

The Solar Angel

John Nash

[Published in *The Beacon*, March/April 2001, pp. 7-14.]

“You, a soul in incarnation, are consciously aware of the fact—subjectively and oftentimes dimly sensed—of your real Self, of the solar Angel, who is the Angel of the Presence.”¹ With this cryptic comment the Tibetan summarizes a great truth whose significance we are only beginning to grasp. Who or what is the *Solar Angel* or *Angel of the Presence*? What is our relationship to it? Where did the Solar Angel come from, and what is its destiny? These are just some of the questions that challenge us as we explore the complexity and grandeur of the human constitution. However, much information is available, and we no longer need to shrug off the issue with vague statements that the Solar Angel is simply another name for the soul or the higher self.

The issue is clouded—perhaps as part of an occult blind—by terminology. Besides “Solar Angel” and “Angel of the Presence,” the Tibetan frequently refers to the *Ego*, *Overshadowing Soul*, or *Soul on its Own Level*.² Occasionally he uses other terms, such as: *Thinker*, *Solar Lord*, *Manasadeva* (Sanskrit for “Mind Deva”);³ *Watcher*, *Sphere of Fire*, *Lotus*,⁴ *Christ principle*, *Agnishvatta* (a type of fire deva);⁵ *Son of God*,⁶ *Son of Mind*, *Manasaputra* (literally “Mind-Born Son”);⁷ and *Lord of the Flame*.⁸ Helena Blavatsky mentions “Solar Angels” twice in *The Secret Doctrine* but more often uses the term *Manasaputras*. She also refers to *Sons of Wisdom*,⁹ *Lords of Persevering Ceaseless Devotion*,¹⁰ *Brahmaputras* (“Sons of Brahma”), and *B’ne-aleim* (Hebrew for “Sons of God”).¹¹

Some of these terms are more inclusive than others. For example, “Lords of the Flame” includes the much more evolved *Kumaras* who comprise the inner circle of the Planetary Council. But, in the contexts cited, all mean “Solar Angel,” and all of the terms can be translated roughly by “soul.” However, “soul” is ambiguous, whereas “Solar Angel” has a definite meaning. As we shall see, it is easier to define the soul in relation to the Solar Angel, than the reverse.

Soul and Solar Angel

“Soul” or “higher self” mean different things to different people—or at least different philosophers. From one perspective, customarily identified with Plato, the soul is the eternal “real self,” the perfect archetype, of which the physical or personality life is but an imperfect shadow. From another perspective, often assigned to Aristotle, the soul emerges from the physical life; the soul is the ephemeral aspect of a human being or other living organism, but it is firmly rooted in physical existence. The Aristotelian model strongly influenced traditional Christian theology and, even more strongly, the soul-materialism of modern religious commentary.¹² The two perspectives, at first sight conflicting, turn out to be complementary, and in their synthesis we can gain greater insight into what we loosely call “the soul.”

The Tibetan distinguishes the “human soul” from the Solar Angel. The former, approximated by the Aristotelian model, reflects the cumulative wisdom of many lifetimes and, particularly, growing awareness of a higher reality. Starting from almost imperceptible beginnings in primitive man, the human soul emerges from the life of the lower vehicles. As the consciousness expands, the soul begins to form around the mental unit, which is located on the 4th mental subplane. When the three lower vehicles are integrated into a functioning personality, under mental control, the human soul acquires definite coherence and permanence.

At some stage, as the opening quotation indicates, the human soul begins to recognize the existence of the Solar Angel that watches over it. In contrast with the emerging human soul, the Solar Angel

already has the permanence and stability of the Platonic archetype. For millions of years, it has overshadowed our lower nature:

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. [Emphasis in the original.]¹²

During countless incarnations, the Solar Angel has served as “the medium of expression for the Monad or pure spirit, just as is the personality for the Ego on the lower level.” But its relationship to man had a beginning and will also have an end:

From the point of view of man in the three worlds, this Ego, or Solar Lord, is eternal; he persists throughout the entire cycle of incarnations, just as the personality persists during the tiny physical life cycle. Nevertheless, this period of existence is only relatively permanent, and the day dawns when the life which expresses itself through the medium of the Ego, the Thinker, the Solar Lord or Manasadeva, seeks to loose itself from even this limitation, and to return to the source from which it originally emanated.¹³

The eventual departure of the Solar Angel, an event of profound significance for each human entity, will be discussed later. Meanwhile, it will be useful to step back and examine some other sources of information on the soul and Solar Angel.

