

Cancer Full Moon Meeting – July 2019
“I build a lighted house and therein dwell”

Simon Marlow

Good evening friends and welcome to our full moon meeting in the sign of Cancer whose keynote is ‘I build a lighted house and therein dwell’. And a special welcome to those many of you who are tuning in to our meeting in London from all parts of the world over the internet. It’s been said before, but this brings home to us the reality that there is a worldwide group of consecrated meditators who are doing everything they can to bring love, light and the will-to-good into the turmoil that is our present humanity. The actual time of the full moon is at 10.38 this evening BST, so we are working together in the time of maximum opportunity as far as the spiritual energies available are concerned.

The main energies associated with Cancer are the 3rd Ray of active intelligence and the 7th Ray of order and ceremonial magic. We have therefore a perfect partnering here to help us build a lighted house for us all to dwell in – the active intelligence to work out what we need to do and the ability to use and manipulate matter wisely according to the blueprints of the Plan. So I thought that a brief overview of where humanity stands would be appropriate for our work this evening, especially as we can relate it to that stupendous and enigmatic event for which we are all preparing – the reappearance of the Christ.

The Christ is not just a great individuality. He is the reality of the soul to be found at the heart of every human being. Indeed, He is the qualifying soul that resides at the heart of every form. This has been beautifully expressed for us in the Gospel of Thomas: “Split wood, I am there. Lift up a rock, you will find me there.” This reality is always present, we just don’t notice it. Until, that is, we respond to its – to us – initially faint call and start to consciously tread the path of spiritual unfoldment. Then our growing aspirations and our desire to serve lift our consciousness beyond the normal mundaneness of daily life into the transcendent world of spiritual reality which has been sustaining us and calling us for lifetimes, and we – humanity – are only just beginning to hear it. And of course stranger still and truer still, we eventually discover that this voice of the other, of the beloved, as the mystic expresses it, is the note of the soul, our true self, sounding the values of light and love, of integration, of integrity and of wholeness.

But as we all discover, this perception of truth and beauty that bestows so much meaning to our lives is accompanied by revelations that are not nearly so pleasant. For the soul also and rightly disturbs the settled habits of the personality with its self-centred desires and myopias, its small-mindedness and petty ambitions – its basic selfishness, in fact. So it must necessarily bring all the rubbish to the surface where we have to face it honestly and deal with it not with suppression, which is humanity’s default position, but bravely and as a sacrifice of redemption. Actually we have to act in a dual way. We have to lift everything up and hold it in the light of the soul where what

is good and true is acknowledged and nurtured and where what is unacceptable thankfully withers away in response to the beneficently destructive rays of the soul. At the same time, we have to ground the energies of the soul and the Plan in the world of humanity's thinking, humanity's desire nature and right down into the reality of activity in the etheric/physical worlds.

When we put our hearts and minds and hands to this task we discover that today Humanity is the focal point, the crucible, where the age-long struggle between spirit and matter, between soul and personality, is now being fought out. The call of the soul and of spirit is irresistible yet the pull of matter seems also to be irresistible too. One is reminded of St Augustine's famous prayer: "Oh Lord, make me chaste, but not yet". We know we've got to change. But why can't it be tomorrow? This has for long been a crisis for those few in the past who have chosen to tread the spiritual path and blaze a way for humanity to follow. However much procrastination we manage to arrange, we come to realise that only today is real. Change has to be now and always. And now it is the crisis for humanity as a whole. What are we to do?

Well the first thing is obviously to think with clarity. So let us take a few moments of lighted silence and then we will say together the first stanza of the Great Invocation.

From the point of light within the mind of God
Let Light stream forth into the minds of men.
Let Light descend on earth.

It is here in the 'minds of men', as the Tibetan remarked, that the truly dark places on earth are to be found. It is here that the sense of separateness has its origin. It is the mind under the control of the personality which takes the priceless gifts of free will and the sense of true individuality that is known as an expression of the synthesis of the whole, and which distorts them into the agencies of selfishness. So, our first task in building a lighted house is to counter this illusion of separateness with the recognition and affirmation of unity and wholeness. That is why we start our meditation outline with the words "I am one with my group brothers and all that I have is theirs". Wholeness and unity has to be the bedrock of everything we think and do.

