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I build a lighted house and therein dwell

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

The crab, the symbol for the sign of Cancer, bears its house, its shell, upon its back and lives half its life on the earth and half in the water. It is imprisoned within the hard shell of its house that it carries everywhere from passing predators. The crab therefore symbolises the soul trapped within the physical body, a body that predominantly lives in the waters of the emotional, feeling nature. It is that which is imprisoned that must eventually be released through the creation of a lighted house, giving us the keynote for this sign: I build a lighted house and therein dwell.

For many lives the soul is unconscious of the personality that is immersed in the seas of the emotions. There comes a time however, when the personal life reaches a point where there are distinct signs of beauty within it and this beauty becomes the foundation stones for the temple, or lighted house. This temple, the causal body, is created through the slow and gradual accumulation of the good in each life. A building process that proceeds slowly at first, but towards the end of incarnation—on the Probationary Path and on the Path of Initiation—the completing and beautifying of the Temple proceeds with great rapidity.

It is once this building process has begun that the soul becomes aware of the personality beginning then to give some attention to it. Although this is rare at first, it increases in frequency until lives come around in which the soul definitely works at the subjugation of the lower self. The soul also aids in the enlargement of the communicating channel to the personality, and transmits to the physical brain an awareness of its existence and the goal of its being. The hidden, therefore, is slowly revealed through the building of the lighted house.

It is in understanding the true nature of the personal life in its three aspects and infusing it with the light of consciousness, that the lighted house is built. It is in the striving to understand the true nature of reality that the hidden world is revealed. This can perhaps be related to the role that science plays in the world, for it is through scientific research into the true nature of that which surrounds us that the world disciple, humanity, gains greater understanding of that world. Our world is then infused with the light of consciousness and the foundations for the temple of Solomon are laid. We read in *Esoteric Psychology* that it is through science that the fact of the soul will eventually be revealed, ‘through the study of light and of radiation and through a coming evolution in particles of light’. And it is ‘Through this imminent development that we shall find ourselves seeing more and penetrating deeper into that which we see today.’¹

Unfortunately, science is still generally focused on the material manifestation of life and does not fully comprehend the threefold nature of being and the inter-related nature of the whole, but it is definitely getting close in its investigations within Quantum Physics, for example. As Robert Lanza writes in the prelude to the book, *Beyond Biocentrism* ‘All of Science is based on information passing through our consciousness, but Science doesn’t even

know what consciousness is and can't explain the linkage between sub-atomic states and observation by conscious observers. Science describes life as a random occurrence in a dead universe but has no real understanding of how life began or why the universe appears to be exquisitely designed for the emergence of life'.² And yet, despite this lack of recognised understanding there is little effort to engage with the community of thinkers who have a spectrum of viewpoints on why and how the universe began, those from the religious and spiritual communities. So, while the foundations for the temple are being laid, there is still much to learn before the true building can take place and this will require greater communication and respect between the various disciplines, especially between science and religion.

The cleavage between these two disciplines is relatively recent, a belief in an inherent cosmic intelligence, or creator deity was assumed for countless centuries and was the prevailing mindset of scientists, who were called natural philosophers until the nineteenth century.³ It was during the age of Enlightenment that science took a distinct step away from religion as an increased understanding of the material world came about. Theories such as, Darwin's on evolution and the origin of species, Einstein with his Theory of Relativity and advances in medical science, led to scientific authority displacing religious understanding. Scientific research and thinking together with the massive strides made in technology, Cosmology and communications set the scene for a mindset based on science being the source of all the answers. Randomness, the Big Bang and evolutionary theory have taken centre stage and through the expansion of education has caught the imagination of the masses, religion being relegated increasingly to the mystical, fanciful and nonsensical.

Cancer is the constellation which symbolises the will of the mass, which conditions mass response and mass psychology. Mass sensitivity and mass identification with form is Cancer's outstanding characteristic and has fuelled the hold that science has over mass consciousness. This has been intensified by the increasing mental polarisation of humanity. As we move further out of the Age of Pisces with its focus on materialism, and out of the influence of the sixth ray with its devotion to ideals and ways of thinking, we will find that there will be increasing relation between science and religion. Moving further into the Aquarian Age of brotherhood and the influence of the seventh ray with its rhythms and focus on structure, the debate will become less heated and there will be a greater emphasis on finding common ground.

