

THE SIGNIFICANCE OF THE SOLAR ANGEL FOR HUMAN EVOLUTION

“By me was never done anything.” Leonardo da Vinci

INTRODUCTION AND DEFINING THE SOLAR ANGEL

To understand the significance of the solar Angel for human evolution we first have to define what the solar Angel actually *is*. It is a great Being which actually is described by many different names, such as:

- Son of Mind
- Ego
- Augoeides
- Benign Uniter
- Producer of the Atonement
- Builder of the egoic body
- Manasa deva
- The great deva of Mind
- Producer of individualization
- Lord of the Flame
- Saviour of the Race
- Producer of realized consciousness
- Great Redeeming Angel
- Liberated Soul

This great variety of names obviously leads to a misunderstanding of what the solar Angel is. Especially the names ‘Son of Mind’ and ‘Ego’ can put the esoteric student on the wrong foot as this would indicate that the solar Angel is the same as the human soul, which is another term for the Ego with a capital E or the Son of Mind. And this seems *not* to be the case, according to the next quotation:

*“ ‘Soul’ with a capital S refers to the Solar Angel and ‘soul’ with a small s refers to the human soul. (...) The human soul is a phase of the Monad. For example, symbolically speaking, a child is a Personality (with a capital P), a youth is a human soul, and an adult is the Monad – but they are the same man in three phases. (...) The Solar Angel is a **different entity**, helping the Personality to grow into a human soul and the human soul to become a conscious Monad.”*
(Saraydarian, The Solar Angel, p. 105)

Here the human soul is clearly differentiated from the solar Angel. Torkom Saraydarian seems to say that the solar Angel is an entity *outside* of the Ego, or the human soul, or the real man. This entity is helping the man to raise his lower personality into the soul, and next the soul to become a conscious Monad.

The other names mentioned above seems to support the differentiation Saraydarian makes. They signify on an entity or being who has the important role to help man raising his consciousness in all the different phases of his human development towards Oneness. This is further supported in some of his other books with the next quotes:

“The Solar Angels are very advanced beings who sacrifice Their life to help the evolution of humanity and guide its steps toward initiation.” (Saraydarian, The Subconscious Mind and the Chalice, p.405)

“The goal of the human soul is to unfold itself to such a degree that it fuses with the Solar Angel through the mystic marriage. When the human soul is mature enough, the Solar Angel inspires him or her to marry It. This is called Soul-infusion. For long ages, the Solar Angel fuses Its light, love, and power into the person and charges him or her with the electricity of Its spiritual, or higher cosmic ethers, until the man or woman, the human soul becomes a Soul.” (Saraydarian, The Psyche and Psychism, p. 541).

In this last quote he speaks about the mystic marriage the human soul has to make with the Soul (with capital S), or solar Angel, which is called **Soul-infusion**. Through the infusion of the solar Angel's light, love and power into the human soul, this human soul becomes a Soul. It is clear that he indicates here to two *separate* entities, who are to be married become One.

The different names of the solar Angel indicate different tasks of this high Angelic Being in the human evolution. In the rest of this paper I will link each name to its according task.

‘BENIGN UNITER’ AND ‘PRODUCER OF THE ATONEMENT’

The discussion above about the soul and the solar Angel being two separate entities is a paradoxical one. It signifies the paradox how we view the self-conscious entity that we call ourselves. *Are we the soul? Are we the Monad? Is the solar Angel really separate from us? Who are we?*

I think that it is correct to say that we are the soul, as well as the Monad, and that we will restore our fundamental oneness with the solar Angel. In the end, all beings are connected in **oneness**, but they exist in a temporary state of separation on their evolutionary way to restore the unity of all there is. In this way the soul and the Solar Angel are *“a compound of the same and the other”*, as is to be found in the next quote:

“How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as “a compound of the same and the other.” And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is “the same and the other,” as the great Initiate-Philosopher said; for the EGO (the “Higher Self” when merged with and in the Divine Monad) is Man, and yet the same as the “OTHER,” the Angel in him incarnated, (...) The great classics and philosophers felt this truth, when saying that “there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. . . .” (Voltaire).” (Blavatsky, Secret Doctrine II, p. 88-89)

One of the tasks of the solar Angel is to unite the different parts of man into **unity**. The unity of which the Angel itself is being a part, herewith showing its paradoxical nature. On a still higher metaphysical level the solar Angel is the sum total, and the synthesizing agent, of the opposing parts of duality: the positive and the negative, which can be symbolized by the solar Angel and Satan (also a name used for the solar Angel!). Its instrument in this unifying process is **Love**.

