

# **The Soul: A Temporary Intermediary**

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Our understanding and awareness of the soul evolve as we progress on the Path of return. A mystical vision of the soul as a great and glorious eternal entity (this concept itself perhaps preceded by disbelief in anything nonphysical, or by faith that is based on an external creed) eventually and gradually gives way to occult understanding. At first our understanding is conceptual, but then is increasingly based on direct experience of the soul as a temporary intermediary structure in mental substance, an occult bridge that assists us on the Path of return before we are able to extend our own awareness to higher vibrational levels. This progress in understanding and experience of the soul occurs as we progress gradually from identification with the physical plane, to identification with the astral plane, to identification with the mental plane, first the concrete mental subplanes, and then gradually and increasingly with the soul on the abstract mental plane. This will then be followed in turn by progressive identification with higher levels of the Spiritual Triad, Buddhi and then Atma.

As we progress in occult understanding and identification (vibrational resonance or “fusion”) with the soul, we come to realize that the soul itself is a specific structure in mental substance, created for a particular purpose in service of the Plan. The structure of the soul is designed to best serve its particular functions in service of the Plan, including manifestation for redemptive purposes, its bridging function between higher and lower mental levels until we can bridge the gap with our own awareness, and its function as a filter or step-down station for higher energies (further discussed below). Eventually we reach a point on the Path of return when the soul’s purposes have been fulfilled, i.e., the fourth initiation, and identification has shifted to vibrationally ‘higher’ levels than the soul, initially Buddhi. Then the soul will dissipate even while the progress on the Path, learning, and contributions that it made possible persist.

This paper is necessarily of limited scope given the context for which it is produced, although the topic is far broader and calls for a far more involved and detailed treatment, which may be the subject of a future endeavor. Brief discussion will be offered below of the evolving relationship between soul and personality from each of these perspectives, of the structure of the soul, and of the function of the soul (including the energies that are called the Laws of the Soul).

## **EVOLUTION OF PERSONALITY’S UNDERSTANDING/RELATIONSHIP WITH SOUL**

Our understanding of and relationship with the soul change as we progress in spiritual evolution along the Path of Return. In the earlier stages of the evolutionary arc when the consciousness is identified with the physical plane (when the “I” experience refers to the substance of the physical plane) and before the mystical vision becomes prominent, the possibility of the existence of such a nonphysical entity may be denied altogether by

the imprisoned and mis-identified indwelling consciousness. A bit later on the Path of return, in the mystical stage, the concept of the soul tends to swing to the opposite extreme, to being that of a great and glorious entity, a beloved with which union is sought. This is a highly glamoured view emanating from an active astral body and the still-assumed illusion of separation, but this view nonetheless represents significant progress from a strictly materialistic view toward a dawning recognition of subjective reality, and contains a vital seed of truth – that there *is* a soul, and that there is more to reality than the physical level. At the mystical stage there is typically no control over the experience; the mystical vision is typically experienced as a touch from an *other*, or something given from without; in other words, there is a strong sense of duality, with divinity not yet sensed as being *within*. A repetition of the experience is usually strongly desired by an active astral vehicle that is beginning to be aspirational (increasingly reaching ‘upward’ or ‘inward’ to higher vibrational levels rather than ‘outward’ to the external world), yet at this point the experience is typically unable to be produced at will.

The mystical and poetic vision of the soul as eternal tends to appear as the indwelling consciousness starts to see beyond the individual lifetime; from the perspective of an individual human lifetime, the soul does tend to appear eternal, as it persists from lifetime to lifetime. The erroneous belief that the soul is eternal also conceals and contains the seed of a higher realization, that of Spirit, which *is* eternal compared to the soul. From the point of view of the mystical vision, a simplified duality of self/other is experienced, which is typically the physically identified indwelling consciousness on the one hand, versus all that is ‘spiritual’ or subjective on the other hand. From this simplified duality in which there is not yet occult understanding, Spirit and soul may tend to be (mistakenly) viewed as the same. From this perspective, a nascent glimpse of the eternity of Spirit may be mistakenly thought to apply to the soul as well, based in confounding the soul with energies that are vibrationally ‘higher’ than the soul and that do outlast it. This is another glamoured glimmer of truth, but again with a kernel of truth nonetheless concerning the relative eternity of Spirit, sensed via the mystical vision.

The mystical stage leads up to the first initiation, ‘the birth of the Christ in the cave of the heart.’ The first initiation is usually not a conscious experience and is usually not consciously worked toward. As a result of the first initiation, although the indwelling soul or consciousness is still ‘imprisoned’ within the lower 18 subplanes, it is no longer quite as fully identified with the physical form, as the spark of the divine *within* (implanted at individualization) has awakened. The polarization or (mis)identification transitions from physical to astral, and at this point the vehicles are comprised of 25% atomic substance (first subplane, purified substance).

There is typically a long span of time (many lifetimes) from first to second initiation, as the lower nature is still dominant (lunar vehicles still controlling the indwelling consciousness). Progress on the Path at this point gradually and increasingly consists of development of the mental nature and its use to control the astral body. This process makes use of soul energy, directed by the lower mind, to dissipate glamour, an increasingly conscious process as progress is made toward the second initiation. This represents early stages in the process of soul infusion leading up to soul fusion, i.e.,

increasing resonance with the vibrational level of the soul on the higher mental subplanes, leading eventually to habitual focus at these vibrational levels (i.e., identification with these levels), but for much of the time between the first two initiations the lower nature remains dominant and at times dissonant with soul energy, even resisting the infusion of the higher energies. This again produces a sense of duality and often much turmoil. The process leading to the second initiation is typically the hardest compared to the other early initiations, because identification with the lower 18 subplanes is still dominant and the pull of the astral nature strong. Partway through this long process between first and second initiations, polarization shifts, gradually and usually only with considerable effort, from astral to lower mental. This means that the astral nature, which was previously 'positive' or controlling, becomes increasingly 'negative' to or controlled by the mental nature, at this point largely the lower or concrete mind. This corresponds to the externally-directed desire nature gradually being redirected via meditative practice away from a 'horizontal' (or outward) orientation toward external experience, to a 'vertical' (or inward) orientation toward subjective experience. As mental polarization develops, progress on the Path can begin to accelerate; as the mind takes control, the astral nature is less and less controlling of the indwelling consciousness and less and less able to distract us from progress on the Path. Soul infusion leading toward soul fusion (i.e., increasing resonance with the vibrational levels of the soul, which will lead eventually to a steady resonance with these levels) can be increasingly cultivated consciously, and the work of dissipating glamour more specifically undertaken intentionally.

This process of dis-identifying from glamour leads up to the second initiation and indicates significant progress in soul infusion, as the light of the soul is necessarily involved in dissipating glamour – directed and utilized by the lower/concrete mind. Identification is still with the 18 subplanes, but after the second initiation, has shifted from identification with astral levels to identification with lower (concrete) mental levels and the personality as a whole. By this point, soul infusion is being consciously and intentionally cultivated in meditation, and there may be increasing reception of intuitive understanding – ideas from the plane of buddhi impressed on the concrete mind via the soul.

This is a stage partway between soul being 'other' and soul being experienced as "I." There may be some experiences of the latter, but this is largely still what we are cultivating from a perspective of being identified with the personality. At this stage we have begun to have a more occult understanding of the soul, at least via our studies (e.g., of Master DK's works), but direct experience of identification with the soul still tends to fluctuate and may still be limited.

As the astral body is quieted and the mental nature becomes dominant, we have entered the stage between second and third initiations, with now 50% atomic (first subplane, purified) substance in the vehicles. The Law of Repulse is increasingly active and now can be consciously recognized, and the ray one energy intentionally utilized to repudiate the lower identifications and attachments, further accelerating our progress. Our goal moves beyond experiencing soul in meditation to a goal of *increasingly*

*constant soul identification*, in which the “I” experience refers to the indwelling consciousness, not to the physical body or the feelings/emotions, and increasingly not even to thoughtforms of the lower/concrete mind. At this point we are moving considerably closer to soul fusion; we have an occult understanding of the soul as a specific structure with specific functions; and we also increasingly know the soul by direct experience, not just conceptually.

Lower mental polarization, which was a goal between the first and second initiations and an achievement leading up to the second initiation, is to be transcended by higher mental polarization, specifically, identification with the soul. Between the second and third initiations, we work to transcend identification with the concrete mind and the personality as a whole, that is, to render the personality and its vehicles negative to or controlled by the soul. This means that the “I” experience, which shifted from emotional to mental levels in working toward the second initiation, now shifts gradually to soul levels as we work toward the third initiation. There are still challenges working toward the third initiation, but rather than being the dramatic emotional ups and downs that were so engrossing of our focus and out of which we needed to abstract the “I” experience as we worked toward the second initiation, the challenge is now to transcend identification with the flock of lower/concrete mental thoughtforms that would engross our focus, and out of which in turn we need to abstract the “I” experience. In other words, the task is to bring the focal point of the awareness, the “I” experience, increasingly in vibrational resonance with the soul (and higher) levels of vibration.

When we reach the point of consistently being identified with the indwelling consciousness, and consistently experience the vehicles as just that – mechanisms for service in the three worlds – we will have achieved the third initiation and be more fully and stably identified with the soul, now with 75% atomic (first subplane, purified) substance in the vehicles. The group at this point is increasingly known as the primary entity, the individual an extension or projection from that group for purposes of service. Identification is no longer primarily within the lower 18 subplanes, so this is the first true or first major initiation from a Hierarchical perspective (however, about 25% of the substance of the vehicles is still non-atomic, so we are not yet entirely freed from the pull of the lower 18 subplanes and still may require rebirth for karmic purposes). The individualized consciousness is now functioning as a more integral member of the Hierarchy because it is no longer identified primarily with its manifestation, the personality and its vehicles.

