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The Solar Angel and the Egoic Lotus

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I. GENERAL:

“May your light show me the path and your energy give me power to walk.”

Henry T. Laurency

The nature of the soul is ever a fascinating one because as sounded by the Delphic injunction “Man, know thyself!” But this subject has always been a most mysterious one and veiled in ancient parables and myths. In the tradition of Chinese Zen Buddhism we find the famous saying of the Sixth Patriarch Huei Neng to his follower: “Show me your original face before you were born!” [EZ 225-226] This “original face” still perplexes many people! Another Chinese Zen Master Rinzai called it by the name “the true man of no title.” [EZ p.21]

In the western tradition we find the no less mysterious definition of Plato of the human soul as “a compound of the same and the other.” A Vietnamese poet also wrote some slokas which can equally apply to this same entity:

You and I, although two but one,

I and You, one but two.

So the students of the Ageless Wisdom became perplexed with these names and sayings and hardly attained the clear apprehension of the nature of the Soul, the Higher Self. H. P. Blavatsky in the 19th century wrote extensively about the Solar Pitris, Fiery Dhyanis in her voluminous books “The Secret Doctrine,” but her teaching received little understanding and attention. It was only after the Master D.K. put down more information on this subject in his eighteen blue books through Alice A. Bailey that students of Occultism were able to grasp somewhat the nature of the Ego or the Soul, the mystery of the Solar Angel. But as the master D.K. emphasised:

The question of these Fire Dhyanis and their relation to man is a most profound mystery, and the entire matter is so clothed in intricate legends that students are apt to despair of ever arriving at the desired, and necessary clarity of thought. *Not yet* will it be possible entirely to dispel the clouds which veil the central mystery, but perhaps, by *due tabulation and synthesis*, and by a cautious amplification of the data already imparted, the thoughts of the wise student may become somewhat less confused. [TCF 680] [All italics and underlines in the paper are of the writer.]

And again:

It will not be possible to do more than indicate broad general lines of development. The subject of egoic evolution cannot be fully comprehended *until after initiation*, but it is felt now by the Teachers on the inner side that the main principles had better be given out at once in view of the unexpected development (since the opening of this century) of two great sciences:

The Science of Electricity...

The Science of Psychology... [TCF 808]

However little the impartation may be, we students can get valuable information otherwise unavailable for our study, meditation and service. In the last quarter of the 20th century and beginning of the 21st some authors like Professor Michael D. Robbins, Torkom Saraydarian, and Henry T. Laurency wrote extensively on the same subject. We can also hope that with the promised third phase of teaching more will be revealed on this subject and that will be a revolution of the teaching!

In this paper on the subject of the Solar Angel and the Egoic Lotus I followed the instructions the Master D.K. mentioned above, that is to gather the information scattered throughout in many books, linking them together in a systemic order so that some synthetic glimpses of the subject can be attained and our mind “may become less confused.” In so doing I have used extensive quotations from the blue books. Along with these I also inserted—whenever necessary—some other quotations and comments from other authors like Professor Michael D. Robbins, Henry T. Laurency, and Torkom Saraydarian. These authors wrote extensively on this important subject and their writings greatly help us students of the Ancient Wisdom better understand the teachings of the Tibetan Teacher. I am sincerely grateful to all of them. But as the Master Tibetan told us in the beginning “The subject of egoic evolution cannot be fully comprehended *until after initiation*” and “*not yet* will it be possible entirely to dispel the clouds which veil the central mystery,” we—students of the Ageless Wisdom—will try our best to solve this mystery by living up to the ideals set before us by our Solar Angels, knowing that:

“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.”
[DINA I 390]

II. THE SOLAR ANGEL



An Angel of Light, illustration by Arthur Rackham, 1917.

Source: http://en.wikipedia.org/wiki/Holy_Grail

CHALICE

The lower chalice rises like a flower of colour dark or somber. Dull it appears to the outer vision, but within a light will sometime shine and shatter the illusion.

Chalice the second rises from out the lower sheath as does the flower from out the calix green. Of colour rose it [768] is, and many shades thereof; and to the onlooker it seems as if the colour might transcend the inner shining light. But this is but illusion which time itself dispels.

Chalice the third surmounts all and opens wide in time its outspread petals. Blue does it appear and blends with the rose, forming at first a deep impenetrable shade which shuts out the light.

