

*Festival of Cancer
Full Moon Meditation Meeting, New York
July 9, 2025*

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Hello everyone and welcome.

We gather here today, just 23 hours before the exact time of the full moon, to make a united approach to Hierarchy in group meditation.

Let us begin this meeting, this important and sacred undertaking, by restating the basic purposes and objectives which underly this work. These are essentially three:

The first is to facilitate the transmission of certain energies and Ideas from Hierarchy to Humanity. This anchors the Divine Plan on Earth.

Secondly, these meetings aid the Hierarchy in its very difficult task of preparation for externalization and subsequently, the reappearance of the Christ. Meditation groups such as we are, bridge between the two great planetary centers and thereby aid the movement of Hierarchy into objectivity on the physical plane.

Third, these meetings help to establish a rhythm of approach to the Hierarchy, a steady and regular invocation and evocation of energies which will one day form the basis of a New World Religion.

We come to these meetings to give and not to receive, to serve and not exact recompense. Our reward is that of a duty fulfilled and the simple joy of having contributed, in some small way, to the progressive revelation of God's Plan.

In these meetings, service is rendered through the means of occult meditation. This requires the employment of the mind specifically, as a means of penetration, polarization, precipitation, and as a means of building. Occultism is the Science of Energy. What makes a meditation occult is that it utilizes the laws and techniques of energy direction to achieve specific objectives. It is distinct from other more passive, formless, or silent types of meditation which simply 'sit and wait' rather than assuming an active and dynamic role in spiritual work.

Occult meditation does require training and practice in order to be performed effectively. We have designed the meditation form we use for these public meetings so that it both facilitates the work of the advanced practitioner and can be safely used by the beginner. All are welcome, even those who have never meditated before. The group is composed of enough people who are trained, that those who are less practiced do not need to worry

about interfering with the work or of lowering the note. If you have any questions about the particularities of the meditation work, please feel free to contact us after the meeting.

As we begin, let us join together in a brief exercise of group alignment. The aim at the beginning of our meditations is always to elevate the consciousness into the mind and to bring powerfully into play the factor of soul light—for soul light is group light. We must remember that the soul is discovered first of all in relation to the personality. The blending of the lights of soul and personality is therefore preliminary to all group work of an occult nature; it is the soul that is group conscious, and only on the plane of soul can Group Fusion be achieved.

We begin by focusing the light of the mind and the light of matter in the mental vehicle. This is an act of focusing, a focusing aided by the creative imagination.

Next, we bring about the fusion of three lights: the light of matter, the light of the mind, and the light of the soul upon the mental plane. This is an act of meditation for it brings in the factor of self, identity, and union with the whole

We recognize these three lights as one unified light—a group light which awaits direction in response to need.

As a group, we elevate the gaze to the Ashram which takes the form of a radiant Sun in the heavens. Within this Sun, all the individual lights merge and disappear and only the blazing disc of the group life can be seen.

Sound together the Affirmation of Love. As we do so, we visualize the rays of the Sun extending to the four corners of the Earth.

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.

In these meetings, we work with the energies of the constellation in which the Sun resides at the time of the full moon. In the case of this full moon, the constellation is Cancer. Cancer is perhaps most well-known as the sign of mass consciousness, of reincarnation, and as the sign in which Deity itself moves outward into objectivity. It is the fourth sign of the zodiac and as such completes an esoteric quaternary—a quaternary often associated with the objective world of form which for the disciple is the field of service.

Cancer is a most material sign, but because it is on the Cardinal Cross it is also, in a very fundamental sense, related to the world of causes. Part of its nature therefore must remain a mystery to us until we take initiation. However, the Tibetan says that a clue to the deeper

meaning of Cancer lies hid in the famous words from Genesis, 1:2 which sates simply: "The Spirit of God moved upon the face of the waters." From this we can reason that Cancer is closely connected not just with Matter, but also with the mysterious functions of the Third Aspect of Divinity whose esoteric movement upon and within pre-cosmic substance was the beginning of all that is.

In manifestation, we know that objectivity is the factor which reifies the triple deity (Spirit-Soul-Body or Life-Consciousness-Form) and brings it into a living, breathing, active union upon the planes of Earth. In this way, Cancer is responsible for the completion of the initial relationship between highest spirit and lowest matter. This brings in the factor of Mind in a very universal sense, for it is from and through Mind that the Divine Soul moves from the Pure Subjectivity of Universal Ideation into the Objectivity of form and separation. This archetypal act of creation is done always through the building and taking of form.

In Cancer, we are told that "God breathed into man's nostrils the breath of life and man became a living soul." 'Living' in this sense refers to movement upon the physical plane, and it marks the beginning of the long, cyclic process of incarnation. Throughout this long process, the soul progressively focuses its light within the form until such time as the consciousness within that form is so developed that a transmutation and redemption of the lunar lives occur. This redemption is really the blending of three lights: the light of matter, the light of mind, and the light of the soul itself.