Throughout the above stages, the antahkarana, the energy bridge between personality levels, the soul, and the Spiritual Triad, has been developing. From being essentially just a quiescent and not-yet-energized pattern or blueprint in the early stages, the antahkarana is increasingly activated and energized as soul infusion leading to fusion progresses. First the initial portion of the antahkarana is developed between the mental unit (in the highest of the 18 subplanes, the 4<sup>th</sup> mental subplane) and the soul; the energetic resonance that constitutes this portion of the antahkarana develops as we cultivate soul infusion leading to fusion. As this process progresses, we (need to) also increasingly activate and energize the second portion of the antahkarana from soul to

manasic permanent atom in the atomic mental subplane. The manasic permanent atom is the lowest point vibrationally in the Spiritual Triad (the Triad being the first level of Monadic reflection), and energizing this portion of the antahkarana represents the beginning of vibrational resonance with the Spiritual Triad. Subsequently but in overlapping fashion, as we develop resonance with the manasic permanent atom, the process of developing progressively higher resonance will extend to and represent increasing vibrational resonance with buddhic energies and the buddhic permanent atom. The increasing inflow of and resonance with Buddhi, the love-wisdom aspect, both informs and expands that which we are in soul identification. With the lower mental vehicle having become largely negative to soul, it is able to more accurately and consistently receive intuitive impression from the plane of Buddhi via soul. This process also prepares us increasingly for eventual transcendence of soul identification at the fourth initiation, when vibrational resonance and the focus of the awareness will be with the plane of Buddhi.

Another way to describe the process in these early stages on the Path of return is that the “I” experience, the focal point of the awareness, becomes focused at increasingly higher vibrational levels. Prior to the first initiation, the “I” experience tends to refer to the physical vehicle. This is all a part of the involutory-evolutionary cycle in line with Plan and Purpose, but at the same time this is a mis-identification, because the physical vehicle is *not* most truly what the individualized consciousness *is*. As the first initiation is reached, the individualized consciousness dis-identifies from the physical vehicle and identifies with the astral vehicle. That is, at that point on the Path of return the “I” experience tends to refer to the astral vehicle, i.e., the emotions. This is progress compared to identifying with the physical vehicle, but is still a mis-identification, and in turn astral identification needs to be transcended as well. As noted above, then the indwelling consciousness develops mental polarization and the focal point of the awareness comes into vibrational resonance with (initially concrete) mental levels, leading to the second initiation. Again, what was a goal at one point on the Path of return, in its turn needs to be transcended by vibrational resonance with a yet higher identification. At the third initiation, identification with concrete mental levels is replaced by identification with the soul, meaning that the “I” experience is in resonance with the vibrational level of the soul. Stable identification with the soul (“soul fusion”) is still a goal for the majority of us, but it too will turn out to be a transient stage that will need to be transcended with further progress on the Path of return. As identification shifts eventually from the soul to Buddhi, the soul will dissipate and the fourth initiation will be accomplished.

That is, from identification with the physical vehicle, the individualized consciousness progresses to identification with the astral vehicle, then to identification with the concrete mind and the personality as a whole, then to identification with the soul, then to identification with Buddhi. This process of mis-identification, followed by dis-identification and re-identification at higher vibrational levels probably continues for many, many turns of the spiral and many, many levels of microcosm-macrocosm beyond what we can see from our current ring-pass-not.

The soul as a bridge in mental substance will no longer be needed when the fused personality-soul can consciously resonate with Triadal vibrational levels. At this point the soul will dissipate and the polarization or focus of identification will shift from abstract mental levels to buddhic levels at the fourth initiation. By this point, we will no longer be identified with the mental plane, even the abstract levels; mental substance then will be consciously known to be, and utilized as, a medium of communication, but will no longer be that with which we identify.

Soul is to personality as Monad is to Spiritual Triad. That is, the Spiritual Triad is the Monad's reflection or 'personality.' The (three-fold) Monad is reflected as the Spiritual Triad, similar to the way in which the (three-fold) soul is reflected as the three-fold personality on a lower turn of the spiral. The 18-subplane personality is also a reflection of the Monad, but until it is purified and redeemed, the personality is several iterations or turns of the spiral 'down' from the Monad, a stepped-down and distorted reflection – distorted by mis-identification with the substance of the lower 18 subplanes. These mis-identifications interfere with vibrational resonance with the higher levels. As we transcend those lower mis-identifications one by one as discussed above (physical to astral, astral to lower mental, lower mental to soul, and eventually soul to Spiritual Triad), the personality gradually (slowly and progressively) becomes a more accurate reflection of the Monad.

The term Dweller on the Threshold refers to all of the aggregated mis-identifications with and distortions in the substance of the lower 18 subplanes – all that interferes with resonance (identification) with the higher vibrational levels of soul, buddhi, and above. The Dweller on the Threshold must be vanquished by the Angel of the Presence, the soul (with the help of the redeeming Solar Angels), before the soul can be dispersed and the focal point of the awareness stably established on the plane of Buddhi. That is, any and all control of the indwelling consciousness by the lower nature must be completely overcome (100% atomic substance), and the lower nature in the lower 18 subplanes must be entirely negative to the higher nature before the soul can be transcended.

The soul is, among its other functions, a mechanism of manifestation for the purpose of the redemption of matter (substance of the lower 18 subplanes, including the vehicles of manifestation). To put it simply, the soul will no longer be needed once the substance of the vehicles is entirely purified and redeemed, as further experience in the three worlds will no longer be necessary to achieve that redemption.

Many of the masters function on the levels of buddhi and atma in the Spiritual Triad as conscious reflections of the Monad, but we know from DK's teachings that this identification too will eventually be transcended.

## **EVOLUTION OF SOUL'S RELATIONSHIP WITH PERSONALITY**

The soul has been present within humanity since individualization in Lemurian times, but for the vast majority of the time since, has been deep in meditation and functioning

in service on its own plane where unity is known and participation in ashramic life is conscious; it has been aware of but not focused toward its shadow, the personality with the indwelling and imprisoned consciousness. It is only as the personality starts reaching toward the soul, first in the mystical stages and increasingly after the first initiation, that the soul directs more of its attention toward the personality – the personality must make the first “advance.” The directed energy from personality invokes and evokes recognition and a reciprocal response from the soul. As the personality’s focus is directed toward the soul, and as the personality gradually and increasingly cultivates soul infusion, the ‘downflow’ from the soul into the personality increases. The methods by which soul infusion is cultivated are those taught by the Master DK including purification of the vehicles, meditation, cultivation of the higher versus lower expression of one’s ray qualities, and shifting the focus away from the individual self to the group. As soul infusion is cultivated and the downflow of the higher frequencies increases, there is resistance from the personality, because initially the personality is not in resonance with the higher frequencies. Eventually the stage is reached in which the energies are able to be integrated and gradually lead to fusion. Once the identity, the I-ness, knows itself as soul/consciousness and not as the three vehicles in the three worlds of human evolution (lower 18 subplanes), fusion with the soul is substantial and increasingly stable.

## **ORIGIN AND PURPOSE OF SOUL**

The soul, as a lower reflection of the Spiritual Triad, is the Monad’s vehicle of expression (further vibrational ‘descent’ or step-down from the Spiritual Triad), in the same way that the personality is the soul’s vehicle of expression. To accomplish a purpose of manifestation, the Monad extends or projects its energy into the slower/denser vibrations, ‘externally’ to use the outward/inward metaphor, or ‘downward’ to use the above/below metaphor, into the third subplane of the mental plane; this projection is the jewel in the egoic lotus (further discussed below). The solar Angels similarly project their own substance into the lower vibration of the mental plane to form the structure of the egoic lotus surrounding the jewel in the lotus (also discussed further below). That is, the substance of the body of the soul, provided as an extension of their own substance by the Solar Angels, forms around an extension or projection of the Monad itself; the focal point of the Monad’s projection on the upper mental planes is what is referred to as the jewel in the lotus.

The specific energy patterns in the monadic projection, including but not limited to its ray quality, represent the specific purposes of the manifestation. The energy patterns in the monadic projection draw to that projection, the jewel in the lotus, specific higher mental plane energies accordingly to facilitate accomplishing its purposes for manifesting. In regard to the process of creating the human soul *as a mechanism of manifestation* for the Monad, the Solar Angels are drawn to the spark of monadic energy based on resonance with its vibration. The Solar Angels create the structure of the soul in higher subplane mental substance accordingly (initially third mental

subplane, eventually evolving to second mental subplane with evolution of the indwelling consciousness).

It is also important to distinguish the Solar Angel from the egoic lotus, a structure formed by the Solar Angel. The Solar Angel is a great entity, particularly associated with the plane of Buddhi. The Solar Angels provide the living substance out of which the egoic lotus is constructed, substance that is characterized by self-consciousness – substance that has the quality of “I-ness.” The Solar Angel, again, projects a portion of its own substance into the lower vibrational frequency of the mental plane to form the substance of the egoic lotus, much as the Monad projected a portion of its own substance/energy from the monadic plane to the higher mental plane, constituting the jewel in the lotus. The substance provided by the Solar Angel forms the four tiers of petals that constitute the egoic lotus, surrounding the jewel in the lotus (the latter being monadic substance/energy).

In this paper, the term “soul” is used to refer to the egoic lotus on the higher mental plane, not to refer to the Solar Angel as an entity on its own plane.

