

Scorpio Full Moon – October 2018 – London

Warrior I am and from the battle I emerge triumphant

C. Aagaard

Good evening everyone and welcome to the Festival of Scorpio; a warm welcome also to the many friends and co-workers who are listening in on the internet via our website.

The constellation of Scorpio is associated with the tests of discipleship. In the Labours of Hercules, we read that it was the nine-headed Hydra or Serpent that had to be defeated by him in this sign. The nine heads representing the three phases of the three major tests that those upon the Path will have to face.

These tests concern the three aspects of the human being as they fuse and blend upon the physical plane. Tests of appetite; sex, physical comfort, and money. Tests connected with desire related to fear, hatred, ambition or desire for power. And, tests also of the lower critical mind related to pride, separativeness and cruelty. These are all tested over a number of lives until they are proven to be non-existent within the disciple which allows him right relations with the soul and also with his environment. The themes of this sign are not only test and trial but also triumph, as the keynote: *Warrior I am and from the battle I emerge triumphant*, suggests.

The Tibetan writes, 'I am exceedingly anxious that in these days wherein the influence of Scorpio and of the planet Mars is so strongly felt in world affairs that true insight may be cultivated, optimism and understanding developed and the nature of the tests to which the world disciple, humanity, is today being subjected may be estimated at their true value and thus light be shed upon the way of man. Only through understanding will solution come and rectification of error be achieved.'¹

If you have been watching the sky at night recently you will be aware of the closeness and brightness of the red planet Mars. It has made a close approach this year and returns again in 2020. Its closest approach for 60 000 years was back in 2003. We read that the sixth ray energy of Mars must be transmuted into the sixth ray energy of Neptune, for one is "objective and full of blood" and the other is "subjective and full of life."² This process is bringing the needed tests, difficulties and pains of the world today that will allow us to move out of the era of materialism and separation into an era that has a subjective unity at its heart and it is Scorpio that will aid in this transition.

Let us pause of a couple of moments and then we will say together the **The Gayatri**:

**O Thou Who givest sustenance to the universe,
From Whom all things proceed,
To Whom all things return,
Unveil to us the face of the true Spiritual Sun
Hidden by a disc of golden Light**

**That we may know the Truth And do our whole duty
As we journey to Thy sacred feet.**

One of the tests of the Scorpio experience is the test of money and if we look at the world as it stands currently the test of right relationship to money is one that humanity is clearly now facing. Money of course, is tied with all the other tests, for money creates sexual allure, it provides physical comfort and it is also a cause of fear, a source of power, creates hatred in others and much of the cruelty in the world such as vice, drugs, gang violence, trafficking and so on, are all fuelled by it. So, if humanity can deal with the problem of money it will make huge strides in bringing about right human relations.

The biggest difficulty with our attitude to money is that it is based on wrong thought which has existed for generations, leading to wrong attitudes, even, according to the Tibetan, among the most devoted disciples. He goes on to say that, 'in the re-generation of money and in the changing of man's attitude to it will eventually come world release'.³

He also tells us that there is a group of disciples on the seventh Ray who are concentrating most definitely on the issue of money. He writes that they face a hard job, for the subtle energies of the inner worlds take much time in producing their effects upon the objective, tangible plane of divine manifestation. But he does say that the task is well in hand, engaging the attention of disciples upon all the rays, under the guidance and the impression of the powerful seventh ray Ashram which is now in process of externalisation.⁴

It is also interesting to read that there are adepts who are authorities upon modern financial matters, and these initiates are competently preparing to institute those newer techniques and modes of financial interplay which will supersede the present disastrous methods. These newer methods of financial relationships will be comprehensively human and it will supersede big business and private enterprise. It will at the same time, however, retain those phases of modern enterprise which will draw out the initiative and the resourcefulness of the individual.⁵

In the light of these comments it is interesting to reflect on some of the ideas that are currently being considered by such groups as the International Simultaneous Policy Organisation or The New Economics Foundation, for example. Thinkers such as Bernard Lietaer and Charles Eisenstein, amongst others, have focused on the role that interest on money saved and borrowed which lies at the heart of the current financial system, plays in the world's problems of increasing debt and the need for constant growth. Paying or receiving interest on a loan is so enmeshed in modern society that it is universally accepted, but it is often forgotten that this was not the case in history and that usury, that is any interest on money, was outlawed by religious authorities. The Catholic Church for example, battled against the 'sin of usury' well into the 19th century, but it is only Islam today that reminds its people of this sin. As we explore this further we come to realise that the religious traditions may well have had a point.

