THE NATURE OF THE SOUL
Academy of Wisdom Teaching Europe
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THE NATURE OF THE SOUL

A study compilation for practitioners of the Wisdom

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LESSON 26

CREATING A BODY RECEPTIVE FOR YOUR SERVICE ACTIVITY

1. Deciding whether your service activity will be an Avocation or a Vocation, Based on Karma and the Body Receptive;
2. The Body Receptive as it Relates to the Profession of The Wisdom;
3. Adjusting Personal Karma to allow your Service Activity to be Full Time.

As a probationer arrives at that point in time and space wherein he is setting into motion a planned service activity, several choices confront him.

First, he must decide whether he shall initiate the activity as an avocation or as a vocation, and this will be dependent upon two major factors:

1. The relation of his karmic situation to his chosen field of service. In other words, will his present karmic obligations permit his entry into the field on a fulltime basis?

2. The point of evolutionary development achieved by humanity as a whole in relation to that aspect of the Plan he seeks to serve. In other words, has a sufficient field of magnetic receptivity to this aspect of the Plan been built into the body of humanity to permit his fulltime objective occupation therein?

In answer to both of these questions, if the probationer is a young man or woman who finds his service within the present fields of either psychology or education, among many others, and has the means of attaining a suitable education, he would find no difficulty in entering his chosen field on a fulltime basis.

If, however, his chosen field should be that of teaching the Wisdom or of Spiritual Healing, or Right Human Relations, etc., he might find it necessary to initiate the activity as an avocation until such time as he and the group to which he belongs awakens, stimulates and activates the “body receptive” to his field within the body of humanity. This is a most important concept and should be given much contemplation.

There is, within the body of humanity, a state of consciousness composed of many persons throughout the world, which is specifically related to that aspect of the Plan you seek to serve. This state of consciousness, or world group of personae, we call the “body receptive”. They are karmically receptive, either potentially or actively, to a particular aspect of the Plan, and it is through them that the disciple precipitates his share of that Plan into the world of affairs. They constitute his lower alignment with humanity, just as his ashram constitutes his higher alignment with the Hierarchy.

The “body receptive” to psychology, for example, is sufficiently active to permit disciples in that field to function on a professional basis, while the “body receptive” to the teaching of The Wisdom has not yet permitted disciples to function therein on a professional basis.

Those disciples who are specifically related to the new thought–form presentation of The Wisdom find themselves faced with the task not only of initiating a planned service activity, but also of pioneering a new profession within the body of humanity. They not only have to teach those who are sufficiently receptive, but they also have to awaken, stimulate, and activate those who are subjectively ready for, but not yet magnetically receptive to, the teaching.

Observe the pioneering work going forward in the field of parapsychology for a greater understanding of what yet has to be initiated in the field of The Wisdom.
I should like to say just a few words here in regard to The Wisdom as a profession, for most of you who respond to this series of instructions are related to it in one specific or another.

The Wisdom is not religion, though it is applicable to it; it is not education, nor science, nor psychology, nor healing, nor government, etc., though it is applicable to, and within, all of these. It is, then, a profession in itself, which will, when adequately developed, express itself in many specialized aspects.

Its purpose will be to synthesize, through its magnetic quality of Light, the consciousness of the many into a One, i.e., to attract, relate, and integrate the separative consciousness of human beings into a living totality of One Humanity.

Its immediate goal is to awaken the “body receptive” to it so that it can be given birth within the world of affairs as a recognized profession. This period in time is the opportunity for its cycle of emergence. Contained within the larger cycle of emergence are three major high points, if I might call them that, which are particularly advantageous to the precipitation of The Wisdom into world affairs. Two of these three high points manifested from the years 1960 to 1963, or 1964, and on or about 1975. The third point will manifest toward the end of the century [-2000].

Disciples and probationers are urged to take advantage of these high points of opportunity and, particularly, to prepare for the Coming One.

You might well ask, how can I best prepare to be of service in this way?

The Wisdom makes its entry as a profession first in the specialized field of teaching. Many probationers initiating their planned service activities at this time find themselves specifically related to this aspect of the Plan.

An aside note may be inserted here: In 1975 The Wisdom, already established somewhat as a profession, entered the specialized field of healing, uniting, as it did so, the many different organizations dedicated to the better health of man into an integrated effort toward his Spiritual, mental, emotional and physical well-being.

At present the majority of probationers [and more advanced disciples] will establish teaching centers throughout the world where The Wisdom, as such, will be made available to humanity.

This must begin on a small scale, of course, but if it is established properly, it will expand rapidly and anchor itself within the body of humanity as a recognized fulfillment of a specific need.

This calls for an immediate expansion of consciousness on the part of the probationer. Remember, The Wisdom is not a Religion. Most probationers tend to think of it in those terms and this is a major mistake, and a major hindrance to its precipitation. It is applicable to and within religion, but it must not be confined or limited therein. It must not be established as Religion.

It is The Wisdom, applicable in all departments of human living, and probationers would do well to meditate upon the concept.

As a young teacher initiates his activity; that is, as he begins to actually teach The Wisdom to his first students, he must be very careful to do just that. He does not take them from their present religious affiliation, but urges them to look for, find, and enunciate, as well as to practice, the truth present within their respective churches.

He will arrange his classes so as not to interfere with and demand a choice between their present church affiliation and their new study. He must be very, very careful in this respect, for if he does not establish right relationship with every religion, and particularly with orthodox Christianity, he will defeat the Purpose of his service activity.
The young teacher does not call The Wisdom psychology, or parapsychology, or even occultism, for it is not these, though it is applicable to, and within, them. He calls it The Wisdom and urges the practice of The Wisdom by his students in their daily life and affairs.