If we are seeking to bring illumination into this dark place, then we must ourselves see and think clearly. Crucial to this is to develop the ability to rise above the concrete mind with its capacity for analysis and division and penetrate into the realm of the abstract mind. A helpful way to understand the difference between these two aspects of the mind is that the concrete mind is the form building faculty. Thoughts are things. Whereas the abstract mind deals with synthesis. In response to the intuition it is the pattern building faculty which works with the blue prints upon which the forms are modelled. It is this which is key to our understanding the Plan.

So in an ideal world – which we don't have yet! – we will have wholeness precipitating into the multiplicity of manifestation, yet governed by synthesis. This is of course very much an ideal. But we can all help it to materialise a little bit more by vigilantly

observing and regulating our own thought processes. We can all catch ourselves accepting thoughts into our minds that are definitely not the “thoughts which my soul creates”. But the technique here is to acknowledge them with detachment, recognise that their origin lies in the sense of separateness and selfishness, let them go and offset them with a counter idea which does reflect the values of the Soul, the selfless Self – to use a beautiful paradox that perfectly explains a spiritual reality.

The next thing we need to do is to love, also with clarity. This means activating the heart. When we use the word heart, some people tend to go weak at the knees and even weaker in the head. This is of course a glamoured response to the reality. For on the contrary, love is a strength! It means taking our emotional life with its self-referencing desires and glamorous distortions, and purifying it so that it transforms into a vehicle for radiating love into the world. Then we discover the reality that love is the fiery power that underlies the entire manifested universe. It is divine Will manifesting as quality and expressing itself in activity in material form. So let us take a few moments of fiery silence and then we will say together the 2nd stanza of the Great Invocation.

From the point of love within the heart of God
Let Love stream forth into the hearts of men.
May Christ return to earth.

This part of the Great Invocation reveals that the vivification of the Christ in the human heart is the redeeming and saving agency now for humanity and the world. It throws the ball firmly into our court. We have to realise that were a divine intervener to appear to sort out our collective mistakes, it would simply be an indication of human failure. We, humanity, have to do it ourselves. We are all Christs in the making, and we are now called upon to prove it with practical, radical love, with clear thinking and a sense of true vision. This is how we must build our lighted house.

It is interesting to observe how humanity is subjected to tests. During the first half of the 20th century the tests were ruthlessly physical. The stresses and physical agonies of that time of world war were, we are told, the process of humanity undergoing the trials incidental to preparing for the first initiation, the anchoring of the awareness of the soul in the physical expression. It culminated at the end of the war with a wonderful expression of the human soul, the founding of the United Nations. This with all its specialised agencies is dedicated to human uplift, to conflict resolution, to raising general health and educational levels for all of humanity, to seeing diversity of culture as the glue which binds us all together into the One Humanity. Another manifestation of the soul at that time was what is perhaps the West’s most important gift to humanity, the Universal Declaration of Human Rights. This beautifully embodies the vision of the innate rights that are common to all humanity and the recognition that they can only be realised through acting on the sense of responsibility and cultivating right relationships.

But the tests we are facing now in the 21st century, although there is still obviously a physical component, are actually all to do with our desire nature. It is desire that

powers the unnecessary extremes of consumerism. It is desire for wealth that drives the world economy and makes the few so rich and impoverishes so many in the process. It is desire for power that motivates so many of our world leaders, and not service to the good of the whole. In fact it is unredeemed desire that is now threatening to wreck humanity and take the world with it.

So it is here in the desire nature that the remedies for our present difficulties must be found. But this transformation of desire is the most difficult achievement that any of us are called upon to make in the long life history of the soul. We work towards this by balancing the pairs of opposites, by calming the stormy waters of desire, by ensuring that it is the soul that controls the outer form and life and all events. For it is this that will bring to light the love that underlies the happenings of the time. And despite outer appearances, it is love, the great disturber, that lies behind all that we see and experience today. It culminates in the second initiation after a long period of experience, testing, failure and finally triumph as the disciple Arjuna, in the Bhagavad Gita's telling of the tale, emerges victorious from this most difficult of tests.

Of course, humanity is nowhere near this achievement, but it seems to me that a start is being tentatively made as we are beginning to understand and recognise that our unregulated desires are leading us all down a path of physical plane catastrophe. We are beginning to understand that the human personality on its own is completely inadequate to deal with the situation. But we are also beginning to understand that the human personality under the influence of the Soul can see a truer vision and make the necessary changes and sacrifices willingly and joyfully. So we now need to re-identify and re-tread the path from separatism to wholeness, from selfishness to selflessness, from personality to Soul, from nationalism to internationalism.