Within the three, deep hidden in the heart, tiny at first yet ever waxing greater, shines the light divine. This light, through radiating heat and innate divine vibration, constructs for itself a sheath of iridescence. It emerges from the threefold chalice as a floating bubble alights on a flower.

Within this iridescent sheath burns the inner Flame, and in its turn it burns out the lower gross material. E'en as the Path is neared, clearer the light shines out. Forth through the chalice gross and dark that forms the foundation shines the light supernal, till all who see the radiation cry out within themselves: "Behold, a God is here."

Forth from the chalice rosy red shines the inner glow, till soon the red of earth desire becomes the glow of heaven's fire, and all is lost save aspiration that shades not the cup with karmic colour.

Forth from the chalice blue shines and glows the inner light divine till all the forms are burnt and gone, and naught is left save one divine abstraction. Naught but the shells remain below, naught but the forms for use, and at the culmination what strange event is seen? Tarry, O Pilgrim, at the strange appearance, with bowed head watch the progress of the fire. Slowly the chalice threefold merges into an altar, and from that triple altar mounts the fire unto its Source. As mounts and spreads the inner flame, the beauty of the central sphere, lit with a radiance white, causes the worlds to stand and cry: "Behold, a God is here."

Ever the flames mount higher, ever the warmth streams forth, till—in the moment of the hour set—the flame destroys all, and all is gone, the work of ages passes, in a moment, into nothingness.

But forth from the fourfold fire, up from the altar of [769] the ages, springs the Liberated One, the Flame. Back to the fire of Cosmos springs the dual flame. Into the

Three is absorbed the essence, and becomes one with its Source. The Spark becomes the Flame, the Flame becomes the Fire, and forms part of the great Cosmic blaze that holds the secret of the Five hidden within the heart. [R&I, pp. 767-769]

1. The spiritual status and origin of the Solar Angels:

Where did these Solar Angels come from and how high is their status? John Nash in an article entitled “*The Solar Angel*” reflecting Torkom Saraydarian’s viewpoint says that the Solar Angel came from the Venus Scheme 18 million ago in three waves:

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 rootrace, in ancient Lemuria, the Logos became concerned at our slow evolutionary progress; man was individualized, but remained “mindless.” ...

The Solar Angels had perfected *manas*, or mind, in a previous manvantara but, for karmic reasons, were required to take human form once more. They came in three waves. The first wave “saw the vile forms” 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

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... [JN]

But *Cosmic Fire* reveals a much higher source of these Angel Beings. These devas belong to the Fifth Hierarchy and the Deva evolution. The number five has some significance which finds correspondences to the fifth principle, the fifth plane and the Fifth Kingdom. In “*The Secret Doctrine*” we are told that they were Nirvanis in a preceding Mahamavantara. In “*Some thoughts on Gita*” by T. Subba Rao as quoted in *Cosmic Fire* they are said to be Nirmanakayas from another Mahamavantara, which means very advanced beings with a rank equating to that of a Chohan or higher:

These Beings are Nirvanis from a preceding Mahamanvantara. [TCF 681]

The angels are called by various names as planetary spirits, Asuras, etc., but in order to get a proper idea of their nature, you may consider them as standing in the same relation to the spiritually regenerated and released world Brahmins or the Nirmanakayas as these stand to the ordinary humanity. The angels were such Brahmins in previous Mahamanvantaras, who spent those enormous periods in suffering and toil for the sake of rearing wisdom in the world and hence they emerged

as angels from the infinite womb of Aditi under their karmic impulse after a period of Mahapralaya. [TCF 683]

In “*The Rays and the Initiations*” we find that the Solar Angels are “the initiates of all degrees,” which means a status very high in comparison to a Master of the Hierarchy:

The applicant has become soul conscious, and is therefore an initiate; remember always that *the soul on its own plane is an initiate of all degrees*. [R&I 247]

Again, as their name implies, they have the “solar” origin and are in the council of the Solar Logos, a status immensely high in comparison to any member of the Hierarchy of any scheme. Here is still one mystery to be pondered upon:

Perfected men are in the councils of the planetary Logos of their particular ray; the solar Pitris are in the council of the solar Logos. [TCF 843]