Lietaer in his book, *The Future of Money*, identifies three consequences of interest being part of the money system; it indirectly encourages competition among the

participants in the system, it fuels the need for continuous economic growth and it creates an increasing divide between the rich and poor. It is perhaps, important to understand this in a little more detail, for in understanding it we are in a better position to not only help create a thoughtform of solution but also to recognise and support those groups who are actively working to provide a more sustainable and ethical way of organising financial resources that will perhaps move humanity further towards passing this important test.

In reality no real money is created by the bank when it makes a loan, it just uses savings held by others. Therefore, because of interest, at any given time, the amount of money owed is greater than the amount of money already existing. As all the other banks do exactly the same thing, one can only raise the cash to pay the interest on the loan by competing with everyone else to raise the money leading to bankruptcy for those who do not succeed. ⁶

To minimise this effect continuous economic growth is needed. Eisenstein in his book *Sacred Economics* says that because the amount of money owed is greater than the amount of money already existing new money has to be made to keep the whole system going. We therefore, have to create more ‘goods and services’ to raise the extra money. The idea that there is a need for constant growth is so ingrained within the human psyche that it is generally accepted that growth is a good thing. For growth, we have been led to believe, creates the motivation to innovate and therefore meet more needs with ever-increasing efficiency. ⁷

Interest also concentrates wealth, for interest payments lead to a continuous movement of wealth from the majority to the minority because it is the wealthiest people and organisations who own the most interest-bearing assets. Interest payments encourage saving which takes money out of productive activity reducing the circular flow of income. Hence, the need for wealth re-distribution models such as, progressive taxation and welfare provision in capitalistic economies to counter this effect. And such models are always resisted by the wealthy, for it is their wealth that is being re-distributed. Economic policy therefore, reflects a balancing act between redistributing and the preservation of wealth, tending over time toward the minimum amount of redistribution necessary to maintain social order. ⁸

And, when economic growth is lower than the rate of interest, which it increasingly is in many developed economies, then debtors can't make their interest payments from the new wealth they have created so they have to turn over more and more of their existing wealth to their creditors and pledge a greater proportion of their current and future income to debt service, or go into default. This is the situation that the world economy has occupied for the last few years and as such, there is an enormous debt overhang. The hope continues to be that we will grow our way out of debt. ⁹ The reality is however, that we have to work harder, longer and devote a greater proportion of income to the service of debt, in other words, austerity measures have to be employed, something that we in the UK are well aware of. Eisenstein states that ‘interest-based debt compels economic growth and a debt crisis is a symptom that shows up whenever growth slows’. ¹⁰ According to the Debt Clock, which is worth googling if you want to get a real time feel for the problem, UK debt currently stands at 1.8 trillion pounds, the US has a debt of 21 trillion dollars.

Economic growth however, certainly in the developed world, is naturally slowing due to satiation, as the the head of sustainability at Ikea, Steve Howard is quoted as saying, “In the West we have probably hit peak stuff.” ¹¹

There is also a growing realisation within the general public, thanks to excellent investigative journalism and media coverage, of the havoc that growing demand is reaping on the natural world and this is affecting consumer behaviour. Many companies are now actively seeking to be involved in combating climate change, in conserving natural resources, tackling inequality and supporting local communities. This may be enlightened self-interest, summed up by Anita Roddick (the founder of the Body Shop) as “Being good is good for business” but it is a move in the right direction. It is through consumers increased knowledge and understanding that businesses are forced to behave better, for the consumer is increasingly aware of the manipulation they face through powerful advertising and promotion techniques that encourage them towards buying decisions that are not in their or the environments best interests.

