

The Redeeming of Substance in the Sign of Cancer

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Good evening, everyone.

The Higher Interlude for this calendar year has been completed, and the task before us is to work to the best of our ability with those energies and forces set in motion during it. We know, for example, based on our considerations from the recent conferences cycle, that we must strive to perceive and work with the energy of the 7th Ray as it finds increasing expression in the planetary kingdoms. We also know that we are being called upon to more fully comprehend the Law of Sacrifice, the first great law of the soul. It is this law, we have been told, that lies at the heart of the next great revelation to impact human consciousness—*The Will is an Expression of the Law of Sacrifice*.

This law, which will be briefly considered a little later, has at its foundation an immense love for the good of the whole. Genuine love for the greater good unfolds naturally through the experience of deepening soul awareness. So as we move into some considerations for the sign of Cancer, let us now pause and say the Mantram of Love.

In the center of all Love I stand. From that center I, the soul, will outward move. From that center 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.

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Energies from the constellation Cancer are pouring into the highest spiritual center, Shamballa, at this time and are being transmitted throughout the planetary network for energy distribution. This sign is described by the Tibetan as one of two Gateway signs, with the other being its polar opposite, Capricorn.¹ Both signs are part of the Cardinal Cross.

Cancer is the sign of initial soul incarnation, while Capricorn is the sign where the disciple demonstrates a notable degree of soul infusion and release from form identity. To put it another way, the soul initiates its descent into matter in Cancer, while in Capricorn its spiritual mission of facilitating the transfiguration of the personality is sufficiently achieved. Contribution will have been made as well towards the redemption of substance and release of the prisoners of the planet, those deva lives expressing through the substance of matter.

The Keynote for this sign is “I build a lighted house and therein dwell.” Thinking of this “lighted house” as being the quality of the individual consciousness, this Keynote can be seen as underscoring the individual’s effort on the Path of Discipleship to increasingly illumine the substance of consciousness. This involves ever-strengthening alignment of the personality with the soul, a task that each person who is committed to this Path is called upon to achieve. For it is the soul’s light that provides the vision needed to recognize how behavior can be adjusted in order to facilitate increased alignment. While help can be provided in many ways through the support of group colleagues, the task of strengthening soul infusion—and building a lighted house of consciousness—is ultimately one that only the disciple for him or herself can fulfill.

It could be said that the foundation for this lighted house is established through the freeing of those planetary prisoners, those deva lives, that make up the totality of the individual personality vehicles. In

addition, as the experience of group consciousness deepens, it's understood as well that this lighted house isn't built just for the individual's spiritual benefit. The illumining of the individual's consciousness uplifts and makes more light-filled the collective consciousness of humanity. This collective consciousness is thereby strengthened, and the disciple will have contributed towards the building of humanity's collective lighted house.

In the section on the sign of Cancer in Esoteric Astrology, seed ideas are given for each of the astrological signs in order to portray what is called "the growth of light in light" with the understanding that the soul's nature is essentially light. The seed phrase for Cancer is *The light within the form*. This phrase is described as depicting "the diffused light of substance itself, the 'dark light of matter' ... awaiting the stimulation coming from the soul light."²

These ideas appear to underscore the soul objective of redeeming substance, and it's made very clear that the objective is achieved through the impact of soul light. In connection with this, it's interesting to note that Cancer is described by the Tibetan as the sign of *mass consciousness*. Leo is noted as the sign of *self-consciousness*, while Aquarius is described as the sign of *group consciousness*.³ It's pointed out as well that a sizable minority of the body of humanity "are becoming group conscious", while the majority of people "are emerging out of mass consciousness and becoming self-conscious individuals."⁴

Based on the Tibetan's comments, and from our own observation, it would seem that the greater part of humanity is still in much need of the stimulation of soul light, and it appears as well that this greater part of humanity helps to make up that body of substance characterized by diffused light. So as the disciple, once again, personally strives to strengthen soul infusion and enable an increased illumination of consciousness, this lifts up those individuals awaiting the stimulation of soul light. It's important to also note that the disciple's action becomes a stimulating force for all and serves to lift up the whole of the body of humanity.

