

What are the colours of the season? Which necklines and hemlines are favoured? Not questions that esotericists are much given to ponder. Yet the seasonal fluctuations in fashion indicate two significant spiritual concepts – the rhythmic pulsation of changing energies within the cosmos; and the response of mass consciousness to the cyclic manifestation of these energies. Cancer is said to be the birthplace of ideas, and also the gateway to physical incarnation. It can be considered as the place of incarceration, where the initial impulse of Spirit is finally enclosed in material form. Then the task of the indwelling life is to transform this darkened prison into a lighted beacon of loving purpose.

Returning to ‘fashion’, the word itself comes from the Latin word for making, or creating a form. And we can identify fashion trends not just in clothing, but in ideologies too. New ideas are constantly being born into theories and concepts (another word linked to birth). For example, sustainable development, and the concept of sustainability, is being superseded by regenerative design; the post-modern predicament makes way for the meta-modern pickle.

This transformation in language reveals the constant urge to create new forms in response to incoming energies. And while clothing fashion lives more in a kind of instinctual mass response to such energies, manifesting in colours and shapes, the fashion in ideas is predominantly an individualised, intellectual response. We may wonder whether there is a further stage of this process, an intuitive, group response. Perhaps it manifests through the dynamic operation of groups dedicated to the service of the whole. The three conscious phases of instinct, intellect and intuition are all implicated in the Labour of Hercules for Cancer, the capture of the doe or hind. Hercules needs to learn to discriminate among these three phases of consciousness. Eventually, through expressing the highest phase, the intuition, he achieves the goal. Yet each phase is necessary as the foundation for the next.

In a video interview,¹ the storyteller Martin Shaw notes that the moon is sometimes said to come down to earth in the form of a deer, and so he is always aware, when he is trailing an idea, that “it may be a god in disguise.” Cancer’s personality ruler is the moon; and the more general point is that ideas which express the differing ray energies are charged with numinous power. In Cancer, the first of the three signs following the higher interlude, there is the opportunity to precipitate this numinous power into forms.

This opportunity is nevertheless dangerous, because there is always the possibility of distortion, leading to the sea of illusion, glamour and maya in which humanity swims. For example, in *Glamour: A World Problem*,² the Tibetan sets out seven different ways in which an intuited idea can be distorted. This difficult work, of attracting the right kind of matter into forms suitable to clothe an idea, is White Magic. Rays Three and Seven, which flow through the triangles of Cancer-Libra-Capricorn and Cancer-Capricorn-

Aries respectively, are two which have a particular connection with this work. Ray Three is the major fountainhead of creativity; Ray Seven is the organising, patterning principle which ultimately grounds this creativity.

Before we continue, let's pause for a moment of silence, and then say together the Mantram of the New Group of World Servers:

May the Power of the one Life pour through the group of all true servers
May the Love of the one Soul characterise the lives of all who seek to aid the Great
Ones
May I fulfil my part in the one Work through self-forgetfulness, harmlessness and right
speech.

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The Tibetan pays particular attention to the work of precipitating ideas into physical form in His discussion of the fifteen rules for magic given in *A Treatise on White Magic*. Interestingly, He also notes the significance of Rays Three and Seven for this work. He states:

“We now come to the four rules which concern the physical plane. In many ways their understanding is far more difficult than was the case in the other rules, in just the same way that practical application is far harder than theorising. We can frequently think with clarity and desire rightly but the working out into physical plane manifestation of the subjective ideas, under law and constructively, is never an easy thing to do. It is however just at this point that a white magician begins to do his real work, and it is just here that he encounters failure and finds that his inner grasp of reality does not necessarily result in correct creative activity. In *A Treatise on Cosmic Fire*, there will be found certain points of interest for us to consider, and I would like to quote a few words from them:

‘It might be useful here to remember that in the work of creation the white magician avails himself of the current ray influences. When the fifth, third and seventh rays are in power, either coming in, at full meridian, or passing out, the work is much easier than when the second, sixth or fourth are dominant. At the present time, the seventh ray, as we know is rapidly dominating, and it is one of the easiest of the forces with which man has to work. Under this ray it will be possible to build a new structure for the rapidly decaying civilisation, and to erect the new temple desired for the religious impulse. Under its influence the work of the numerous unconscious magicians will be much facilitated.’ Pages 1021-1022.