Blavatsky’s teachings on the Solar Angel, or Manasaputra, received relatively little attention, even in the Theosophical Society, but traces can be found in the writings of the Society and its offshoots. Geoffrey Hodson describes “the threefold Spiritual Self, called by the Greeks the Augoeides and frequently referred to as the Ego.”¹⁴ Rudolf Steiner discusses the role of the angelic being that “leads the individual from one incarnation to the next.”¹⁵

Blavatsky’s work, of course, built on the foundations of eastern philosophy, but the Solar Angel has its counterpart in the western mystery tradition. There it is referred to as the *Holy Guardian Angel*, the *Higher Genius*, the *Silent Watcher*, or the *Great Person*. References to the Holy Guardian Angel date back to the 14th century, but the Angel is discussed more fully in works by members of the Hermetic Society of the Golden Dawn, a contemporary of the early Theosophical Society. Examining the western tradition is important insofar as it provides similarities as well as contrasts with our own teachings.

The Solar Angel also has its counterpart in the ancient Hawaiian religion of *Huna*. In Huna philosophy everyone has two souls, the *unihi-pili* and the *aumakua*. The higher soul, the *aumakua* (literally “ghost of the ancestors”) survives physical death to guide the deceased on his or her journey through the afterworld. “Ancestors” often refers to previous incarnations, rather than to family lineage. The Huna *unihi-pili* and *aumakua* may be compared with the Gnostic *Anthropos* (“the man”) and the *Anthropos Son of Anthropos* (“the man that is that son of the man”).

Today, awareness of the Solar Angel’s existence is growing, not only among serious esoteric students, but also among others in the New Age movement. For example, in the popular channeled book, *Emanuel’s Book Three*, we find: “(Y)ou are only part human. The other part of you is an Angel.”¹⁶ “When I say you are Angels, that is exactly what I mean. I am not using a metaphor. I am not using a pleasant word. I am stating what I know to be true. You are Beings of Light.”¹⁷ We also read: “These Angels are gathered to promise the soul that it will not be left alone, and at the same time, to bid Godspeed.”¹⁸ This book appeared at the height of the angel cult of the 1990s, but it presents truths of lasting value to a large audience.

One obstacle to understanding the nature and role of the Solar Angel—particularly under its alternative name, the Holy Guardian Angel—is confusion with the guardian angel of popular

imagination. As the Tibetan points out, the latter is but a “dim reflection of the Angel of the Presence, the Solar Angel.”¹⁹

Our understanding of the Solar Angel was greatly facilitated by Torkum Saraydarian’s book, *The Solar Angel*,²⁰ a compilation of his earlier work on the subject. Saraydarian, a long-time student of the Tibetan’s teachings, boldly clarified some troublesome concepts, and his work largely inspired the present study.

Coming of the Solar Angels

The Solar Angels, as their name implies, must be considered citizens of the solar system rather than of any one planet. We are told that their origins lay in the more highly developed Venus scheme, and they came to Earth 18 million years ago in response to an appeal from our Planetary Logos. During the 3rd root race, in ancient Lemuria, the Logos became concerned at our slow evolutionary progress; man was individualized, but remained “mindless.” In Blavatsky’s words:

He had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked Manas. The Monads which incarnated in those empty SHELLS, remained as unconscious as when separated from their previous incomplete forms and vehicles. [Emphasis in original]²¹

The Solar Angels “were in pralaya... when the time came for their reappearance in manifestation.”²² Transfer from Venus to the Earth scheme was possible because of favorable numerical alignments:

(Their arrival) occurred in the third rootrace in the fourth round. Here we have an analogy between the quaternary and the Triad... The chain was the fourth chain and the globe, the fourth. The fourth chain in the Venus scheme and the fourth globe in that chain were closely involved in the transaction.²³

The Solar Angels had perfected *manas*, or mind, in a previous manvantara but, for karmic reasons, were required to take human form once more.²⁴ They came in three waves. The first wave “saw the vile forms”²⁵ of animal man and withdrew, concluding that the time was not ripe for intervention. The second implanted manas in primitive man and then withdrew; but that proved inadequate to accelerate human progress to the desired rate. As the Tibetan explains:

(The Lords of the Flame) implanted a germ of mind in the... group of animal-men who were ready for individualisation. This group, for a long time, was unable to express itself, and was most carefully nurtured by the Lords of Flame, nearly proving a failure. By the time, however, that the last subrace of the Lemurian root race was at its height it suddenly came into the forefront of the then civilisation, and justified hierarchical effort.²⁶

The third wave of Solar Angels entered into one-on-one relationships with human entities. By that time, we are told, man had reached the physical, emotional, and embryonic mental level of “the average domesticated animal” of today. Each Solar Angel took up residence on the mental plane of its human charge, in what became the causal body. From there it could bridge the gulf between the lower vehicles and the as-yet dormant Spiritual Triad:

(T)hey effected the transfer of polarisation from the lower atom of the Triad to the lowest atom of the Personality. Even then, the indwelling Flame could come no lower than the third subplane of the mental plane. The life of the first Logos must be blended with that of the second Logos and based on the activity of the third Logos.²⁷

The Solar Angels’ principal goal was to accelerate our mental development. The terms “Lords of the Flame” and “Sphere of Fire” are appropriate since fire is the symbol of the mental plane. We should also note that, although the Solar Angels came during the 3rd root race and the 4th round, their work

was to prepare for the blossoming of manas in the present 5th root race and, still more, in the future 5th round.

The arrival of the Solar Angels would bring profound long-term benefits, but its short-term effect was a severe shock to the nascent human lifestream:

The advent of the Lords of the Flame, the electrical storm which ushered in the period of man, was distinguished by disaster, chaos, and the destruction of many in the third kingdom of nature. The spark of mind was implanted and the strength of its vibration, and the immediate effect of its presence caused the death of the animal form, thus producing the immediate possibility of the newly vitalised causal bodies vibrating to such purpose that new physical vehicles were taken.²⁸

Contact with the Solar Angel

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 individual is the causal body. It links the mental permanent atom on the first subplane with the mental unit on the fourth. 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.

The causal body is a sheath that contains the astral and physical permanent atoms and the mental unit. It is the lowest vehicle to survive from one incarnation to the next, and through the three permanent atoms (for convenience treating the mental unit as such) serves to preserve a distillation of the experiences from successive incarnations. Prior to physical birth, life flows down from the causal body to the lower mental, astral, and physical planes, energizing the permanent atoms and sweeping the devas of those planes into action to build the new incarnational form.²⁹ At the end of that incarnation, life is withdrawn from the lower vehicles, and the permanent atoms are enriched by what has been learned.

For millions of years, the lower self is unaware of the Solar Angel's existence. For its part, the Angel looks down on its charge, like a hen brooding over its egg, waiting for the first stirring of awareness that can develop into more definite contact. In the Tibetan's words, the Solar Angel "is in deep meditation for the greater part of the cycle of lives of any one individual, and that it is only when a fair measure of personality integration is set up that the soul's attention is drawn away from its own interior considerations and egoic affairs to those of its shadow."³⁰

Techniques for developing contact with the Solar Angel can be found in many esoteric systems, whether or nor the concept of the Solar Angel is properly understood. For example, Ron Scolastico's popular book *Doorway to the Soul* provides an interesting sequence of meditations that could be used even by people with minimal esoteric training.³¹ As the individual invokes his or her Solar Angel, the Angel responds, at first sporadically and then more continuously. Golden Dawn initiate Israel Regardie provides an eloquent description of the process:

The everlasting abode of the Higher Self is the Eden of Paradise, the supernal sanctuary which is ever guarded from chaos by the flaming sword of the Cherubim... From that aloof spiritual stronghold it gazes down on its vehicle, the lower man, evolved for the purposes of providing it with experience—involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby... (S)eldom does th(e) Genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration or self-sacrifice, which alone makes possible the descent of the Light within our hearts and minds.³²

The Tibetan makes a similar point and goes on to emphasize the need for a reciprocal response in building the antahkarana. He tells us that, “as it lives its own life on its own level of awareness,” the Solar Angel “is not always constantly aware of its shadow, the personality, in the three worlds. When the antahkarana is being built, this awareness must be present alongside the intention of the personality.”³³

Some types of service can only be performed with the Solar Angel’s participation. For example, the Tibetan explains that the practice of white magic requires the Angel’s resources:

Only the solar Angel can do the work of the white magician, and he effects it through the control of the lunar angels and their complete subjugation. They are arrayed against him, until, through meditation, aspiration, and control, he bends them to his will and they become his servants... The worker in white magic utilises ever the energy of the Solar Angel to effect his ends. The dark brother works through the inherent force of the lunar lords, which are allied in nature to all that is objective.³⁴

Similarly, in that important application of magic, healing:

The healer who works on a higher level, and necessarily therefore with a higher type of patient; he uses the energy of his own overshadowing soul in conjunction with the energy of his individualised soul, and thereby radiates it forth into the soul of the patient, via both of the auras.³⁵

If white magic requires the Solar Angel’s assistance, magic ritual has also been explored as a means of invoking the Angel. The most famous ritual for that purpose was recorded by the medieval Kabbalist Abraham the Jew (1362-1460), but attributed to a sage, Abra-Melin, whom he claimed to have met in Egypt.³⁶ What is particularly significant about Abraham’s work is that, in a preamble to the ritual, he dismissed the then-customary use of elaborate magic paraphernalia to emphasize a life of prayer and concentration, akin to the spiritual practices of the mystics—or indeed to our own esoteric disciplines. The early 20th century occultist Aleister Crowley adapted Abra-Melin’s ritual to invoke what he termed “the knowledge and conversation” of the Angel.” It is not clear whether Crowley succeeded, but he affirmed that the central role of ritual is “the invocation of the Holy Guardian Angel; or, in the language of mysticism, Union with God.”³⁷

Another ritual for invoking the Solar Angel, used by members of the Golden Dawn, focuses on participants’ personal transformation. Interestingly, it refers to the “true Self,” a phrase often used by the Tibetan:

Come forth unto me, Thou that art my true Self: my Light, my Soul... Thou that art crowned with Glory... Thee I invoke. Come forth unto me, my Lord: to me, who am Thy vain reflection in the mighty sea of Matter... Without Thee I am nothing; in Thee am I All-Self existing in Thy Selfhood to eternity.³⁸

Yet another includes this affirmation of personal sacrifice and sacrifice and courage:

Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial, but that thus my name may be written on high and my genius stand in the presence of the Holy One. In that hour when the Son of Man is invoked before the Lord of Spirits and his Name before the Ancient of Days.³⁹

Completion of the Solar Angel’s Work

The Solar Angels were called in “to serve as a medium between the highest and 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 evolution of its charge, acting as an agent of

the Monad. It continues to perform this task until the human soul can take over the Angel's responsibilities.

The Solar Angel's assignment is accomplished 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 that competence and willingness through transcendence of personality-level values, commitment to spiritual growth, responsiveness to divine purpose, and service. In the process we build the antahkarana that serves as its own medium of conscious communication between the highest and lowest.

Our stage of development is reflected in the form of the causal body. The causal body resembles a chalice or lotus blossom and, for that reason, is often referred to as the *Egoic Lotus*. The Tibetan tell us that it is "a thing of rare beauty, pulsating with life and radiant with all the colours of the rainbow."⁴⁰ It has twelve petals, arranged in four concentric tiers of three. The outer tier is referred to as the "knowledge petals," the next tier, the "love petals," and the third tier, the "sacrifice," or "will, petals." The "central set of three closely folded petals" hold the "Jewel in the Lotus," the gateway, as it were, to the consciousness of the Solar Angel.

