

Table of Contents

Hello everybody, and we are recommencing with our work. We last... the last one of these I did was number 59, Esoteric Astrology Adventure number 59. And it was on the 19th of September, so that's about three weeks ago. I wish I could get to these more often. We had been working on the table of decanates. And I think I said about the decanates of Pisces all that I really wanted to say, or could say at this time. I also brought out a special document that I had prepared with the six stages of evolution. And how the different decanates would operate in those six stages. Okay, I really didn't focus particularly on the Lemurian, Atlantean, and early Aryan stages. They are of interest, of academic interest, but they are not so immediately relevant to individuals such as ourselves who should be treading the path of discipleship. So this is Esoteric Astrology Adventure number 60. We are just at the point where we are concluding the chapter on Pisces. Let us see what we have. And what page it is on. Okay, yes, it's on page 133 of your Esoteric Astrology book. So we have completed working on the decanates, always realizing that there is something to be desired in the explanation of them. He calls it a very fluid area, and it obviously requires a great deal of intuition to nail the meaning of the appropriate decanate in the appropriate instance. But I think I've given quite a bit of speculative material, and now it is for each one of us to work this out in our own way. In relation to our own life and in relation to the lives of the people we know best, to see these decanate rulers and associated extra-zodiacal constellations working out their energy patterns in those lives. The keywords of this sign are obvious in their implications. Where the personality is concerned and the wheel rotates in the normal manner for the ordinary average or undeveloped person, *EA, p.133* and that's the clockwise manner, the Word is "And the Word said, Go forth into matter." *EA, p.133* The Word is the word of the soul in this case. The word of the soul: "Go forth into matter." And as I tried to explain, although there are earlier zodiacs in which eight signs, ten signs, eleven signs, etc., are considered influential on humanity, it is my impression that the sign Pisces, which in one respect rules the very first incarnation a man takes, has been influential from the beginning. Though of course not in a spiritual way, emphasizing rather the anima mundi, the soul of matter, the soul which is conscious but does not know it is conscious. So it is the non-self-conscious soul which is operative in all the lower kingdoms and to a great extent operative in man at the early stages of his development, because he's so subject to the impressions from the elemental kingdoms. The command of the soul... See, whenever the word "Word" is capitalized, you see, like it is here, it represents the word of the soul. Not necessarily invariably, but usually it is. The command of the soul to its instrument during the earlier stages of evolution goes forth and response comes immediately from the one who "blinds the soul to truth, holding it in durance vile." *EA, p.133* These are poetic words from an earlier time, perhaps an Elizabethan time; it has an Elizabethan ring to it. Response comes immediately from the personality elementals, from the lunar lords, the personality being the one who blinds... did I say "binds"? Well, I might have said it. Who blinds the soul to truth, holding it in durance vile. "Endurance" means the long passage of time which must be endured, and it is a passage of time during which the experience is not considered liberating or enjoyable or representative of the soul. So it is, from the perspective of soul consciousness, such an experience is extremely limited. It is "vile," which means highly objectionable. So a long time of highly objectionable experience, at least from the perspective of the soul on its own plane. These words you are amply able to interpret for yourselves and from your own standpoint which is the only standpoint of service to you, *EA, p.133* Exactly. In other words, we can interpret from the perspective of a higher consciousness than our own, but we will be missing something because our own consciousness will not grasp that higher standpoint. We stand where we stand; our consciousness is as it is, the scope of that consciousness, the sensitivity of that consciousness. That's what we have. And from that point we have to begin. And although we wish to expand our consciousness naturally and can begin to take in what a consciousness like the Tibetan's can indicate, it is only as these indications actually affect the scope and depth of our own consciousness that progress is made. So these words we can interpret for ourselves from our own standpoint, which is the only standpoint of service to you, indicating to you what lies behind upon the path of evolution, *EA, p.133* What lies behind, in other words, for all of us: this idea of "go forth into matter" is something we've done long ago. And with the completion of each round of the zodiac ending in Aries, as it were, from Taurus to Aries going clockwise, we again go forth into matter according