I cannot overemphasize this point, for it is one, which gives the Hierarchy great concern at this time. So many probationers in the world today are confused as to what The Wisdom is, and, in their efforts to make of it something which it is not, they are thwarting Hierarchical effort rather than aiding it.

If you are endeavouring to teach The Wisdom, or to practice it, then by all means call it that. The concept of The Wisdom should be impacting humanity today with a tremendous force, yet that force has been diffused and scattered by the misguided efforts of many.

Learn to speak of The Wisdom often, refer to it in your conversation, and if asked for an explanation of it, why, then, give that explanation, for this is an opportunity to awaken, stimulate, and activate the “body receptive” to it.

The probationer who is related to this specific activity will usually initiate his service first on a part-time basis, teaching one or two classes a week until such time as he has activated his share of the “body receptive”. As he initiates whatever objective measures he formulates to activate the “body receptive”, he also initiates an intensive subjective effort toward the same end. This will be as follows:

He becomes a focus in consciousness via an established meditative state of mind, through which the energies and concepts, on a subjective level, can pass from Hierarchical levels via his ashram, into the etheric network of humanity via the “body receptive”. He pays particular attention to the “body receptive”, endeavouring to awaken a response from within it to The Wisdom with which it is specifically related.

Eventually, in some one incarnation or another, the probationer initiates his service activity on a full-time basis and completes the third initiation. In order to do this he must bring Divine Adjustment to the Divine Plan in his life and affairs, resolving all karma of a personal nature that stands between himself and his service.

This brings him to another and most difficult choice. When and where that is in time and space, and in what degree shall he precipitate the remainder of his outstanding personal karma so it can be adjusted?

This brings us to a place in the initiatory process, which is almost heartbreaking and often terrifying to the probationer in its connotations.

What man at this point upon the path knows the karma he has engendered in the past, which yet must be resolved or balanced before he can give himself to the Plan? He knows not whether it will bring apparent pleasure or pain, whether it will take a relatively short or long time to resolve. He only knows that it is there and must be consciously precipitated to be resolved.

This, again, is one of the sacrifices and the tests of initiation. At the third initiation the man deliberately, and in full waking consciousness, precipitates the remainder of that personal karma which stands between himself and his chosen field of service.

What can be said anent this subject that will bring clarity and yet give the assurance and courage, which is so necessary to the committing of the act?

It is a part of this specific initiation. Each and every one who reaches this point goes through this experience and grows thereby. It is the sacrifice of the separative self to the Plan.

These are statements which have little meaning to the man who has not made them a part of his consciousness via experience, yet, the Truth within them, and his response to that truth, give him the courage and the perception to complete the initiation.
The probationer who is faced with this necessity must put his faith, his trust, in God, and in all of those higher Spiritual relationships in God, who have, through their own sacrifice, aligned with him to help him through this period.

He must realize that no Soul is burdened with more than It can, via Its persona, carry and resolve according to Divine Law. He then sacrifices the separated self in the following manner. After having established his own meditative focus, and alignment with the Plan via his ashram, he evokes from within himself Love for that Plan.

When the Love within him reaches its height, he then pours it out upon humanity, and meditates upon the following invocation:

"I stand willing to serve the Divine Plan. Make of me a whole consciousness and a whole instrument so that Light may pour through me to light the way of men. Whatevter karma I may have engendered in the past which stands between myself and my presently potential service, precipitate in that order which will, under Divine Accommodation, open my eye to the way of the Disciple. Guide me that I might adjust whatsoever karma is precipitated according to the greatest good of the greatest number. Give me knowledge of the Law of Love. I stand willing to serve the Divine Plan."
LESSON 27

THE SOUL’S IDEATION OF A PLAN OF ACTION

1. The Relationship of the Soul as Mediator Between the Monad and the Persona;
2. The Christ as is “Perfect Action Within the One Life”;
3. The Plan of Action to Become Christ like via Identification as Soul aspiring to be the Christ, and by expressing this through the Persona;
4. The Karmic Relationship of the State of your Equipment when it expresses itself negatively;
5. The Law of Grace

It is the nature of the Soul to manifest itself in form, i.e., to reflect its “condition” or “state” upon the substance of the vibratory plane into which it is focused, in such a way as to arrange that substance into the appearance of an organized form. Thus, consciousness inhabits a body, and via that body produces an environment with a resulting series of experiences.

Experience reveals the Soul to itself. It out-pictures the consciousness in substance, which reflects back into the center of perception its own state of being. Since the Soul is in potential the expression of Wisdom, it evolves or unfolds that Wisdom via its ability to perceive its own appearance in form, and to cognize the meaning of that form. In other words, as the Soul looks into the reflection of itself in the mirror of experience, which is actually a moving picture of its state of development, it intuits its own mistakes and grows in Wisdom.

The Over-Soul of Humanity, focused into the three worlds of human endeavour, reflects its “state of being” upon the substance of the threefold vehicle of appearance. This organized form we call the body of humanity. The Over-Soul then inhabits that body via its many members and produces an environment, which we call the world of affairs. Its experience in that world of affairs reflects back into its own center of perception, via its many members, its state of being, and the Over-Soul then unfolds the necessary Wisdom to produce an evolution of itself.

• The unfoldment of Wisdom within the Soul itself then takes place as the Soul ideates a Divine Plan of Action.
• This ideation of a Divine Plan ensues when the Soul compares, or reflects back into comparison, its present reflection with that Monadic impulse which has moved it into being.
• The Monad, which is the archetype of the Soul, assumes the stature of Christ; the Divine Son; consciousness of, and sacrificial action within, the One Life.

