

# The New Motion of Substance

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## Practicing the Science of the New Initiation

The process of Group Initiation [1] is difficult to understand. The idea of a group life is somewhat new, the archetype of the group initiate is still forming, and there are no recognized examples of a group disciple. Thus, it may be easier to understand the new path of evolution if we look at what the practitioner does, rather than what the path is.

“The motion of substance can be (and this is the ashramic science behind the new effort) controlled to such a degree that the form itself becomes a casual factor in the evolutionary development of consciousness. That is, spirit entering to such a degree into matter that a completely new rhythm is imposed upon the motion of substance. Thus, the evolutionary development of consciousness [is] speeded up to such a degree that the old forms...are disintegrated by the constantly increasing rate of vibration of substance itself.”

Group Initiation, p.15

What is this “Science” behind the new initiation and how does it impose a new rhythm on the motion of substance?

“There are three concepts which are the three major concepts of the new initiation. These concepts and their energies must be applied by the applicant clear through from the beginning of this initiatory effort to the completion of it in that moment when he steps out of the limitations of time and space and form into the world [of] reality.

These concepts are:

First: The Science of Impression ...

Second: ... The Science of Embodied Response.

Third: The Science of Imposed Rhythmic Control.”

Ibid., p. 17

The disciple practices these Sciences in an ongoing, creative process. To understand this process, we must first look at the vehicle of impression of an Ashram, its etheric light body.

“Now, it is this etheric light body of the Master, the ashramic causal sheath, which is the medium via which the units of consciousness within the Ashram exchange impression. This is the medium via which, what you would refer to as telepathic rapport or the transference of concepts, is possible within the Ashram. The focus of Soul consciousness within the Ashram utilizes this ashramic medium for the purpose, along with others, of exchanging impression with his brothers.”

Ibid., p. 19

This exchange of impression includes receiving impressions from the Monad at the heart of Ashram. Thus, the “Science of Impression” is primarily concerned with communication, or conscious awareness, within one life.

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The persona of the ashram is the vehicle through which the ashramic Purpose is embodied in the planetary life. Thus, the vehicle of the Ashram includes the personae of all the members of the Ashram. Their collective mental, emotional, etheric and physical-dense bodies are the vehicle through which the ashramic impression is conveyed to, impressed on, and embodied within the the three lower worlds. In order for the persona to work with its ashramic life, the life motion of the persona must be coordinated with that of the Ashram. The persona then becomes a transmitter of the ashramic impulse.

“This ‘work’ of the disciple is actually the establishment of a certain type and quality of vibratory impact upon his environment, and his ability to control that impact at all times. In this way, the disciple creates a particular auric influence which becomes a part of his service equipment.”

N.S. p. 149

“This the [practitioner] does almost unconsciously according to his ability to embody that teaching which he himself is attempting to project or to pass on to others. ... The technique has to do with the maintenance of an aura which is so qualified with the synthesis of energy which underlies the thought-form presentation that these energies themselves ... transmute ...negativity... .” [2]

We may look at the “Science of Embodied Response” as another example of the Law of Polarity. In this case, the strength of the disciples’ environmental influence (or magnetic field) is determined by the degree to which he has contacted the ashramic group life (positive pole) and embodied the Wisdom of the life (negative pole). The contact is achieved via the Science of Impression, and the embodiment is achieved (in large part) through the Science of Imposed Rhythmic Control.

The rhythmic activity of the ashramic consciousness is the process whereby:

The Monad contacts the Logoc Intent and conveys it to the ashramic consciousness.

The ashramic consciousness contacts the Monadic Intent and translates it into an abstraction.

The incarnate consciousness contacts the abstraction and translates it into thought, feeling, and appearance.

“We know that all things which can be defined as ‘some-thing’ in the world of form maintain a life of their own, manifest in time and space according to the law of Cycles, and have a definite effect upon all other lives. This we call the vibratory activity of Life. All things carry a vibratory frequency which determines their cyclic activity in and out of the world of affairs, their manifestations in time and space, and their effect upon all other lives.”

N.S. p. 149-150

Three overlapping rhythms strive for control within the individual or group of individuals:

The first is the un-integrated persona life: the intellect; the desires; the physical. Each carries a sense of self and strives to dictate what the life will do in regular cycles of activity. Sometimes the emotional aspect dictates and entire life or course of lives, only to be replaced by another cycle where the intellect is in apparent control.

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This continues until the larger second rhythm of the integrated persona begins to unify the three separate functions into a whole and the parts work together as one. The intellect plans, the desires want and the physical performs to serve a larger vision or purpose than is possible as separate parts.

The integrated rhythm of the persona gradually gives way to the much larger rhythm and cycle of activity of the Soul.

How is this control achieved? How can the consciousness trapped in the rhythms of the persona move into the life of the Soul? By becoming consciously receptive to, and coordinating the persona life with, the rhythm of the Soul. Once brought into relationship with the Soul, the persona rhythm will naturally respond to the larger rhythm of the Soul.

For example: A group of pendulum-driven clocks will automatically coordinate the motion of their pendulums (if the length of their pendulums is identical). If several pendulum clocks are hung on the wall, and their pendulums are set swinging at different angles (so that each pendulum reaches the top of its arc at a different moment), within a day or two they will be swinging together, with each pendulum reaching the top of its arc at the same moment. If you disturb one of the clocks (knock it out of phase), it will quickly return to the group rhythm.

The rhythmic cycle of the Overshadowing Soul and that of the indwelling soul are brought into phase because they are the same soul. This in turn affects the substance of the persona.

This is also seen as resonance in musical instruments. Strike a middle c firmly on a piano and all the other c's will resonate along with it. Pluck a bow a violin string next to a second violin and the second violin will resonate to the first.

The Nature of The Soul describes how to coordinate the Soul and persona rhythm through daily and lunar mediation cycles (in Lesson 33). This lesson includes a series of twelve seed-thoughts (pp. 408-409) which, when practiced for one lunar cycle each, begin the process of coordinating the persona rhythm with the Soular rhythm.

The result of the coordinated practice of these three Sciences, The Science of Impression, The Science of Embodied Response, and The Science of Imposed Rhythmic Control, is the transmutation of the separated self and infusion of the Soular life.

[1] Outlined in the new series: Ashramic Projections, especially the Group Initiation booklet.

[2] From an oral presentation by Lucille Cedercrans