to the dictates of Pisces. what lies behind upon the path of evolution, the point upon the Path where you now stand and the immediate step, vision, experience and effort which lie ahead. *EA, p.133* That's what we must assess when we're looking for our own position. What lies behind, and what is the immediate next step? What is the vision luring us or enticing us or attracting us or magnetizing us towards that taking of that step? And what is the experience that may lie ahead and the effort which it takes to reach that experience? Although, you know, we're always in a sense—every time we have an incarnation, we're going forth into matter—but always with increasing self-consciousness and with the lunar elementals in a much inferior position when it comes to dominating us as they once did. Now let's look ahead here. In closing: "Go forth into matter." Okay, let's see. If the next one, "I leave my father's home and turning back I save," is there. I just want to make sure that

sometimes I end up cutting things out of my Alice Bailey books, which would be a terrible thing. "Go forth into matter." Okay. No, he says nothing else. Perhaps he'll speak of "I leave the father's home and turning back I save." Okay. In closing, let me enlarge this just slightly. In closing what I have to say about the constellation Pisces, I would, at this point, make one practical suggestion which will save students much trouble in the long run. Gather together, as you read, the statements I make anent any particular sign, planet or major constellation. You will then have right under your eye the information needed on any specific point and can study successfully this complicated transitional astrology. *EA, p.133* Well, at least he's calling it as it is, right? This complicated transitional astrology. And now he tries to give us a sense of proportion here. And yet, is it any more complicated to the beginner than a textbook on physics or chemistry? I think not. *EA, p.133* So, he's telling us that if we're willing to expend the effort in college or high school studying physics or chemistry, it will not require more intellectual labor to study this complicated transitional astrology. Though it may require more intuition to interpret it properly. I think that students of the Ageless Wisdom tend to be a bit more intellectually lazy than they should be. They say, "Well, you know, I was in school already. I don't need to study in that way anymore. After all, this is the New Age material and it doesn't require the same labor of mind. The intuition will inform me." But I think clearly that would be a mistake. I think the Tibetan has simplified things for us to a certain extent. But if we wish to penetrate into this new science in anything resembling the way the Tibetan has penetrated, we will have to use the full forces of our mind as stimulated, of course, by the higher mind and intuition. So, is it any more complicated? He says, "I think not." What does complicate the problem is your feeling of doubt and questioning as to the truth and the verifiability of the statements made. *EA, p.133* Well, okay, they may come as a shock in the beginning, especially if you've been raised on the modern presentations of astrology presented by good, though lesser, minds than the Tibetan's. And you may experience cognitive dissonance as you attempt to reconcile what you think you know with what the Tibetan has stated. But okay, I think we can pass through that stage. I think for myself, I do think I experienced it. I've been studying astrology now for more than 40 years. Yes, well, more—45 years really. And really interested in it for 47 years. And I think that although I had this cognitive dissonance in the beginning, always kind of trying to remember what it was that the astrology I knew said, gradually what the Tibetan has stated has worn away those impressions. And I always look to him first and then reinterpret what other astrologers say because I realize they are speaking from a ring-pass-not of consciousness which is far more circumscribed than the Tibetan's. He goes on: Yet the beginner in chemistry has to accept the statements of the expert who has written his textbook, and does so accept them until the time comes when he can verify them himself through experiment. *EA, p.133* So, D.K. is basically saying, "Look, we are not yet in a position to verify all or most of what he has said." So be patient, he's telling us, because it would be the way of wisdom—those who study other difficult subjects have to be similarly patient. The intuition will inform me." But I think clearly that would be a mistake. I think the Tibetan has simplified things for us to a certain extent. We can't doubt everything the professor says, or we will create an insuperable barrier to any learning. You might in this—he goes on—You might in this connection retort by saying that the conclusions presented to him *EA, p.133* let's say in science and physics and chemistry, have been tested again and again for centuries in many cases and for decades in others, and that there is little real room for questioning. *EA, p.133-134* And then the Tibetan makes this authoritative statement. This is equally true of the science