The Moon, we are told, relates Cancer to two other signs and these form a cosmic triangle of Cancer-Virgo and Aquarius. In this combination, you have the sign of mass-consciousness in Cancer, of Christ-consciousness in Virgo and universal consciousness in Aquarius, each closely related to each other and all of them related through the medium of the influence of Neptune, of which the Moon veils.⁴ With the inflowing energies of the Cosmic Christ as he makes his descent, the mass consciousness of Cancer will become increasingly under the power of the Christ-consciousness of Virgo, the soul life, that which has been hidden, will be increasingly revealed in all the departments of life.

Let us now say the together: **The Mantram of Unification**

The sons of men are one and I am one with them.

**I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.**

**Let pain bring due reward of light and love.
Let the soul control the outer form, and life and all events
And bring to light the love that underlies the happenings of the time.**

**Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail. Let all men love.**

Science is concerned with the activity of the outer form as it lives its own life, yet that form is slowly becoming subservient to soul impress. Religion is concerned with the divine and the awakening to conscious purpose of the soul in man or form. So, while science investigates and studies the minutia of the form world, that which it uncovers can only be truly understood when recognised as part of a divine conscious Being. There is a need, therefore, for respect and conversation between science and religious authorities.

The mother of form, the Moon, and the ruler of Cancer, veils Neptune. It is Neptune's sixth ray energy of idealistic perception, its second ray relationship to the Heart of the Sun and its fourth ray connection with buddhi, the plane of the intuition, that will aid in the revelation process, an awakening to the conscious purpose of the soul. We read that, 'Neptune helps to remove the fetters of the world of appearances as it kindles aspiration to the world of meaning'⁵ And, it is Neptune's combination of sixth and fourth ray energies that stimulates the intuition, which is often the source of scientific discovery, but there is a need also for the intuition to be used in the interpretation of those discoveries.

The debate between science and religion has been intensifying in current times, a debate that all too often descends to the emotional depths associated with Neptune. Comments such as those from the esteemed biologist Richard Dawkins, who has said that religion is for idiots, and the philosopher Sam Harris who has written that "there are few modes of thinking less congenial to religious faith than science", are examples.⁶ Or as Christopher Hitchens has argued, "That which can be asserted without evidence, can be dismissed without evidence".⁷

It would seem that there are many within the scientific community today who are deeply antagonistic to the world of religion and spirituality. Although, there are signs that this is changing. A study, published in September 2011 in the Journal for the Scientific Study of Religion, was conducted over five years through in-depth interviews with scientists at universities whose fields range from biology and chemistry to the social sciences. Rice University sociologist Elaine Ecklund has said that the majority of the scientists that she and her colleagues interviewed saw both religion and science as "valid avenues of knowledge". Ecklund and her team interviewed 275 tenured and tenure-track faculty members from 21 research universities in the United States. Only 15 percent of respondents said religion and science were always in conflict, while 15 percent said the two were never in conflict. The majority, 70 percent, said religion and science are only sometimes in conflict.⁸

In the past, religion in relation to science, has also been antagonistic but there are again signs that this is abating. Certainly, religion is becoming much more open to what the scientific community can offer. Although, the hold of creationism as opposed to evolution is still in evidence, it tends to be confined to the more fundamentalist branches of Christianity focused mainly in the US and fundamental Judaism and Islam. Evolution and the process of natural selection is now widely accepted by the Christian community; Pope Francis has stated that "Evolution in nature is not inconsistent with the notion of creation, because evolution

requires the creation of beings that evolve.” Interestingly, the rules of genetic evolutionary inheritance were first discovered by a Catholic priest, the Augustinian monk Gregor Mendel, who is known today as the founder of modern genetics.⁹

