

Good evening and welcome to our meditation in the sign of Scorpio. In the Labour of Hercules in Scorpio, Hercules faces a Hydra in a marsh. Marsh, bog, swamp, mire - all words which conjure up an unhealthy environment. A recipe might run - take some earth, mix in plenty of water, and top off with stagnant air. The stagnant, motionless nature of the air and water means that any vegetation that grows there will also decay there too, adding a further miasma of marsh gas.

One analogy with the symbol of the marsh is the deadly condition of stasis it represents. It is the very image of 'business as usual' which seems to pervade the political and economic thinking of most of the elite, even in this new century. For decades now, a significant section of the New Group, the Greens, have been warning of the dangers of undervaluing our connections to the other kingdoms of nature, and even now there is very little movement to address this among governments - one notable exception is Germany's ambitious plan to reach 60% renewable energy use by 2050. We will look a little more at the prophetic, visionary role of the New Group later on. Before we do so, let's pause briefly, and then say together the Mantram of the New Group of World Servers:

May the Power of the one Life pour through the group of all true servers.

May the Love of the one Soul characterise the lives of all who seek to aid the Great Ones.

May I fulfill my part in the one Work through self-forgetfulness, harmlessness, and right speech.

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An unwholesome marsh environment creates the perfect breeding ground for insects. In fact, the disease malaria, which we now know to be transmitted by mosquitoes which breed in stagnant water, was originally thought to arise from the 'bad air' of marshes. Malaria is perhaps the most potent example of the many problems which the insect kingdom can create for humanity. The Tibetan informs us of a surprising esoteric cause for what He calls the "insect pest". In *White Magic*, we read, "The potency of human thought at this time is primarily of mass description, for few there are who can think creatively. Public opinion, mass ideas, the tendencies of human desire and thought, are not at this time of the highest order, and the physical precipitation of these vague and inchoate thoughts distinguished by a vast similarity, and colored by selfish intent and personal behest, and based upon likes and dislikes, prejudices and longings, can be seen in the most interesting precipitation. The vast assembly of insects which now haunt our planet and cause increasing concern to the scientist, agriculturist, and all those dealing with the welfare of the human animal, are the direct result of thought precipitation.

I have not time to enlarge upon this fact, but I can assure you that as men learn to think with more unselfishness and with greater purity, and as malice and hatred and competition give place to brotherhood, kindness and cooperation, the insect pest, as it is now called, will most surely die out." (pp. 541-2)

So, the descent of small, self-centred thought-forms into a murky emotional atmosphere can quite literally produce destructive physical results. Since the mental plane is usually symbolised by air, and the emotional plane by water, the symbolic link with the stale air and stagnant water of marshes is direct and clear. And the remedy is also clear - the air and water of the marshes must be freshened, sweetened, purified. The chief agent of purification is the heat and light of the sun, the true self, the soul, which evaporates the waters, raising the

emotions towards the heavens. The self-centred thinker can become the aspirant, stepping onto the path of service.

The idea of purifying the waters of the emotional plane leads to consideration of the forerunner of the Christ, John the Baptist, who purified with water. In a certain sense, we could say that the New Group is the Aquarian correspondence to John the Baptist. Like him, the New Group is also proclaiming a prophetic message for a New Age, "prepare a way for the Lord, make His paths straight". Individually, world servers probably do not see themselves as prophetic. It is rather in the interlocking of the many individual visions that a wider picture emerges, of a world where human rights are universally respected, ecosystems are preserved and treasured, creativity is fostered through lifelong education and cultural engagement, workers can find or make for themselves jobs of dignity and true worth, all citizens participate productively in political life, both ancient wisdom and modern knowledge contribute to the enrichment of civilisation, and the sacred nature of existence is celebrated through rituals shared among peoples of all faiths.

There is also another possible correspondence between John the Baptist and the New Group, which concerns purification through water. There is a never-ending, repeating fractal pattern of energies and events in consciousness, which is the basis for the law of correspondences, so while it is said that Humanity is now going through the FIRST initiation collectively, we can also suggest that the work of the New Group is preparing a significant section of Humanity - the Intelligentsia - for the Second initiation, which takes place on the emotional plane. Note that, while the Intelligentsia have clearly gained a measure of *control* of their emotional natures (otherwise they would not be able to use their minds so potently), this is not the same as saying they have *purified* their emotional natures - for these will often tend to be focused on the glorification of the Personality, rather than being consecrated, set apart, as in the case of World Servers, to the greater glory of the whole. This ideal is beautifully summed up in the concluding line of the Mantram of the New Group of World Servers - "May I fulfill my part in the one Work, through *self-forgetfulness*, harmlessness and right speech."