of astrology. For its foundations—maybe not all of the particular conclusions of particular astrologers, but at least its foundations—have been tested for millennia of years, thousands and thousands of years. The idea that H.P.B. gives us is that the Chaldean system of astrology is close to 500,000 years old. Four hundred and something thousand years old. That's an extraordinary thought, given the way we normally measure history. So he says This is equally true of the science of astrology, for its foundations have been tested for millenia of years and have proven correct and its experts are wiser and more synthetic and selfless in their application of the science than are any other group of scientists. *EA, p.134* So he's speaking highly of the astrological department within hierarchy. They have great experience. They understand how to apply knowledge wisely. They have a comprehensive grasp of energy interrelationships. And he adds that they are not egotistical at all, but they serve the greater plans. They are selfless. They are not centered on themselves at all, but have the vast cosmos to reckon with and to put all things into perspective. And that makes the little ego, of course, vanish. Nothing like cosmic perception. What does Master Morya say? That you can wear away imperil or irritation through cosmic perception? And who has this cosmic perception more than the kinds of hierarchical astrologers of which Master D.K. is speaking? He says, I refer here to the true esoteric astrologers who stand behind the astrological movement in the world today. *EA, p.134* It would be amazing to meet some of them. Of course, we have met one of them, haven't we? We've met one of them in the Tibetan teacher with his profound knowledge of the creative hierarchies and solar systemic energies, and I would add cosmic energies of an astrological nature. I would ask you to remember this and to regard yourselves as beginners, *EA, p.134* This is

tough. This is tough when you meet some of the astrologers in the world who are quite happy about what they know and fancy themselves to be experts. But it's very humbling to read with belief the Tibetan's presentation of esoteric astrology. It's as if you have to start from the very beginning with the attitude of the learner. You know, "The further I go, the less I know," as they say, until I know, well, nothing about everything. Or maybe everything about nothing. So we have an issue of humility, an adjusted sense of right proportion, and it's tough when in some manner you consider yourself to be learned only to discover that your knowledge is minute. But it's better to discover that than to go on pretending that you know something when you don't, or that what you know is consequential when it is relatively inconsequential. Then it's possible to begin learning. You have the learner's mind, the true attitude that will allow you to really learn something of substance. That's certainly how I feel about astrology. The further I go, the less I know. Well, I know that has to reverse itself at some point. You've got to begin to learn something of consequence. I'll let you know when I'm there. Right now it's a deconstruction, a process of deconstruction, I think. I think we all have to go through that when we leave the conventional astrology and begin to take up esoteric astrology. This cognitive dissonance leads to an attitude of deconstruction where the inhibitions to learning the new are gradually removed, and then something of value can be done. I would ask you to remember this and to regard yourself as beginners, leaving conclusions on one side *EA, p.134* You can hold them, okay, but you don't have to jump to them. You can leave conclusions on one side until you have grasped more of the essentials and the theory. For this exoteric astrology may have prepared you, in some cases. *EA, p.134* but not necessarily all. No, you know, as I say, it can be an impediment. I have marveled at some of my friends and myself, you know, we learn all this stuff about esoteric astrology. Then we have a reading and we start to actually talk about things and immediately slip into the old habit patterns of what the exoteric astrology has taught us, where we have to wean ourselves away from such interpretive patterns. Has he not discussed "I leave the father's home and turning back I save"? Maybe he has and maybe I'm just, you know, forgetting that. But in any case, it is the attitude of the prodigal son who awakens to his state in the far country and begins to realize that he is essentially a spiritual being immersed in a very limited condition. He is essentially the monad who belongs in the father's house. Maybe one brother stayed home. That's like the, let's call it the emanating monad. And another brother went forth and let's call that the jiva, and he wants to rejoin in his father's home his other brother who did not go forth. The question is who is of greater merit? Well, they're both the same really. I mean, one is the other. The two brothers are really the same. They are twins in a way. And he leaves the lower worlds realizing that in his father's home even the servants are treated better than he is. And he sets his face in his own way