

## LESSON 1

Beginning Stages of Soul Definition:

The Holy Trinity or Triangle of Manifestation;

The Triune Nature of the Human Soul  
(Spiritual, Human, Animal);

The Question of Motive and the Four  
Guidelines of Approach to these Teachings



## LESSON 1

In the approach to an understanding of the Soul, consideration is first given the basic concept underlying all manifestation. Any appearance in form is but the working out, or breathing forth (to use an occult term) of the three Principles of Deity. These three Principles which have been referred to as the Holy Trinity, and symbolized in geometric form as the Triangle of manifestation, are the three Persons in One: God the Father, God the Mother or Holy Ghost, and God the Son.

The occult student divorces them from personality, and considers these three basic Principles as that which can be seen as the underlying cause of every appearance in form. He defines them in several terms in an effort to understand the inner meaning of the outer world.

They are considered first from the perspective of polarity. The Father Aspect is seen as the Positive Pole, the Mother Aspect as the Negative Pole, and the Son Aspect as that which is created by the interplay of energy between the two. Thus the three principles are enumerated as:

1. Positive Pole — Spirit
2. Magnetic Field — Consciousness
3. Negative Pole — Matter

Spirit and Matter are seen as the two polarities of one energy, and consciousness as the magnetic field created by the resulting interplay of frequency between the two poles.

The next step in the occult approach to an understanding of Truth, or reality is:

1. Positive Pole — Divine Will
2. Magnetic Field — Divine Love
3. Negative Pole — Divine Intelligence

When Positive Will is impressed upon Negative Intelligence, the expression of Love is born. The continuing interplay between Will and Intelligence produces an evolution of that Love, according to a Divine Purpose which is inherent in the Will, via a Divine activity which is inherent in the Intelligence. Thus we see the manifest world about us, and begin to glimpse (but a ray as yet) the Light of its inner meaning. That Light is somewhat

increased when we put all of our definitions together into a synthesis:

Father Aspect	Son Aspect	Mother Aspect
Positive Pole	Magnetic Field	Negative Pole
Spirit	Consciousness	Matter
Divine Will	Divine Love	Divine Intelligence
Purpose	Evolution	Activity
Monad	Soul	Man

Soul is a term used to define the consciousness aspect, the second Person in the Holy Trinity. The evolution of that consciousness into the expression of Perfect Love results in The Christ, full-grown Son of God.

We differentiate the Soul, then, as the infant or child Son, and the Christ as the adult Son. We recognize The Christ as both an over-shadowing and an indwelling Principle. The over-shadowing consciousness of Christ is that which is not imprisoned or limited to the form nature. Thus “I and the Father are One”. The indwelling Christ is that Divine Pattern present within the Soul which ensures and guides its growth into adulthood.

The combination or synthesis of Purpose, Evolution, and Activity which will finally manifest as The Christ in outer expression, we refer to as the Divine Plan.

Here then is the basic formula upon which the whole of occult study is produced and from which it proceeds. Establish the key formula clearly in your mind, learning to reduce any appearance in form back to its essential reality via the basic symbol of its cause. Later you will come to understand cause and effect according to the manifesting relationship of the effect to its cause. This may seem somewhat abstract and meaningless now; however, if you will apply the key given in the above information, its meaning will gradually clarify.

For example, the three basic principles can be further translated into:

- |          |            |           |
|----------|------------|-----------|
| 1. Power | 2. Light   | 3. Form   |
| 1. Cause | 2. Meaning | 3. Effect |

The Soul is a created consciousness, and yet it can be traced back to the essential triangle of cause, meaning that God is consciously aware of Himself and His creation. Thus “man is created in the Image and Likeness of God”. He is within the Image, growing into that Likeness, hence the creative process, insofar as appearance is concerned, is not yet complete.

We see the Soul of our Planetary Logos as one vast body of consciousness

manifesting in myriad forms. Those general forms which we recognize are differentiated into five kingdoms in nature, namely: the mineral, vegetable, animal, human, and Spiritual. Each kingdom in nature is one identified Being, or Soul, contained within the Logocic awareness.

The Soul, or Life, of the human kingdom is composed of the sum total of consciously identified human beings contained within its ring-pass-not. We see the Soul of humanity then as one Soul manifesting within its many vehicles.

Because of the differentiation of the form, and the apparent difference in the evolution of the Soul itself, it is difficult for the beginner to grasp this concept of Oneness. Each Soul is but an individualized expression of the Over Soul, and all are consciously, or unconsciously, working toward one purpose and goal. The One Life builds many forms, each one created for the purpose of evolution and expression. Each form conveys a degree of developed and developing consciousness, plus Soul expression.

The appearance of the many can be explained in the following manner: An individualized Soul is likened unto an atom in the body of the One Soul, which has acquired conscious awareness of itself. It is not in the beginning conscious of that Life in which it lives, moves, and has its being, but because of its inherent characteristics, it is swept into incarnation to develop its awareness, thus aiding the evolution of the One Life. All of this time the central directing Will and the Intelligence are aware of the new birth, aiding it in its long period of growth, until it, too, becomes conscious of that Life of which it is but an individualized expression, color, or tone.

The purpose of evolution, insofar as man's mind has been able to comprehend, is at-one-ment, complete with individuality.

The Soul of a human being, that is, the sum total of his consciousness, is defined in three major classifications, as follows:

1. The Spiritual Soul on its own plane. This is that aspect of the individualized entity which is not as yet incarnate in form. Its life and affairs are maintained above the frequency range of the brain consciousness, until such time as the persona has evolved to permit Its incarnation. The Divine Purpose of the individualized expression, that is, Its relationship to the One Life, is maintained here in what is often referred to as the "superconscious", and directed downward as the motivating impulse for spiritual growth. The essence of the experience gained during each lifetime is absorbed into the Spiritual Soul as Wisdom — that Wisdom which will be necessary to the working out of its Purpose when at last it descends into incarnation. The Spiritual Soul relates man to God.