It is apparent therefore that the day of opportunity is with us, and that the coming generation can, if it so wishes, perform the magical work with many of the factors present which will tend to produce satisfactory results. The fifth ray is passing out, but its influence can still be felt; the third ray is at full meridian, and the seventh ray is rapidly

coming into right activity. Much will consequently occur to make man successful, provided he can preserve constantly a right orientation, purity of motive and of life, a stabilised and receptive emotional body and that inner alignment which will make his personality a true vehicle for his soul or self.” (*White Magic* pp.511-12)

In a continuation of the same passage, the Tibetan points out the cyclic nature of this work, a rhythmic process which Cancer, through the Seventh Ray, facilitates:

“A very interesting analogy works out as we study the words: ‘The web pulsates. It contracts and expands’. The underlying thought is that of pulsation, of diastole and systole, of ebb and flow, of cyclic activity, of the day of opportunity and the night of inactivity, of inflow and output, and of those many appearances and disappearances which mark the sweep of all lives in all kingdoms and dimensions. This day and night cycle which is the inevitable mark of manifested existence has to be recognised. One of the things which every disciple has to learn (putting the truth in the simplest terms) is to achieve that wisdom which is based on a knowledge of when to work and when to refrain, and on an understanding of those periods or interludes which are characterised by speech and by silence. It is here that mistakes are made and here that many workers fail to make good.

This entire rule might be given in the following paraphrase which will merit careful thought...

God breathes and His pulsating life emanates from the divine heart and manifests as the vital energy of all forms. It flows, pulsating in its cycles, throughout all nature. This constitutes the divine inhalation and exhalation. Between this breathing out and the breathing in comes a period of silence and the moment for effective work. If disciples can learn to utilise these interludes, they can then release the ‘prisoners of the planet,’ which is the objective of all magical work, performed during this world period.” (*Ibid.* pp.512-13)

But preceding this stage of release, there is first the process of building the, personality, the prison-house of the soul, using these very prisoners, which are pranic devas, and which automatically attract to themselves dense physical matter of various grades. This descent into material form through the gateway of incarnation is itself a great magical work, for the personality is ultimately the thought-form of the soul. In *New Mansions for New Men*, Dane Rudhyar notes that the key impulse in Cancer is to *establish*, to build foundations. It marks a pronounced shift from a purely subjective sense of self to one which is objective, rooted in reality. He notes that the human body is what the individual has fashioned out of his heredity under certain conditions of environment. While this self, as a divine Idea or archetype, may be a wondrous formula of being, the human race may not at that particular time offer adequate materials or environment for its successful incorporation. Thus, the importance of cycles of opportunity in manifestation is underlined.

If, however, the manifestation is successful, then the body becomes a point of anchorage and leverage, “the foundation of self-expression; the foundation for the release of power.”³ Rudhyar notes that, for those who have begun to recognise the influence of the soul, this entails establishment in a new type of ‘body’: an individual soul-organism. The symbol for such a soul-organism, at the current stage of human consciousness, is the home.

Rudhyar suggests that the particular property that characterises ‘home’ is “[T]he interaction of a masculine and feminine polarity made concrete and operative within a structure of earth-materials. While a physiological body is polarized, that is, either male or female, the home is the projection of a nexus of bi-polar (that is, male and female) psychic energies. The home thus requires three things: a male and a female centre of life-radiations, a constant rhythmical pulsation between these two psychic poles, and a projection in concrete materials of this pulsation...

The home becomes thus a symbolical ‘body’. It is symbolical, and not absolutely real, because the pulsation of two inter-related psychic poles, man and woman, is not a constant and indissoluble one. Thus the significance of monogamous indissoluble marriage. It is an attempt to transform the home from a symbol into an absolute reality.”

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This reflection on the meaning of home in its ideal sense sheds an interesting light on the keynote of Cancer, “I build a lighted house [or home] and therein dwell.” One can view this seed thought from the angle of the individual, in which case, the ‘pulsation of two inter-related poles’ is between soul and personality, leading eventually to the ideal soul-infused personality. When we expand our vision to the human race, we are presented with this idea on a racial- or kingdom-wide scale: in effect, the descent of the Kingdom of God, the fifth kingdom of living Souls, into the fourth kingdom, producing a fusion that should allow the human kingdom, in time, to fulfil its planetary purpose. This is described as the developing of “a station of light, through the medium of the fourth kingdom in nature, which will serve not only the planet, and not only our particular solar system, but the seven systems of which ours is one.”⁵

This result is certainly a great way off in time: yet every single individual who steps forward into the Kingdom of Souls brings it nearer. And an intermediate step in this great aeonial process is the transmission of the light of the soul into the lower kingdoms of nature. This process is described in terms of homemaking by Martin Shaw. He refers to the need for “...our capacity to make homemaking skills again in ourselves for something that is bigger than us: that we learn to bend our head again; that we learn some humility.”⁶ The quality of humility is particularly associated with Capricorn, the polar opposite of Cancer.