In addition to being a temporary mechanism of manifestation, the soul is a (temporary) bridge between higher and lower mental levels, that is, a structure for the redemption of matter.

The mental substance that comprises the structure of the soul on the higher mental plane is provided as a great sacrifice by the Solar Angels for purposes of the redemption of matter. Although there is no true separation between matter and Spirit, the task of redemption is to elevate the vibrational level of the lesser lives that constitute the personality vehicles, bringing them and the forms that they comprise into a state that is capable of a purer expression of Spirit and more in line with the Divine Pattern.

For humanity as a whole, the divine spark of soul was implanted in the process of *individualization* approximately 18 million years ago during the middle of the Lemurian root race, the third root race in the present (fourth) round, bringing animal man from the third or animal kingdom into the fourth or human kingdom. The first effect of the sacrifice made by the Solar Angels with regard to the development of humanity in this round *brought animal man into the human kingdom* due to the implantation of the spark of self-consciousness; the second and subsequent effect of the ongoing sacrifice made by the Solar Angels, now in concert with an increasingly consciously cooperating and evolving personality (as soul infusion progresses to soul fusion), *brings humanity into the fifth kingdom, the kingdom of souls*.

This process through the fourth kingdom to the fifth is a long one. It occurs via the process of successive expansions into greater light, or progressively expanding rings-pass-not, called *initiation*. There are many, many lifetimes from individualization to the first initiation, with many smaller, more minor expansions along the way. There are also many, many lifetimes from the first initiation to the second, also comprised of many smaller, more minor expansions along the way. With each step, the indwelling



consciousness comes, even if ever so slightly, to know itself a bit more as soul, consciousness itself, and the “I” experience comes ever so slightly more into vibrational resonance with the soul. This process brings the indwelling consciousness very gradually and slowly, over many lifetimes, into the periphery of the Hierarchy, the fifth kingdom, the kingdom of souls.

It could be said that for a long time we have a ‘foot in both realms’ – fourth and fifth kingdoms, human and soul. By the time we are approaching the second initiation, we are generally starting to work consciously to facilitate our progress on the Path of return by working to dissipate glamour and learn that the “I” that we experience is not the emotions (or the physical form). As it learns that it is not the emotions, the “I” simultaneously learns that it can control the emotions. At first this is as the concrete mind utilizing the light of the soul; increasingly, it is as the soul itself that we control the substance of the astral vehicle. The process then progresses to soul as the “I” experience controlling the mental vehicle. The “I” gradually learns that it is not the thoughts (or thoughtforms) either. As the I-ness realizes that it is self-consciousness *itself*, it is coming into resonance with the soul. This is the process by which the lunar vehicles become ‘negative’ to, that is, controlled or impressed by, the soul, which becomes ‘positive’ to, or controlling of, the lunar vehicles (physical-etheric, astral/emotional, and concrete mental vehicles, i.e., the vehicles of manifestation in the lower 18 subplanes). As the solar levels come substantially into control of the lunar levels, the third initiation is undergone; no longer controlled by the lower 18 subplanes, the indwelling consciousness is more in vibrational resonance with Hierarchy, that is, slightly more central and slightly less peripheral in the fifth kingdom.

There are three main sources of current earth souls or “egos”:

- Those produced by the above-noted process of individualization during Lemurian times (the majority).
- Those who individualized during Atlantean times subsequent to the above process by participation in energies related to the individualization process (those from this group and the group above comprise the majority of Earth humanity).
- Those who individualized on the moon chain and who are more evolved than the majority of Earth humanity (with rare but notable exceptions such as Jesus, who was a member of Earth humanity, but evolved far faster than most).<sup>1</sup>

## **STRUCTURE OF THE SOUL**

The structure of the soul, when considered as a lotus, is described as *three rows or tiers of three petals each, with a fourth and innermost row or tier surrounding the jewel in the lotus, which is the monadic projection or extension ‘downward’/‘outward’ into mental substance for purposes of manifestation. The base of the lotus contains the mental unit plus emotional and physical permanent atoms, in which are found the repositories of learning and ongoing issues that carry from lifetime to lifetime.*

That is, the three main structural components of the body of the soul, the causal body, are as follows: (1) The egoic lotus petals, four tiers of three petals each, (2) the jewel in the lotus, which is the monadic extension or projection, and (3) the physical and astral permanent atoms plus the mental unit in the base of the lotus, corresponding to the three systemic subplanes on which the personality is found (the three worlds of human evolution, the lower 18 subplanes): physical-etheric, astral/emotional, and lower/concrete mental.

Causal body = jewel in the lotus (Monadic extension) + egoic lotus petals + mental unit and permanent atoms (astral and physical) in the base of the lotus.

### **Petals**

Each row of petals is first organized and vitalized, and then at a later stage on the Path of return, unfolds as the next row is organized and vitalized. All of the petals in the first three tiers include the color orange due to the fact that they are made of mental plane substance, but include other colors as well, corresponding to the qualities developed as each particular petal unfolds. A fourth tier is a very pure yellow, corresponding to the plane of Buddhi, identification with which is the next step beyond mental levels, leading to transcendence of the soul.

1. The first or outer tier of petals corresponds to the third aspect, knowledge or activity-intelligence, to the physical plane, and to the element earth. (Mis)identification with the physical plane is still present through the process of organizing and vitalizing the petals in this first row.

- Petal 1 of tier 1: Corresponds to knowledge on the physical plane. The colors are orange (ray 5 quality), green (ray 3 quality), and violet (ray 7 quality).
- Petal 2 of tier 1: Corresponds to love on the physical plane. The colors are orange (ray 5 quality), rose (ray 6 quality), and blue (ray 2 quality, and/or possibly this is a light blue representing more ray 6 quality).
- Petal 3 of tier 1: Corresponds to sacrifice on the physical plane. The colors are orange (ray 5 quality), yellow (ray 4 quality), and indigo (ray 2 quality).

The above petals are *organized and vitalized* in the Hall of Ignorance, but unfold only as the second tier (described below) is being organized.<sup>2</sup>

2. The second or middle tier of the three tiers of petals corresponds to the second aspect, Love-Wisdom, to the astral plane, and to the element water. The colors in the outer row as noted above are again seen in the second tier of petals, but to these original three colors in each petal is added the color rose. One might hypothesize that the color rose represents the sixth ray and an expression of love that is still colored by astral content, as the identification with the astral plane has not yet been transcended as these petals are developing.

- Petal 1 of tier 2 (petal 4 overall): Corresponds to knowledge applied through love on the astral (and physical) plane. The colors are orange, green, violet, and rose.
- Petal 2 of tier 2 (petal 5 overall): Corresponds to love-wisdom on the astral (and physical) plane. The colors are orange, rose (this quality is represented twice – once from the quality of this petal in the first tier and once from the second tier), and blue.
- Petal 3 of tier 2 (petal 6 overall): Corresponds to sacrifice on the astral (and physical) plane. The colors are orange, yellow, indigo, and rose.

The above petals are organized and vitalized in the Hall of Learning, but do not open until the third row (described below) is being organized and vitalized; at the same time, the first row (described above), which corresponds to knowledge and the Hall of Ignorance, is opening as this second row is being organized and vitalized.<sup>3</sup>

3. The third or innermost tier of the three tiers of petals corresponds to the first aspect, Will or Sacrifice, to the mental plane, and to the element fire. To the previous colors of each petal is added yellow, perhaps for the buddhic plane and eventual harmony beyond the conflict inherent in the divided (upper and lower, soul and personality) mental plane.

- Petal 1 of tier 3 (petal 7 overall): Corresponds to sacrifice through knowledge on the mental plane, that is, control of the three-fold personality (and associated circumstance) by the indwelling soul. The colors are orange, green, violet, rose, and yellow.
- Petal 2 of tier 3 (petal 8 overall): Corresponds to sacrifice through love on the mental plane, and service. The colors are orange, rose, blue, yellow, and violet.<sup>4</sup>
- Petal 3 of tier 3 (petal 9 overall): Corresponds to complete sacrifice (of identification with the 3 worlds of human evolution). The colors are orange, yellow (a quality represented both from the third petal in the second tier and the third petal in the third tier), indigo, rose, and blue.<sup>5</sup>

The third tier of petals is organized and vitalized in the Hall of Wisdom while the tier two petals are unfolding (tier one petals having unfolded previously when the tier two petals were being organized and vitalized), but one might hypothesize that this third tier may not be unfolded until the fourth tier is being organized.

One can note that the qualities and therefore colors associated with each tier progress as the vehicles are progressively purified, allowing for increasing resonance between soul and personality, i.e., soul infusion progressing to fusion.

Additional correspondences of the three rows of petals listed above to the three aspects can also be noted:

- Knowledge petals (outermost of the three tiers) correspond to the lower self, the lunar Pitris, and the third aspect.
- Love petals (middle tier of the three tiers) correspond to the soul, consciousness, the solar Pitris, and the second aspect.
- Sacrifice petals (innermost of the three tiers) correspond to the Will, the Monad, Spirit, the first aspect.

4. A fourth row of petals, immediately surrounding the jewel in the lotus, corresponds to the plane of buddhi, the color yellow (a color associated with the plane of buddhi), and the element air (the element associated with the plane of buddhi).

This fourth row of petals is a transitional structure in the lotus between the three rows of petals that are associated as above with the three lower systemic planes (physical-etheric, astral/emotional, and mental), and the jewel in the lotus, which is monadic energy, in the same way that buddhi is the transitional plane between the higher three systemic planes (atmic, monadic, and logoc), and lower three systemic planes.

