

## **Festival of Scorpio**

*Full Moon Meditation Meeting, New York*

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Michael Galloway

Hello everyone and welcome to this Full Moon Meditation Meeting in the sign of Scorpio.

These meditation meetings are opportunities for spiritual service, and so we gather not for ourselves, not even so much for fellowship or for community, but simply to work and to serve.

For over 100 years Arcane School students and others have formed themselves into groups in their local areas inviting those (often relatively few) from their local communities who are called to take on this work.

Today, through modern video conferencing technology, more people than ever can tune in to some of the larger group meditations, such as this one. This centralization is not bad per se, but we must not lose sight of the spiritual necessity of local groups anchoring this work in cities throughout the world. If you are interested in forming a group in your area, please reach out to us and we will help you however we can.

Our aim in these meditations is to contribute to a worldwide and ongoing process of anchoring the Divine Plan on Earth. All those who are committed to the principles of discipleship, to service through deep contemplative spiritual contact and its radiation to others are called to participate.

While realistically we cannot know the Plan in its fullness, through the right employment of the mind and soul as a group, we can create a bridge in consciousness which facilitates its expression. Our meditation work is essentially a means of light transference, and of establishing an interplay between the 4<sup>th</sup> and 5<sup>th</sup> kingdoms in nature. Through this bridge, divinity enters more fully into living and vibrant expression on Earth. The outstanding quality of this expression is Love, that great principle of relationship which permeates and stands as the “way between” all things—every unit, every life, and every whole.

Our meditation is based on the principle that energy follows thought, and that the task and destiny of every human soul is to direct all energies within their sphere with love and wisdom; also, the fact that every man and woman is essentially the soul, therefore the thinker; that each soul is at once both the individual unit, the individual subject, but also one with the soul of all things and therefore with subjectivity writ large. This fact—that the whole is in each and each is in the whole in a very universal sense—forms the basis of both

the esoteric and the group nature of our work which fundamentally works in, with, and through consciousness—the 2<sup>nd</sup> or Love aspect of Divinity.

Another way of looking at the objectives of our meditation work is that it aims to aid the externalization of the Hierarchy and subsequently, the reappearance of the Christ. By acting as a bridge between the Hierarchy and Humanity, we aid the movement of the “Heart of Love” into objectivity on the physical plane.

The externalization of divinity on the physical plane is especially germane to the experience of the disciple in Scorpio—the sign which conditions our work in meditation this evening. But before we proceed any further, let us take a moment to focus our attention in the heart of love which is the soul, which is also Christ—Christ imminent and Christ universal. In doing so, let us each of us link heart and head, with the mind... with the soul which is one with all souls... with the Christ Himself and with the Spiritual Hierarchy... We visualize this alignment as a two-way bridge of ascending and descending light—Christ in us and us in Christ.

### **The Affirmation of Love**

**In the centre of all Love I stand.**

**From that centre I, the soul, will outward move.**

**From that centre I, the one who serves, will work.**

**May the love of the divine Self be shed abroad, in my heart, through my group, and throughout the world.**

Scorpio is the sign which governs discipleship. It is the sign of tests and trials, of drastic reorientation, of renunciation, and ultimately of triumph and victory. It is the sign in which the soul triumphs, and the conflict between soul and personality “finds its proper place”. In other words, a right duality (we could also say right polarity) is established and the result is illumination—but specifically, illumination demonstrated as a fact on the physical plane. A career of inspired and consequential service then begins.

Prior to Scorpio, in Libra, the basic duality of soul and personality, of life and form, is experienced, known, and the two are balanced one against the other. Through the Libran experience, the man or woman learns to weigh and assess, to calm the waters, to weather the vicissitudes of human living such that the natural human tendency to vacillate between the pairs of opposites is brought under control.

This is the probationary path, an important phase of spiritual growth, and it is a stage which cannot be bypassed or skipped over. By treading this path, the personality grows and develops, yet all the while hiding and veiling the ‘man in the heart’, the hidden Christ or soul.

In Libra, the aspirant attains a 50-50 balance between soul and personality, and it is here at this point of balance that divine discontent becomes a powerful factor in the next stage of growth.

The pairs of opposites are balanced, but the will of the soul calls the disciple to bring it into full operation on the physical plane. Full union and full illumination must be achieved. This call commands the aspirant to enter into light, to bear this light, to pass through the burning ground and pay the cost—all so that he or she can become distributor of that light to others.

When the decision is consciously made to follow this call, and the aspirant pledges himself to “take up his cross and serve,” he leaves the Libran experience behind and enters definitely into the burning ground of discipleship.

In Scorpio, the pledged disciple enters the burning ground and submits himself, through conscious choice, to great personal challenge and difficulty. This conscious choosing is an important part of the tests, for it is here in Scorpio that the aspiring disciple must for the first time truly mount the fixed cross. Unlike the mutable and cardinal crosses, the fixed cross must be formed by the disciple himself.

To do this, he must first acknowledge the inadequacy of all that he is and has been—as a personality. And as a personality, he must be willing to be both servile to the soul and also act as its champion and warrior. At the same time, he must be fully convinced that he is in truth the soul and he must prove his pledge to express the consciousness of the soul no matter the cost. He does this first as an act of faith, later as an act of sacrifice, and finally simply as an act of service—a natural radiation of universal brotherhood as an ontological fact of his being. These are the keys to triumph in this sign: humility, service, and radiation. In this sign the disciple learns what it means to rise through kneeling and to triumph through failure.