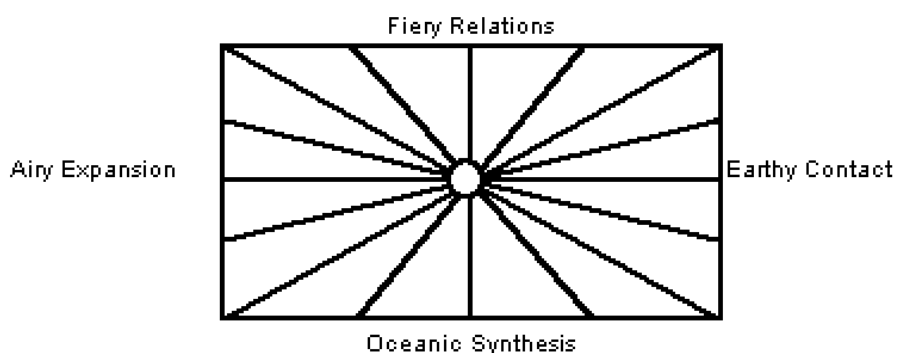
The Tibetan notes that, like the other signs of the Cardinal Cross, Cancer is very difficult to understand. And the ruler of Cancer is Neptune, in all three cases, although in the case of the personality it is veiled by the Moon. Neptune is another energetic

manifestation that is difficult to fathom. Dane Rudhyar observes that Neptune, together with Uranus and Pluto, belongs to an altogether different level of reality than the inner planets; in fact, they are hardly to be considered as integral parts of the solar system if the latter is understood as a closely defined and limited cosmic entity. He indicates that “[T]hey represent the stage of transition between the solar system unit and the vaster cosmic whole, the galaxy; more precisely, they refer to certain basic modes of activity by which this galactic whole constantly impresses its powers upon our tiny solar system, ‘feeds’ (in a sense) this solar system and works toward its closer integration into the galactic field.

Uranus challenges, disturbs, breaks down at times and illumines with flashes of realization the Saturnian ‘place’ and name an individual has in society. Uranus says to the person who has identified himself with a definite tradition, culture, social class, job and ego (for the ego is mostly molded by social factors), ‘You are more than that! Break away from your jail of narrow selfhood! Experience your future, your ‘galactic’ being!’ After Uranus has done this job, Neptune moves on, dissolving the substance of the walls or shells Uranus has shattered loose, releasing the stunned or enthralled consciousness.

Such dissolving power is the aspect of Neptune most familiar to students of astrology; Neptune is, thus, related to everything that is vast, immeasurable, indefinite, universalistic, but also loose, unfocused, misty, glamorous, unreal, escapist. Neptune, however, also has a positive aspect. After all, it is an ‘agent’ of the vast galactic field of cosmic existence! It is an emissary of the greater to the lesser. If it dissolves the obsolete narrowness of the Saturnian focus, it is because of deep, vast ‘compassion.’ God becomes man so that man may soon grow into the likeness of the divine form within the ‘galactic’ being.” 7

Rudyhar’s observation that Neptune is related to everything “vast, immeasurable, indefinite, universalistic”, and the fact that Neptune is the God of the Waters, suggests a connection with the deeply potent phrase *Oceanic Synthesis* (a translation from the ancient *Sensa*), which is one of four found inscribed around a symbol in the archives of the Masters. This symbol is one of the Formulas for Initiation, and is connected with the Spiritual Triad. In discussing this symbol, the Tibetan connects it with the archetypal flag of a nation, and suggests that



“...behind the flag is a point of power which is the point of inspiration to the soul of the people. Not yet, equally of course, is the ‘point moving forward into the circle of the

people's life'; as yet, you have only the square of the personality reactions of the people and the lines of their evolutionary approach to a deeper consciousness; this developing consciousness we call the 'soul of the people.' Some day, the point will take its place in the centre of the square and all the lines will converge upon that point; we shall then have a nation, galvanised into activity by interior spiritual energy, and the lines which have hitherto converged inwards towards the centre will become channels or pathways along which spiritual energy will flow into every phase of a nation's civilisation and culture; the nation will then be linked up—through the point at the centre—with the source of divine inspiration, which is one for all types, all nations and all races in time and space.” 8

We may thus envision a future where all nations have reached this point of synthesis, thus implying a complete freedom from the glammers of nationalism, and a freely flowing cooperation amongst all nations. It is at that point that the Planetary thought-form of the Logos will be nearing the point at which all the devic 'prisoners of the planet' are released, and the Earth can take its place as the 'station of light' mentioned above. Then indeed, the work of Cancer will have reached a culminating point of fruition, and humanity itself can say together, "I build a lighted house and therein dwell."

1 Trailing the Gods Back Home: https://www.youtube.com/watch?v=g28G7GOym_I

2 *Glamour: A World Problem* p.53 ff

3 *New Mansions for New Men* p.50

4 *Op. cit.*, pp.50-51

5 *Esoteric Psychology* Vol.II, p.217

6 Trailing the Gods Back Home

7 The Jupiter-Neptune Cycle

http://www.khaldea.com/rudhyar/astroarticles/jupiter_neptune.php

8 *Discipleship in the New Age* Vol.II, p.273