### **Jewel in the Lotus**

The jewel in the lotus is the extension or projection of monadic energy 'downward' or 'outward' to the upper mental plane for purposes of manifestation. The quality and patterns of this energy determine the type of energy/the qualities of the devas that are drawn to it to form the body of the soul and thus the Monad's expression in manifestation. (For example, a ray three Monad may intend and thus manifest a ray two soul for purposes of learning and expanding its own ring-pass-not.)

### **Mental Unit and Permanent Atoms**

The mental unit plus the astral and physical permanent atoms are associated with the base of the lotus. As with the rows of petals, they gradually assume more mature form as soul infusion progresses. The issues/learnings/energy patterns from lifetime to lifetime persist in these structures; the forms taken by the three vehicles of manifestation in a given lifetime are based on patterns in these structures. This is the basis of the 'setup' for karmic issues to be addressed and lessons to be learned persisting from lifetime to lifetime (until the lesson is learned).

Master DK gives us several ways in which the structure of the soul in mental substance can be viewed, the lotus structure discussed above being just one of these:

- As nine petals of a lotus, the petals emanating from a common center, and the radiation from their tips forming the spheroidal form associated with the causal body (this is the imagery most used by Master DK and discussed above).
- As nine vibrations emanating from the central monadic spark, which follow a circular pattern around it and produce three groups of three emanations or vibrational patterns.

- As nine spokes of a wheel emanating from a central three-fold hub in which the monadic spark is enfolded.
- As nine types of energy that produce emanation from a three-fold unit in which is found the central monadic spark.<sup>6</sup>

### **Correspondence to the Three Aspects**

One can note correspondence between the threefold structure of the causal body, the three rows of petals, the threefold aspect of the vehicles of manifestation, the threefold aspect of the Spiritual Triad (the soul being the bridge or intermediary between these two trinities), as well as the threefold aspect of the Monad.

The overall structure of the causal body, considered as a lotus, corresponds to the three aspects as follows:

1. The extension of the Monad into the mental plane that is called the jewel in the lotus corresponds to the Will aspect (the first aspect), Spirit, and electric fire. The first aspect awaits the third (the next) of three solar systems to come to its fullest development and expression.
2. The nine petals of the egoic lotus that surround the jewel in the lotus correspond to the Love-Wisdom aspect (the second aspect), consciousness, the soul itself, and solar fire. The second aspect is to come to its fullest development and expression in this, the second solar system (underscoring the need for us to consciously cultivate identification with this aspect).
3. Mental unit plus two permanent atoms in the base of the lotus correspond to the Intelligence/Activity aspect (the third aspect), form, and fire by friction. The third aspect reached full development in the first (the prior) of the three solar systems,<sup>7</sup> and now is to be superseded by the second aspect in prominence.

The redemption of the third aspect, i.e., its becoming a purer expression of Spirit and a more exact expression of the Divine pattern, depends upon the development of consciousness in this present solar system to bring matter into a state of being a purer expression of the Divine Pattern, and the further development of Spirit in the third solar system to more purely express through form.

These correspondences might be listed as follows:

Jewel in the Lotus

Monad

Will

First Aspect

Spirit

Electric Fire

Third Solar System (the next solar system)

Egoic Lotus (tiers of three petals each)  
Soul  
Love-Wisdom  
Second Aspect  
Consciousness  
Solar Fire  
Second Solar System (the present solar system)

Mental Unit plus Astral and Physical Permanent Atoms  
Personality  
Activity-Intelligence  
Third Aspect  
Form  
Fire by Friction  
First Solar System (the previous solar system)

### **Types of Solar Angels**

It should also be noted that there are at least three main categories of Solar Angels, Lords of the Flame, or Agnishvattas involved in human manifestation, corresponding to the threefold aspect of the egoic lotus:

- Solar Angels that represent and embody the **first or Will aspect**: These Solar Angels are the substance and life of the first (atomic) and second (subatomic) systemic mental subplanes. Their function involves reflecting the Will-to-Be in the manasic permanent atom and dense physical incarnation, and they are connected with the Logocic head center, Planetary or Solar.<sup>8</sup> By correspondence one might also say that they are particularly associated with the third and future solar system, in which the Will aspect will come to its fullest expression in this set of three solar systems. They also correspond to the third or innermost of three tiers of petals in the egoic lotus (the sacrifice tier), and to the head center.
- Solar Angels that represent or embody the **second or Love-Wisdom aspect**: These are the Solar Angels most specifically connected with forming the substance of the human ego or causal body. They originate from the Logocic heart center, Planetary or Solar, and express the Love-Wisdom aspect. They are particularly associated with this, the second solar system, in which the second aspect is to come to full expression.<sup>9</sup> By correspondence one might also say that they are associated with the Will-to-Love, specifically the second tier of the three tiers of egoic lotus petals, the heart center, and the causal body overall. Again, of note, the term “causal body” includes the jewel in the lotus and petals of the lotus, as well as the mental unit plus the physical and emotional permanent atoms.

- Solar Angels that represent the ***third or intelligence-activity aspect***: These Solar Angels correspond to the intelligence-activity aspect and thus the throat center. They are particularly concerned with the mental unit and the fourth mental subplane. They correspond to the power of the ego to see, hear, and sound occultly,<sup>10</sup> that is, to extend itself vibrationally 'downward' or 'outward' into manifestation. By correspondence one might also say that their function involves the Will-to-Manifest or Will-to-Know, specifically the first or outermost tier of the three tiers of egoic lotus petals, and that they would be most associated with the first solar system in which the third aspect came to full expression.

As we progress on the Path of return, we are increasingly resonant with the higher groups of Solar Angels as the petals of the egoic lotus progressively unfold (the lower groups of Solar Angels involved in our manifestation becoming increasingly resonant with the higher groups).

The Solar Angels themselves (as distinct from the soul, a structure that they form in mental substance) originate from the Heart of the Sun and are an expression of the second aspect, the middle logoic principle, responsible for the self-conscious aspect of humanity, and particularly associated with the plane of Buddhi, the middle or bridging plane of the systemic planes, hence their particular suitability to provide the bridging structure that the soul is, and hence the ability of soul resonance to facilitate resonance with Buddhi. Their substance itself, again, includes the quality of 'I-ness,' self-consciousness.

### **Correspondence to Initiations**

In terms of the correspondence of the rows and petals to the initiations, this could be hypothesized in at least two ways (perhaps both with relevance and applicability).

One could correlate the first row with the first initiation, the second row with the second initiation, and the third row with the third initiation. The fourth row, about which Master DK says less (because it has less applicability to his primary audience, due to its particular function being most relevant further along the Path than most of his intended students), would then correspond to the fourth initiation. The rationale for this view would be that the first row represents the physical plane, and as these petals develop, the indwelling consciousness is proceeding through the tasks leading up to the first initiation, culminating in the 'sacrifice' of identification with the physical plane (as symbolized by the sacrifice petal in this row). In this view, since the second row represents the astral plane, progress through the evolutionary tasks represented by each of the petals in this row would represent progress to the second initiation, with the development of the sacrifice (third) petal in the second tier representing the 'sacrifice' of identification with the astral plane (these 'sacrifices' actually being progressively gained freedom for the indwelling consciousness from mis-identifications with the lower 18 subplanes). Progress through the evolutionary tasks represented by the petals in the third row would then represent progress toward the third initiation, corresponding to the soul being positive or in control with respect to the personality as the Lunar Lords become negative to the Solar Lords, with development of the sacrifice petal in the

sacrifice tier being associated with the 'sacrifice' of control by the personality (again, an accomplished freedom for the indwelling consciousness).

Alternatively or concomitantly, one could also hypothesize correspondence of each of the sacrifice petals in the third tier to one of the initiations. In this view, the first two tiers of petals would correspond to the period of evolution and the probationary path respectively. The first petal in the third tier would correspond to the first initiation in this view, the second petal in the third tier would correspond to the second initiation, and the third petal in the third tier would again correspond to the third initiation (this petal would have the same correspondence in both views hypothesized here).

The fourth row would correspond to time between the third and fourth initiation, culminating in the fourth initiation as its third petal opens and reveals the jewel in the lotus, the monadic extension which, when it shines in its full glory, dissolves its sheath, the structure that is the soul.

Both of these hypothesized correspondences between petals and initiations may apply concomitantly, with the evolution of the egoic lotus progressing in spiral-cyclic fashion.

## **FUNCTION OF THE SOUL**

The sacrifice of the Solar Angels is needed to provide an energetic bridge for the purpose of aiding the Divine sparks in the human kingdom to establish direct contact with the energies of the Spiritual Triad. More specifically, although both are in mental substance, for experientially 'separated' human units identified with the substance of the lower 18 subplanes, a significant gap exists between the mental unit in the fourth mental subplane (counting from above) – the *highest* vibrational level in the *personality* – and the manasic permanent atom in the first mental subplane (again, counting from above) – the *lowest* vibrational level in the *Spiritual Triad*. It would be much more difficult and would require much more evolutionary time for the separated human individualized consciousness alone, mis-identified with the lowest 18 subplanes, to bridge the gap between these vibrational levels and establish vibrational resonance with the Spiritual Triad with its own resources (the highest of which is the concrete mind or integrated personality). To facilitate the evolution of the race and assist in bridging this gap, the soul is created as a structure in mental substance by the Solar Angels from their own substance, as discussed above.

