

## Cancer Full Moon Meeting - July 2020

“I build a lighted House and therein Dwell”

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Hello everyone, and welcome to our celebration of the full moon festival with sun in the sign of Cancer. The seed thought which we will be using in our meditation is: “I build a lighted house and therein dwell”.

In the past I would have told you that the actual time of the full moon is tomorrow, Sunday July 5<sup>th</sup> at 5.44am British Summer time. But today with our meeting being only on line rather than in the specific location of the Lucis Trust Library and with co-workers coming together from all over the globe through the amazing technology of the internet, I think it is important to be not quite so parochial. We should note that for people in Australia, the full moon time will be at a quarter to three in the afternoon while for our co-workers in New York it will be at 12.44 am, just after midnight. But however we measure it, the full moon occurs at the same time.

It is interesting to note how the perception of time has had to change over the years. Up to 200 years or so ago clocks were set locally to make it noon when the sun was at its zenith. This was perfectly adequate for a society where the fastest means of transport was a horse. But when the railways were introduced, different local times gave rise to anomalies. Bristol in England for example being about 118 miles west of London is just over 10 minutes behind London time. They coped with this by having clocks with two minute hands, a red one that pointed to London time and a black one that pointed to Bristol time. In fact, if you are interested, the clock over the old Corn Exchange in Bristol still features this structured discrepancy as a curio of times long past.

From using the noonday sun, humanity progressed to the world standard of “Greenwich Meantime” which reflects the fact of Empire Britain ‘ruling the seas’ and setting the standard for navigation which became generally adopted all round the world. Now, standard time is called Universal time, which much better reflects the way human consciousness has evolved from a narrow parochialism, through national self-centredness, and on through the multiplicity of self-aggrandizing empires. Now we have finally arrived at a welcome sense of universality, albeit only a partial one as yet. The reality of a One Humanity on One Planet is firmly anchored on the mental plane as a conceptual truth for millions people. But making it a desirable ideal for humanity as a whole is only partially achieved as yet, even though thinkers through history have striven to assert its validity.

For example, as far back as the 5<sup>th</sup> century BC, Diogenes of Sinope declared: “I am a citizen of the world”. 400 or so years later the Roman philosopher Seneca wrote: “I am not born for one corner; the whole world is my native land”. The same idea was expressed by the 18<sup>th</sup> century radical, Thomas Paine in these words: “The world is my country. All men are my brothers. To do good is my religion.” I’ve used this last quote a number of times in these talks over the years. But it is so good, I think it is well worth including again.

Leading on from this, one of the key ideas that have been magnetized over the past couple of centuries in a variety of ways is that of World Citizenship. This is stressed several times by the Tibetan. In *Problems of Humanity* (p. 56) he writes that the emphasis in higher education should be World citizenship. In *The Rays and the Initiations* (p. 634) he asserts that “in a shorter time than you may think boundaries and territories will mean but little. World citizenship will be the only factor of importance.” And in *Education in the New Age* (p. 80) he states that: “The very best of all that is past must be preserved but should only be regarded

as the foundation for a better system and a wiser approach to the goal of world citizenship.”

Some of you will probably remember the lovely world server, Donald Keys, who, three or four decades ago, spoke at several of our meetings and conferences. In the early 1980s he had founded an initiative called “Planetary Citizens” with its slogan “One Earth: One Humanity; One Destiny”, an initiative that, delightfully, is still very active. It would issue you with a Planetary Citizen passport, if you wanted one, which I seem to remember was even recognised as a valid travel document by some countries.

Compare this forward looking and practical idealism with the recent statement made by a former British Prime Minister. “If you believe you are a citizen of the world, you are a citizen of nowhere.” This display of parochialism and lack of spiritual vision shows us how far we still have to go to achieve a true internationalism. World Citizenship does not mean that we should renounce our national or regional sense of belonging, of specific culture and of responsibility. But it does mean that gradually our primary identification will become global. After much forward progress in this since the 2<sup>nd</sup> world war, serious obstacles have recently arisen which humanity will need to overcome. For example we are faced with the present (hopefully temporary) retreat into the false comfort and false security of a recrudescing and outdated nationalism. This worrying trend can be seen occurring in various parts of the world today.

So to all of you participating in this meeting, from wherever you are located in the world, we say again: Welcome! We recognize not just the oneness of humanity, but surely these days the oneness of all life. Together we are a planetary citizen group of dedicated consecrated servers. Together we take our place at the heart of all those myriad and wonderful initiatives for human betterment that abundantly validate the claim that, despite some outer appearances, the heart of humanity is good.