This underlines the crucial importance for the disciple of not neglecting any part of one's being - every aspect can be turned to the good. There is a certain temptation, particularly for intellectual types, to try and shut down the emotional life completely, to avoid its immense distracting power. This leads to the absent-minded professor, living only in the mind, with theories and hypotheses as his companions and friends, but lacking sympathy with the humdrum problems of existence, and struggling to relate to ordinary people. The difficult path of discipleship requires that the personality must first be integrated into one complete being, and then that integrated personality is offered up in service to the whole, leaving nothing out. At this point of dedicated sacrifice, the emotional aspect of the personality has been purified into "a limpid pool of reasonable response to the love of divine relationship". In other words, the imagination, which is the purified essence of the emotional vehicle, begins to respond to the intuition, the higher correspondence of emotion. The plane of the intuition, or, to give its more technical name, the buddhic plane, is spoken of as the plane of pure reason. Now the buddhic is the fourth plane, while the emotional is the sixth. As many of you will know, numerical relationships and correspondences are often significant in the Ageless Wisdom. So when we are informed that the orthodox and esoteric ruler of Scorpio is Mars, a sixth ray planet, while Mercury, the hierarchical ruler, is a fourth ray planet; and that Scorpio is one of the three signs which transmits the fourth ray into the solar system; then it seems plausible that Scorpio may play a significant role in the relationship between the emotional and buddhic planes. Further support comes from the fact that the Tibetan also tells us that Scorpio is closely associated with the minor initiations upon the emotional plane, and with the ending of emotional glamour.

Another association of Scorpio is with sex, which is naturally bound up with physical reproduction. However, in modern society, with changes in sexual mores and the rise of contraception, sex has become less about reproduction and more about the selfish satisfaction of desire. As such, it can be a major obstacle to the

purification of the emotional body, particularly because the desires which it stirs up are generally of a low, heavy vibration. These desires can therefore trip up even those with highly developed mental equipment.

So what does it mean to purify the emotional vehicle? The Tibetan discusses this from two different angles: first, that everything on the emotional plane is in fact illusory; and second, the fact that, beyond a certain point on the Path of discipleship, it is said to no longer exist. In the illusory case, which relates especially to glamour, the thought is that the forms which exist on this plane are always in some sense exaggerated or distorted - imperfect representations of the real. Every molehill is a mountain. Recognising this fact, and gradually learning how to deal with it, is one of the main tests of discipleship. This is especially true because the emotional plane is, on some measures, one of the most potent in the system. This means that, while the second initiation, where mastery of the emotional body is demonstrated, is not counted as a major one, it is nevertheless spoken of as profoundly difficult to take. After it is undergone, then glamour is no longer a controlling factor in the disciple's life.

However, when we talk of the emotional plane no longer existing, we are referring to a state of consciousness which is on an even higher turn of the spiral. At that point, there is simply nothing in the disciple's consciousness which resonates in any way with the devic essence which composes the emotional plane. It is as if a person's response to the electromagnetic spectrum has shifted, so that what was previously visible, e.g. the colour red, has now sunk below the level of detectability, whereas the ultra-violet range has now shifted into the visible. The realm of synthetic feeling is now buddhic. Thus, while, for others, the devas of the emotional plane continue to exist, and to be cast into a stupendous variety of forms, the disciple is now free from their influence, because he himself, through his strenuous efforts, has purified and uplifted the portion of emotional substance which he was responsible for.