and somewhat unconsciously towards Jerusalem, which is Shambhala, the home of the monad. And he gradually rises through the plains. And as he rises, he saves those whom he encounters. Even though they may not be on the trajectory of monadic return the way he is, he at least lifts them higher than they otherwise would have been. It's an upward tending arc of salvation that all lives that he touches as he turns back towards his father's home are raised in their vibration. And will one day awaken to the fact that they too are the prodigal son and they will set their face resolutely towards the monad, towards Shambhala. And I guess in the labors of Hercules he gathers the red cattle of Geryon. These red cattle are people with ordinary red desires. And he lifts them up into a chalice, which is a symbol of the soul. And he teaches them something of soul consciousness so that their desire nature may be uplifted and they may be raised towards a higher type of spiritual influence than would have been the case had he not touched them. "I leave the father's home" on the second cosmic physical sub-plane, the monadic plane. I left it long ago in a pilgrimage which may be, well, if we only count how long did that pilgrimage last. The human phase of it maybe lasts 25 million years. That's a nice round number. What about the in-mineralization, the in-vegetalization, the in-zoanation phases of that pilgrimage? Who can say how long they lasted and on how many globes they may have occurred and in which different rounds and so forth? But he turns back to his origin. He is, as we say, absorbed into his originating motive. And may that be the case for many of us. We are in this kaleidoscopic world of becoming, surrounded by ever-changing impressions. But we do have to come to ourselves and realize not only "I am," but what it is I am. A true spiritual essence and begin identifying as that spiritual essence. OK, well, you know, maybe enough said there. And now we move on to Aquarius. Aquarius, the sign which is of such tremendous importance at this time in the history of our planet. Not only because we are entering into the equinoctial age of some 2,160 years, sometimes called 2,500 years, a lesser age of Aquarius. But because we are on the point of entering a greater age of Aquarius due to begin soon at such a time as our astrological science will not allow us to calculate. But we are definitely at the ending period of a great age of Pisces. And the beginning period of a great age of Aquarius rounded off to some 25,000 years in duration, a platonic year in which Aquarius is the dominating influence. But others say more like 25,920 years, something more literal. The factor of the overlapping of the lesser equinoctial ages is what causes this discrepancy in the measuring of their duration. In other words, you can begin to measure one before another is

completed. And you can continue measuring that one before or after another has begun. So maybe there is some real truth to these ideas of 2,500 years and also 25,000 years. I think you know that as we come closer to the hierarchy and we begin to identify as disciples and initiates, then our footsteps also will come closer to striding centuries. As their footsteps do. They don't think in the short term. Sometimes we are thinking from minute to minute, hour to hour, day to day, and in a way, one day at a time is right. But we also have to have that long-range vision, that possibility of anticipating through the use of the sharp mind and the intuition what may lie ahead. Maybe we need to be able to envision certain great developments which will happen in various centuries during the Aquarian Age and in which we will participate. And to move in such a way even now that we do not hasten unduly, but we lose no time as well. We do not become agitated over the passing phantasmagoria, the kaleidoscops, as I like to call them. We do not become overly agitated about such things. But we treat them as they must be treated in line with the plan and keep our eyes on those great points of destiny which our intuition has revealed. When our consciousness is truly aligned with the soul and via the antahkarana with the planetary mind, planetary heart, planetary will. Okay, Aquarius, the water carrier. We're on page 134. This constellation is one of supreme importance to our solar system at this time, *EA, p.134* That's a hint. Because you know Aquarius from the point of view of a lesser equinoctial age of 2,500 to 2,160 years is important to our planet. See, it's the orientation of our vernal equinox, the point in the orbit of the Earth when the first day of spring occurs and the sun is seen on the horizon and the ecliptic together. So that vernal equinox point moves back one degree every 72 years and it is coming into alignment very shortly with the constellation Aquarius. However, that is measured by the masters as constellations do have different sizes. So we're not talking about precise 30-degree sizes in space. We're talking about something different. The ability of our planet to process the energies of a constellation and that processing occurring in 30-degree segments. That's what we're talking about. But the constellation then would