As is well known, the process of soul infusion involves steady, ongoing effort to purify and refine the substance of the personality vehicles. It is this steady, deliberate effort that builds the lighted house. For students in the Arcane School, much information is provided about how to strengthen personality/soul alignment—techniques such as use of the As If approach, the deliberate embodying of specific soul qualities, and the Technique of Indifference, to name only some of them. In addition, students who have studied with the School for a number of years likely understand well the importance of wise discrimination in connection with what is expressed. Because of this, care is taken with thoughts that are entertained, with words spoken, with the perception of emotions registered, and with actions undertaken.

The idea of the right regulation of force, which was touched upon in the conferences and relates to the right handling of the energy of the 7th Ray, provides further opportunity to strengthen soul infusion and redeem substance. Too much expression of force in a particular direction could be seen as misuse of the deva lives lying behind such a force expression. This could result in a missed opportunity to further the redemption of substance; the deva lives in question will not have been properly nourished with the soul's light. It is through the right handling of the personality vehicles and the effort made to enable the soul's light to vitalize them that the substance of these vehicles is increasingly purified and refined. It is through this effort that substance is redeemed.

The two planetary rulers for the sign of Cancer, the Moon and Neptune, help to expand our understanding of the soul purpose to redeem substance. The Moon is described by the Tibetan as "the Mother of all Forms" and Neptune as "the God of the Waters."⁵ It appears that by reason of these two planetary rulers the sign of Cancer is emphasizing both the material form and emotional natures—thinking of water as the symbol of the emotional realm, or, as it is described in Esoteric Astrology, "desire-sensitivity."⁶ In connection with this, the idea of Cancer as the sign of mass consciousness would seem to be underscored

again. Identity with the physical form and with the emotions is the common experience for the majority of human beings, and it's likely that for many people there is little recognition of a possible identity beyond this.

In regard to the collective emotional vehicle of the body of humanity, each disciple has a part to play towards redeeming the substance with which this emotional vehicle is comprised. Referencing the Law of Sacrifice once more, it's pointed out in Discipleship in the New Age, Vol. II, that the second Point of Revelation—which is, once again, “The Will is an Expression of the Law of Sacrifice”—is concerned with the need to make “holy” or to “render whole” the astral or emotional nature of humanity. ⁷ It could be said that the redemption of substance, that fundamental task of ours as disciples contributing to the building of humanity's collective lighted house, is indicated in the idea of making substance “holy” or “whole.”

Humanity's collective emotional vehicle is no doubt suffering greatly during this time of transition. Many people throughout the world are likely distressed because of challenges they may personally be facing on multiple levels. In addition, people are probably distressed as well by reason of the massive challenges they see the body of humanity confronting at this time—challenges such as ongoing war and conflict in many places, continuing issues with the global pandemic, the threat of climate challenge, the effort of autocratic factions seeking to diminish various people's freedom, and ongoing inequality in the distribution of world resources including the resource of money, to name only some of them.

Clearly, the cry of humanity is becoming more piercing, and in relation to this the responsibility of the disciple is evident. Conscious effort must be taken to keep the waters of one's own individual emotional vehicle calm, untroubled, no matter the nature of current life circumstances. This then enables the deva lives comprising the emotional vehicle to be further freed from their imprisonment and the substance through which they express further redeemed. As the Tibetan very pointedly states in connection with the sign of Cancer and the demonstration of mastery of the emotional vehicle, “Soul control esoterically ‘obliterates’ the Moon and all traces of Neptunian life.” ⁸ Individual effort to achieve this will have then, once again, contributed to the uplifting of the whole.

This idea of redeeming substance and freeing the prisoners of the planet lies at the heart of the Law of Sacrifice, the first of the seven laws of soul or group life. There is a clear connection as well between this law and the idea of redeeming substance that can be associated with the sign of Cancer. In Esoteric Psychology, vol. II, this law is described as “the impulse of giving,” ⁹ and its esoteric name is given as “The Law of those who choose to die.” ¹⁰ These descriptive terms indicate the idea of being wholly absorbed in doing that which is needed to serve the good of the whole.

In connection with this, the Tibetan points out that the 7th Ray will bring to the recognition of initiates the importance of the concept of group service and sacrifice, and because of this, an age of “divine sacrifice” will be inaugurated. ¹¹ He adds that “the giving of the individual in sacrifice and service, within the group and to the group ideal” will be an objective in the New Age for advanced thinkers as well as for the majority of people. ¹² It's important to keep in mind, in relation to these ideas, that it is the Life aspect that is being emphasized here and not death of the form. It's the effort made to provide other lives with the opportunity to experience increased livingness that is being underscored.