Initially the lotus petals are all closed, as in a bud. But, as the entity develops, petals open, gradually revealing the life, beauty, and brilliance of the Jewel. The Tibetan explains that the opening of the second tier is particularly significant in terms of the manifestation of the Solar Angel:

Another stream of energy emanates in time from the second tier of petals when in activity; this second tier is peculiarly instinctive with the life and quality of the Manasaputra in manifestation. The second tier of petals in any egoic lotus is the one that gives us the key to the nature of the solar Angel, just as the outer tier is—to the inner vision of the Adept—a clue to the point in evolution of the personality.⁴¹

The transfer of responsibility from the Solar Angel to the human soul takes place when the individual is on the initiatory path and is completed at the 4th initiation. The causal body has served its purpose and is destroyed. And the Angel departs to continue its own higher evolution:

By the time the fourth initiation has been reached, the work of destruction is accomplished, the solar angel returns to his own place, having performed his function, and the solar lives seek their point of emanation. The life within the form mounts up then in triumph to the bosom of its "Father in Heaven," just as the life within the physical body at the moment of death seeks its source, the Ego.⁴²

The destruction of the causal body is likened to the "destruction of the Temple of Solomon through the withdrawal of the Shekinah." Recalling the biblical words, "Our God is a consuming Fire," the Tibetan explains:

(T)hat structure which knowledge has built (the causal body or the Temple of Solomon) is itself destroyed by the consuming fire. This fire consumes the gorgeous prison house which man has erected through many incarnations, and lets loose the inner light divine.⁴³

With the withdrawal of the Solar Angel, the now-empowered human soul 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." The Tibetan elaborates thus:

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.⁴⁴

The “Real” Self

The most perplexing part of the quotation at the beginning of this essay—and the one that most challenges our understanding—is the assertion that the Solar Angel is “your *real* Self.” [Emphasis added] What does this mean? Is the Solar Angel “me,” or is it a distinct entity that overshadows me, as the Christ overshadowed the Master Jesus? Part of the answer was provided by Blavatsky:

(T)he Manasa-putras... *created*, or rather produced, the *thinking man*, ‘*manu*’ by incarnating in the third Race mankind in our Round. It is Manas, therefore, which is the real incarnating and permanent *Spiritual Ego*, the INDIVIDUALITY, and our various and numberless personalities only its external masks. [Emphasis in original]⁴⁵

That is, we could not be called “men” until the Solar Angels implanted and, through direct involvement, activated manas in our “mindless” ancestors. On the other hand, the teachings state many times that this intervention occurred after our long evolutionary journey began and that the Solar Angels will depart before our journey—even this phase of it—comes to an end. The question of identity therefore remains unanswered.

However, before we respond to this question we need to be clear about who or what is asking the question. For most of us the focus of consciousness is still in the personality, which ceases to exist after physical death. Indeed, it is the awareness of that impermanence and desire for a measure of immortality that motivate us to seek the higher reality. The best long-term prospect of course would be offered by identifying with the Monad, but the Monad is out of reach until the 3rd initiation, and we must grasp at an intermediate straw. We might say that this straw is the soul, but that returns us to the issue of what we mean by “the soul.”

The human soul grows from cumulative incarnational experience, but for long eons it lacks the cohesion, power, and capability to “do the will of the Father-Monad.” The human soul only acquires definite form and permanence at the 1st initiation. As Saraydarian explains: “It is at the time of the operation of the Rod of Initiation by Christ that *the birth of the human soul takes place*. That is why the first initiation is called ‘the birth.’” [Emphasis in original]⁴⁶ Meanwhile, the Solar Angel serves in its place. It is a nurturing role, analogous to that of a mother toward her unborn child, or a regent to an infant monarch. The human soul, like the child, eventually acquires the capability for autonomous existence, and the Solar Angel’s task moves toward its joyous conclusion.