This brings us to the most obvious meaning of Cancer's keynote: "I build a lighted house and therein dwell." The soul incarnates in a form (it builds a lighted house) and, through the process of dwelling in that form, redeems it and brings light unto the world.

But a deeper meaning is revealed when we take a much broader interpretation of the subject "I" and instead relate it to subjectivity writ large, specifically the reincarnating Heavenly Man who ensouls our physical globe. From this perspective, the Law of Rebirth is essentially the conscious in-breathing and out-breathing of our Planetary Logos, a process described as a systemic impulse or pulsation. As such, the Law of Rebirth really has more to do with egoic groups and their cyclic appearance for specific purposes, namely the emergence of Ideas from the Mind of God into manifestation. Individual reincarnation is only incidental to group rebirth; individual souls simply respond to the systemic impulse necessitated by Divine Intention.

Rebirth, thus, is essentially the magnetic interplay between the form side of life and life itself. The soul, being the product of these two responds as a group to this necessity. This is why, contrary to popular belief, it is not really desire which drives the soul to incarnate. The soul on its own plane is already perfect and in itself needs nothing. It is will and knowledge

of the Plan which is the cause of incarnation. It is sacrifice and service to the lesser lives and their spiritual need which lies behind the so called “desire” of the incarnating Jivas or Manasaputras, the Solar Angels who, from one angle, are ourselves.

Today humanity stands at the midway point between mass consciousness and group consciousness—we might say very much conditioned by, but rapidly exhausting, the self-consciousness of the Leonine experience. Still, self-consciousness conditions the mental atmosphere of humanity writ large, and this makes it difficult for us to really understand the true nature of group consciousness and what group fusion really means. This is especially important for our work tonight which is predicated on a group approach to Hierarchy. The success of this approach rests first of all on the integrity and strength of the group itself. To this, each of us contributes.

It is worth reflecting then on what, in the context of our work in occult meditation, constitutes an effective group. We might ask, what is it that coordinates, integrates, and eventually fuses a group into an effective and powerful agent of the Plan?

The first and most surface answer is Love. Love is the great magnetic, cohering, building, and attractive force in the universe. As such, it is the outstanding cause of group rapport, group unity, and group cohesion.

But to go a bit deeper and more specific, we might say that the integrity of a group is based upon the group’s understanding of the great principle of Brotherhood. All of us here know what right brotherly relations means theoretically and at the level of personality. But the type of group rapport and integration which our occult work at the full moon requires goes beyond this. True group consciousness is based upon a type of brotherhood which is not possible until personality and soul have been brought together and are beginning to function as one unit—objective on the physical plane and creative upon the plane of mind.

This level of Brotherhood has its basis in the unification of soul and personality, because only as such can one begin to merge one’s consciousness, one’s entire being and field of awareness, into the consciousness of some greater whole. Then and only then can one think, see, and vibrate as that whole.

Esoterically and practically, in the context of our work, we can say that brotherhood requires an understanding of how to wield three basic energies: of speech, of thought, and of purpose. The right direction of energy along these three lines is encapsulated in three most ancient Rules, known to most of us here, but so important to our work that I read them in full:

Rule I. Enter thy brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in his work.

Rule II. Enter thy brother's mind and read his thoughts, but only when thy thoughts are pure. Then think. Let the thoughts thus created enter thy brother's mind and blend with his. Yet keep detached thyself, for none have the right to sway a brother's mind. The only right there is, will make him say: "He loves. He standeth by. He knows. He thinks with me and I am strong to do the right." Learn thus to speak. Learn thus to think.

Rule III. Blend with thy brother's soul and know him as he is. Only upon the plane of soul can this be done. Elsewhere the blending feeds the fuel of his lower life. Then focus on the plan. Thus will he see the part that he and you and all men play. Thus will he enter into life and know the work accomplished.

These rules hold the key to understanding the true meaning of brotherhood which is based in the soul. Likewise these rules hold the key to understanding the phrase that "only the soul is group conscious"—for the soul is the principle of relationship, but it is at the same time the principle of objectivity and individuality. At the heart of this occult paradox is the mystery of Group Fusion: the simple occult command which comprises the first stage of our meditation this evening.

It is the factor of shared purpose and willingness to sacrifice for that purpose which constitutes the first steps of the group towards cohesion and integration. But group fusion, true fusion, requires that the soul control. Fusion is essentially the blending of two lights. It always occurs at a point of tension, and it is within this tension that the pairs of opposites are resolved and whereby a new light emerges. It is only in this new emergent light, qualified by the ray of the soul, that we can for the first time see that LIGHT which is Life Itself. This then brings in the factor of Will and of Initiation which in the new age must increasingly be considered in group terms.

So now, as we proceed with our meditation, let us keep close in mind the first stage of Group Fusion—as a superlative form of brotherhood, supported by the wielding of three energies, and the focusing of three lights in a great sacrificial act of Union upon the plane of soul. This stage holds the key to every other stage of the meditation, and to the efficacy and significance of our service to the Plan.