have supreme importance to our planet. Now, if we're talking about having supreme importance to our solar system at this time, there must be some alignment with a correspondence to the vernal equinox of the sun. Aligning with that constellation as well. At least that's one possible interpretation. So, this really jumps out at me here thinking about two ages of Aquarius. Perhaps that greater Age of Aquarius has something to do with the orientation of the solar system as a whole and not just with the orientation of our planet. And perhaps the fact that our planet's vernal equinox is aligning with the, let us say, vernal equinox of the sun. Perhaps it's that which makes our planet such a ripe arena. Such a preferred or designated arena in which our solar Logos can take initiation at this time. Perhaps those alignments towards Aquarius, greater and lesser ages, have something to do with the fact that the solar Logos is taking initiation, a kind of fourth initiation through our planetary scheme. At least that is a line of thought which we may wish to pursue. Anyway, this constellation is one of supreme importance to our solar system at this time. for it is the sign into which our Sun is rapidly moving *EA, p.134* Well, in a way that's a symbolic statement from the perspective of the earth. Unless of course we're dealing with a kind of equinoctial point in relation to the sun itself. for it is the sign into which our Sun is rapidly moving and its influence is gaining in momentum and added potency with each vanishing decade. *EA, p.134* You know, when did the Age of Aquarius really begin or when did its early commencement begin before the Piscean Age had ended? And there is much to recommend the thought that with the incarnation of Sir Francis Bacon, now who is the Master R. and Maha Chohan, and whose horoscope was so incredibly Aquarian, Sun Aquarius, Ascendant Aquarius, Mercury on the Ascendant Aquarius, that maybe it began. And maybe in the 21st century, just as he was born in the 16th century, so there's that 500-year overlap, it ends. Because we're told that by the time our present century has elapsed, the Piscean Age, the Piscean energy will have vanished altogether. So there is probably a good reason to think that it began at that time. And in that case, when 1875 came along and H.P.B. started the Theosophical Society and wrote *Isis Unveiled* and the *Secret Doctrine*, all within that period of some 20 years or less, there was a point at which the Aquarian Age was gaining power over the Piscean Age, which is now fading. Of course, D.K. tells us that the true Aquarian Age begins in the year 2117, 2117 being another point at which the planet Venus crosses the face of the Sun. There's a number of things there to consider. We seem to have been in some sort of overlap period. With perhaps, you know, there's also good reason to think that, and some people do think it, that the beginning of the overlap period for the Aquarian Age occurred around 1875. And that would give us, 125, 250, it would give us 2150 approximately as the time when the 500-year period, half of the 500-year period was over. Because we have 250 on one side, 250 on another side. So there is some thought. No doubt the Aquarian influences are with us in terms of their overlapping of the Piscean influences. And very interestingly, even those two constellations, Aquarius and Pisces, do overlap each other, actually. They are not clearly defined in space. They don't necessarily occupy in all respects different spaces. From our perspective, they seem to overlap. So, anyway, the point is, the Aquarian influence is gaining in power and momentum. And D.K. wrote this in the early '30s and here we are, 80 years later, it's certainly becoming even stronger. It is, therefore, largely responsible

for the changes now being effected in our planetary life in all the kingdoms of nature, *EA, p.134* So when a new age comes in, even an age of 2,160 years or 2,500 years, let's see, we'll say this, that, let's see, we'll say that even a lesser age of Aquarius affects all kingdoms. and, because it is an air sign, its influence is all pervasive and inter-penetrating. *EA, p.134* So we will feel this pervasively in all the kingdoms in nature. Perhaps the, all the kingdoms will become, I think, more radiatory because that is one of the Uranian effects of the sign Aquarius. It helps the kingdoms break through their present ring-pass-not and perhaps we will see transitions from kingdom to kingdom more readily. Transitions from kingdom to kingdom. In other words, these intermediate forms, which are still very strange to us, we don't understand them, by which the mineral becomes the plant, the plant becomes the animal, the animal becomes the man, because in a few cases, although that's largely reserved for the next round, some domestic animals will be actually emerging into the human kingdom, he said, in certain cases. So it's going to be a pervasive influence through all kingdoms and we want to spot what that influence may be. There are other influences too, you know. He said the sixth ray is going out, the seventh ray is coming in, so the blue flowers give way to the purple flowers, is one example. That's not