Together our work is to stimulate this goodness into greater expression, to help increase the light, to evoke the sense of goodwill, to realize the fact of human unity. In this way we can aid in developing the capacity of people and groups to respond to human and planetary need with skill, with compassion and with a sense of vision of how the world could be if humanity puts the practice of right human relationships at the centre of its values.

So let us pause here for a moment of contemplative silence, then we will say together the mantram which is coming up on your screens now followed by a quietly sounded single OM.

We reach into the Light  
and bring it down to meet the need.

We reach into the silent place  
and bring from thence the gift of understanding.

Thus with the Light we work  
and turn the darkness into day.

OM

Thank you.

It is a beautiful serendipity that the keynote for our meeting at this time is “I build a lighted house and therein dwell”. For its need has never been more obvious on every level. There are of course many layers of meaning to this mantram. But let us look at its personal application which everyone treading the spiritual path has to diligently pursue. Every human being during the course of evolution arrives at the point of spiritual awakening when they have to face the flaws and shortcomings in their personality which prevent the light of the real Self or

Soul from shining out undimmed into the world. To deal with this universal problem very similar injunctions can be found in the scriptural texts of East and West. In the eastern scriptures we find the Buddha's command "To be a light unto yourself". In the Christian version the command is to "let your light so shine". This is the very stuff of the period of probation where we consciously prepare and fit ourselves to carry the life-giving and healing energies of the soul into the world.

Initially the goal of achieving purity focusses on outer things – the physical/etheric vehicle. People occupied with this tend to concentrate on the physical disciplines, on cleanliness, and a general control of the appetites. In global terms this has been achieving its apotheosis over recent centuries as societies everywhere are gradually coming to recognise the value to happiness and welfare of simple things like a clean water supply, proper sanitation, an unpolluted environment, a healthy diet, good housing. In the developed world this has been the stuff of good governance and local authorities for well over a century. And now thanks to the Millennium Development goals and the Sustainable Development goals universal progress is being made in these features of daily life and we can be certain that eventually they will become the accepted norm everywhere in the world.

But then the recognition comes that if we want to build a lighted house, the physical plane problems and issues are actually only just a beginning. There are more important regions of our inner landscape that need to be explored and faced, for it becomes realised that the physical issues which have previously commanded our attention are largely effects of what is going on in the emotions and desire nature. This whole interior area of human experience then becomes the focus of the disciple's attention and efforts. And as we all discover, what a difficult task it is to learn to understand this minefield of forces, let alone direct them in constructive ways! The fogs of glamour distort perception, shroud the light and lead us, siren like, down beguiling paths and tortuous byways to what turns out in the long run to be a cul de sac of immense suffering, from which it is often extremely difficult to extricate oneself.

To help with this state of consciousness the great religions of the world have been founded to show that excessive desire for outer things is an unskilful and incorrect attitude. Religion has tried to offset this with various systems of devotion to the abstract realities of the soul, to beauty, to truth and to justice and so on. With intense devotion desire becomes transmuted into spiritual aspiration for these qualities of reality. Perhaps the best example of this is the formulation of the four noble truths by the Buddha, his great gift to Humanity. To remind us these truths are,

- 1 that living in the material world is inseparable from suffering;
- 2 The cause of living in the world is desire;
- 3 The way to cease suffering is to cease desire;
- 4 The way to cease desire is the noble eightfold path which can be summarised as the cultivation of right attitude, right action and right relationships.

It is this eightfold path which will enable us all to learn how to transform and transmute the involuntory desire for outer things into the evolutionary spiritual aspiration that will open the gates to goodness. This whole process is symbolically and most beautifully portrayed in that famous text, the Bhagavad Gita. Here Arjuna, symbolising the universal disciple, is faced with the opposing armies on the battlefield of Kurukshetra. These two armies represent the emotional dualities of this area of human experience. At first he is at a complete loss as to how to proceed, he cannot give the order for the battle to commence, even though he knows it is necessary. But Krishna, representing the Soul, comes to his aid with advice, with counsel and an enunciation of the eternal spiritual truths, and these eventually enable Arjuna to

initiate right action. As an aside it is interesting to note that it is only when Arjuna has tried everything and has reached the extremity of indecision that Krishna appears. It is as though the tension that his situation has generated has been the factor that has enabled him to force his way into the spiritual dimensions and communicate with the Soul.