It is still necessary for the indwelling consciousness, the soul which for so long has been imprisoned by its mis-identification with the substance of the lower 18 subplanes, to activate the bridge between the upper triad (the Spiritual Triad), and the lower triad (the three vehicles of the personality), energetically via its own evolving vibrational resonance with progressively higher levels. However, this process is greatly facilitated by the presence of the soul, which in this functional capacity one can think of perhaps as being an electrical conductor. On the one hand it contacts the mental unit, and on the other hand it contacts the manasic permanent atom, quite literally bridging these



vibrational levels in mental substance, with itself as a stepping-stone (energetically speaking) between them. Because of the presence of the soul, energy (or electricity), can flow through it across the gap that previously the energy could not cross. This flow greatly facilitates both the reaching 'upward' by the personality and the 'downflow' from the higher levels.

The bridge is established in two stages, which are referred to as the two stages of the antahkarana. Again, the first stage or phase of development of the antahkarana is energetic resonance between personality and soul (specifically mental unit and egoic lotus); the second is energetic resonance between soul and manasic permanent atom (which eventually extends to resonance with Buddhi). As much as we have to struggle, work, and learn by trial and error to activate the antahkarana even with the presence of the soul, it would be far more difficult for individualized humans to make the leap from lower 18 subplanes to manasic permanent atom (and eventually Buddhi) without an intermediary structure such as the soul to bridge the gap.

The soul serves as an additional and middle anchor point, creating the triangle of mental unit – soul – manasic permanent atom. This triangle is known as the **manasic triangle**,<sup>11</sup> because it exists within mental substance. Its three points initially are vibrationally dissonant, and **activation or “building” of the antahkarana consists of bringing these initially vibrationally disparate points into a unity**,<sup>12</sup> i.e., **vibrational synchronicity or resonance**.

The soul exists just as long as it is needed to function as an intermediary step-down/step-up structure to facilitate this developing resonance. This intermediary is needed until the indwelling consciousness can purify the vehicles sufficiently to abstract itself from its lower 18 subplane mis-identifications and resonate with the Spiritual Triad, starting with the manasic permanent atom instead (and eventually Buddhi, then further along the Path, Atma, leading eventually to resonance with the Monad).

The egoic lotus contains within its structure the energy of all three aspects, and its evolution involves the integration and synthesis of the three aspects, a microcosm corresponding to the macrocosm of the three solar systems:

1. First the activity/intelligence aspect is dominant, the third aspect. This corresponds to the formation of the vehicles by the lunar Pitris, and also corresponds to the long stage on the Path of return when the vehicles dominate and imprison the indwelling consciousness. At this stage, the lunar Pitris are 'positive' or controlling, and the indwelling soul is negative or receptive to the experiences and perceptions of the vehicles. During this stage, the consciousness is (mis)identified with its sheaths. This also corresponds to the first solar system.
2. Second, the soul, the second aspect, gradually becomes dominant as soul infusion progresses, eventually reaching the point where infusion leads to fusion, i.e., vibrational resonance with the soul, as discussed previously. This process consists of the lunar Pitris, the vehicles of manifestation, gradually becoming 'negative' to or receptive of

energies from the soul; this eventually leads to the point where the soul is 'positive' to, or controlling of, the lunar vehicles. This stage includes the stages on the Path when we first unconsciously, and eventually with increasing intention and conscious focus identify increasingly with the soul and less with the vehicles. It also includes the stages of conflict when soul infusion is increasing, but at first with personality resistance, resulting in consequent friction and disharmony, with a sense of conflict. When control of the vehicles by the indwelling consciousness is more stabilized, identification (vibrational resonance) is with the soul on the higher levels of the mental plane and no longer in the lower 18 subplanes, at which point the third initiation (the first major initiation from a Hierarchical perspective) will occur.

3. Third, the Will, the first aspect, the jewel in the lotus, is finally revealed and 'outshines' all of the lower lights, including the soul. At this point, the lunar Pitris (third aspect) have been redeemed and their vibration elevated by fusion with the soul (second aspect); also at this point, the soul aspect is in turn transcended as the Will (first aspect), Spirit, expresses more directly.

### **Laws of the Soul (Laws of Group Life)**

The bridge that the soul provides as a stepping stone or middle 'resting place' in development of the antahkarana can also be viewed as a temporary filter or step-down unit assisting in the connection between that which is 'above' (or more inward) and that which is 'below' (or more external). Specifically, the soul functions as an energetic way-station, filter, or step-down point for the energies that are described by the Laws of the Soul – energies that flow from Triadal (ultimately monadic) levels to the soul (Soul Laws 4, 5, and 6), and the lower octave of energies that continue in further stepped-down fashion from the soul to the personality (Soul Laws 1, 2, and 3). (Soul Law 7 is not reflected in this correspondence because it references the transcendence and dissipation of the soul, and identification with the buddhic plane.) These energies have specific qualities, pathways of 'descent' or resonance, and specific functions themselves, as outlined below. The soul's function in stepping down the higher octave of these energies is essential until the indwelling consciousness is sufficiently dis-identified from its vehicles to resonate of its own accord with the higher octave, and eventually transcend the mental plane altogether, at which point identification (vibrational resonance) will be with the Spiritual Triad.

The lower octave of Soul Laws is the first to which we begin to respond on the Path of Return. Again, these are Soul Laws 1, 2, and 3, which we can see in Chart VIII in TCF<sup>13</sup> 'descending' from the three tiers of petals in the egoic lotus to the personality levels (18 lower subplanes). These energy downflows are associated with specific pairs of energy centers in the plane of the lower mind, from thence to the astral level, and from thence to the etheric level of these centers:

- The energy from the sacrifice petals of the egoic lotus to the base of spine and head centers is the energy that is known as the first Law of the Soul, the Law of Sacrifice, or the Law of Those Who Choose to Die.

- The energy from the love petals of the egoic lotus to the solar plexus and heart centers is the energy that is known as the second Law of the Soul, the Law of Magnetic Impulse, or the Law of Polar Union.
- The energy from the knowledge petals of the egoic lotus to the sacral and throat centers is the energy that is known as the third Law of the Soul, the Law of Service, or the Law of Water and the Fishes.

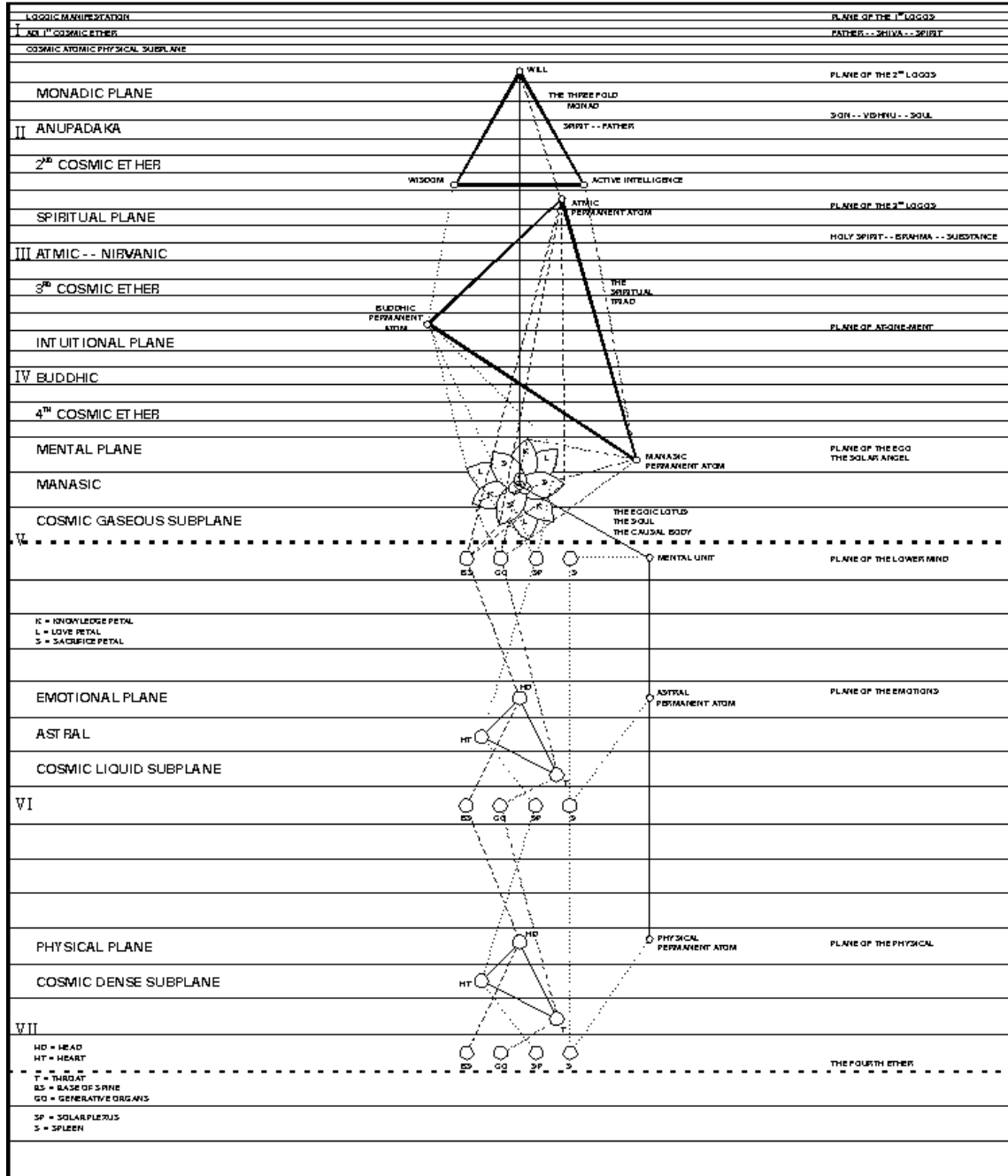
A bit further along on the Path, we start to respond to the higher octave of Soul Laws. Again, these are Soul Laws 4, 5, and 6. One can see in Chart VIII in Master DK's Treatise on Cosmic Fire<sup>14</sup> that there are energies 'descending' from the Spiritual Triad to the three rows of petals in the egoic lotus:

- The energy from the atmic permanent atom, the Will, descending to the sacrifice petals in the egoic lotus is the energy that is known as the fourth Law of the Soul, the Law of Repulse/Law of All Destroying Angels; this is the higher correspondence of and works through the Law of Sacrifice.
- The energy from the buddhic permanent atom, the intuition or pure reason, descending to the love petals in the egoic lotus is the energy that is known as the fifth Law of the Soul, the Law of Group Progress/Law of Elevation; this is the higher correspondence of and works through the Law of Magnetic Impulse.
- The energy from the manasic permanent atom, Higher Mind, descending to the knowledge petals in the egoic lotus is the energy that is known as the sixth Law of the Soul, the Law of Expansive Response (for which no second name is given); this is the higher correspondence of and works through the Law of Service.