As the origin of these Solar Angels, we find that they originate from the logoic middle principle. This logoic middle principle may mean the causal body of the Solar Logos and it can be presumed residing on the higher subplanes of the cosmic mental plane:

They themselves originate from the *logoic middle principle*. [TCF 681]

They are the Fire Dhyanis, and emanate from the *Heart of the Sun*.” [S. D., II, 96]

b. *The petals are destroyed* by the action of fire, and the multiplicity of deva lives which form them and give to them their coherence and quality are gathered back by the solar Pitris of the highest order *into the Heart of the Sun*; they will be directed outward again in another solar system. [TCF 831]

The “logoic middle principle” is the soul nature of the Solar Logos. This is called the “Heart of the Sun” and is related to the causal body of the Solar Logos on the higher subplanes of the cosmic mental plane. [COM_CF]

In another place we find them emanating from the head center or the point in the logoic head center corresponding to the logoic heart:

These entities who sacrifice Themselves for the human Hierarchy (and we must note here the accuracy of the fact that They *emanate from the logoic head center*, or from the will aspect), are the true Saviors who give Their lives for the good of the race. *They stand in relation to the totality of the schemes as the Occult Hierarchy of any particular planet stands to men upon that planet*. During pralaya They are withdrawn (as all else), from manifestation, and return to a cosmic center of which the logoic head center is but a dim reflection; they return the richer for experience. [TCF 743]

The human evolution. To become the solar Pitris of another cycle. To follow any of the paths earlier enumerated. Those who become solar Pitris, being the bulk of humanity, return to Sirius to be breathed out again into activity. [TCF 844]

But we must note that these Angelic Beings do not belong only to our scheme. They are present in every scheme and in each scheme their work is at different stages. In each scheme their methods of working are also different from each other:

In every scheme They have Their place, but in some—as in the Jupiter scheme—They are just beginning Their work, and in others—as in the Vulcan and Venus schemes—Their work is nearly completed. Venus is in her last round, and has nearly developed her fourth kingdom to perfection, or as much as it is possible in the system. In the Earth scheme, They are in full tide of work, and only in the next round will They demonstrate the height of Their activity. They pass cyclically through the schemes and under Law—the Law of Karma for the planetary Logos, for They are essentially concerned with His Life as it actuates His centers. They come into a scheme on a wave of manasic energy from the head center of the Logos, and in the process of passing through his Heart center three things occur:

1. They become differentiated into seven groups.
2. They direct Themselves as streams of energy to some particular scheme.
3. Their contact with a scheme is that which produces the manifestation of the fourth Creative Hierarchy, and leads to the Monads taking form in the three worlds. [TCF 743]

2. Three groups of Agnishvattas:

Regarding the classification of the Agnishvattas, the Tibetan said:

Much confusion exists in the minds of students as to the distinction between the Agnishvattas who incarnated in man, and those who simply were responsible for the implanting of the manasic or mental spark in animal man. This opens up for us the entire question of individualization itself, and the incarnation of certain spiritual existences who—when in bodily form—are spoken of as Avatars, as Buddhas of Activity, or as direct manifestations of the Logos. The entire mystery is hidden in the relationship of the individual Monads who form the various centers in the body of a planetary Logos and the self-conscious Identity of that planetary Logos Himself. [TCF 683]

Perhaps we should reread “*The Secret Doctrine*” of H.P. Blavatsky to trace the original classification often mentioned in the later books of various authors. In sloka 24 of Stanza VII (“*The Secret Doctrine*” II) we find mention of the three groups of Agnishvattas:

I.

The Sons of Wisdom, the Sons of Night, ready for rebirth, came down; they saw the vile forms of the First Third; “we can choose,” said the Lords, “we have wisdom.” (a) Some entered the chhâyâ. (b) Some projected the Spark. (c) Some deferred till the Fourth. From their own Rûpa they filled the Kâma. Those who entered became Arhats. Those who received but a spark remained destitute of knowledge; the spark burned low. The Third remained mindless. Their Jîvas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. “In these shall we dwell,” said the Lords of the Flame. [SD II, p.18] [Number I and (a), (b), (c) added by the writer for easy reference later]

The Sons of Wisdom and the Sons of Night are other names of the Agnishvattas. The First Third are the first half of the Third rootrace. It is here that H.P. Blavatsky mentioned three groups of the Agnishvattas:

- a. Those entered the most advanced men at that time and became Arhats.
- b. Those projected the Spark.
- c. Those delayed their work until the Fourth rootrace because this group of men was not ready. These animal-men so remained mindless and committed “the sin of the mindless” as it is called.