BUILDER OF THE EGOIC BODY

The solar Angel builds the egoic body which resides on the mental plane. This egoic body is also called the causal body, or the body of the soul, or the Son of Mind. This body links the mental permanent atom, or the abstract mind, of the first subplane with the mental unit, or the concrete mind, on the fourth subplane. Between these subplanes exists a gap, which is the cause of the separation between our personality, or lower self, and the soul, or Higher Self. This gap has to be bridged by building the antahkarana through meditation, study and service.

A graphic of this mental plane with its seven subplanes, gaps and bridges can be seen in the Chart *'The Constitution of Man'*, in my paper for course 220 *'Defining and Mastering the Mind'*.

On a still higher level the solar Angel channels the life from the Monad downwards to the abstract mind, and further via the egoic body all the way down to the lower self.

"The Solar Angel channels life from the Monad to the lower self, responding to karmic necessities and orchestrating a sequence of incarnations through which the individual can gain evolutionary experience. The Solar Angel's point of attachment to the human is in the causal body. It links the mental permanent atom on the first subplane with the mental unit on the fourth subplane. Between these subplanes lies the great gulf that has divided us, since our inception as human beings and which eventually we seek to bridge by constructing the antahkarana." (Nash, "The Solar Angel", The Beacon, March/April 2001, p.10).

The egoic or causal body is also called the causal envelope by the Swedish esotericist Henry T. Laurency. His work is summarized in *'The Explanation'* by Lars Adelskog, and there can be found the following quote about this specific building task of the solar Angel, which is called here the Augoeides:

"The causal envelope is the actual divinity in man, whereas the monad is the potential divinity. And that causal envelope is nothing that man has created. It is a gift to man from an essential deva, an Augoeides.

⁵*When animal becomes man, its monad receives a causal envelope from an Augoeides. It is the Augoeides' own causal envelope, and it is of the highest quality, since this deva is a highly developed essential self."* (Adelskog, The Explanation, p. 115-116)

So, according to Henry Laurency, the solar Angel gives his own egoic or causal body to man, which is part of the great sacrifice this great Angelic Being makes in helping man to walk on the path of evolution.

At every new incarnation the solar Angel chooses specific matter related to the seven rays to form the new bodies. From the egoic body he takes a little matter of mainly one specific ray type, and from this he shapes the three lower bodies of the personality (physical-etheric, emotional and mental).

¹⁴ *At the beginning of the new incarnation, the Augoeides chooses the matter that is to enter into the new envelopes. This he does with a particular view to the seven types. Also from the causal envelope the Augoeides takes a little matter of mainly one and the same type. Out of this he shapes a lesser causal envelope that during incarnation embraces the first triad with the monad.*

¹⁵ *It is this triad envelope that in traditional esoterics has been called the "personality", whereas the greater causal envelope remaining in the causal world has been called "the Ego" or "the Self".* (Adelskogh, The Explanation, p. 117)

The egoic body can be visualized as a twelve-petalled lotus and is therefore also called the **egoic lotus**. The petals of the lotus are formed out of the substance of the solar Angel. This substance enables the spiritual unity at the centre to acquire knowledge, awareness and self-realisation. The petals are arranged in three outer layers of each three petals and an inner core of again three petals. They are built through many incarnations in which the building of the first three takes a very long time. The building time of the next layers will be shortened as stages of higher consciousness are reached. At the heart of the lotus a brilliant point of electric fire is hidden in the last three petals which are closely folded. This is called the **jewel in the lotus**. When these inner petals are opened man will be fully enlightened and ready to transcend to the fifth superhuman, or divine kingdom.

