

Transforming the Prison into a Temple

Part 1

During this particular cycle of human evolution, we are entering into a new motion of substance, a new movement.

The past Age was characterized, in its aspirational efforts, by an attempt to escape the pairs of opposites, and in this directional movement of substance, the past Age fulfilled its purpose.

This new Age seeks not to escape the pairs of opposites, but to wield them, to move into them and, thus, to resolve them. Thus, there is a new directional movement of substance being set into motion during this particular cycle. In a sense, during the past Age, the disciple found his way into and through the door which brought him, so to speak, to the light of the sun, or the feet of the Master, or however you wish to interpret this. Now, today, he turns around, turns his back upon this, in a sense, and with the open eye takes that which he has partaken of into the world of form, into the substantial prison, in order to transform that prison into a temple. If you will proceed with this concept in mind, and so bring to bear upon the instrumentality that harmonic note which will set into motion a new controlled motion, you will find a new relationship being established within your own consciousness. Not only between the so-called pairs of opposites, but between Spirit and matter.

In order to become causal, one must enter into the effect as cause. The effect actually is the outer appearance of the pairs of opposites. These are resolved only when that which is the true cause is moved into the effect, and thus, again, we come back to the concept [of] the new directional movement in this particular Age in which we have entered – that of moving down into, rather than escaping out of.

You are, all of you, permeated with the effort of the past Age. You are all conditioned by it and have arrived at that place, insofar as Soul development is concerned, where the new movement must be set into motion, and this is the cause of your greatest conflict, both individually and collectively. It is the cause of the greatest conflict within the overall group life. It is the basic cause of its economic problem. The Economy of the One Life has not been set into its proper directional movement.

Think, now, for a few moments. What is it that you are seeking when you meditate? I am asking: What is it within the consciousness (the consciousness that is incarnate, whether it is identified with Soul or as persona)? What are you seeking when you meditate? You are seeking Truth and Wisdom. What is the basic motivation?

The root motivation, which comes from the past Age, and which has determined the directional movement of your energy, force and substance, is to escape the form, to escape

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the pairs of opposites, to escape the pain and the pleasure, the loss and the gain, the right and the wrong, the good and the bad, to escape these, each to move into his own conception of heaven, so to speak, which is the escape from the pairs of opposites. As this is the culmination of the past Age, this was achieved by each of you.

Now, you come into incarnation with a new motivation, the monadic impulse (not the Soul), which has brought you into incarnation, at this time, with an entirely different intent. It initiates a new directional movement of consciousness and hence of energy, force and substance. This is a movement of Spirit into Matter, or movement of consciousness into form, or a movement of Soul into human, etc.

This is the basic problem, which each member of the overall group life, in his own particular way, has to solve within himself, because this is his (for this Age) residue of wrong motivation. This is the motivation, the old impression which has been made upon the substance of his bodies and has to be changed. This requires a totally different perspective. This is the problem which exists, not only in the human consciousness, this is a problem existing on Soul levels.

It is the rebuilding of the appearance. You see, in order to comprehend the reality, it was necessary to move out of the appearance, out of the form, into the reality, in order to comprehend the polarity. It was necessary to move out of the pairs of opposites. Now, the polarity is to be brought into appearance. So, the movement is more than entering into this and that, or this or that. It is a movement into the form, with that which has been attained. And from this point, then, with this purpose in mind, the idea of rebuilding and reconstructing, insofar as form is concerned, rebuilding the form nature itself and rehabilitating the consciousness within, rather than taking that consciousness out of [the form], entering into the higher consciousness and rehabilitating the consciousness within.

In the past Age each of you has had experience in both the head path and the heart path. You have been both the mystic and the occultist. Now, you have to merge these two and build (literally build), that which is about, here within the three worlds of human endeavor. This will not be easy. Yet, once you begin to organize the energy, force and substance in your overall group life into an economy which is following the directional movement of this particular motivation, then you will find yourselves with the ways and means of completing the job and of fulfilling your own service potential, hence your own growth and development. [1]

Part 2

The fourth ray of Harmony is one of the most interesting energies of the minor four, and one of the most important during this phase of human evolution. It is not the ray which produces the creative arts, as is most commonly believed, but in its positive expression [it] produces a dynamic system of balance which tunes and harmonizes the many frequencies in the instrument to the frequency of the Soul.

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In the case of the probationer on the path, this energy manifest first as an observation of the pairs of opposites. This is true to greater or lesser degree, depending upon his particular ray makeup. If the energy is not predominant somewhere in his makeup, it is still there in lesser degree, since these minor four are the attributes of the Soul, and part of its nature.

This is an important point, for there is a great misunderstanding in the minds of many students about this subject of available characteristics and attributes. Many believe that if they do not have a particular ray energy predominant in their makeup that they lack in this quality – that it is not available to them. This need not be true, since the seven ray qualities constitute the nature of the Soul. One particular quality may or may not be predominant, but it is nonetheless available, and upon full Soul development all qualities, the seven-fold nature of the Soul, will be expressing perfectly in time and space.

As the aspirant becomes a probationer disciple, he begins to observe and to recognize the pairs of opposites as they are manifesting within his consciousness and its instrument.

He observes how he fluctuates from the so-called good to the so-called bad, how he swings with the pendulum from one extreme to the other, and gradually he realizes that in order to balance the opposites, he must take the middle path, swinging neither to the right nor to the left.

As this concept makes its impression upon him, it is usually misinterpreted to mean a path of non-action – of passivity. This is a glamour of the astral plane, one of the astral vapors which so distort Truth that it becomes non-recognizable in its appearance.

This harmonizing energy is anything but passive in quality. It is essentially dynamic, for it fuses the pairs of opposites together in such a way as to render them whole, thus producing a whole tone in the sounding Word of God.

For some time, then, the probationer attempts to become passive, to take the path of least resistance, and this does serve a purpose since it renders him more easily the observer.

Moving along what he considers to be the middle way, he observes the pairs of opposites, endeavoring to balance them from his central point of focus.

“Alone I stand upon the scales, and reaching out I bring into all relationships that peculiar motion which results in balance.”

That peculiar motion? is the expression of the fourth ray of Harmony, which enables the probationer to move from passivity into action – to reach out and bring the opposites into the central point of focus where balance is restored, where the so-called bad is transmuted into good.

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At this point the probationer begins to comprehend the Law of Paradox. He learns that all concepts, all systems of thought, must be based upon a casual truth. Anything that is must have its foundation in reality or it could not be. At the same time everything that is must be false for it is confined in a form. Thus, he applies the Law of Paradox to every concept, every form, every experience with which he is familiar, learning to understand the polar opposites, the so-called good and bad as “essence” and “form”. Nothing is strictly true or false, good or bad; everything is both, and through a recognition of this, the essence or reality and the form or substance can be so fused as to produce the whole tone, which in its magical effect tunes or harmonizes all other frequencies within its range of influence.

This is Harmony – a differentiated expression of Love-Wisdom. It produces that understanding which is a prerequisite to right relationship, whether it be with the One Life, a situation, or among peoples. [2]

[1] From an oral presentation by Lucille Cedercrans.

[2] The Nature of The Soul, p. 181-183