# CHART VIII<sup>15</sup>

## THE EGOIC LOTUS AND THE CENTERS

### COSMIC PHYSICAL PLANE



Tracing these energies in more detail from the Monad through their sequential step-downs, 'down' through its reflection the Spiritual Triad, 'down' through the soul, 'down' through *its* reflection the personality in the 18 lower subplanes of the cosmic physical, the following can be noted:

**Will/Sacrifice Energies:**

**Higher Octave: Soul Law 4, Law of Repulse, Ray 1:** From Will (monadic plane), this energy is stepped down to the atmic permanent atom (atomic subplane of atmic plane), then further stepped down to the sacrifice petals of the egoic lotus (higher manasic plane/abstract mind).

*Function:* This directed and repulsing ray one energy assists us in progressively freeing ourselves from our mis-identifications in the lower 18 subplanes. Initially on the long evolutionary arc of many lifetimes leading up to the first initiation, and the long intervening period of many more lifetimes to the second initiation, its energy is generally not used *consciously*, and its function awakens only very gradually and in a much stepped-down fashion. However, as we start working consciously and specifically toward the second initiation, using the formulas provided by Master DK for the dissipation of glamour (using the concrete mind to direct the light of the soul on glamour and thus dissipate the glamour), we are beginning to make more conscious use of this energy. As glamour is substantially controlled and we are working our way toward the third initiation, we can begin to more consciously and specifically wield this ray one energy in consciously and intentionally releasing remaining attachments and mis-identifications, taking us more rapidly toward the third initiation, when the indwelling consciousness becomes positive to and controlling of the vehicles of manifestation, which are then negative to it and no longer controlling.

Thus this energy is particularly associated with the Path of Discipleship and mental plane unity, and its potency is not fully displayed until the third initiation. Then no longer identified with the vehicles, the indwelling consciousness knows itself as consciousness, the soul (not mis-identified as the body, not mis-identified as the emotions, not mis-identified as the mind or personality as a whole any longer). This allows us to serve with significantly greater effectiveness, with focus on the group as the primary entity, not on the individuality as primary. One might hypothesize that this energy also will play a role in the fourth initiation in repulsing even the soul, which by then will be no longer needed, as the awareness by then will be identified with the energies of Buddhi; at this point the soul itself will be repulsed as a lower mis-identification.

This is a very positive use of the destructive aspect of the ray one energy, hence the other name of this Law, the Law of All Destroying Angels.

**Lower Octave: Soul Law 1, Law of Sacrifice, Ray 4:** From the sacrifice petals of the egoic lotus, this energy is stepped down to the base of spine center at the fourth subplane of the manasic plane (highest level of lower mind), down to the head center at the level of the atomic subplane of the astral plane, down to the base of spine center at the level of the fourth subplane of the astral plane, down to the head center at the first

subplane of the physical (first ether), down to the base of spine center at the fourth subplane of the physical (fourth ether).

*Function:* This Law of Group Work has applicability both in terms of manifesting in form, and in terms of abstracting from manifestation. Entities at various levels of macrocosm and microcosm make a profound sacrifice in taking form, which is a restriction and limitation, and thus a type of death, hence the other name of this Law as the Law of Those Who Choose to Die. A purpose of their taking form is the redemption of matter. For example, the great Cosmic Entity in which our Sun is a center, our Solar Logos, and our Planetary Logos make this profound sacrifice in taking form.

The Solar Angels make the same type of great redemptive sacrifice in forming the egoic lotus of their own self-aware substance to aid humanity on the Path of return.

As the indwelling consciousness abstracts from its long mis-identification with form, sacrifice includes turning our backs (figuratively speaking) on the greater light into which we are returning in order to help those who are further 'behind' us on the Path. Master DK demonstrates this type of sacrifice in making the teachings available to assist us on the Path of return, both through HPB and through AAB (as well as through a future agent); in doing so, he is serving rather than focusing on his own spiritual progress. The more we achieve resonance with the soul/group life, the more we realize that there *is* no individual progress that is separate from group progress.

Due to its association with ray 4, this energy has a profound relationship with humanity (which is of the fourth creative hierarchy, and particularly in this fourth round). Master DK points out that not only did Jesus Christ demonstrate this Law very vividly, one can also see it functioning in nascent form in all the many well-intentioned members of humanity, even while they are still glamoured and mis-identified within the lower 18 subplanes. Thus this Law has particular relation to the masses and physical plane unity.

Early on the Path of return, we may think of 'sacrifice' in a glamoured way, as in 'giving up' things, feelings, ideas, and/or self-concepts to which we are attached. This is simply the interpretation of a personality – the interpretation of a still imprisoned indwelling consciousness, still identified with its physical and/or astral vehicles. Although in these early stages it may require effort to disengage from our 18-lower-subplane mis-identifications and attachments, each purification achieved - each 'sacrifice' – is a gain for the indwelling consciousness in freedom and ability to directly perceive reality more accurately. Any distortions associated with this early interpretation of 'sacrifice' (such as a self-pitying 'oh poor me' or a superiority-based 'oh look how spiritual I am for giving all this up,' etc.) are simply glamour and illusion, themselves attachments which must and will eventually be 'sacrificed' along with our other personality mis-identifications. Once we are consciously working with the higher octave of this energy (ray one energy under the Law of Repulse), these attachments are increasingly seen for what they are and gladly and intentionally repulsed as the impediments to service that they are.

### **Love/Wisdom Energies:**

**Higher Octave: Soul Law 5, Law of Group Progress, Ray 7:** From Wisdom (monadic plane), this energy is stepped down to the buddhic permanent atom (atomic subplane of buddhic plane), then further stepped down to the love petals of the egoic lotus (higher manasic plane/abstract mind).

*Function:* Also known as the Law of Elevation, this energy of Love-Wisdom involves the conscious recognition that the sole purpose of (apparent) individual elevation, or individual progress on the Path into greater light, is *group* progress, *group* elevation into greater light. Although glimmers of this are experienced earlier on the Path, and its effect is increasingly felt as we approach the third initiation, it cannot come into full effect until after the effects of the ray one energy represented by the fourth law of the soul have freed us substantially of lower mis-identifications, culminating in the third initiation. Thus this Law is associated with the initiate and group unity. No longer identified with the substance of the lower 18 subplanes, the primacy of the group is known experientially. Whatever energy we *are* is our primary contribution to the group: the 'higher' (or more subjective) the vibrational level with which we resonate, the greater our contribution in service.

This Law only begins to have a conscious effect for a disciple who is pledged and accepted.<sup>16</sup> The disciple would therefore have had *at least* the first initiation before this energy would *start* to affect him consciously; with the second and in preparation for the third, he will be more aware of this energy, and the radiant, coherent energy of the second Law of the Soul (discussed below) will have become an integrated experiential fact.

It is through (voluntary) obedience to this fifth Law of the Soul that preparation for initiation is instituted *by the disciple*.<sup>17</sup> Again, the purpose of this effort is group good, group elevation, not any concept of individual benefit. It is of note that preparation for initiation at this point is self-initiated, i.e., the disciple takes a conscious and active role in preparation for initiation (this statement likely applies to the third initiation and above, and in part to the second as well, but the first initiation is usually not recognized as such nor consciously prepared for).

The nine seed groups (and the 10<sup>th</sup> synthetic group) are examples of groups in which this Law is active (to a greater or lesser extent, depending on the place on the Path of its members). The seed groups are energy centers within humanity, the individuals within them acting as extensions of the group and contributing to the group energy, as the seed groups in turn are extensions of and contribute to the group that is known as humanity (which itself is an energy center in the Planetary Logos).

**Lower Octave: Soul Law 2, Law of Magnetic Impulse, Ray 2:** From the love petals of the egoic lotus, this energy is stepped down to the solar plexus center at the fourth subplane of the manasic plane (highest level of lower mind), down to the heart center at the level of the subatomic (second subplane) of the astral plane, down to the solar plexus center at the level of the fourth subplane of the astral plane, down to the heart

center at the second subplane of the physical (second ether), down to the solar plexus center at the fourth subplane of the physical (fourth ether).