Theoretically this can all sound very poetic and exciting—but the difficulty in Scorpio is that theory must become actuality. To this end, and if we are to triumph at all, we must be prepared to face what it really means and what it really takes to enter the burning ground. Observing the burning ground, balancing and weighing whether or how to engage with it, is not the same as entering it. Aspiration to serve and fixed determination to triumph are not enough.

To enter the burning ground and to submit oneself to its trials, one must be willing to practice renunciation such that it becomes an established, habitual fact and permanent part of one’s consciousness. There are no areas of one’s personal or private life that can be

left exempt from this deeply metaphysical and transformative process. All that one is and all that one has been have to be placed into the fire before it can be laid at the feet of the Angel.

Esoterically, renunciation must be understood as an emptying and filling-up of the personality life simultaneously. As the personality light dims, the solar light grows stronger. Renunciation must always be practiced as a means to an end. We as personalities “die daily” so that the soul, the inner Christ, can live in and permeate all facets of our lives. As the soul descends, the personality is likewise raised up and lives, feels, acts in the light of the soul. Personal death leads to spiritual life. This is a simultaneous act, and it is only possible when we “count all as loss save Christ”—in the wise words of St. Paul.

Through the right and ordered practice of renunciation, the pledged disciple places himself at the center of the burning ground, and this definitely brings the very difficult purification by fire. Purification means to un-mix. Through the trials which span the many lives spent in this sign, soul and personality become situated each in their appointed ‘chair’ and thereby a right relationship, a right polarity, and a right tension is achieved. Then, the marriage in the heavens goes forward; a union takes place, a magnetic rapport is established, integration and fusion proceed, and the ‘weaving in the light’, the magical work of the soul begins. All of this occurs on the mental plane, but becomes possible because the whole person is fully anchored in the earth.

We can see then how the work of the disciple in Scorpio (which is ruled by Mars) is definitely a Sixth Ray endeavor and why discipleship is also ruled by the Sixth Ray, for it has to do fundamentally with the establishment of the right type of duality. It is our own incapacity to resolve the pairs of opposites that lies behind the presumption that Mars with its sixth ray influence is malefic in nature. For the esotericist, the establishing of right duality is absolutely essential and is in fact the foundation upon which all creative work of a spiritual sort goes forward. Students of the Antahkarana work will recognize this as the first of its six stages, described as the attaining of the right point of tension.

We can see then also why it is in Scorpio that the mind is brought for the first time into full operation, not just as governor of the personality, but also as servant of the soul and as distributor of its illumination.

In Scorpio, the disciple is struggling with the question of how to consummate the Christ principle within himself so that he can work with the Christ principle in others. This problem cannot be solved by the personality, and it cannot be solved by the concrete mind. Neither can it be solved by the soul alone in abstraction. The mystery of this consummation—a perennially mystical union—is well expressed in the testimonies of the

mystics of every age, but it is scientifically and esoterically worked out in the experience of division and duality in Scorpio.

Through the consummation which Scorpio brings, we come to see in a new way. We see self in a new way. We see duality in a new way. We see subjectivity (the soul) in a new way, and we Subjectivity (the Christ principle in nature) in a new way—and we see in a new way because we ourselves are made anew in this sign.

When Christ said “Blessed are the pure of heart; for they shall see God.” He was making a statement of profound esoteric fact. To employ the faculty of sight in this way, one must be fully in the world and fully in the soul, fully ‘in Christ’. The two must be two—one above and one below—but they must also be one. This is the esoteric paradox which is solved through experience in the burning ground.

But to complete Scorpio’s tests we must also be prepared to fully assume the responsibilities of triumph. Triumph in Scorpio is the “end of darkness”. One’s sight is definitely restored, and this is possible because one’s heart (their soul) has become pure—it sits in its rightful chair.

To be “pure of heart” has many layers of esoteric meaning—but at a very basic level it means a direct experience of love and truth as one and the same. Esoterically, this is Buddhi, the universal Christ principle which is Pure Reason, Pure Love, and Pure Truth.

We see in our society today such profound division, such profound withering of the law, such distressing hatred and division and distortion and death on every side. When we say that the solution to it all is the Reappearance of the Christ, what we mean is that this universal Christ Principle is a fact and that it can be invoked on every plane—in individual men and women and in society writ large. But it must have its vehicles, there must be those who can anchor this principle in full operation on the physical plane. This is why we meditate together at the Full Moon.

The major triumph of Scorpio is the disciple’s newfound capacity to invoke this universal Christ energy, and to demonstrate true and redeeming love. This is no longer a theoretical love as before—it is the creative, at-oneing love which is the love of Christ himself.

One wields this love because they themselves have become a true and living demonstration of a universal fact. They love because they are. They know that Christ is in them, and they therefore invoke it in others. In this way, the disciple carries a newfound

capacity for intercession. Because Christ lives in him, he acts as mediator between soul and form in others, and in nature.

The experience of the disciple in Scorpio is said to take him all the way to the “depths of Hell,” for it is there that he overcomes temptation and conquers desire. But it is also in Hell—the depths of darkness, iniquity, and personal difficulty—that his capacity to love is fully tested. For the test of love is not whether we can love the light, whether we can love Christ, but whether we can love those who oppose Him.

In Scorpio, the disciple learns to see sin, but to love the sinner. He sees evil as it is in himself and on every side, but his response is to stand in love and thereby serve. He loves truly, because he sees Christ in all things; this universal principle of Love he sees even and especially in those who are the most lost, the most separate from God. It is for this reason that the disciple is so blessed, for he looks above and sees Christ, he looks within and sees Christ, he looks at his brother and there sees Christ. He looks even into the depths of the most terrible darkness, and there still he sees Christ in the tomb, waiting for the day of resurrection.