Considering this idea of service and sacrifice a little further, examples of Great Ones Who are striving to facilitate an experience of increased livingness for the benefit of the whole can be seen in the actions of such tremendous lives as the Solar Deity, the Planetary Logos, and the Master Christ. ¹³ This idea of service and sacrifice is further highlighted by the experience of the solar angels who are said to have initiated the fourth kingdom in nature, the human kingdom. ¹⁴ Quite interestingly, the Tibetan points out that these solar angels are described in esoteric literature as “returning nirvanis”, beings who took “human

bodies in order to raise those lower forms of life nearer to the goal.”¹⁵ He then strikingly states that these beings “were and are ourselves.”¹⁶

The implications of these ideas are powerful. Through the process of steadily strengthening soul infusion, the disciple’s identity with form, with the personality vehicles, is gradually released, and identification with the soul and its nature increasingly strengthened. In time, soul identity is also supplanted with an even greater expansion of consciousness: identity with the Spiritual Triad and with the Life aspect itself. As responsibility is accepted for this expansion of vision registered, there’s recognition of the responsibility to provide opportunity to the lesser planetary lives, the prisoners of the planet, for the experience of increased livingness. As this responsibility is accepted, we then share in the manifestation of the Law of Sacrifice.

Do we not, in a sense, allow that who we once were when identified with the personality, to gradually recede and fade away—through an act of service and service—as the soul’s light increasingly illumines our consciousness? Then, as consciousness spirals higher, and the next turn of the spiral comes into view—identity with the Spiritual Triad and the Life aspect—might not that long yearned for identity with the soul—again, through an act of service and sacrifice—be allowed to gradually recede and fade away in the experience of a still greater light?

Building a lighted house of consciousness and the redemption of substance are ideas which both lie at the heart of the Law of Sacrifice, and they are related to another significant idea for the sign of Cancer, the Law of Rebirth. It’s underscored in Esoteric Astrology that there has been little true understanding of this law. The Tibetan points out that there has been some general recognition of the Law of Rebirth embodied by two ideas that have been put forth about it—the first idea being that the soul must return if perfection has not yet been achieved, and the second idea being that the soul seeks to return if there is some form of unsatisfied desire.

What’s missing, however, has been recognition that the primary incentives lying behind this law are service and sacrifice.¹⁷ It is the redemption of those lesser lives that are “dependent upon the higher inspiration” that lies behind the soul’s incentive to return.¹⁸ These lesser lives are part of that body of substance mentioned earlier which is characterized by diffused light, substance that awaits the stimulation of soul light. As the sign of initial soul incarnation, Cancer provides the open door for the soul to fulfill this spiritual mission of service and sacrifice.

The Tibetan suggests that terms such as rebirth and reincarnation are “misleading”, and He points out that “cyclic impulsion” and “intelligent purposeful repetition” would actually be more correct.¹⁹ It’s also emphasized that what is truly important about this law from an esoteric perspective is not the idea of the individual incarnation which occurs. Rather, it is the idea of group rebirth—groups of souls cyclically coming into incarnation in order to further the Plan.²⁰

In regard to all of these considerations, the immediate task ahead, of course, is to continue to refine our personality equipment through the process of soul infusion while attending to those life circumstances currently present. There is unmistakable joy known in doing this, too, in recognizing that the redeeming of the substance of our own personality vehicles facilitates the building of that collective lighted house for the body of humanity. This is, after all, what we’ve each come to do as a returning *nirvani* committed to the soul mission of service and sacrifice.

So let us now begin our meditation.

References

1. Alice Bailey, *Esoteric Astrology*, p. 312
2. Ibid., p. 329
3. Ibid., p. 312
4. Ibid., p. 311
5. Ibid., p. 321
6. Ibid., p. 321
7. Alice Bailey, *DINA, Vol. II*, p. 376
8. Alice Bailey, *Esoteric Astrology*, p. 322
9. Alice Bailey, *Esoteric Psych. II*, p. 88
10. Ibid., p. 87
11. Alice Bailey, *Esoteric Psych. I*, p. 361
12. Ibid., p. 361
13. Alice Bailey, *Esoteric Psych. II*, p. 89
14. Ibid., p. 92
15. Ibid., p. 92
16. Ibid., p. 92
17. Alice Bailey, *Esoteric Astrology*, p. 324
18. Ibid., p. 324
19. Ibid., p. 325
20. Ibid., p. 325