But this sloka has led to many explanations and one of which is the theory of three waves of the Solar Angels coming to the Earth told by Torkom Saraydarian in “*The Solar Angel*” and repeated by John Nash in the article “*The Solar Angel*” referred to above. The meaning of this sloka is clearly stated later in the book *Cosmic Fire* in the following paragraph:

II.

Their method of work on the Earth can be studied in “*The Secret Doctrine*” and has a most significant interest for men at this time. The three groups should be carefully considered from the standpoint of their occult work, which is hinted at under the terms of:

- a. Those who refused to incarnate.
- b. Those who implanted the spark of manas.
- c. Those who took bodies and moulded the type.

The second group, the intermediate, can be subdivided into two lesser groups:

- i. Those who implant the spark of manas,
- ii. Those who fan and feed the latent flame in the best types of animal man,

thus again making five. These statements have been accepted at their face value, but little attention is paid to the real meaning. [TCF 700]

In another place in the same book the Tibetan showed more clearly:

III.

A third factor differentiating the groups of human units who reached self-consciousness on our planet is hidden in the methods employed by the Lords of the Flame at that time. They, we are told, employed three methods.

- a. First, They themselves took bodies and thus energized certain of the higher forms of the animal kingdom, so that they appeared as man, and thus initiated a particular group. Their descendants can be seen in the highest [1147] specimens of the earth humanity now on earth. They are not even now, however, as far advanced as the groups of units from the moon chain who came in in Atlantean days. Their heredity is peculiar.
- b. They implanted a germ of mind in the secondary group of animal-men who were ready for individualization. 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 rootrace was at its height it suddenly came into the forefront of the then civilization, and justified hierarchical effort.
- c. Thirdly, They fostered the germ of instinct in certain groups of animal-men until it flowered into mind. It must never be forgotten that men have within themselves (apart from any extraneous fostering) the ability to *arrive*, and to achieve full self-consciousness. [TCF 1146-1147] [Number II and III added by the writer for reference later]

Here we can find that the first group (III.a) of the Agnishvattas who took bodies and appeared as man and so initiated a special group whose descendants are among the most evolved humanity on earth today and may relate to the group II.c who took bodies and molded the type. This also may correspond to the group I.a who entered the chhâyâs and became the Arhats of "*The Secret Doctrine*." The second group III.b who implanted a germ of mind in the animal-men at that time corresponds to the group II.b and I.b. It is said in "*The Secret Doctrine*" that the Spark burned low for a long time and they were nearly considered a failure. But at last, with the careful nurturing of the Solar Angels in the last subrace of the Lemurian rootrace, they suddenly came into the forefront of the then civilisation. One sub-group of the II.b not mentioned in "*The Secret Doctrine*" is the group who fanned and fed the latent flame in the best types of animal man. This is the group III.c mentioned in II.ii. Another group is left out of the above classification that is the group II.a who refused to incarnate. Some may think that this group corresponds to the group I.c who deferred their work until the Fourth rootrace, but it seems otherwise. In another paragraph of *Cosmic Fire* the Tibetan gave another classification of the Agnishvattas in another perspective:

IV.

The solar angels exist in three groups, all of which are concerned with the self-consciousness aspect, all of which are energized and connected with the fifth spirilla of the logoic permanent atom, and all of which work as a unit.

(a) One group, the highest, is connected with the logoic head center, whether solar or planetary. They work with the manasic permanent atoms and embody the will-to-be in dense physical incarnation. Their power is felt on the atomic subplane and on the second; they are the [699] substance and the life of those planes. (b) Another group is connected definitely with the causal bodies of all Egos and are of prime importance in this solar system. They come from the heart center, and express that force. (c) The third group, corresponding to the throat center, show forth their power on the fourth subplane through the mental units. They are the sumtotal of the power of the Ego to see, to hear and to speak (or sound) in the strictly occult sense. [TCF 698-699]

From this perspective the Agnishvattas are classified according to subplanes of the mental plane on which they focused as well as the element of the manasic triangle they worked on. Here we can tabulate this and connect with other classifications:

Group	Logoic Center	Element of Manasic Triangle	The mental subplanes
1. The first	Logoic head center	manasic permanent atom	1st and 2nd subplane
2. The second	Logoic heart center	causal bodies	3rd subplane
3. The third	Logoic throat center	mental unit	4th subplane

The first group – the highest – work with the mental permanent atom may be the one who refused to incarnate.

