

Notes on the SOUL

Secret Doctrine

1. Higher Manas "is the ancestral soul, indeed, the bright immortal thread of the higher Ego, to which clings the spiritual aroma of all the lives or births." S.D. II, p 669 note.
 2. When Immortal Ego incarnates it becomes, as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness". S.D. II p 669
 3. Seven keys include Astronomical, physiological, psychological and Spiritual interpretations. II p 667-668
 4. Western Kabalists including Eliphas Levi fall into error of identifying Ruach with Kama Rupa or Animal Soul. According to esoteric teaching it is identical with Buddhi or Spiritual Soul. Nephesh is identical with Kama Rupa. II p 670
 5. Human monad on first Round passed through mineral, vegetable and animal kingdoms but in Fourth Round every mammal has sprung from the semi-etherial creature with the human Monad in it of the first two races. II p 672
 6. "Buddhi, the seventh sense but sixth principle" II 672
 7. "It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul (Manas), the "principle, or the intelligence, of the Elohim," to receive which, he has to eat of the fruit of knowledge from the Tree of Good and Evil". I p 267
 8. Blending of Spirit and Matter produces Perfect Man. I p 267
 9. Matter alone is senseless. Spirit impotent unless mounted on shoulders of matter according to Sankhya philosophy. Spirit and Matter inseparable yet ever separated. Spirit and Matter negative and positive poles of the same homogeneous substance, the Root principle of the Universe, mutually attracting each other. Matter is drawn upward to Spirit while Spirit is drawn downward to Matter. I p 267-268
 10. "Buddhi becomes conscious by the accretions it gets from Manas, on the death of man after every new incarnation". "Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself; and thus, assimilating itself to the Monad, shares its immortality". I p 264
 11. The Soul or Ego is Atma-Buddhi-Manas. I p 263
 12. In first two races and first part of third Adam or man was in deep sleep representing slumber of Soul and Mind. II 191
- Note: There seems to be a definite connection between the differentiation of the sexes and the awakening of consciousness.
13. "The Verbum and Lucifer are one in their dual aspect". II p 543
Verbum identical with the "Son". II p 541

14. Akasha or Astral Light is the Universal Soul, the Matrix of the Universe, "the Mysterium Magnum from which all that exists is born by separation or differentiation." II p 538. Fills space, is space itself in one sense. II p 538
15. "While the Astral Light is the Universal Cause in its unmanifested unity and infinity, it becomes, with regard to mankind, simply the effects of the causes produced by men in their sinful lives." This Celestial Virgin is caused to fall and sin through man, thus becoming the Mother of Gods and Devils at same time. Beneficent to those who stir the Heart and Soul, evil only to those who attract only her shadowy or finite aspect. II p 539
16. Lucifer really the Angelic Entity that presides over Light of Truth. Venus and Lucifer identified according to Valentinian Gospel "Pistis Sophia". II p 539
17. "Lucifer is divine and terrestrial Light, the Holy Ghost" and "Satan" at one and the same time" II p 539
18. Satan, the Fiery Dragon and Lucifer, the Light-bearer is in us; it is our Mind, our Tempter and Redeemer, our intelligent Liberator and Saviour from pure animalism. Without this principle man would be no better than an animal. II p 540
19. Seven Primeval Gods had all a dual state one essential, the other accidental, in the former they were Builders, Preservers and Rulers of this world. in the latter they clothed themselves in visible corporeality on earth and reigned as kings and Instructors. II p 541
20. Mulaprakriti the female aspect of the Creative Cause, Brahma. It is Universal Soul, philosophically a Maya and cause of human Maya. Persistent, however, throughout a Mahamanvantara I p 39
21. Alaya the Soul of the World or Anima Mundi, the Over-Soul of Emerson. Unchangeable in inner essence, but changeable with respect to lower planes. I p 79
22. Pythagorean Decad represented the universe and its evolution out of Silence and the unknown depths of the Spiritual Soul, or Anima Mundi. II p 605
23. Universal Soul identified with Anima Mundi; "the Astral Light of the Theurgists and Kabalists being its last and lowest division" I 499
24. With Esotericists, Universal Soul or Anima Mundi, the Material reflection of the Immaterial Ideal was the source of life of all beings and of the life principle of the three kingdoms. Seven divisions are light, heat, electricity, terrestrial magnetism, astral radiation, motion and intelligence. II p 593
25. "In its secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving Fourth Principle, the Animal Soul of Nature, so to say, or - Electricity." I 136
26. Animal Soul the Fourth or Upadhi of Mind. (In this enumeration Kama Rupa is given as the Fourth) I p 177

27. Note. On p 177 V I the diagram indicates descent in planetary chain through the soul aspect in forms of Soul, Animal soul, and astral body, all Upadhis, and ascent through Life, Mind to Spirit. This would seem to indicate that through involuntory series form is dominant while in evolutionary series essence is dominant.

28. "Manas is dual - Lunar in the lower, Solar in its upper portion." Higher aspect attracted towards Rudhi, lower listens to voice of animal soul. "But the chief 'Soul' is Manas or mind" II pp 520-521

29. Animal Soul, Kama Rupa. Fourth Principle II p 631

30. The importance of the middle principles of Manas and Kama Rupa to manifest man. It is the need of the Manas-Ego and the false personality or the Body of egotistical desires and personal will to cement the whole.