The persona, that part of the Soul, which is imprisoned via reflection in the form, aspires to the Overshadowing Soul, which is a growing expression of Wisdom. The Overshadowing Soul aspires to the Monad, i.e., The Christ, which can be defined for the moment as perfect action within the One Life.

The persona aspires via discipline.

The Soul aspires via ideation.

At the time of the third initiation, as the secrets of that initiation are revealed, and these constitute the expansion of consciousness which characterizes initiation itself, the persona merges its awareness with that of the Overshadowing Soul via identification; and the sense of duality between the two disappears. The Overshadowing is no longer overshadowing, but moves within the brain because the consciousness therein is identified as the Spiritual Soul.

This is an act of magic in itself, carried out by the creative Will. It produces a specific change in awareness. The man gains awareness of himself as a Soul, and there is no longer a division between Soul and persona. That division is healed, the apparent gap in consciousness closed, and the persona takes its intended place: the revealing mask or appearance of the Soul in the three worlds.
The man who is now the incarnating Soul shifts his level of aspiration onto a higher turn of the Spiral and via ideation aspires to The Christ. This takes the form, in appearance or experience, of service to the Plan. Interiorly the Soul now ideates the Divine Plan, and outwardly he serves that Plan in an endeavour to manifest perfect action within the One Life.

What does this mean to you?

1. It means that you have reached that point of development wherein via identification you are to become in awareness the incarnating Soul. No longer are you to aspire as a persona to a Soul, which overshadows. Identify within the cave in the center of your head as the Soul, and endeavour to remain there throughout the twenty-four hours. Each time you think or say “I”, do so from this center, cognizing the meaning of the “I” as Soul.

As you look out upon your world, look through the ajna center from your residence in the cave as the Soul, and do not permit yourself to be pulled down or out, either from that position or that identification.

“I am the Soul here and now.”

2. It means that you have reached that point of development wherein your aspiration is directed to The Christ. From this time forward, identify as the Soul and aspire to The Christ.

As the Soul in the center of the head, ideate the Divine Plan as it is held in focus for you by the Christ.

This you do by becoming so perfectly aligned with the Christ that you are receptive only to His impact in this center.

Do not align negatively with thought-forms on mental levels, or feelings on astral levels, or situations and circumstances on physical levels.

That is, do not permit yourself to be attracted - and therefore influenced - by them. Remain positive to all horizontal effects, and positively negative, alerted to and attracted by The Christ via your vertical alignment.

“I am That I am.”

Thus, you are enabled to ideate (give form within your consciousness) to the Divine Plan.

3. It means that you are ready to put the Divine Plan into action within and through the substance of your own vehicles.

All substance in the three worlds is impressed, that is, coloured or conditioned, by one or another of the seven rays. Thus is substance given its Divine Intent by Spirit.

That substance which has coalesced to produce your bodies, mental, astral and etheric-physical, is, then, already impressed with a Divine Intent according to its predominant ray energy.

You, the Soul, have chosen the ray type of substance through which you shall make an appearance in the three worlds, and conditioned that substance further, via reflection, with your karmic intent.

Your equipment: mental, astral and etheric-physical bodies, reveals the karmic necessity which brought you into incarnation. This is your karma, and its effects manifest as experience patterns in your life and affairs.

The way you think, feel, and act are all the effects of the karmic necessity built into the substance of your bodies.
A karmic necessity always manifests as a choice, so that the effect in experience may be the adjustment of karma, or the building of new karma to be worked out in another life. Since there are few who have arrived at the possibility of the perfect act, which is the balance of karma with no further creation of it, most persons either balance the old via a building of new, in your case, service karma; or fail to make an adjustment which necessitates a return to a like experience; or place an additional burden of karma onto that which has already been engendered.

If the probationer is prone to criticism, this indicates the karmic necessity to build into the substance of his mental body an understanding, which supersedes criticism. In other words, the Soul observing this reflection of its consciousness in the experience of the persona, will, as that reflection is thrown back into its own center of perception, see it in comparison with the Monadic Impulse which is the motivation for Being.

The Soul ideates the Divine Plan as held in focus by The Christ, which, in this case, takes the form of loving understanding. As that loving understanding grows or unfolds within the Soul, the Soul then endeavours to reflect it, via the mind, into the brain awareness of the man, and the man gradually develops the quality of compassion.

This is a somewhat new concept of karma and can easily be related to Evolution as one of its great laws.

We see the law working in the world of the persona as a harvest in experience of that which the persona sows in experience. We also see the inner meaning of karma as it relates to the Soul and its growth.

When the man begins to think as the Soul, he is then enabled to adjust those karmic causes and effects within himself without going through the long, slow, outer process of action and reaction. He adjusts the karmic necessity within himself to the Divine Plan as he ideates that Plan, and invokes the Law of Grace or Mercy.

This has always been a subject of interest to probationers, for once a man becomes aware of the law of karma, it is difficult to see how something, which has been set into motion can be offset or superseded. Yet, the Law of Love teaches a Law of Grace or Mercy, and it is so.

Let us look at a probationer who does have this tendency to criticize, along with other companion qualities of a negative nature. Obviously he has engendered quite an overlay of personal karma, as he has expressed these qualities in the past. Yet, now he is applying for initiation, seeks to serve the Plan, and is gradually overcoming the negativity within himself. Must he spend years or even incarnations reaping the effects of seeds sown in the past before he is free to be of service?

No, it is not necessary that he do so, for once he overcomes the karmic cause of such effects within himself, the Law of Grace begins to operate. The overlay of personal karma created in the past by these karmic causes is transmuted as he takes up his service in the three worlds.