One student recently expressed the situation accurately and succinctly, I think. He wrote: "Mankind is at a break point in time. Ideals stand up against ideals. Nations against nations for economic dominance. Materialism against nature. The free market against democracy."

This brings us to the need for us all to actively ground the vision of a better world through the transmission of ideas and spiritual energies into practical initiatives that will transform the outer world of daily living. So let us take a further moment of silence and then we will say together the fourth stanza of the Great Invocation.

From the centre which we call the race of men
Let the Plan of Love and Light work out,
And may it seal the door where evil dwells.

Of course it is easy to get depressed, despondent even, when listening to the news. But we have to remember two things here. Firstly that news is news because it is not normal or typical of daily life. Secondly that wherever there is difficulty or disease or injustice – and of course there is much of this – such is the beauty of the human heart that there will immediately appear individuals and groups dedicated to bring the healing presence of the soul to remedy and transform the situation. In fact if we look back over

the seventy-five or so years since the end of the second world war we can see that this has been a constant characteristic in the life of humanity. And never more so than now.

One feature of recent years that should be a particular source of encouragement to us all is the radical change which is taking place in humanity's attitude towards the natural world.

We used to think of the environment as a resource that could be unthinkingly exploited and used as a perpetual rubbish dump for the waste products of our collective economic and consumerist activity. Now we know that it is a hugely complex interweaving of the web of life, a symbiosis which we as physical-etheric beings are inextricably part of.

It is worth noting that the impact of human activity on nature has been a small but important feature of spiritual thought down the ages. Here is that wonderful German mystic, Hildegard of Bingen: "All of creation God gives to humankind to use. If this privilege is misused, God's justice permits creation to punish humanity." And the Tibetan himself: "Time alone will demonstrate how successful humanity is in offsetting the penalties which outraged nature is apt to exact." Two statements from different spiritual traditions, yet both advising us that right relationships cannot be just restricted to humanity; it has to be all embracing.

To see how far we have come in developing this recognition it is interesting to note that the Tibetan in the late 1940s remarked that Roosevelt's "Four Freedoms" were as much of the Plan as average humanity was capable of understanding. Now the growing and worldwide sense of responsibility towards the entire biosphere surely indicates that humanity has gone beyond a purely anthropocentric position. This in itself is initiatory in its implications. We are gradually transiting from an attitude of selfish exploitation to a perspective of thoughtful stewardship. And in terms of discipleship, this transition is facilitating the eventual nurturing of the soul in all forms, not just the human, but the animal and plant kingdoms too. We really are beginning to build a "lighted house", and where these redemptive energies are anchored in specific initiatives in the world it is amazing to watch the resilience of nature burgeoning again into healthy demonstrations of diversity and livingness.

All these recognitions of a spiritual vision of the future, of our collective mistakes and suffering, of our collective needs, of our growing aspiration to the good the true and the beautiful mean that despite outer perception we can be sure that humanity is on its way to a better future even though the path is difficult and the set-backs will still be many. Perhaps there is no better way to prepare for our meditation now than to quote an ancient catechism passed on to us by the Tibetan, remembering that it is humanity that is now the disciple.

What do you see, O disciple on the Path?

Naught but myself, O Master of my life.

Look closer at yourself and speak again. What do you see?

A point of light which waxes and which wanes and makes the darkness darker.

Look with intense desire towards the dark and, when the light shines forth grasp opportunity. What now appears?

A horrid sight, O Master of my life. I like it not. It is not true. I am not this or that. This evil selfish thing, it is not me. I am not this.

Turn on the light with will and power and fierce desire, and then recount the vision that may come. What do you see?

Beyond the dark, revealed to me by means of light, I see a radiant form which beckons me. What is this Being, standing gracious in the dark and in the light? Is it and can it be my self?

What dawns upon the sight as you stand on the Way, O worn and tired disciple, triumphant in the light?

A radiant shining form which is my Self, my soul. A dark and sombre figure, yet old and wise, experienced and sad. This is my self, my lower self, my ancient tried appearance upon the ways of earth. These two stand face to face and in between, the burning ground.... They move and merge.... The Path comes to an end. The Way stretches before. Sight is attained, and in the light reality appears.

This is the reward for humanity when we together tread the path and cooperate in building a lighted house not just for ourselves, but for the world.