The membership of the New Group is very broad, and one would expect there to be individuals at every stage of the process of emotional purification within it. As the Tibetan points out, the New Group is a training ground for the Ashrams of the Masters. It is also a new hierarchical venture, and so is necessarily experimental. In *The Rays and the Initiations*, we read, "This is primarily a group which, while working on the outer plane of daily, physical living, yet preserves a close ashramic integration; it thus provides a field of service for accepted disciples who are seeking service-expression, and it also provides a rallying point for all determined aspirants where they can be tried out and where their motives and persistence can be tested, prior to direct acceptance. This is something new, for it shifts the responsibility of preparing aspirants for accepted discipleship onto the shoulders of the pledged disciple and away from the immediate attention of the accepting Master." (pp.239-40)

Again, this idea that disciples are now becoming responsible for helping train other disciples seems to agree with the idea that the New Group is acting to help prepare the Intelligentsia for the second initiation. We may notice in particular that the above quote refers to preparing *aspirants*. Aspiration could be described as the first stage of the purification of the astral vehicle, and so all intelligentsia who are beginning to recognise that the intellect is not enough, and that a purely selfish approach to life is unhelpful, can begin to move into the group of aspirants to discipleship.

In addition to the role of preparing a sub-group of humanity, the Intelligentsia, to purify their emotional vehicles, there is a specialised group within the New Group which has a broader role in emotional purification. Those of you who have been coming to our new moon meetings this year will know that we have been featuring the work of the ten seed groups within the New Group. One of these seed groups is the *Trained Observers*. We are told that, "[T]heir objective is to see clearly through all events, through space and time by means of the cultivation and use of the intuition. They work very largely on the astral plane at the dissipation of glamour, thus bringing in illumination to mankind. Thus another type of energy is brought into play, producing another type of

inter-relation and communication. This communication is between the plane which is the plane of illumination and pure reason (the buddhic plane) and the plane of illusion and glamour, which is the astral plane. The Trained Observers are asked to remember that their great task is to dispel the world illusion through the pouring in of light. When there are a sufficient number of groups, working along these lines, there will be found—upon the physical plane—certain channels of communication which will act as the mediators between the world of light and the world of illusion. They will be transmitters of that form of energy which will break up the existing glammers and illusions, and so dissipate the ancient deceptive thoughtforms. They will release the light and peace which will illumine the astral plane and dispel the illusory nature of its life.” (*DINA I* pp.36-7)

What would a future in which the emotional body of humanity has been purified look like? It is almost impossible to say with certainty now, even for those who have largely purified their own emotional vehicle, for the emotional plane is still the centre of gravity of humanity’s mass consciousness, and this may also be temporarily intensified by the fact that we are seeing the passing out of both the Piscean Age (with Pisces as one of the three signs of the sixth ray), and the current sixth ray cycle. However, we can speculate on two or three possible changes, thus seeking to exercise that purified emotional essence, the imagination.

First, since the Ideas of the Plan emerge on the buddhic plane, and are then reflected, via the mind, in the purified emotional vehicle, there ought to be a more rapid and precise understanding of these Ideas, leading to their creative realisation. In particular, we might expect that the Laws and Principles of the New Group will be recognised, namely:

- “1. The Law of Right Human Relations.
2. The Principle of Goodwill.
3. The Law of Group Endeavour.
4. The Principle of Unanimity.
5. The Law of Spiritual Approach.
6. The Principle of Essential Divinity.” (*DINA II* p.237)

Pondering on the meaning and significance of these Laws and Principles is one way in which we can help prepare for this new civilisation.

Second, the cultural life of the new civilisation will be significantly different. Consider: the vast majority of television programmes, films, plays, books and other cultural products depend on emotional tension and conflict for their interest. What will they look like when this mainspring of motivation is removed?

Where will the drama come from? Well, given that humanity is the fourth kingdom in nature and hence strongly resonates with the fourth ray of harmony through conflict, the drama will probably emerge from the conflict of ideas. This doesn’t have to mean that everything turns into a dry philosophical treatise – ideas can be personified in archetypal ways, which may mean a return to stories with a more mythic feel to them. This may be connected with the fact we are told that the Mysteries will also be restored in the field of religion.

Finally, what of politics? This is one area which is ostensibly about the conflict of ideas, but is often driven by selfishness on a national scale. So when political emotions are purified, we could expect to see a more rational appraisal of the role which each nation can play in contributing to planetary civilisation.

Such a future is no doubt far ahead – but we can contribute to its eventual realisation in the here and now, by working together with the purifying influences of Scorpio. Our seed thought is “Warrior am I, and from the battle I emerge triumphant.”