From the 1st initiation onward, the human soul is drawn ever closer—“nearer than the air you breathe”—to the Solar Angel. It seeks to consummate the “Mystic Marriage” and absorb the Angel’s life, energy, and consciousness. With respect to the symbolism of marriage, Saraydarian makes the interesting suggestion that the Solar Angel takes on the opposite polarity from the personality; thus a male personality perceives a female Solar Angel, and vice versa.⁴⁷ The resulting attraction provides additional motivation to seek union with the Angel.

The consciousness of the Solar Angel and that of the human soul become fused to a degree that overcomes their distinct origins—and to a degree that we, in incarnation can hardly comprehend. For a time they are indeed one. Of course, we frequently affirm that the whole of creation is One, and we recognize that the sense of oneness increases as we move upward from our level of consciousness to realms where the separateness of the “three worlds” is unknown. But the union of the Solar Angel and human soul is intimate even by the standards of the higher planes.

However, as we have seen, the mystic marriage is not eternal, and in due course the union is severed, and the human soul stands alone to carry out the Monadic mission. The Solar Angel pursues its own

higher evolution, but we hope that the conscious link will in some sense be preserved and that we shall ever remember—and be remembered by—our elder sibling, friend, and benefactor.

Conclusion

The Solar Angel features in a number of esoteric traditions, although problems of terminology hinder comparative research, as well as research into our own teachings. There may have been a deliberate attempt, on the part of the Hierarchy, to slow down study of the Solar Angel by the masses to avoid misinterpretation of the concept and any consequent sense of inner separatism. Although the Solar Angel's existence was acknowledged in the west more than 500 years ago, this information was closely guarded. The dissemination of the information, and the teachings of Blavatsky and the Tibetan, are comparatively recent, and broad discussion of this topic is even more recent. However, from detailed examination of various sources, a coherent and clear picture emerges of the Solar Angel and its relationship to the human personality and soul. The present article is intended to stimulate more discussion and study.

The Solar Angels came to Earth during the 3rd root race, after our evolutionary journey began. The Planetary Logos was concerned that humanity would fail to meet the schedule set for manasic development during the remaining root races. An earlier initiative, in which the seeds of manas, or mind, were implanted in primitive man, had been only partially successful. In a great act of sacrifice, the Solar Angels agreed to enter into relationship, on a one-on-one basis, with human Monads. Each Solar Angel pledged to nurture its human charge and help accelerate our development. As a result, we acquired the potential to catch up with Logoic expectations.

Each Solar Angel's assigned task was to help the human Monad express itself through manas. The Angel provided the "middle principle" linking the Monad and the lower self. And it was entrusted with nurturing the human soul from its embryonic beginnings to full, functional autonomy. The human soul expands in consciousness as the result of incarnational experience, integration of the personality, invocatory dialog with the Solar Angel, and construction of the antahkarana. As the human soul acquires power and demonstrates commitment to the mission of its own Monad, the Solar Angel's assignment draws to a close.

The Solar Angel retains its own identity throughout its long association with us. But during that association, the Angel shares its energy, life, and consciousness with us, overshadowing the lower self with a degree of intimacy beyond our comprehension. This intimacy increases still further as the human soul begins to take definite form, leading up to the symbolic "mystic marriage." But just when the union seems complete, the Solar Angel starts to withdraw. Finally, at the 4th initiation the Angel departs, having fulfilled its pledge to the Planetary Logos and to us.

The 4th initiation is one of the most important milestones in our evolutionary journey. However, as numerous case histories make clear, it is not an occasion of unmixed joy. Aside from the pain associated with sacrifice of the lower nature, we can only imagine the wrenching loss caused by the departure of the Solar Angel. When our time comes, surely we shall cry out, as the Great Initiate did: "My God, my God, why hast thou forsaken me."

¹ Alice A. Bailey. *Discipleship in the New Age*, I. Lucis, 1944, p. 390

² Alice A. Bailey. *Initiation, Human and Solar*. Lucis, 1922, p. 136..

³ *Ibid.*, pp. 115-6.

⁴ Alice A. Bailey. *Education in the New Age*. Lucis, 1954, p. 5.