Tension has a bad press these days. Of course there always is incorrect tension which has a negative effect and which needs to be dealt with. But constructive tension is vital for anything good to eventuate. Think of a violin. If the strings are slack and the bow loose the sound that will come out will be a horrible mess and tuneless. It is only with correct tension that beauty will emerge from the instrument in the hands of a well trained player who will also be in a state of poised, creative tension. The interesting thing is that the initial resolution of the problem of emotion/desire doesn't come from within that dimension. It comes about because we start to think, to use the mind. This is the initial releasing agent from emotional thralldom, and it is represented by the didactic approach that Krishna adopts to instruct Arjuna in the way forward.

But the mind in its lower aspects too has major limitations and presents serious challenges to all on the Path. It is just as important here to build a lighted house, to learn how to hold the mind steady in the light. So let's briefly look at perhaps the most important of these. This limitation is actually the outcome of one of the mind's greatest gifts, the power to separate, to discriminate and to analyse. This power has bestowed enormous benefits on humanity. The whole edifice of science and medicine has been built because gifted people have observed and thought, analysed, constructed hypotheses and tested them, rejected what didn't work and accepted the gradually unfolding truths about the material world. Each of these in their turn became stepping stones to further experiment, and to new ideas which in their turn needed to be analysed and tested. And so the journey has gone on until we now have a world where knowledge of the infinitely small and the infinitely big and everything in between can be accessed by anyone with a smart phone that is linked to the world wide web. The power of this technology is breathtaking. It has transformed every aspect of our lives.

In fact it seems to me that it is a fulfilment of what the Tibetan wrote over 90 years ago concerning the Plan for humanity. "The plan as at present sensed, and for which the Masters are steadily working, might be defined as follows:—It is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time. It will make available to every man all past achievements and knowledges, it will reveal to man the true significance of his mind and brain and make him the master of that equipment and will make him therefore omnipresent and eventually open the door to omniscience." (*A Treatise on White Magic*, p. 403)

But the Achilles heel of this remarkable story is that when the ability to analyse is overemphasised the underlying reality of wholeness and of unity is lost. Then we find ourselves immured in the dark prison of separateness, from which it is impossible to argue one's way out. Of course the sense of separateness from one perspective is essential. It confers on each one of us that priceless gift of personal identity and the realisation of the reality of choice and freewill with all the moral implications that these imply. Without these we are automatons whose thoughts and actions are the product of forces over which we have no control. But there must come a point where we have to go beyond self-centredness and develop, or rather unfold, a new sense of Self. But this time the self is the true self, the One Self that lives in each and all.

This is one of the great paradoxes, mysteries even, of the Spiritual path. There is no loss of identity, yet the Self is One. Just a glimpse of this reality is completely transformational. The experience of this is most often described in terms of the revelation of light. A good historical

example is the crucial and completely transformative episode in the life of St Paul when he was travelling on the road to Damascus. After this sort of experience life is never seen the same again. From now on personal interests are relegated into the background. The overwhelming concern is to maintain consciousness of this light and radiate it out into the environment, into our communities and countries, and internationally of course. Then we understand that we should love our neighbour as ourself because he or she IS our Self, the Self.

Humanity is at a real crossroads. The discriminative faculty of the intellect has bestowed many wonderful blessings, but we are teetering back into the darkness of separatism. The barriers of national borders are reappearing. There is talk of a new cold war being on the horizon. Suspicion of motives and the untruths of fake news are starting to poison national and international relationships. So the function of all world servers now is to use every opportunity to help humanity to break down these re-forming barriers, to reveal the truth of underlying unity, in fact to “build the lighted house” of our keynote. And this on every plane, the physical, the emotional level, and in the dimension of the mind. But we can take heart in the knowledge that when the self-generated crises that humanity is now facing become seemingly overwhelming as on many fronts they apparently are today, that is when the breakthrough to the awareness of the lighted presence of the soul will occur. It is this that will powerfully offset the illusion of separateness with the experience and straight knowledge of unity.

Wonderfully, all over the world now there is evidence of this happening. It’s not something melodramatic. The days for that are long past. But we see it in the selfless work of groups and individuals whose perception of human and planetary need is galvanising them into constructive action. Their awakening sense of responsibility is a direct effect of their growing contact with the soul, with the light. They are thus inspired by the principles of oneness, of love and service to the greater whole. They have reached into the Light and are bringing it down to meet the need. Now let us do the same as we go into our meditation, most appositely called “Letting in the Light”.