The conflict between religion and science has not been so marked with the Eastern religions and ‘Western interest in Eastern religions, especially Buddhism, coincided with the rise of modern science and the corresponding perceived decline of religious orthodoxy in the West. Buddhism has been seen as a bridge that could perhaps reunite the estranged worlds of matter and spirit.’ And Tenzin Gyatso the 14th Dalai Lama in a speech at the meeting of the Society for Neuroscience listed a “suspicion of absolutes” and a reliance on causality and empiricism as common philosophical principles shared between Buddhism and science.¹⁰

We read that much of the true revelation since the time of Christ has come to the world along the line of science. The presentation, for instance, of material substance (scientifically proven) as essentially only a form of energy was as great a revelation as any given by the Christ or the Buddha. It completely revolutionised men's thinking and was a major blow struck at the Great Illusion. It relates energy to force, form to life, and man to God and holds the secret, we are told, of transformation, transmutation and transfiguration. The revelations of science when basic and fundamental are as divine as those of religion, but both have unfortunately, been prostituted to meet human demand.¹¹

It is perhaps the "new science" that started to emerge in the post war era with the ground-breaking work of Niels Bohr, Heisenberg, and Sir Arthur Eddington, that has had the greatest impact on bridging the cleavage between science and religion. They found that the observer and the observed could not be presumed separate and distinct. This led to a shift away from the study of the "outside" objective world of nature, to the "inner" subjective world of the observer. As Heisenberg observed, “Even in science, the object of research is no longer nature itself, but man’s investigation of nature.” For example, Heisenberg pointed out that the very act of measurement interfered with what one was attempting to measure. You cannot separate the subject from the object of the experiment. So, if the scientist changes the very nature of the "reality" he or she investigates, then what is truth? The quantum theory of the new physics no longer claims to be describing "reality." It describes probable realities. Realities that are so elusive that no one model can exhaustively account for everything.¹²

As Dr. Verhoeven writes in his paper, *Buddhism and Science: Probing the Boundaries of Faith and Reason*, that this has led to a trend of thinking that ‘science does not have absolute answers, nor even ultimate authority. Thus, modern science presents less of a unified front, less of a final bastion of truth. Certainly, within public consciousness the world is seen in more black and white terms. But, within the thinking of scientists there is evidence that some are coming to define their discipline in a more humble and tentative way. Science, for people at the turn of the century, stood for absolute, fixed truths and principles that held good forever; it embraced and explained an unchanging reality, or at least a reality that was changing according to constant and predictable laws. Today there is greater modesty, less presumption. A better working definition of science now might be “a form of inquiry into natural phenomena; a consensus of information held at any one time and all of which may be modified by new discoveries and new interpretations at any moment.” In contemporary science, uncertainty seems to be the rule.’¹³

The reality is that the greatest leaders in both the science and faith camps have often been the ones best able to look across the imaginary gulf that separates them and see merit on the other side. "I do not share the crusading spirit of the professional atheist," wrote Albert Einstein in

a 1949 letter. "I prefer an attitude of humility corresponding to the weakness of our intellectual understanding of nature and of our own being." ¹⁴

All the great lines of human approach to reality and to truth are passing out of the realm of the tangible and exoteric, into that of the intangible and esoteric. Science is rapidly becoming the science of the unseen and of the unprovable; religion has emerged from the realm of the mystical into the clearer atmosphere of the occult, and must now emphasise the reality of the unseen as the efficient cause of the seen. The problem facing the human family today in the realms both of science and of religion, results from the fact that the follower of both schools of thought finds he is standing at the portal of a metaphysical world - science and Religion are joining hands in the world of the unseen and intangible.

The 7th ray relates spirit and matter and produces the manifested form. The sign of the zodiac with which it is closely connected is that of Cancer, a mass sign and one of the "gates" into manifested life. ¹⁵ But as we also know, for the disciple, it is a sign that represents the creation of the lighted house and release from form. Mass consciousness with its focus on the material world and complete faith that science can provide all the answers will be increasingly influenced by those within the new group of world servers who have the responsibility to bring science and religion together. They will increasingly show that science and religion are not antagonistic to each other, that throughout the universe there is only spiritual substance, working on and producing the outer tangible forms. It will be the New Age scientists who will reveal the essential spirituality of all scientific work, and in their contribution to the Temple of Solomon they will bring to light the glory of God through the medium of His tangible world and His works.

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