Please note: this is possible only as the man overcomes the cause within himself, and not before.

Even then there is a short cycle of manifesting negativity as the law already in motion fulfills itself, but if the probationer maintains his equilibrium (manifests compassion in the face of an experience which would have - in the past - evoked an expression of criticism) through the completion of the cycle, it will not reappear as another obstacle to service.

It is wise at this point for the probationer to consider these karmic necessities that have been built into his instrument.

Wherever he is manifesting a condition of negativity within his own expression, here is indicated the necessity to expand his consciousness, via ideation, to understand its polar opposite, and via that
understanding, to recondition the substance of his bodies to manifest that polar opposite. Thus are the karmic effects created in the past offset and transmuted, and the man gradually liberated from the prison of the form.

What is the prison of the form but those forms we build for ourselves, which call us back into incarnation over and over again?
LESSON 28

THE FORM’S ROLE IN THE SOUL’S USE OF MAGIC

1. The Brain as Necessary to Form Building;
2. Meditation as an Alchemical Process of Altering the Brain’s Cellular Construction;
3. The Function of the Brain in Form Building and the Practice of Projection;
4. The Science of Impression as Used by the Soul to Train the Response Mechanism of the Brain.

The Art and Science of Magic, which we might also accurately define as the art and science of service, operates according to fixed laws which the probationer is learning to manipulate. These laws control the movement of energy, force, and substance into predetermined patterns, which we call forms.

As the Soul comprehends the Law, and manipulates it in cooperation with Divine Purpose and Plan, He masters the form nature and not only liberates himself from its prison, but uses it (the form nature) in service to The Christ.

It might be well at this point to consider the form nature for further clarification. A form is any arrangement of energy, force, and substance that is perceivable to the consciousness. For instance, a thought, which can be perceived and known as thought by the consciousness is a thought-form. If that thought sets up a vibration within the astral body, and is perceived from an emotional polarization, it has clothed itself in astral substance and is an astral form. If this same thought is brought down into appearance in the Light of Day, i.e., made manifest to the five physical senses, it has become a physical form.

A form is but the appearance of reality, it is not the reality itself. This is a concept, which gives rise to some problems in comprehension, because the consciousness of the probationer is still imprisoned within the brain, which is not only a form, but the form-making instrument insofar as the three lower worlds are concerned.

If we are to understand in any way, man as a Soul and his supremacy over the world of appearance, we must understand the brain and its occult function. Here is the instrument, which produces the phenomenon of magic, or form building, in the three worlds. Its final secrets are known only at the completion of the third initiation, but an approach to such revelation can be made now.

The brain is in actuality a focus in substance of the incarnating consciousness. We say “the man in the brain”. What we mean is “the focus of the Soul in substance, the man in his house”. The brain is a condensation of mental, astral, and etheric matter, created by a focus of these three frequencies of matter through the cave in the center of the head. The pineal and pituitary glands are the positive and negative polarities, which set up an interplay of force resulting in the birth of consciousness within, or its reflection upon this condensed matter that we call the brain.

The cave in the center of the head is occultly defined as that place where land, air and water meet, because this is the center in which etheric, mental, and astral substance is focused (in that order) for condensation into form. The brain might be called the master form, the instrument through which the focused substance is condensed into intelligible appearance in the lower mental, astral, and etheric-physical worlds.

The consciousness imprisoned within the brain sees the outer world according to the forms impressed (or condensed) there. In other words, he sees an outer appearance through its form or formulae within his own brain, and interprets it accordingly. Thus, he is limited by his own form-making instrument.
A very good example of this is the student who perceived the phenomenon of occult light for the first time. In the middle of her meditation, she suddenly found herself (in her imagination) opening the door of her refrigerator. The light flashed on as the door opened and flooded the inside of her head with its brilliance.

When this same student realized that she had perceived this phenomenon through an acceptable form within her own brain, and that the perception of the “light in the head” was by no means uncommon, she no longer needed the refrigerator in order to perceive the light.

As the probationer practices the daily meditation, he lifts the frequency of his brain, changing the cellular construction of it in such a way as to alter the forms already impressed upon it. This is possible because his meditations act upon the etheric, mental, and astral substance being focused into and through the cave. He can alter his own brain because he is working from that center which is its cause. The substance of the vehicles is conditioned through the brain itself from the center (the cave), which brings it (the substance) into first focus. Thus is the cave (a part of the head center) the heart of a man’s being. It is the very center of his three vehicles and is constructed of etheric light substance in all three frequencies of the lower worlds. In other words, it is here that land, air, and water meet, and in just that order.

Several points of extreme occult importance are indicated in this instruction:

1. That the brain is necessary to the building of form in lower mental and astral planes, as well as the physical. This has been veiled heretofore to safeguard humanity from the works of premature magicians, but such safeguarding is no longer possible with the incoming seventh ray. The great occult secrets having to do with magic, and the brain as the instrument of it, are revealed as the seventh ray makes its influence felt.

2. That once the man has freed himself from the limitations of his own form (the brain) and stands within the cave in the center of the head, he is in the position of master, i.e., he can control substance.

3. That the way of becoming the magician is clearly defined as:
   
   a. Meditation;
   b. Practice in form building;
   c. Practice in projection;

It is unusually simple. The man frees himself from the confines of form through his attention to meditation. In meditation he gradually places himself, his own focus of consciousness, in the cave in the center of the head, where he becomes the manipulator. He then practices form building, moulding substance into those forms that he wishes to manifest. Over a long period of time, he evolves his consciousness into an identification with the Soul, and as the Soul, with the One Life, until the final secrets of projection are made known to him. These relate to the focused third eye, the brain, and the ajna and throat centers.