"Incarnate the Spiritual Monad of a Newton, grafted on that of the greatest saint on earth, in a physical body the most perfect you can think of- i.e., in a two or even a three principled body composed of its Sthula Sharira, Prana and Linga Sharira - and, if it lacks its middle and fifth "principles", you will have created an idiot - at best a beautiful, soul-less ~~entity~~, empty and unconscious appearance". S.D. II p 252. The real immortal Ego and the Animal-Human soul have to be closely blended for full terrestrial existence.

31. The Astral Light, while lower aspect of Absolute, yet is dual, it is Anima mundi. Interpretation of Eliphas Levi and most Western Kabalists incorrect. In higher aspect it is "Living Fire", or Wisdom - Spirit - in lower aspect it "Light" and furnishes astral soul of all living things. I p 218

32. Animals have only latent germ of highest immortal soul in them
I p 218

33. Astral, ethereo-substantial envelope is the body-vehicle of the Soul - the eternal Spiritual Ego. This Soul may free itself from its tabernacle for various reasons such as spiritual or physical depravity of the man, leaving the latter a soulless shell. I p 255

34. In Kathopanishad World Soul is brought forth by union of Purusha and Original Matter. This Soul known as "Maha-Atma, Brahman, the Spirit of Life" these being identical with Universal Soul, or Anima Mundi. Astral Light of Kabalists and Theurgists being its last and lowest division I p 499

35. Universal Soul the Sixth Principle of Intellectual Kosmos on the manifested plane of Being. It is Mahat or Mahabuddhi, the Great Soul the vehicle of Spirit, the first primeval reflection of the formless CAUSE, and that which is even beyond Spirit. Material aspect of Universal Soul is Astral Light of Eliphas Levi. I p 453.

36. Soul of Astral Light is Divine, and its body - the Light waves on the lower planes - infernal. Astral Light identified with "Demon est Deus Inversus. I p 456

37. Divine Spirit Symbolized by Sun or Fire, Divine Soul by water or the Moon, both standing for the Father and the Mother of Pneuma, the Human Soul or Mind, symbolized by Wind or Air. The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three Elements is the Occult Solvent in the "Soul of the World" the Cosmic Soul or Astral Light, at the other. II 119
38. Spiritual Monad is One whose rays form what we in our ignorance call "Individual Monads" of men. I p 200
39. Monad combination of Atma-Buddhi or Dual-Soul. It is not Atma alone. Not correct to speak of Human, mineral etc. Monad. Rather is it the Monad manifesting in mineral kingdom, vegetable, kingdom, human kingdom etc. Monad essentially un compounded. Atma-Buddhi from the higher point of view is not a compound. I p 201
40. Atoms and Souls were synonymous in the language of the Initiates. (Atom not to be taken in the sense used by modern physicist) To Hindu Elemental Atom was a Soul, a center of Potential Vitality with latent intelligence in it; in case of compound souls an active intelligent existence. Atom-Soul bears same relation to the One that Divine Soul, Buddhi bears to Atma. I p 620
41. With the Gnostics "Christos" meant impersonal principle Atman of the Universe and Atma within every man's Soul, not Jesus. I p 157
42. Nous or animating Soul, immanent in every atom, manifested in man, latent in the stone, having different degrees of power. I p 82
43. As Individual Soul is ever the same, so are atoms of lower principles always drawn to same individuality in a series of various bodies. II 703
44. Animals have Soul but not conscious surviving Ego-Soul which survives as individual and incarnates in like form. The (animal) Monad does not reincarnate in the same but in a higher species. II 206
- 45 "Bird" for Chaldeans and Hebrews as symbol for Angel, a Soul, a Spirit or Deva. "Bird's Nest" represented Heaven. II p 306
of man
46. Soul in the sense of the psychic Astral the first to descend to earth. Spirit, intellectual and moral faculties awaken later. II 763
47. Living soul is vital soul or Nephesh. Divine Spirit is Ruach. Breath of Life not identical with Immortal Spirit as Christian Theologians have made it. I p 246
48. "Considered functionally and from the standpoint of activity, the Soul stands undeniably higher (than Spirit), in this finite and conditioned world of Maya". I p 246
49. In esoteric parlance, Brahma is Father-Mother-Son, or Spirit, Soul and Body. I P 73
50. All Souls identical with Universal Over-soul. Purely spiritual Buddhi or Divine-Soul cannot have independent conscious existence until spark from universal Soul has passed through phenomenal world and acquired individuality by natural impulse and self-effort. I p 45
51. Buddhi or Divine Soul is still material when considered in connection with Atma or Divine Spirit. I p 144

52. Fohat as Divine Love or Eros represented as trying to bring pure Spirit into union with Soul which in man is Monad and in Nature the first link between the ever-unconditioned and the manifested. I p 144

53. Higher Self formed of the indissoluble union of Buddhi and the spiritual efflorescence of Manas. V II, p 241

54. Buddhi, or the Divine Intelectual Soul, made conscious by its union with the higher faculties of Manas. V II, p 332

55. Buddhi the faculty of cognizing, channel thru which Divine knowledge reaches the Ego, the discernment of good and evil, also divine conscience and the Spiritual Soul which is vehicle of atma. V I p 3

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Shreya