"Concealed at the very centre or heart of the lotus is a brilliant point of electric fire of a blue-white hue (the jewel in the lotus) surrounded, and completely hidden, by three closely folded petals. Around this central nucleus, or inner flame, are arranged the nine petals in circles of three petals each, making three circles in all. These petals are formed out of the substance of the solar angels, as are the central three,—substance which is not only sentient as is the substance of the forms in the three worlds and the lunar bodies, but which has an added quality of "I-ness" or of self-consciousness, enabling the spiritual unity at the centre (by means of it) to acquire knowledge, awareness, and self-realisation." (Bailey, A Treatise of Cosmic Fire, TCF, p. 761-762)

"Through the activity of the solar Angels the twelve petals have gradually taken form, as the point of electric fire at the heart has begun to make itself felt even though not as yet localised. Then the first three petals take shape, and close down upon the vibrant point, or "jewel" under the potency of the Law of Attraction. One by one the nine other petals take shape as the vibrations begin to affect solar substance, (...)." (TCF, p. 767)

'MANASA DEVA' OR 'THE GREAT DEVA OF MIND'

These names, which actually mean the same thing, point to the task of the solar Angel of stimulating the development of the mind, or manas. It does this as long as it takes for the human soul to overtake this task. This will be the case when the antahkarana is sufficiently built, and when one has developed an integrated personality who is dedicated to spiritual growth and service.

"The Solar Angels were called in 'to serve as a medium between the highest and the lowest' aspects of the human entity and, specifically to nurture the development of manas. During the long period of that development each Solar Angel oversees the mental development of its charge and acts as an agent of the Monad. It continues to perform its task until the human soul can take over the Angel's responsibilities. The Solar Angel's assignment is complete when the human soul has become an effective "middle principle' and has demonstrated its competence and willingness to assume the responsibility for the entity of which it is a part. We demonstrate this competence and willingness through developing an integrated personality, being committed to spiritual growth, and through demonstrating selfless service. In the process we build the antahkarana that serves as a medium of conscious communication between the highest and the lowest." (Nash, "The Solar Angel", The Beacon, March/April 2001, p.11)

'PRODUCER OF INDIVIDUALIZATION' AND 'LORD OF THE FLAME'

The solar Angel is accompanying man during his whole evolution. Actually He ignites (the flame for) human evolution by activating the process of individualization, in which animal-man, who is part of a relatively unconscious group soul, becomes a human being with an individual soul. The solar Angel does this by pouring Himself out, or igniting the flame in man, which is a great act of sacrifice.

"The great solar Angel, Who embodies the real man and is his expression on the plane of higher mind, is literally his divine ancestor, the "Watcher" Who, through long cycles of incarnation, has poured Himself out in sacrifice in order that man might BE." (Bailey, Initiation, Human and Solar, IHS, p. 115)

"The first effort of the solar Angel turned animal-men into human beings; ..." (Bailey, A Treatise on White Magic, TWM, p. 89)

SAVIOUR OF THE RACE

With this great act of sacrifice the solar Angel descends into hell and makes the birth of man possible. This makes him the saviour of the race.

"(...) at that momentous crisis wherein the human family came into existence and the solar Angels sacrificed themselves. Esoterically speaking, they "went down into hell, and found their place in prison." On that day souls were born. A new kingdom of expression came into being, and the three highest planes and the

three lower were brought into a scintillating interchange.” (Bailey, Esoteric Psychology I, EP I, P.77-78)

PRODUCER OF REALIZED CONSCIOUSNESS

The next step in the evolution process of the Monad is the ascendance of the human soul into the fifth kingdom, which is the superhuman, or divine kingdom for which man is heading. For this man, in his fourth kingdom, has to become fully conscious of his real Self, or in other words: becoming fully self-realized. As the solar Angel helped him with his first step, to become man in the first place, it also helps him with the second one, to become a spiritual entity in the fifth kingdom.

“That for which the solar Angel exists is making its presence felt within humanity, and another strong pull is being exerted upon the solar Angel which this time will produce a second fecundation. This will give to man those qualities which will enable him to transcend human limitations, and become a part of the fifth or spiritual Kingdom in nature. The first effort of the solar Angel turned animal-men into human beings; the second will turn human beings into spiritual entities, plus the gains of experience in the human family.” (TWM, p. 88-89)

In the early stages of his development man is not aware of the help or the presence of his helper. Henry T. Laurency identifies five stages in the development of human consciousness, which he calls: barbarism, civilization, culture, humanity, and ideality. (Laurency, *The Knowledge of Reality*, pdf, Ch.1, p. 21). The majority of incarnations are lived in the early stages in which the pace of development is very slow. Only at the stage of culture man is starting to become aware of the presence of the solar Angel, which quickens his pace of development significantly. In *“The Explanation”*, a summary of the work of Laurency, the next quote is found, in which the solar Angel is called by the term Augoeides:

“¹²It is only at the stage of culture that man has ennobled his emotionality so that he is receptive at all to the inspirations of the Augoeides and can rightly use the addition of power and insight they imply. At lower stages the Augoeides limits his assistance to balancing man’s bad reaping so that consciousness development is furthered as far as possible. At all of man’s stages of development the Augoeides has moreover his definite tasks at the end of each incarnation and at the beginning of each new one.” (Adelskog, The Explanation, p. 116)

The solar Angel, or Augoeides, is assisting man during all his incarnations as well as in the periods in between. As man starts to become aware of his real Self he has nothing to fear as he knows that he is an immortal Monad, and that his loyal companion, his solar Angel, protects him all the way up towards his self-realization.

“²¹In his Augoeides man has his protector in life as well as in death. Man has nothing to fear whether in this world or in the next, however threatening it seems. For, being a monad, man is immortal, and when he in contact with his Augoeides, he is beyond the reach of all the attacks of hatred, all the attempts of fear to stifle him. It is only when man is unaware of this fact – has never been

taught it or has momentarily forgotten – that he can in any way be affected by evil.” (Adelskog, The Explanation, p. 117-118)

During a long period of man's development the solar Angel is in deep meditation. In the early stages man is not aware of the existence of the Angel at all. One could say that man is an **unconscious incompetent**. He doesn't know what he doesn't know. He is living one life after another automatically. As he slowly starts to become spiritually interested he begins to open up to the possibility of the presence of his great helper. A very difficult period is coming up when man is going through the stage of Discipleship in which he becomes aware of the existence of his solar Angel but is unable to reach him. He is now a **conscious incompetent**. His great helper, the solar Angel, is still in deep meditation, but the impulses of energy He is sending out, as a response to the meditation efforts of man, will become increasingly powerful. The bodies of man will go through an adaptation process to be able to integrate these energies. This will lead man through many life lessons, in which he develops his consciousness and vitalizes his egoic or soul body to higher and higher levels. In this way he slowly develops a state of so-called **conscious competence**.

“It is perhaps well to remember that the stage of discipleship is in many ways the most difficult part of the entire ladder of evolution. The solar angel is unceasingly in deep meditation. The impulses of energy, emanating from him are increasing in vibratory rate and are becoming more and more powerful. The energy is affecting more and more the forms through which the soul is seeking expression, and endeavouring to control.” (TWM, p. 61-62)

“Man has to learn to control, guide and use the deva substances of which his lower sheaths are made; this goal involves the development of full self-consciousness, which is brought about through the agency of the solar Angels or builders and vitalisers of the egoic body; they are those through whom self-consciousness becomes a fact.” (TWM, p. 688)

THE GREAT REDEEMING ANGEL' AND 'LIBERATED SOUL'

At the very end of its human evolution the human soul finally will be redeemed or liberated when the solar Angel presents him his own Monad. The Monad is 'His Father in Heaven', his pure spiritual essence, from which he proceeds and to which he will finally return.

“At the fourth initiation, the initiate is brought into the Presence of that aspect of Himself which is called "His Father in Heaven." He is brought face to face with his own Monad, that pure spiritual essence on the highest plane but one, which is to his Ego or higher self what that Ego is to the personality or lower self.” (IHS, p. 117)

That is the moment the soul will be released from his form, the egoic or causal body, which will **disintegrate** and cease to exist. Where in the earlier process of becoming fully realized, as described in the former paragraph, the initiate liberated himself of his lower self and contacted his Ego, he now frees himself (the Ego) totally from all his forms and returns to his pure spiritual essence, the Monad.

“The solar angel hitherto contacted has withdrawn himself, and the form through which he functioned (the egoic or causal body) has gone, and naught is left but love-wisdom and that dynamic will which is the prime characteristic of Spirit. The lower self has served the purposes of the Ego, and has been discarded; the Ego likewise has served the purposes of the Monad, and is no longer required, and the initiate stands free of both, fully liberated and able to contact the Monad, as earlier he learned to contact the Ego.” (Bailey, Initiation Human and Solar, IHS, p. 117)

“Dominion over all forms, and the power to act as transmitters of that spiritual energy we call love is the promised reward of the triumphant solar Angels, and the prized goal of their meditation work. The Sons of God will triumph on earth in full incarnated expression, and will bring light (therefore life) to all the manifested forms. This is the “life more abundant” of which the Christ speaks.” (TWM, 90)

The solar Angel has fulfilled his duty and he draws back into Himself the solar fire. With this also the last body of man, his egoic body will fall apart for it has served its purpose. The illusion of man has ended. He returns to his Father’s home, which is his Monad.