2. The human Soul in the three planes of human endeavor. This is that aspect of the individualized entity which has incarnated and identified with form. It thinks of itself as “I”, functions within and through the brain as the persona, and evolves via its experience with form into an identification with its Spiritual counterpart. At the height of its growth it merges with the Spiritual Soul, incarnates again into a human vehicle, and masters the form nature. At this point the persona has been absorbed by the Spiritual Soul, and the life in form is a conscious Soul incarnate. Thus the Fifth Kingdom (Heaven) is brought to earth. The human Soul relates man to humanity.
3. The animal Soul. This is that aspect of the individualized entity which lies below the threshold of awareness, still identified completely with the form nature. It produces the instinctual reactions of man which result in the lower animal nature expressed through the emotional and physical vehicles. This aspect has to be absorbed into, and transmuted by the human, and finally the Spiritual Soul. The animal Soul relates man to the animal Kingdom.

It might be added here that there is something of the Soular life of the mineral and vegetable kingdoms expressing within man, as well as the above, and thus all kingdoms in nature meet and manifest within humanity. This is a point to be kept in mind for it later leads to an understanding of the part humanity plays in the evolution of Logoic consciousness.

I would like to take this opportunity to explain something to the earnest student in regard to his understanding of the teaching. All teachers of The Wisdom realize the difficulty presented, particularly to the beginner, in grasping the concept of Truth which is projected. He is confronted with a bewildering array of new, and to him, meaningless terms with answers to the reason for his being, which he has never really expected to find. If he is not very careful at this stage, he is liable to become so confused as to what is Truth, that he may delay his own growth unnecessarily long.

First, examine very carefully your motives. For what and why are you seeking? What will you do with this teaching once you have grasped it? Do you have the betterment of mankind in mind, or do you seek for self-glorification?

Remember, the conscious Soul is a part of the Whole. His desire is the evolution of that Life in which he lives, moves, and has his being. Any activity in which the Spiritual Soul is engaged is in service to his brothers.

If there is anyone who seeks attainment for the glorification of the separated self, it would be better if he dropped out — if he waited until such time as his

motives became rightly oriented. He will, as he learns through painful experiences the emptiness of the illusion about him, the inevitability of change, the dissatisfaction when a long-sought goal is finally reached, the inability to find fulfillment. All of these painful experiences finally cause man to seek fulfillment in service. His motives become pure, and he is at last ready to begin his long climb up the mount of initiation.

This path of initiation is strewn with many obstacles, constituting the baser nature of man himself. He must be willing to see himself as he is, to find and overcome those negative qualities within his own instrument which have been acquired in the world of illusion, and are revealed in the Light of the Soul. It takes great courage to meet, see, and overcome that which constitutes the separated self. It takes courage to sacrifice that part of oneself which separates him from the Soul, and that courage is born of right motive.

The student who does not consider these things, who is not honest with himself, but continues to seek from the selfish purposes of the little will, only brings great suffering upon himself. The keynote of the accepted disciple is harm-less-ness. See to it that you cultivate this quality if you would escape the pitfalls which encompass so many.

There are certain rules of procedure which will aid the student who is honest with himself, and who sincerely aspires to learn for the sake of others. They are listed and explained as follows:

1. Achieve and maintain flexibility of consciousness. This is more commonly known as an open mind, and it is an attitude of the greatest importance to the aspirant.

It is impossible to know all there is to know about any one subject. All truth is relative to a man and his present stage of consciousness. Whenever he thinks he has arrived at full and exact knowledge about any one subject, he has become crystalized in his thinking, thereby closing the door upon Wisdom. Get the feel of a vast field of knowledge, which man has not even touched, lying back of all things considered factual.

2. Accept as Truth only that which you comprehend with both the heart and mind. There is within the basic structure of the inner, subjective man (the combined head and heart) a built-in intuitive response mechanism which has been placed there by the Soul. This is not the built-in emotional response mechanism, but rather a higher correspondence of that, which is responsible for the inner guidance known and experienced by many. It does not speak to you in either voice or formulated thought, but produces a response of instantaneous inner

knowing which supersedes thought.

Do not then be blind in your acceptance, accepting as fact a statement which comes from so-called authority. You can and will develop the intuitive response to Truth which will guide you along the path of Light.

3. Do not look at that which you cannot accept as a falsity. Remember, that for another it might be the greatest of Truth. Simply allow that which you do not comprehend and cannot accept to pass. Do not make an issue of it. Wait, and later you will see it in the Light of your own Soul, recognizing its place in the scheme of things.
4. Become receptive to the transference of concepts. This is difficult at first, yet extremely important. Remember, a word or a grouping of words is not the concept it is attempting to convey. It is a door through which the aspirant may pass into greater understanding.

All Truth loses something of itself as it takes on the outer wrappings of description. Nonetheless, it can be contacted as abstract concept if the mind is not imprisoned within, or caught up in, the glamour of its outer form. Very often a student is literally bewitched by the vehicles in which Truth makes its appearance, and as a result he learns and repeats volumes of words which hold little, if any, meaning to him.

Attempt to intuit the world of meaning — to sense the depth and fullness of that meaning — and to grasp in realization some understanding of it. This will stimulate into greater activity the intuitive faculty, and you will gradually become receptive to the transference of concepts.