The mental, etheric and astral substance necessary to the building of an intended form is appropriated by the consciousness in the cave. This is important; the magician does not appropriate from an astral polarization via the energy of desire. He appropriates needed substance from a Soul polarization in the cave via the energy of Divine Intent.

He then brings that substance into proper focus via the focused third eye, and moulds it into shape, impressing the shape upon the physical brain for condensation into form. The condensed form is then projected from the brain into time and space via the ajna and throat centers.

Let us consider this in its practical application insofar as the probationer is concerned.
The probationer is attempting to live in the world as the Soul. This is the purpose behind all of his disciplinary action. He is endeavouring to lift himself from a separated personality focus into a Soul focus, from which he will know himself to be, and to function within his daily life and affairs, as a part of the One Humanity.

As he ascertains the secrets of magic, he employs them to this end. The forms he builds will all relate to this goal until such time as it has become a manifest reality in the three worlds.

First, he achieves a momentary cyclic polarization via repeated meditation exercises in which he focuses his consciousness in the cave in the center of the head, and identifies as the Soul.

Later, he stabilizes the cyclic polarization into a permanent one via a steady and constant Soul identification in this center. He takes up his residence here.

At this time he is so identified with the Soul, that he views the vehicles from an entirely different perspective. These three vehicles have become his threefold instrument of contact with the three worlds of human endeavour. They are seen as a necessary instrument of service to the One Life. As the Soul, he then endeavours to appropriate and control them, i.e., to assert his mastery over this form nature.

He must clearly differentiate between the form nature and his own intent. It is at this stage that he seriously studies that form nature, learning particularly that sensation is a characteristic of the form, and not of consciousness. The consciousness who is identified with, and limited within, the form nature perceives via, evaluates according to, and bases his decisions upon, this sensational response of the form to stimuli.

A very good example of this distinction between form and consciousness is the Soul's attitude toward food. The Soul will permit the body to take into itself only that food which is necessary to its health. It is not the consciousness, which is hungry. It is not the consciousness, which likes or dislikes a particular kind of food. The response of the form nature itself to the act of eating is a sensational response. The probationer, newly identified as the Soul, asserts his mastery over the form nature through these distinctions and the training of the vehicles to newer and more effective tastes. In other words, knowing that it is the nature of the form to respond via sensation, he trains it to like that which he intends for it. He refines its sensational response to stimuli.

In the same way he trains the vehicles to permit, or to carry through into manifestation, his intended expressions of Love, Compassion, Harmony, Beauty, etc. He is refining the form nature via his alteration of its sensational response. He trains it to enjoy via sensory experience these higher qualities, which he himself enjoys from a higher correspondence of sensation. That higher correspondence might be defined as inner knowing, Wisdom, or pure reason, the very nature of consciousness.

In other words, consciousness knows, it cognizes pure reason, while the form senses.

It is important at this time to point out that it is the nature of form to respond via sensation. The Soul does not attempt to kill or stamp out this nature, but rather to train its sensational response toward a positive reaction to the higher qualities. Thus, he is impressing substance itself with a new condition, a new natural response.

From his polarization in the cave he determines the new response to be impressed; builds its form (habit); focuses that form into the brain for condensation; and from there projects it into time and space (now in the bodies as a part of the built-in response mechanism) via the ajna center and the throat center. As the visualized form (in this case the new response) is projected via the ajna, its note or vibration is sounded in the throat center. The OM, which is the magic word of the Soul, is sounded on that note which is the vibratory frequency of the constructed form. This note is intuited by the Soul.
After this work has been completed via a formal meditation, the Soul maintains via the focused third eye, his attention to it until well after the vehicles automatically respond via the new impress.

In other words, he maintains the vision in the ajna and continues to sound the note in the throat center, via the tonal quality of his voice, as he goes about the task of daily living.

If this is done properly, the entire work can be completed in a seven-day cycle. For six days the attention is maintained upon the effort. On the seventh day, the consciousness relaxes his attention knowing the work is complete and the effect in substance is good.

The connotations of this lesson cannot be grasped in one reading or even in one class discussion. They demand deep contemplation. For those whose sincerity of motive is such that the intuitive faculty is functioning, real illumination can be had from the foregoing.
LESSON 29

THE SOUL’S ROLE AS MAGICIAN,
AND THE BREAKING AND REBUILDING OF THE ANTAHKARANA:

1. The Nature of the Soul to Create Forms;
2. The Veiling of the Secrets of Conscious Creativity Due to the Atlantean Episode;
3. The Atlantean Violation of the Plan;
4. The Great Invocation;
5. The Laws of the Creative Process;
6. The Use of Esoteric Light, Sound, Colour, and Vibration.

The appearance of form on any plane of existence presupposes that its creator has consciously or unconsciously cooperated with the law, and that working under and with that law, he has followed a certain process which we call magic. The process results in an appearance of form, where before there was no form. It moulds substance (and I refer now to prime matter) into a vehicle for Spirit and/or consciousness, whichever the case may be; and after condensation of that prime matter into its desired frequency, it maintains the substance in a coherent whole within a ring-pass-not. This is true whether the form be a thought or a physical body.

Because there has been a necessary veiling of this subject since the Atlantean period, we find that it is misinterpreted by almost all students and probationer-disciples working in the world today.

A clear enunciation of Truth is demanded as the new cycle of opportunity comes into being. It is with that enunciation, primarily anent this subject, that this treatise deals.

Why then is this course of instruction entitled “The Nature of the Soul”?

