlier, he almost is the serpent. He is the Hydra. So we have to distinguish very carefully between those people who pretty much are the Hydra, because they identify with all their lower instincts, those people who are neither one nor the other because they're in the stage of conflicting life. They are undergoing conflict with duality, and they're fighting to be free of the Hydra, but they're not free. And then those higher disciples and initiates who actually are free of the Hydra. Okay, so now we're in this stage of personality integration and of personality reorientation, and we are reversing our direction, and we are under Jupiter ruling the second decanate. We'll use the Alan Leo rulers, and I think they are the safest at this point, especially when we're dealing with spiritually evolving man. And aspiring man is spiritually evolving man. So now we're in the Jupiter decanate, and it says here that the lower ego expands at first. The man becomes attractive and magnetic. Jupiter and Sepharial's placing of the sun there. And that may still apply, because the man is still pretty much a person. He's not to cure and to offset harm, to render certain harmful situations harmless. Jupiter is involved here. It's a planet of blessing, and Ophiuchus, the healer, so the cure, the one who cures. His helpfulness and benevolence are increasing. He has increasing knowledge and some wisdom to control the lower forces, and I would add here, the lower forces of the serpent, which is increasingly handled. Sometimes we call Ophiuchus the serpent handler, the serpent holder, the serpent handler. Now we move into the lunar area. The moon rules the moon. The moon rules the moon, and rules the last... Yes, according to the Tibetan, the moon rules the last decanate of Cancer. Now we might not think it to be the case, but that's what he gives us. But really, it becomes quite clear that the moon is veiling Vulcan in ruling the last decanate of Cancer. Now here we have the ordinary Hindu order. We have Alan Leo's Mars, Jupiter, and the moon. Now the question is, will we substitute another planet? Stephen Pugh suggests Pluto. I'm wondering about Vulcan. What I'm saying here is that the man exerts a conditioning effect upon his personality vehicles. He learns the power of control. Okay. The power of control of his personality vehicles. Now Hercules, of course, is the mythological figure, or really a true figure, but he has been mythologized, so what he is mythologically can also be consulted. Hercules is a controlling figure. Through his might, through his power, he controls many circumstances, defeats many opposing forces, and kills many opponents. He smites them, so to speak. When I'm thinking about smiting, I'm thinking very much about Vulcan. It's the hammer. If you have in your hand an implement, a weapon, a mace, whereby you eliminate an opponent, that is a Vulcanian gesture. Perhaps to shoot an arrow, especially a poisoned arrow, is more a Plutonian gesture. His strength of will is increasing. He moves from protecting and defending himself, as he did so much under the moon, from 30 to 20 degrees, when he was simply the average non-aspiring person, or even a primitive person. So his strength of will is increasing, and he moves from protecting and defending himself to protecting and defending others. Some aspect of unselfishness is entering. He has certain ideals towards which he has reoriented himself, and he has the strength to do this. I guess it's been a while since I've looked at this, but what I have done, actually, is I've suggested that Vulcan may indeed be the new planet arising in this sign. I've suggested that. Let's see. A new planet is arising in this sign. I want also to look at how he discusses the battle for the third initiation. And I'm going to go over here in

Esoteric Astrology, and I'm going to go to page 71. And he calls it a hidden planet. At the third initiation, the moon veiling a hidden planet and Mars brings about a fearful conflict, but at the end, the man is released from personality control. So I'm wondering whether the hidden planet here, which shows itself at the third initiation, which I really think is Vulcan, is the same as the new planet which is arising in this sign. It would at least conform to the intra-Saturnian model which has been used. When we start to insert trans-Saturnian planets as decanate rulers, we are on uncertain ground. Now sometimes D.K. gives kind of an association here. I think we are going to find a place where he talks about the moon actually standing for Uranus, representing concrete unenlightened science. There are a few hints which seem to extend beyond Saturn, but not very many at all, and perhaps we should be cautious in assigning trans-Saturnian planets. Of course we cannot yet determine what is accurate. Now let's move on away from the stage of aspiration into a still higher stage, which is the stage of discipleship. I'm trying to line all this up after a number of years. This is that stage of development in which the man becomes the disciple, mentally responsive to the soul, aspirationally oriented towards the soul, one who is in process of transformation, even as the aspirant is in process of transmutation. But of course the transmutative power continues even while one is a disciple. So now we're still under Mars, but it's not the lower desirous Mars; it's aspirational, noble, valorous Mars, the high-minded fighter for something greater than his lower self. So under the influence of higher Mars Pluto, with Mars as the principle esoteric ruler, but having intimations of the power of Mercury on three levels: the concrete mind, the son of mind, and eventually the power of the intuition. So Mercury is coming. Mercury is another ruler, the final ruler, which we have to insert when we begin to consider that the man may