“When this is done the egoic body has served its purpose, the solar Angel has done its work, and the form side of existence is no longer needed, as we understand and utilise it, as a medium of experience. The man enters into the consciousness of the Monad, the ONE. The causal body disintegrates; the personality fades out, and illusion is ended. This is the consummation of the Great Work, and another Son of God has entered into the Father’s home.” (TWM, p. 387-388)

“The moment of highest radiation is known. Then— through the pronouncement of a certain Word of Power—the great solar Angels gather back into themselves the solar fire, thus producing the final dissipation of the form, and hence the separation of the life from the form; the fire of matter returns to the general reservoir, and the permanent atoms and the causal body are no more.” (TCF, p. 764)

CONTEMPLATION AS THE FOOD FOR THE SOLAR ANGEL

At each level or within each Kingdom the lower provides sustenance for the higher. As the minerals in the soil provide a form of “food” for the vegetable kingdom, the same applies to the animal kingdom – its “food” is the fodder of the vegetable kingdom and so on. At the level of the Kingdom of Souls the food/energy provided by the lower kingdom (humanity) is in the form of meditation and contemplation. This energy, directed by the aspiring personality, provides the sustenance or energy for the response from the solar Angel.

So, the solar Angel needs the cooperation of man. He needs to be fed by man through the effort of contemplation and it is through contemplation that the

construction of the antahkarana as the channel for communication, energy sharing and co-creation is built and maintained.

SUMMARY AND CONCLUSION

The solar Angel is a great Being who originally can be regarded as separated from the real man, or the Ego, or the soul. He has sacrificed Himself in descending into hell, or the illusionary world of man, to assist man in his long process of evolution. In this He fulfils many tasks which explains why He is called by many different names. In this paper some of the different names are mentioned and the accompanying tasks are described.

In large one can say that the solar Angel assists man in his three different stages of transformation and transmutation: first in the transmutation from animal-man to a human being by the process of individualization; second in the transformation of becoming fully realized of who he really is, an Ego and in the end a Monad; and third in the liberation of the soul by the disintegration of the egoic body and the unification with his 'father in heaven, the Monad.

From all this follows that man alone is not able to do much. He needs to become aware of his great Helper, the solar Angel, without which he really would be lost. Great minds realized this, as for example Leonardo da Vinci who once said:

"By me was never done anything."

On the other hand, the solar Angel cannot be fully engaged as an active helper to man without this awareness and connection built through meditation and contemplation.

Eric Huysmans
November, 24, 2014

BIBLIOGRAPHY

Adelskog, Lars. The Explanation, 2004

Bailey, Alice. A Treatise of Cosmic Fire (TCF). Lucis Trust Publications, New York, 1951.

Bailey, Alice. A Treatise on White Magic (TWM). Lucis Trust Publications, New York, 1951.

Bailey, Alice. Esoteric Psychology I (EP I). Lucis Trust Publications, New York, 1962.

Bailey, Alice. Initiation, Human and Solar (IHS). Lucis Trust Publications, New York, 1951.

Blavatsky, Helena Petrova. *The Secret Doctrine II (SD II)*. Theosophical University Press, 1888

Huysmans, Eric. *Defining and Mastering the Mind*. Paper 220, 2014.

Laurency, Henry T. *The Knowledge of Reality*, 1961

Nash, John. "The Solar Angel". *The Beacon, Volume LIX Number 2*. New York: Lucis Trust, March/April 2001

Saraydarian, Torkom. *The Solar Angel*. Cave Creek , AZ: T.S.G. Publications, 1990

Saraydarian, Torkom. *The Subconscious Mind and the Chalice*. Cave Creek, AZ: T.S.G. Publications, 1993

Saraydarian, Torkom. *Glossary: A Concordance of Torkom Saraydarian's Works*. Cave Creek AZ: T.S.G. Publishing Foundation, Inc. 2000