necessarily an Aquarian effect, but it is an effect which co-joins with the Aquarian effect, accompanies it, runs parallel to it. To many types of mind, this influence is intangible. I think, you know, perhaps the more advanced people are affected by it more so, but I think everybody is. To many types of mind, this influence is intangible and must, therefore, be unable to produce the desired results; *EA, p.134* Well, perhaps what he's saying is they can produce undesirable effects. How do you spell that? Undesirable effects. And we have seen Aquarius has been responsible for many political social movements which have been highly negative with respect to human progress. I'm thinking about Nazism particularly and even communism in the form in which it was experimented with. It's still going on perhaps in North Korea, not so much in Russia anymore, maybe to a degree in China though that's changing. These are all Aquarian influences, collectivization let's call it, where many are gathered and leveled to a common denominator, and the principle of hierarchy is not recognized, at least not in terms of meritocracy, and the hierarchy becomes artificial, a hierarchy of power and manipulative intelligence. So, to many types of mind the influence is intangible, as let's just say it's hard to see air, isn't it, you know? You can see all the other elements, water, fire, earth, but air is that through which we perceive the other elements. It's not visible under normal circumstances. To many types of mind, this influence is intangible and must, therefore, be unable to produce the desired results; yet the fact is that these intangible pervasive results are of far greater potency and are far more extensive in their effects than the more concrete and spectacular happenings. *EA, p.134* So, you know, when we look back at the changes we will wonder. Even now, the scientific revolution we've had, you know, if you try to look back 100 years, a bit more, you won't recognize the world, you know. Up till 1900, there were some experiments, but we were going on horseback, and maybe by steam power, through trains and boats. But the automobile has come and given independence to the human being, and he's able to direct himself over large spaces using that internal combustion engine. Atomic energy has come, atomic power, atomic weapons, intercommunications of an unsuspected nature. It's been pervasive, and we will see perhaps society greatly transformed and all of our relationships greatly transformed. And many of the old traditions will give way before the Uranian, Aquarian spirit which tries to transform all things closer to the intended archetype. It is not my intention here to deal with these subjective and potent effects. I have indicated much and have hinted at more in my other writings. *EA, p.134* I'm just thinking, you know, let's just say Aquarius can change minds, change consciousnesses. And that we have had a great revolution in consciousness, and how there's a great backlash, reactionary backlash, against those changes in consciousness. And many of the great gains of the 20th century in the minds of some should be rolled back, repealed, so we could get back to the good old days when might made right, and intelligence was purely predatory and not serviceable. But I don't think humanity will allow that backlash to prevail. It's based upon fear in the face of a widening world. So I think that we will see there has been a sea change of consciousness, and we have a much wider interdependent, interpenetrating world, which will not be lightly given up to return to the days of medievalism and serfdom and control of the masses by strongmen and other agents of unilluminated will. Anyway, he says I'm only generalizing in this delineation of the subjective significance of the 12 signs. Really, he's not talking so much about their tangible effects, though they are very interesting, but what they can do for the expansion of human consciousness, their subjective significance, that is what he is focusing on. The minute he uses the word "subject," we know he's speaking about the soul because the soul is the true subject. It is the growing center of consciousness, which is the center of the true purpose of this particular planetary cycle and this solar systemic cycle. It is the expansion of consciousness, which is the main theme. I am only generalising in this delineation of the subjective significance of the twelve signs, and seeking to give a broad and not detailed picture *EA, p.134* We can apply all these things to details of what I might call the lines of the new astrology, its mode of approach to the more esoteric aspects involved in the soul horoscope. *EA, p.135* Well, the soul horoscope is not yet ours