be influenced by his spirit aspect. So under the influence of higher Mars at this time, Mars being the principle ruler, but there are intimations coming in of Mercury because the disciple is mentally polarized and Mercury is such a mental planet. So we may be feeling the presence of Mercury, and Mercury is very, very strong in Scorpio anyway, helping to overcome the emotions and later to bring illumination. So what I say of this general period, regardless of the particular decanate that may be concerned, is as follows: That the disciple is fully engaged in the conflict with duality. The pairs of opposites in this case are just very simply soul and personality. He is the fighter within the personality and on behalf of the soul nature. He's not fighting for his personality expression. At least he knows that's not the correct thing to do. If he finds himself doing that, then he changes his position in the battle and reasserts himself on behalf of the soul over the personality. He recognizes the hydra as his opponent and dweller, and is engaged in the conflict to overcome it. This is quite different from the early Scorpionic experience of identifying as the dweller, even though this type of identification is unconscious at that stage. Here's a quotation in Scorpio: "In this sign, the disciple undergoes those tests which will enable him to take the second initiation and demonstrate that the desire nature is subdued and conquered, and that the lower nature is, by being lifted up in the air (i.e., into heaven), capable of reaching the goal for this world period." It doesn't necessarily mean it has reached the goal, but it is capable of reaching the goal for this world period. And what may that be? The fourth initiation, perhaps? What do we actually mean by a world period? Do we mean the duration of our particular planet? Do we mean some round that is passing through all the schemes? Do we even mean some round that is passing through all the chains? It's a vague term, but he gives indication by passing the second initiation that he has entered the stream, and that he will be borne along and carried along towards the fulfillment that lies ahead—certainly the fulfillment of the fourth degree. And that from the earthly foundations of Scorpio, under the third ray, I suppose, the personality can be so tested that it shows fitness for the world service demanded in Aquarius. And we did discuss this earlier, the relationship between Scorpio and Aquarius—how the world server is prepared by the tests in Scorpio. This is beautifully expressed for us in the Legend of Hercules, the sun God who overcomes the nine-headed hydra or serpent of desire by being forced to his knees, and from that position of humility lifts the serpent into the air. And then deliverance comes. So we did read this earlier when discussing, I think, the fixed signs from Esoteric Astrology, 143 and 144. Okay, now I think—okay, I'm done. So now I think it's time to look at what it will mean to go, to live this disciplic soul experience as a disciple in Scorpio, or perhaps under Scorpio, in certain of the decanates. And we're using the Alan Leo order here; we're using Mars, Jupiter, and the Moon, perhaps veiling Vulcan. At times I work in other of the suggestions here, but we just have too many planets for the decanates, although when he gives us Gemini, we interestingly have six planets given, I think. Let's see if I can see that under—I think it's Gemini moving up here on this table of decanates. And here is the yellow, which makes it difficult to see, but yes, Alan Leo gives—Sephariel gives us Jupiter, Mars, Sun, and D.K. says it's correct. In this case, the Chaldean listing is correct. And then Alan Leo gives us Mercury, Venus, and Saturn. So there are six operative planets here, and each one of them is associated with one of the six decanates. There are really three decanates, but if you take them in two directions, you have to think about there being six. And generically, at least, there is the sense of a developmental phase from the dense physical through the emotional to the mental, through the personal (whether selfish or reoriented), through soul responsiveness, and

then finally through spirit responsiveness. Okay. Now, I think we're getting near—yes, we're quite near to our goal of the whole one-hour program, hoping that this makes it a little bit easier for you to handle these. I think I won't do The Great Invocation at this point. I'll wait until the end of the two hours. Well, no, no, I won't. We're in the phase of disciplic soul. Okay. Now, we're starting out with the Mars decanate. The disciple is overcoming his hydra on all levels. He has courage—Mars, that's the ruler of this first decanate—and the power to terminate and detach. That's Pluto. He is definitely fighting with his inherent duality in order to achieve a higher unity, which he recognizes as spiritual. Now, that, I think, is the most—higher unity is found over here. Let's take a look at this: page 333. Here is the higher unity which the true disciple or initiate achieves. But at the moment, he's engaged in conflict with duality, moving towards the higher unity of the high disciple. Some Kundalini experiences may emerge. Mars is involved with that. But it can be questioned whether they can be controlled. For the disciple who is responding to the soul, this disciple being an initiate of less than the third degree, the control of Kundalini is not likely. Okay. At least the full control. Now, we have reached the point where we can say, okay, we're beginning Esoteric Astrology adventure, number 80, and this is the end of EAA 80, section A. So, we are here discussing disciple soul in relation to the decanates. And now we begin EAA 80, section B, discussing the disciple soul phase in relation to the second decan ruled by Jupiter. Okay.