Function: This Law represents the magnetic, cohering, radiant energy that exists within all differentiated forms (the subjective aspect) and behind (or substanding) all apparent multiplicity, the energy or force connecting the soul level of all apparently separated sparks of the Divine. This cohering energy is the basis of the Unity that pervades all levels of macrocosm and microcosm. As with all the energies that the Laws of the Soul represent, this energy exists whether we recognize it or not, whether our life expression is (yet) in line with its Divine pattern or not. In part, our progress on the Path of Return involves greater and greater recognition and experiential knowledge of this coherence and unity that underlie all apparent individuality. The perceptual orientation known as Inclusive Reason (second ray technique) sees this unity more and more as a known fact with progress on the Path of return, even while preserving detailed awareness of the multiplicity of form at many levels of macrocosm and microcosm.

If the expression of the first Law of the Soul has a directional quality (as if turning 180 degrees from our trajectory into greater light, 'back' to offer more light to those who are yet a bit further behind on the Path), the expression of the second Law of the Soul has a magnetic, radiant quality, drawing those focused at the periphery (mis-identified with the substance of the 18 lowest subplanes) into greater light, as greater and greater light suffuses the whole, including every spark at various levels of microcosm and macrocosm within the whole.

The effect of this radiant, magnetic energy of wholeness is to help lift all who are open to its influence into a greater measure of light and more awareness of the underlying Unity, with the resultant transformations of the manifest life that bring the life expression more in line with the Divine pattern.

The progress of any individual spark of light into a greater measure of light 'automatically' – radiantly, magnetically – offers more light to the whole, as specifically expressed by the higher octave of this Law, the Law of Group Progress (discussed above).

**Activity/Intelligence Energies:**

***Higher Octave: Soul Law 6, Law of Expansive Response, Ray 3:*** From Activity or Active Intelligence (monadic plane), this energy is stepped down to the manasic permanent atom (atomic subplane of manasic plane), then further stepped down to the knowledge petals of the egoic lotus (higher manasic plane/abstract mind).

*Function:* Master DK gives less information for this Law, likely because it is consciously utilized only at a point beyond that of most of his students on the Path of return. However, he does tell us that this Law of the Soul particularly has to do with the astral nature.<sup>18</sup> To help us understand this Law, he gave us some stanzas<sup>19</sup> that also suggest that freedom from kama-manas is associated with this Law, and that it is part of the necessary preparation for the fourth initiation. One might hypothesize that this Law may



represent the purification of the astral nature to the point where the astral vehicle has become, as it is destined to be, a conduit for and reflector of buddhic energies. A blazing forth from the heart of the sun, consciousness itself, dissipates the mists of kama-manas, as the Agnisuryans of the astral plane evolve toward becoming Agnisuryans of the buddhic plane. The initiate may return to the mists of glamour (distortion of the astral plane), but *only to serve; the consciousness is no longer identified with the vehicles and so the consciousness is no longer modified by distortion in the substance of the lower 18 subplanes* (such as glamour and illusion). The blazing forth from the heart of the Sun may represent identification with the soul, but one might hypothesize that it could also represent increasing identification with Buddhi, specifically because (1) it is Buddhi that eventually suffuses and expresses through a purified astral vehicle, and (2) the seventh Law of the Soul, directly following this Law of the Soul, refers to the fourth initiation, in which the focal point of awareness is on the plane of Buddhi (Pure Reason, the intuition), and the soul itself is transcended.

Of note, the *first five* Laws of the Soul *work out into demonstration in the 18 lower subplanes*, with phenomena resulting from them that bring the world of form more in line with the divine pattern that represents the Plan that expresses the Purpose. However, Soul Laws 6 and 7 refer to energetic phenomena that are not necessarily observable<sup>20</sup> in the 18 lower subplanes, and Master DK tell us that these laws only become operative for incarnate souls who are becoming responsive to discarnate souls in their group.<sup>21</sup> That is, the dis-identification from the lower 18 subplanes of these incarnate souls has reached a point such that their ability to perceive and discriminate energetically allows perception of and response to discarnate souls; their perception significantly and consciously includes the subjective realms, and is no longer largely mediated by the vehicles (that is, restricted to the objective realms), as is largely the case prior to the third initiation.

**Lower Octave: Soul Law 3, Law of Service, Ray 6:** From the knowledge petals of the egoic lotus, this energy is stepped down to the sacral center (“generative organs”) at the fourth subplane of the manasic plane (highest level of lower mind), down to the throat center at the level of the third subplane of the astral plane, down to the sacral center at the level of the fourth subplane of the astral plane, down to the throat center at the third subplane of the physical (third ether), down to the sacral center at the fourth subplane of the physical (fourth ether).

*Function:* This, like all the Laws of the Soul, is intended to contribute to bringing the vehicles under the control of the indwelling soul. While we may be well-intentioned and providing assistance of a kind to (apparent) others prior to reaching this point on the Path of return, service is **the spontaneous effect of soul contact**,<sup>22</sup> a soul instinct,<sup>23</sup> so we can only truly serve to the extent that we are soul-infused (or soul-fused). Although physical world action *may* be part of the soul’s response, service is not an activity or performance; it is a specifically group-oriented vibrational state in resonance with the soul. We are only truly able to serve to the extent that the soul has become the controlling factor, positive with respect to the personality, with the personality negative to the soul and in its service. Only as the soul is reversing the dominance of the lunar

vehicles and assuming control of the vehicles of manifestation does true service increasingly become possible.

In true service there is no agenda for the self, no attachment to results, no attempt to change another's beliefs or dogma, no self-satisfaction (and no seeking of self-satisfaction). It is *not* an attempt to make things the way the personality thinks they should be for others (making conditions better for them, etc.). It is also not a matter of 'the more activity, the more service was done'; although activity can certainly be involved, it is not the measure of success in service. It is also not service if we undertake good actions 'because we should' as a disciple, or because the Great Ones serve and we want to be like them, etc. If we acted from these types of motivations, we would be glamoured and acting from the personality, not serving in the true sense because not acting from the soul. No personality vibration can enter the Ashram, so only as we evolve to the point of being capable of expressing true service can we function as a part of the Ashram's expression of Plan and Purpose. Service is a pure and spontaneous outpouring from a group (soul)-identified consciousness, without modification by distortion in, or attachment to, the substance of the lower 18 subplanes.

Service is the great releasing factor in the disciple's life<sup>24</sup> and the shift from solar plexus to heart is a step toward group awareness.<sup>25</sup> These energies that are known as the Laws of the Soul affect both the individual and the group, facilitating the function of the latter by bringing the former to a state of being more integrated within and oriented to the group.

The true server, group aware and soul-infused, will be characterized by harmlessness, including harmlessness to the group; a willingness to let others serve as seems best to them (i.e., not trying to control or 'improve' others, and this also includes not being critical of others); and joyfulness, a soul characteristic and the "silence that sounds."<sup>26</sup>

One can note that although the lower 'octave' of Laws of the Soul affects us before the higher 'octave' of these energies, it is the higher energy from the innermost tier of egoic lotus petals that affects us first in each 'octave' and brings the lower in line with the Plan, although in general evolution is 'from the bottom up' (e.g., Hall of Ignorance to Hall of Learning to Hall of Wisdom). That is, the first Law of the soul to affect us is energy from the sacrifice petals via the Law of Sacrifice (Law of Service or Law of Those Who Choose to Die, which eventually will work out as increased resonance between base and head centers), then the energy from the love petals (Law of Magnetic Impulse or Law of Polar Union, which eventually will work out in transference of solar plexus energies to the heart), and finally the energy from the knowledge petals (Law of Service or Law of Water and of Fishes, which eventually works out as transference of sacral/generative energies to the throat center). The higher octave subsequently comes into increasing activity as the effects of the lower 'octaves' work out and we continue with purification of, and dis-identification from, the vehicles. Again this process starts with the Will energy (Law of Repulse or Law of All Destroying Angels), then the Love-Wisdom energy (Law of Group Progress or Law of Elevation), and then the

Activity/Intelligence energy (Law of Expansive Response, for which no additional name is given).

One can also note the following correspondences with the Spiritual Triad related to the above:

Atmic permanent atom  
Sacrifice petals  
Head center  
Shamballa

Buddhic permanent atom  
Love petals  
Heart center  
Hierarchy

Manasic permanent atom  
Knowledge petals  
Throat center  
Humanity

Additionally, Master DK provides the following correspondence between the mental unit plus astral and physical permanent atoms in the lower or personality triad, and the three permanent atoms of the Spiritual Triad:

- Physical permanent atom of personality – manasic permanent atom of Spiritual Triad: As the physical permanent atom is transcended, polarization becomes manasic.
- Astral permanent atom of personality – buddhic permanent atom of Spiritual Triad: As the astral permanent atom is transcended, polarization becomes buddhic.
- Mental unit of personality – atmic permanent atom of Spiritual Triad: The mental unit is superseded by atmic polarization.<sup>27</sup>

### **Soul Law 7, Law of the Lower Four or Law of Etheric Union, Ray 5**

This soul law has no upper and lower octave because it represents transcendence of the inherent duality of the mental plane and establishment of the focal point of the awareness on the plane of Buddhi, the plane of the Divine Hermaphrodite and the union of positive and negative, human and devic evolutions. Now vibrationally 'above' the soul, there remains no higher and lower octave, no 'above the soul' versus 'below the soul,' as at this point the soul as a step-down medium has been transcended. This Law of the Soul thus represents a shift in identification/vibrational resonance from the mental plane to the plane of Buddhi, transcending the soul and mental plane altogether. The mental plane remains a medium for communication, but no longer will be a focal point of

identification. Mental substance now will be used specifically and consciously for purposes of communication with those sparks of the Divine who are still identified with the substance of the lower 18 subplanes, but no longer as a habitual and/or unconscious medium. Thus this Law of the Soul represents the fourth initiation and the final destruction of the “immortal” soul.<sup>28</sup>

By this point, the realization has been well integrated that the group is the primary entity, and the individual is of value as an extension of the group and in service to the group (rather than the individual being assumed to be primary and the group secondary, as the personality interprets the situation earlier on the Path).