to delineate, but let's say we can at least detect the influence of the soul in the personality horoscope. And maybe some will come up with the horoscope of the soul per se, but that, as I have said, is a very involved matter. As we may be speaking about the time of individualization of particular souls and the particular cycles they may be in, both in terms of their root races and sub-races, there are probably a number of horoscopes to put together there to get the true horoscope of the soul. The new astrology will deal with significances and meanings. Well, when we're in the world of significance, we're in the world of the spiritual triad. When we're in the world of meaning, we're in the world of the soul. We're not just talking about personality events, or episodes, as he sometimes calls them. The new astrology will deal with significances and meanings, and not so much with the symbols and the outer happenings such as events and mundane activities. *EA, p.135* Well, our whole personality is in a way a symbol. That which the soul has materialized in terms of the three vehicles united as one is a symbol of the inner reality. So we're looking not so much for symbols, but for that towards which the symbol points, that which the symbol might reveal. Many of us in this world of kaleidoscopes are involved with symbols, but we just call them things and events, and we don't even think of them necessarily as symbols of deeper centers of being. But as we tread the path and learn how to enter the world of meaning and to see the evanescent phantasmagoria as indicating something other than itself, then we will trace the symbol to the inner meaning, the inner significance. So, you know, as he works along, he's revealing to us what the Aquarian astrology will be. We've had lots of astrology in the age of Pisces, and really it's been with us for thousands, even millions of years. But the new astrology has the opportunity to reveal this ancient, this oldest and greatest, greatest and oldest of all the sciences, and reveal it in an entirely new way so that even what was known by the ancients will be greatly augmented. The hierarchical understanding of astrology will break upon the expanding consciousnesses of those astrologers who are truly interested in understanding the spiritual potentials of astrology. So we have a tremendous opening ahead of us, and bit by bit, step by step, we make our way into that. So, mundane activities are interesting, outer happenings are interesting, the symbols are interesting, but if we keep them in their own world and do not link them to inner events and inner structures of greater importance, then we are missing the opportunity to become really esoteric astrologers. The keynotes of this sign are three in number and very easy to understand, though when they make their note felt on the reversing wheel, most difficult to demonstrate. *EA, p.135* Well, Aquarius is a major sign of manifestation. It rules the baskets of nourishment, you know these, this particular creative hierarchy, the one on the bottom, Aquarius, the baskets of nourishment, the blinded lives, so these are lives through which material manifestation has to demonstrate. The idea of the moon which rules the outer rind of life, the dense physical vehicle is there, and of course the sign Cancer is implied as the moon is there, which is a sign of manifestation with its third and seventh rays, and violet bringing in the seventh ray, so there is much manifestation connected with Aquarius, though he says that when this note, this subtle note is felt on the reversing wheel, he doesn't say necessarily the reversed wheel, because the reversed wheel shows us that there's been a great deal of momentum, and the reversal process has gained some sort of stability, but on the reversing wheel there's a struggle, and maybe then it's difficult to demonstrate these subtler keynotes of Aquarius, so let's see how the Tibetan describes these subtler keynotes. 1. The service of the personality, the lower self, which eventually transmutes itself into the service of humanity. *EA, p.135* Well, I think he's saying that, you know, in the undeveloped Aquarian, there is much tendency to serve the lower self with all the energies contacted. I sometimes think of it as taking that Aquarian shower, where one is showering the gifts upon one's own lower nature. The keynote there, one of the key phrases: "Let desire in form be ruler." So the seeking of fulfillment, not for others, but for one's self and the gathering together of all the various energies, for self-fulfillment—it's a very selfish attitude, but eventually it turns into the service of humanity with which one begins to identify, as the tendency towards universality, which is an Aquarian keynote, begins to take hold in the consciousness. Moving on, so that's one keynote—service is a keynote first to the lower self and then eventually to others. Then it starts out with superficial and selfish activity. You know those wavy lines don't go very deep and they don't stay very constant, lots of ups and downs, 2. Superficial and selfish activity which changes into a deep and active intention *EA, p.135* the third aspect there— active intention. Notice the will to be active again on behalf of the hierarchy. Aquarius is the third sign of the zodiac, counting on the clockwise wheel beginning with Aries: Aries, Pisces, Aquarius. It's identified with the third aspect of divinity and with much widespread activity. We wonder why the incredible communications network has appeared in the age of Aquarius. It has something to do with the identification with the third aspect. So, superficiality in which there is no real center, because Aquarian people oftentimes have difficulty finding that Leonian center in the beginning, changes into a deep and active intention to be active on behalf of the Hierarchy. *EA, p.135* as it seeks to serve humanity, so there's an identification with both hierarchy and humanity. So activity is the other keynote here, and then let's see what the third one is: service, activity, and 3. Self-conscious living which changes finally into a sensitive humanitarian awareness. *EA, p.135* Some of the