- Because it is the nature of the Soul to create form.
- Because the Soul is the mediator between Spirit and matter.
- Because the Soul is the magician.

Before it would be wise to proceed with the unveiling of truth anent the creative process, some consideration of the cause of its present condition is vitally necessary.

There was a time in the history of mankind when this subject was not shrouded in mystery, when all children were taught the steps of the creative process as naturally and as systematically as they are now taught the fundamentals of arithmetic.

And why not? This is man’s Divine heritage. It is the reason for his being, the Logico Purpose underlying humanity’s place in the scheme of things. Man was born to create, to build the forms into which the consciousness of God could manifest.

In the long passage of time and history, what could have happened to have caused mankind to lose his Divine Right? How was it that he could have been denied his place in the life and affairs of the Logos of which he is an inseparable part? He must have committed an almost unpardonable crime against that Life, and this he did.

We see the karmic consequences of such an act all about us today. We see a humanity utterly lost to knowledge of its identity, of its Divine Purpose, and of its inmost natural creativeness. We see humankind steeped in fear of the monster it has created out of substance, a lonely, suffering humanity at the mercy of that monster, denied the golden key of Wisdom, which is its only hope for freedom.

Only a few words are permitted regarding the Atlantean episode, but these few will suffice.
When a man creates a form out of substance, he is using the economy of the Life in which he lives. He does not alter the composition of it, but he does alter the relationships of Spirit, matter, and consciousness. When he does this in violation of the Plan of the One Life, he naturally sets up a disturbance within the whole sphere (Planetary and even Solar), which puts it out of tone (so to speak) with the Life in which it lives. Thus, its own relativity is disturbed, its purpose thwarted, and its growth momentarily delayed. Is this Planetary Karma? It must be so, yet we have to look at the part humanity has played in this karmic precipitation in order to bring about a balance of it.

Let us look again at humanity’s place in the scheme of things, in order to clearly ascertain his Purpose and the violation of that Purpose. Humanity, as we have said many times, is the Planetary throat center, the center through which the Logoiic Word sounds forth. That word (the Soul and later the Monad on its own plane) is creative. It creates the forms within which our God shall appear.

Looking at it from another perspective, we see humanity as the brain of the Logos. Each human being is, then, a brain cell within the One Life. The Logoi, or directing will, transfers His Purpose and Plan, via the heart of His Being, the Hierarchy, into this brain for condensation into form. Humanity then takes into itself that Purpose and Plan, recreates it into form, and gives it appearance in the Light of Day.

During the Atlantean period when all human beings were conscious magicians according to Plan, humanity, for an inexplicable reason (except that it be karmic), denied the Logoiic Plan for one of its own. That is, men conceived and created according to their own separative purposes. In so doing:

a. The economy of the Planetary Life was misused,

b. The relationship of Spirit, matter, and consciousness altered, and

c. The antahkarana between man and his own Soul broken.

As the word sounded in time and space, it took on a destructive tone because it was sounded in violation of the One Life.

The breaking of the antahkarana resulted in an upheaval within the consciousness of the Planetary Life, and man set himself adrift from the Logoiic Purpose which had brought him into being, i.e., he broke off his own relationship with God.

The outer results of this act came in the form of a cataclysm, which wiped out the Atlantean civilization. The violent changing of the earth’s surfaces, the inundation of heavily populated areas with water, and the gradual decline of man’s knowledge of the creative process, were but outer reflections of the terrible upheaval taking place within the consciousness of the Planet itself.

Since that time, humanity has gradually brought itself back to the reappearing cycle of opportunity. The antahkarana, not only between man and his Soul, but between the Hierarchy and humanity, is being reconstructed by those disciples in the world who consciously serve the Plan. That Plan, which has to do with man as a creator, is once again being focused downward, and the redemption of both consciousness and substance for Logoiic Purpose becomes possible.

Thus, the unveiling of the mysteries proceeds according to law, but with this specific warning: Let your creative genius be directed to the working out of God’s Plan on earth.

It is suggested that the sincere student take “The Great Invocation” into meditation for further clarification in the light of the above.

“From the point of Light within the mind of God
Let Light stream forth into the minds of men.
Let Light descend on earth.

From the point of Love within the Heart of God
Let Love stream forth into the hearts of men.
May Christ return to Earth.

From the Center where the Will of God is known
Let Purpose guide the little wills of men,
The Purpose which the Masters Know and serve.

These first three stanzas have to do with the reconstruction of that triple strand of Light, which is called the antahkarana. They refer, also, to the proper equation of spirit, matter, and consciousness, which since Atlantis has been out of balance.

"From the center which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light, and Love, and Power restore the Plan on earth."

These last are self-explanatory in the consciousness of one who has intuited the Truth from the above text.

The laws, which have to do with the creative process concern:

1. The illumination of the three.

We are concerned here with the equation of spirit, matter, and consciousness. Into what relationship must these three be placed in order to produce a manifestation of the Plan?

This was the first law the Atlantean consciousness violated, in that it disregarded the relationship completely. The same is true of the black magician of today who creates for his own purposes. Remember that the Divine Purpose of humanity in the scheme of things is to create the forms into which the consciousness of God can manifest.

If you will recall, the first instruction in this series had to do with the triune cause back of all manifestation. The trinity of spirit, matter, and consciousness is the key formula, the first cause of all that is. The man who creates must, then, work with this cause if his creativity is to be in line with Divine Purpose.

As conscious Souls, we are the mediator between spirit and matter. We must then take our conscious place between the two in order to perform the Divine Miracle of creation.

This we do via our conscious alignment with, and focus within, the causal triangle of the manifest planet.