The Laws of the Soul are Laws of the Group Life, energies that we are increasingly able to consciously utilize as we progress with soul infusion leading to fusion, and subsequently (and in overlapping fashion) with increasing infusion of and resonance with Triadal energies, particularly Buddhi.

### **Jewel in the Lotus**

The jewel in the lotus, again, is the extension or projection of monadic energy ‘downward’ or ‘outward’ to the upper mental plane for purposes of manifestation. The quality and patterns of this energy determine the type of energy/ qualities drawn to it to form the body of the soul. This spark of monadic energy remains largely quiescent until we are working toward the third initiation and working increasingly consciously and intentionally with the energy of the Will; it will not, however, blaze forth in all of its electric fire glory until the fourth initiation, when its function will be to dissipate the structure that was the soul, freeing all of the lives (greater and lesser) that were involved in forming the structure of the soul. Then when this projection of monadic energy is no longer ‘imprisoned’ (much as the indwelling soul was imprisoned when mis-identified with the lower 18 subplanes) it can withdraw back into the Monad or project itself forth consciously in service as needed.

### **Mental Unit and Permanent Atoms**

Again, the function of the mental unit plus astral and physical permanent atoms in the causal body (specifically, in the base of the egoic lotus) is to act as a repository of the learnings and issues from lifetime to lifetime. These points of light are therefore points of contact and communication between soul and the vehicles or manifestation, or ‘translation’ filters between them.

Issues, lessons and learnings, and energy patterns persist from lifetime to lifetime in the permanent atoms; the forms taken by the three vehicles of manifestation in the next lifetime are based on patterns in the permanent atoms. Thus the permanent atoms serve as the basis of the ‘setup’ for karmic issues to be addressed and lessons to be learned that persist from lifetime to lifetime (until the lesson is learned).

## **DISSIPATION OF THE SOUL**

As fusion with the soul is progressing, there is also increasing infusion of the energies of Buddhi, Pure Reason, the intuition, as the second portion of the antahkarana becomes active. The resonance with the manasic permanent atom that is established as the second portion of the antahkarana is activated allows 'entry' into the energies of the Spiritual Triad. The manasic permanent atom is the lowest point of the Spiritual Triad vibrationally, the closest to the soul vibrationally, and is the first part of the Spiritual Triad with which the evolving consciousness can establish resonance, to be followed by increasing resonance with Buddhi. Although identification with the soul was a goal earlier on the Path and until it is achieved, in turn this too is found to be a mis-identification, itself to be transcended, first by identification (vibrational resonance) with the energies of Buddhi. On the plane of Buddhi the human and devic evolutions, masculine and feminine merge, hence the symbolism of the Divine Hermaphrodite being associated with the Seventh Law of the Soul, a Law that refers to the fourth initiation. Once soul and personality are fused, and the consciousness is positive to/controlling of the vehicles, able itself to bridge with its own awareness what was once a gap between lower mental and higher mental vibrational levels (and beyond that to Buddhi), the soul as an intermediary is no longer needed.

As the final petal of the fourth and innermost row of petals opens with the fourth initiation, the energy of electric fire (first aspect) from the jewel in the lotus blazes forth and the structure that was the soul dissolves, its functions no longer being needed. The permanent atoms radiate, no longer encompassing the component devas within a ring-pass-not, freeing these devas that formed the body of the soul to return to the general reservoir of substance on their own planes and subplanes; and the Solar Angels are freed from their long redemptive sacrifice to return to the Heart of the Sun (they will be breathed forth in the next solar system as Planetary Logoi on a higher turn of the spiral). The monadic extension that was the indwelling jewel in the lotus is also freed to return to its source on cosmic etheric levels, but with the gains and learnings from manifestation retained and integrated, much as the soul indwelling in the vehicles was earlier freed when it became positive to the vehicles.<sup>29</sup>

## **CONCLUSION**

Our understanding of and relationship with the soul evolve as we progress on the Path of return. What we may have first denied as a possibility and then later yearned to contact becomes temporarily that with which we identify and understand by direct experience, on the way to progressively 'higher' identifications. The soul is eventually known to be what it is, a temporary intermediary or stepping-stone (energetically speaking) on the Path of return, which finally is dissolved in the electric light of the Monad once its mediating, bridging function is no longer needed.

Successively higher lights envelop and subsume the lower lights. The lesser light of the personality gradually becomes secondary to the light of the soul and subsumed by it as

we progress on the Path of return up to the third initiation; and then the light of the soul gradually becomes secondary to and subsumed by a yet greater light, that of the Monad (and its more direct reflection, the Triad), at the fourth initiation. Incarnation will then no longer be necessary for karmic reasons (as there will be no karmic imbalance remaining that would require incarnation to rebalance once identification with the lower 18 subplanes is completely transcended); after the fourth initiation, incarnation will be used only in service.

At that point, the intermediary and mechanism of manifestation that is the soul will dissolve, the gained wisdom and experience now an integral part of the Monad, of its first reflection the Triad, and of a further reflection, its now purified and consecrated vehicle of expression, the fused soul-personality.

The “immortal soul” of poetry and the mystical path is not truly immortal; it just seems to be so from the perspective of an individual personality lifetime that is identified with the lower 18 subplanes, as it does persist from lifetime to lifetime.

In occult fact, the soul is yet another temporary mis-identification. At earlier points on the Path, identification with the soul is a goal and accomplishment, in turn to be transcended by progressively higher identifications with further progress on the Path of return.

## **End Notes**

<sup>1</sup> Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 853.

<sup>2</sup> *Ibid.*, p. 822.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*, p. 822-823. Violet is an additional color introduced with reference to this petal (petal two in tier three, or petal 8 overall) that is NOT in the middle petal of tiers 1 and 2 and is NOT the new color introduced for this tier (yellow). One might hypothesize that violet could represent the need to manifest service/identification with soul to complete the developmental tasks associated with this petal.

<sup>5</sup> *Ibid.* Again, blue is an additional color introduced with reference to this petal (petal three in tier three, or petal 9 overall) that is NOT in the third petal of tiers 1 and is NOT the new color introduced for this tier (yellow). One might hypothesize that blue represents the essential role of the second aspect in the completion of developmental tasks associated with this petal and leading up to the third initiation.

<sup>6</sup> *Ibid.*, p. 818.

<sup>7</sup> *Ibid.*, pp. 818-819.

<sup>8</sup> *Ibid.*, pp. 698-699.

<sup>9</sup> *Ibid.*, p. 699.

<sup>10</sup> *Ibid.*

<sup>11</sup> *Ibid.*, p. 709.

<sup>12</sup> *Ibid.*

<sup>13</sup> Ibid., p. 817, and Chart IX on p. 823 of Treatise on Cosmic Fire shows the energies that are the Laws of the Soul descending to the soul (the higher octave energies) and descending from the soul (the lower octave energies), in a 'close-up' diagram focused on the egoic lotus petals.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Alice A. Bailey, *Esoteric Psychology, Volume II*, 1942 (Reprint, New York: Lucis Trust, 1970), p. 177.

<sup>17</sup> Ibid.

<sup>18</sup> Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 1218.

<sup>19</sup> Alice A. Bailey, *Esoteric Psychology, Volume II*, 1942 (Reprint, New York: Lucis Trust, 1970), pp. 199-200). The stanzas that Master DK gives to represent and help us understand the sixth Law of the Soul are as follows:

"The Sun, in all its glory, has arisen and cast its beams athwart the Eastern sky. The union of the pairs of opposites produce, in the cycles of the time and space, both clouds and mists. These veil a mighty conflagration....

The flood pours forth. The ark floats free...the flames devour. The three stand free; and then again the mists envelop.

Above the clouds of earth, a sign shines forth....Only the eye of vision sees this sign. Only the heart at peace can hear the thunder of the Voice which issues from the dark depths of the cloud. Only an understanding of the law which elevates and lifts can teach the man of fire and son of water to enter into mist. From thence he climbs on to the mountain top and there again stands free.

The triple freedom thus achieved has naught to do with earth, or water, or with fire. It is a freedom, triple in its kind, which greets the man who passes freely from the sphere of earth into the ocean of the watery sphere, and thence on to the burning ground of sacrifice. The sun augments the fire; it dissipates the mist and dries the earth. And thus the work is done."

<sup>20</sup> Alice A. Bailey, *Esoteric Psychology, Volume II*, 1942 (Reprint, New York: Lucis Trust, 1970), p. 199.

<sup>21</sup> Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 1219.

<sup>22</sup> Alice A. Bailey, *Esoteric Psychology, Volume II*, 1942 (Reprint, New York: Lucis Trust, 1970), p., 124.

<sup>23</sup> Ibid., p. 125.

<sup>24</sup> Ibid., p. 118.

<sup>25</sup> Ibid., p. 122.

<sup>26</sup> Ibid., pp. 130-131.

<sup>27</sup> Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 71.

<sup>28</sup> Alice A. Bailey, *Esoteric Psychology, Volume II*, 1942 (Reprint, New York: Lucis Trust, 1970), p. 200. Master DK also gives us a stanza to help us understand the seventh Law of the Soul: "Four sons of God went forth. But only one returned. Four Saviours merged themselves in two, and then the two became the One."

<sup>29</sup> Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 831.

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