finest humanitarians are found in Aquarius. Well, it's said, you know, they certainly love humanity, It may be more difficult to get along with individuals within the human race, as Aquarian people sometimes have a reputation of being a little aloof, loving humanity but not necessarily loving the person in particular. But let's just say eventually we have somebody who really is interested in human welfare, and the welfare movements—I think if we look at them, we will find much of the Aquarian influence. So we are—you know, even Aquarians can have a self-conscious phase, right? All signs of the zodiac—even though Aquarius is usually identified with group consciousness—but we can be extremely self-conscious while associating with groups. We can be alone in the crowd; we can care about ourselves while we are apparently connecting with other people in a superficial way. So self-consciousness turns humanitarian awareness into group consciousness. So we've had service, we've had activity, and evolving consciousness as the keynotes of Aquarius. And he tells us that the quality of these keynotes changes from a petty and superficial nature. See, it doesn't run very deep—you know, Aquarius is oftentimes on the surface when one looks at the early phases of its demonstration. Like he says, he'll say in a minute you kind of put all your wares in the front window, so it's a highly extroverted consciousness which is not necessarily backed by any depth, any reserves—it's all exteriorized. The quality of these keynotes changes from a petty and superficial nature to one of deep purpose and profound conviction. *EA, p.135* You know, after all, the third initiation can be taken in Aquarius; the fourth initiation can be taken in Aquarius. You can become—you know, as Sir Thomas More was a great Aquarian—a man for all seasons. He had that universality, and he had a great widened capacity understanding human nature. And of course he made a great sacrifice because he was a Catholic, and at the time King Henry was changing the church pretty much for personal reasons. He wanted the right of divorce quite frequently, actually, and Thomas More stood in the way of that on the basis of principle. So he had that kind of deep purpose and great conviction that comes when you know something of the divine plan. After all, he was probably about a fourth-degree initiate at the time, and he made the sacrifice accordingly. The low grade and undeveloped Aquarian upon the Mutable Cross manifests through a superficial self-awareness. *EA, p.135* Notice that in Leo there's a deepened self-awareness eventually, and eventually in Aquarius there is a profound group awareness. Although that does not mean that one is not aware of oneself—one is—but especially as a member of the group. D.K. goes on and says this superficial self-awareness This matures in Leo and becomes a deep-seated self-consciousness and a profound interest in self and its need and wishes. *EA, p.135* We see this in the case of many self-obsessed individuals, self-obsessed artists who, as it were, march to their own drummer, and they have no particular loyalty other than to their own personal nature. As the interplay goes on between Leo and Aquarius (for they are polar opposites) *EA, p.135* and I'm sure there are many incarnations of interplay or following each other in succession— there comes a deepening of all qualities and the superficialities disappear until—upon the reversed wheel—the intensive self-consciousness of Leo expands into the group awareness of Aquarius. *EA, p.135* And you know, “Who am I?” Well, Leo says, “I am I. I am what you see. I am this personality. I am my gifts. I am my causal body. I am the soul. I am all that I have gathered,” and so forth. But Aquarian individual learns how to embrace the auras of others, the causal bodies of others, the gifts of others, and to somehow include and collect all those others as if the sense of self permeated them and included them. That's one of the things we're really working on, all of us, at this time. Okay, friends, I think this is the end of Esoteric Astrology Adventure number 60. And we are on page 135, aren't we? I hope so. I'll just say so for the moment. But I do believe it is—yeah, we're on page 135, and that's not 50, it's 60. And we will continue at this point with Aquarius. And today is the 9th of October, 2011. So, let us then go to The Great Invocation. 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. Om. Om. Om. Om. Okay, friends, thank you, and we will be moving on to Esoteric Astrology Adventure number 61, continuing with that very important sign, and important we learn not only to our planetary Logos, but to our solar Logos at this time. So, until then.