⁵ Alice A. Bailey. *Esoteric Psychology*, II. Lucis, 1942, p. 93.

⁶ Alice A. Bailey. *Treatise on Cosmic Fire*. Lucis, 1925, p. 198.

⁷ *Ibid.*, p. 711.

-
- ⁸ Helena P. Blavatsky. *The Secret Doctrine*, II. Theosophical Publishing House, 1888, p. 18.
- ⁹ *Ibid*, p. 88.
- ¹⁰ *Ibid*, pp. 374-5.
- ¹¹ John Nash. "The Religious, Scientific and Metaphysical Quest for the Soul." *The Beacon*, September-October 1990, pp. 330-335.
- ¹² *Initiation, Human and Solar*, *op. cit.*, p. 115.
- ¹³ *Initiation, Human and Solar*, *op. cit.*, p. 136.
- ¹⁴ Geoffrey Hodson. *The Kingdom of the Gods*. Theosophical Publishing House, 1952, p. 41.
- ¹⁵ Rudolf Steiner. *The Spiritual Hierarchies and the Physical World*. Anthroposophic Press, 1909, p. 91.
- ¹⁶ Pat Rodegast and Judith Stanton. *Emanuel's Book III*. Bantam, 1994.
- ¹⁷ *Ibid*, p. 20.
- ¹⁸ *Ibid*, p. 44.
- ¹⁹ *Esoteric Psychology II*, *op. cit.*, p. 357.
- ²⁰ Torkum Saraydarian. *The Solar Angel*. Saraydarian Institute, 1990.
- ²¹ *Secret Doctrine*, II, *op. cit.*, p. 80.
- ²² *Treatise on Cosmic Fire*, *op. cit.*, p. 701.
- ²³ *Ibid.*, pp. 299-300.
- ²⁴ Helena P. Blavatsky. *The Key to Theosophy*. Theosophical Publishing House, 1889, p. 138.
- ²⁵ *Secret Doctrine*, II, *op. cit.*, pp. 18-19.
- ²⁶ *Treatise on Cosmic Fire*, *op. cit.*, p. 1147.
- ²⁷ Alice A. Bailey. *Letters on Occult Meditation*. Lucis, 1922, p. 30.
- ²⁸ *Treatise on Cosmic Fire*, *op. cit.*, p. 425.
- ²⁹ Geoffrey Hodson, *op. cit.*, pp. 40-46.
- ³⁰ *Discipleship in the New Age*, I, *op. cit.*, p. 714.
- ³¹ Ron Scolastico. *Doorway to the Soul*. Scribner, 1995.
- ³² Israel Regardie. *The Golden Dawn*. Llewellyn 1937, p. 45.
- ³³ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 488.
- ³⁴ *Treatise on Cosmic Fire*, *op. cit.*, p. 996.
- ³⁵ Alice A. Bailey. *Esoteric Healing*. Lucis, 1953, p. 644.
- ³⁶ S. L. MacGregor Mathers (transl.) *The Book of the Sacred Magic of Abra-Melin*. Kessinger, 1458.
- ³⁷ Aleister Crowley. *Magick*. Weiser, 1973, p. 151.
- ³⁸ Francis King and Stephen Skinner. *Techniques of High Magic*. Destiny Books, 1976, p. 151.
- ³⁹ Israel Regardie, *op. cit.*, pp. 239, 264.
- ⁴⁰ *Initiation, Human and Solar*, *op. cit.*, p. 116.
- ⁴¹ *Treatise on Cosmic Fire*, *op. cit.*, p. 1111.
- ⁴² *Initiation, Human and Solar*, *op. cit.*, p. 137.
- ⁴³ *Letters on Occult Meditation*, *op. cit.*, p. 210.
- ⁴⁴ *Initiation, Human and Solar*, *op. cit.*, p. 117.
- ⁴⁵ *Key to Theosophy*, *op. cit.*, p. 135-6.
- ⁴⁶ Saraydarian, *op. cit.*, p. 144.
- ⁴⁷ Saraydarian, *op. cit.*, p. 138.