We become one with the consciousness of that Life in which we live, move and have our being; We enter into His meditation, equate spirit to matter according to His Plan; We proceed from here with the building of the form into which such Plan shall manifest. Thus do we set up the necessary polarity into which the consciousness of God can manifest.

Volumes could be written anent this subject, yet it is necessary for our present purpose to touch briefly upon it in order to proceed with the text. Therefore, I urge each one of you to take this concept into meditation, to expand it until you cognize the depth and the breadth of its meaning.

Never attempt to build a form from within a separated focus of identification. Establish first in deep meditation your atonement with the One Life. Dare to set aside your own separated identity, your own purpose and goal, and to ascertain the way in which you can best serve the Plan via your alignment with it, as an integral part of the One Life.
I here insert a warning. Do not attempt to become the One Life within yourself, but give up self in order to become a part of that One Life; and from this focus, learn to serve the many.

The first law with which the magician is concerned is the equation of spirit, matter and consciousness. Via this equation he is enabled to view the archetypal form, or in other words, to ascertain that aspect of the Plan for which he as Soul is responsible.

2. The appropriation of substance and its creation into devic form.

The building of the form proceeds in four frequencies of prime matter. This means that behind all form on any plane of existence are four frequencies, sometimes referred to as the four elements of earth, air, fire and water.

They are known by the occultist as

1 = esoteric light
2 = esoteric sound
3 = esoteric colour
4 = esoteric vibration

These four frequencies of prime matter make up the substance of any plane of existence, and are the stuff out of which the devic form is constructed.

The magician must appropriate these four elements, and in their proper combination construct the devic form into which the Plan can be carried into outer manifestation.

Let us look at the manifest form itself. Behind the physical appearance is the physical-etheric devic form. Behind this deva are four frequencies of etheric matter called earth, air, fire, and water - or light, sound, colour, and vibration - which have been combined in such a way as to produce an etheric deva of a certain type.

Yet as we look at this, we are seeing but the lowest appearance in substance of the quaternary. These four have been driven forth into manifestation. But before they took form in mental, astral, and etheric substance, they were created as the quaternary on Soul levels out of the four frequencies of prime matter. Thus does the construction of the form proceed above the three planes of human endeavour, in the Buddhic sphere of the Soul.

Once the form is constructed, it is driven downward by the Soul to pass into outer manifestation. We shall deal with this later. In the meantime, attempt to cognize the meaning of the instruction contained in this lesson, remembering that all work thus described so far is carried out by the Soul on its own plane of affairs.

This creative work of the Soul, the construction of form, is carried out by the Soul in its own sphere from the Buddhic Plane of Pure Love Wisdom. We never attempt to create from any other focus.

The soul works with the four frequencies of prime etheric matter, the quaternary of:

a. Light - Earth
b. Sound - Air
c. Colour - Fire
d. Vibration - Water

to produce an etheric deva which then further steps down the construction to the three lower planes of human expression: mental, astral and etheric/physical.

We are now three quarters of the way through the study of “The Nature of the Soul” and the ‘heart’ of the teaching is about to unfold....
LESSON 30

BECOMING RECEPTIVE TO INTUITIVE REALIZATION

1. Air’s Relation to Esoteric Breath and Sound;
2. Distinguishing Between the White and Black Magician;
3. Earth’s Relation to Light or Primordial Blackness;
4. The Origin of Evil as Related to the Previous Impress of Earth;
5. The Impact of “Air” on “Earth”, and the Birth of the Opposites as Devil and Christ.

The four frequencies of matter, sometimes referred to as the lower quaternary, have to do with the four spiritual principles into which prime matter (insofar as humanity is concerned) has been divided. This is a somewhat difficult subject, since we are dealing with a matter, which has come out of the major three, and is the prime matter only of the physical body of our Planetary Logos. These are the frequencies which constitute the cosmic physical nature and limitation of our Logos, and by which He is related, in a physical sense, within His cosmic environment. They condition His influence in his own world of affairs, in that they underlie the radiatory activity which is peculiar to Him, and which has its effect in his Solar and Cosmic relationships.

In order to more clearly understand this subject, consider again the fact that Spirit and matter are but the two polarities of one energy or force. Spirit, matter, and consciousness make up the causal triangle of manifestation. Out of that first trinity is born a focus of consciousness, which is Logoiic, in that it is a precipitated synthesis of the three. This focus is numerically a four in consciousness, since it is the harmony of the three, which has been precipitated into a lower frequency of itself.

Thus, while Logos means One, it also means four, in that, that which is behind Logos is sounding, i.e., breathing. Sound has to do with breath, the first harmonic movement of the major three into manifestation.

Thus, that frequency of matter that is defined as esoteric sound, or the so-called element of air, is numerically a One or a four, the living breath or Word of the Creator.

The Word, or breath, contains within itself Spirit, matter, and consciousness in a new frequency, which in its subjective focus is a One, and in its outer manifestation is a four. Thus, out of the three comes the lower quaternary of manifestation.

This frequency of prime matter is a principle, then, created out of the first movement of Will upon intelligence. The first motion of the Will moves forth from the One, who creates as a focus (breath) of the major three into a new synthesis of sound (the Word).

The Word or breath, the actual sound of God, which we call Air, as a frequency of matter, is everywhere equally present within any form. Thus, this frequency of matter is the first to be appropriated by the creating Soul as he sets out to build a form into which the Plan is made manifest.

This is why the magician is concerned first with the equation of Spirit, matter, and consciousness. If he is to serve that Life in which he lives, he must ascertain such relationship before he can bring it into proper focus, i.e., sound the Word.