As the Tibetan tells us, ‘People are awakening to the realisation that they are the victims and the exponents of forces over which they have no control and of which they have no understanding. They would like to assume control over them and are determined to do so whenever possible. This constitutes the major problem today in the economic field and in the field of daily living and of government.’ ¹²

The falling demand that accompanies saturated markets encourages business to look further afield and it is developing economies that now provide the needed markets for businesses to exploit, thus keeping the current capitalist ideology afloat. Nevertheless, the number of new markets will naturally diminish and will also follow the same pattern towards satiation, so without drastic change as to the nature of business activity, their long-term future is in jeopardy. The gradual change in the fortunes of companies will allow time for them to adjust to the changing nature of business and as their falling profits will affect large swathes of society due to its effects on pension and insurance funds for example, governments will be forced to look into new ways of organising business, welfare, finances and living.

Such new methods are already in the making, there are many new ways of producing and exchange that are permeating human minds leading to an upsurge of movements and small endeavours encouraging recycling, upcycling, growing one’s own, supporting local producers, gifting, sharing, barter and exchange and these are often accompanied by local currencies of which there are said to be in excess of 400 operating in the UK alone, some of which you may have heard of or even support, such as the Brixton pound, or the Bristol pound. Over 3000 are said to be functioning in Argentina with more than 600 in both the USA and France. They are in use throughout the world and encourage community and inter-dependence.

Eisenstein who focuses on the importance of sharing, gifting (which is the giving of one’s time and resources without expectation of return and which binds people together through obligation and mutual dependence) and the role local currencies have in this, points out that ‘the more we give, the more we feel our connections.’ He says that, ‘The gift is the sociophysical manifestation of an underlying unity of being.’ And says that, ‘The old economic regime is inimical to it, with its concentration of wealth, its exclusion of those who cannot pay, its anonymity and depersonalisation,

its shattering of community and connection, its denial of cyclicality and the law of return, and its orientation toward the accumulation of money and property. Sacred economy bears the opposite of all these conditions: it is egalitarian, inclusive, personal, bond-creating, sustainable and non-accumulative.' He goes on to say that, 'Such an economy is coming! The old one cannot last. It is time to prepare for it by living from its principle today' ¹³

It is our awakening relationship with money that constitutes a major test for humanity today; will we continue to support a system that rewards the few at the expense of the many or will we be led by the men and women of goodwill and all those who are motivated by unselfish purpose to release the energy of money towards the good of the whole. An energy that will eventually allow money to be a saving force within humanity, eradicating poverty, ugliness, degradation, slavery and despair. This new civilisation is coming and cannot be stopped but the process of transition is within humanity's hands. The importance of understanding the nature of the problems we face is therefore clear, for we know that it is the voice of public opinion that is the force for change that will bring about the new civilisation and culture. But, will this change come through the sixth ray energy of Mars whose exoteric influence is 'objective and full of blood' through war, revolution with its consequent drama and widespread suffering, or can a transition be managed with the sixth ray transmuted through Neptune which is 'subjective and full of life' thus, allowing change that has goodwill, cooperation and community at its heart. It is to this that that thinkers and writers such as Eisenstein and Lietaer contribute, and I would urge anyone who has not done so already, to download the free pdf Sacred Economics, for it has the capacity to transform one's understanding and thinking on such an important aspect of human life. Such ideas provide a thought form of solution that helps to guide humanity to slay the hydra of money and pass through this important test in triumph and thus, allow men and women to be free to live and move in beauty and to seek the Lighted Way.

References:

- 1 Esoteric Astrology pg. 203
- 2 Esoteric Astrology pg. 217
- 3 Discipleship in the New Age I pg. 272
- 4 Discipleship in the New Age II pg. 222
- 5 The Externalisation of the Hierarchy pg. 570
- 6 The Future of Money, B. Lietaer pg. 52
- 7 The Future of Money, B. Lietaer pg. 79
- 8 The Future of Money, B. Lietaer pg. 84
- 9 The Future of Money, B. Lietaer pg. 80
- 10 The Future of Money, B. Lietaer pg. 96
- 11 <https://www.independent.co.uk/news/business/news/ikea-boss-says-we-don-t-need-more-furniture-a6819471.html> 2016
- 12 Glamour: A World Problem pg. 97
- 13 Sacred Economics – C Eisenstein pg. 248