He must then, via repeated meditations, seek to enter into the meditation of the One Life until he can do so at will. Once he does achieve this awareness, the Plan becomes clear, as well as his relationship to that Plan. When he is identified as a consciousness with the One and the Many, he sees Spirit and matter in their relationship to the One Consciousness, and can then bring the three into the proper new focus for the manifestation of the Plan in time and space.
While it is impossible to make this perfectly clear to the student via any grouping of words, such clarity will come when the meditation described is reached. Then, and only then, will the student understand the instruction anent the illumination of the three, yet such instruction is preparatory and does aid the meditation-process. Therefore, study it well, and take it into contemplative meditation.

This first movement of the will upon Intelligence is the first cause of the form-to-be, which is set into motion by the creating Soul. It is the Logico movement into manifestation.

If the word, the sound, or the breath is analogous to Logos (that which is the precipitated frequencies of the major three into a synthetic harmony), then the element of Air, which is the first to be appropriated by the magician, must be so constructed by him as to carry the focus of consciousness of the form-to-be.

Contained within every form is its own created causal (Soul) consciousness, whether that form be a man, or one which has been created by man. The creating Soul relates Spirit to matter via the newly created consciousness, which is to manifest a new form. That consciousness must, then, be of the Plan and not of any separated identity.

It is this very point, which differentiates the white magician from the black magician. The consciousness imprisoned in the form created by the black magician is of his own separated identity. It is created by his personal desire and ambition, while the white magician creates from the Soul level of the One Life, according to the Plan of that Life.

Via esoteric sound, the movement of the Spiritual breath, the consciousness of the form-to-be is given birth in light. Air is shaped into and sounded as the Word.

To proceed with a further unveiling of Truth, while the element of earth is defined esoterically as Light, it is in its essence the primordial black. That darkness or primordial no-thing becomes Light (consciousness in matter), or the element earth, as Logos, the Word, sounds within it.

Here is the second frequency of prime matter, a principle created out of the second movement of Will upon Intelligence. The first movement gave birth to consciousness as the Word, a focus of cause; the second movement gives birth to consciousness in form, the form, which separates it, so to speak, from its creator.

Earth, then, is created out of no-thing, the primordial dark, that which is the polar opposite of Logos, inert intelligence. It is created by the action of consciousness upon no-thing, as that consciousness is breathed into its sphere. When consciousness radiates (via air) out into a sphere of no-thing, that no-thing or primordial dark becomes Light, and the element earth is born. Thus is the Word imprisoned within a ring-pass-not, its etheric Light-body.

An aside note may be inserted here. The above presupposes that the Soul on its own plane, in order to take unto itself a form, had first to breathe itself forth into the void. It gave itself unto that void, where even the Father was lost, and awoke to find itself within its prison.

Herein is explained the mystery of the dark night of the Soul, when it again crosses the void, this time in full waking consciousness, to rejoin the Father.

We come now to an ancient mystery, which has to do with the origin of evil upon this planet. While that primordial dark is truly a no-thing, it has already been impressed in a previous Solar system with a form nature. That form nature is dormant until Light moving within darkness awakens it into activity. Thus is the opposition to consciousness as a Divine Being born. The so-called devil is born along with the Christ in the first sheath of Light created. The Dweller on the Threshold resides in the causal sheath and is, therefore, the last opposition to be confronted by the applicant to the initiation of liberation.
Here is the major physical limitation of our Logos, His karmic equipment carried over from a former incarnation, and the reason why ours is not a sacred planet. That Light, which is the element earth, moves into a colour dictated by a previous impression of substance, borning a form nature, which is in opposition to the evolution of consciousness.

It is with this opposition that the Adept deals as he builds the forms designed to carry the consciousness of the Plan into manifestation.

How does all of this relate to the work of magic into which a probationer disciple enters in order to serve the Plan?

The first implications are those, which have to do with the tremendous forces of creation itself, with which he is finally working. He has to appropriate the very breath of the One in Whom he lives in order to create at all. He must himself function as the One, and as that One, breathe forth into the primordial black the soul (consciousness) of the form-to-be, in such a way as to create out of nothing the element which gives shape or first body (light or earth) to that Soul.

He does this in full knowledge that harmony upon this planet is known through conflict. He must then ascertain the conflict which will be born into being with the newly created form, and with wisdom, account for it.

That primordial no-thing, which he must appropriate in order to create the element earth, contains within itself a dormant opposition, which will rise up as the consciousness of Planetary prime matter, to oppose the very Plan he seeks to serve. Yet, that consciousness will be a part of the newly created Soul, wedded to it, as Light irrevocably awakens and attracts it into being.

Why create at all, he wonders? Yet the realization must come that it is only in this way that Planetary karma can be resolved. This aspect of Logoiic equipment must be redeemed before our planet takes its place among those sacred in the system.

The assurance of success lies in the name of Christ. Only in this Name do we propose to create; only in this Name is synthesis truly possible. The Word he sounds forth in time and space is the Name of Christ.

Let us now recapitulate the procedure thus far from a somewhat different perspective.

“The Soul in meditation deep, merges with the One and sees the Plan before him. The illumination of the three reveals the Word.

The Soul in meditation deep, takes unto his heart that Word and sounds it there. The creator and his creations are one.

The sounding word casts a shadow in the darkest night. The Soul with heartfelt Love sounds forth the Word to sound within the shadow, and Light is born within its sphere.

Three colours merge and blend, and fire claims the Word. The creator and his creation are no longer one.”

The above is translated from an ancient work of teaching, long lost to humankind. Its finding, and its release, indicates the promise of this new cycle. It is given here as a seed thought for meditation by the Soul who seeks to serve.