Where the group, and not the individual, is concerned, their work lies along the line of adjusting the egoic units in their groups, and of making them group conscious, but this is only possible towards the final stages of evolution when the work of the highest group of Agnishvattas is in order. [TCF 777]

This group refused to incarnate not because of their pride, but maybe the humanity they were supposed to work on were not ready for their work. Their duties are with the manasic permanent atom and of making the egos group conscious and this needs time, maybe towards *the final stages of evolution*. Combined with the previous classification we have the following tabulation:

Group	Element of Manasic Triangle	Logoic Center	The mental subplanes	Other classification
1	mental permanent atom	Logoic head center	1 st and 2 nd subplane	Refused to incarnate
2	causal bodies	Logoic heart center	3 rd subplane	Implanted a spark
3	mental unit	Logoic throat center	4 th subplane	Fanned and fed the latent flame

3. The works of the Agnishvattas in relation to men:

The Tibetan summarized the works of the Solar Angels in relation to a man in these words:

In time and space, and on the mental plane, they are *Man himself in essential essence*; they enable him to build his own body of causes, to unfold his own Egoic Lotus, and gradually to free himself from the limitations of the form which he has constructed, and thus to put himself—in due course of time—into the line of another type of energy, that of buddhi. [TCF 703]

So in relation to a man we can see that their works are:

- a. Helping him in building the causal body or the Egoic Lotus.
- b. Supervising his evolution from the stage of an animal-man to that of a spiritual one.

a. Their works in individualization:

Regarding our scheme in this solar system the Tibetan said there are three methods of individualization:

Thus, in the Mahamavantara, the three methods of individualization in connection with our planetary scheme are to be seen:

In the Moon chain, the gradual evolution of self-consciousness under natural law.

In the Earth chain that of achieved self-consciousness through the aid of extraneous agencies. It is the distinctive method of this system.

In the next round and chain the method will be abstraction through will power, but this in an embryonic manner.

I have dealt with these three from the standpoint of our own scheme. In all the schemes whereon man is found at some period or another, these three methods will be contacted [TCF 720]

The first method in which self-consciousness is attained is through the slow natural evolution of instinct flowering into mentality. This method involves tremendous time for the animal to become individualized.

The second method – through the aid of extraneous Angels called by various names as Agnishvattas, Manasadevas, Solar Pitris, Solar Angels, Sons of Wisdom – is the most popular one in the system. It is best to quote verbatim two paragraphs in *Cosmic Fire* relating directly to the formation of the Egoic Lotus:

The building of the causal body is the result of dual energy, that of the lower self with its reflex action upon the higher unit, and that of the natural energy of the self as it makes its direct impress upon the substance of the Egoic Lotus... It is in fact, as earlier pointed out, the result of the dual vibration of the *fivefold Dhyanis* or Gods in conjunction with *the fourfold Quaternary*, or the Pitris of the lower vehicles. Through a *conscious effort* of the planetary Logoi, these Dhyanis and lower Pitris are brought into a close relationship. This produces (upon the third subplane of the mental plane) a ninefold vibration or whorl in the gaseous matter of the plane—for this is the cosmic gaseous subplane—which, after a certain period of persistence, assumes the form of a nine-petalled lotus. This lotus is folded over in bud shape upon the central point, or heart of the lotus—that spark of electric fire which by its action or innate vitality working upon the substance of the lotus, attracts to itself sufficient of that substance to form three inner petals, which closely shield the central spark; these are nevertheless of the same substance or essence as the nine other petals. [TCF 817]

Here we can gather information about the formation of the Egoic Lotus as follows:

1. It results from the interacting of dual energies: one from the *fivefold Dhyanis* and one from *fourfold* lunar Pitris.
2. These energies are brought into relation through the *conscious effort* of the planetary Logoi.
3. This combination of five from above and four from below produces a *ninefold* vibration or whorl upon the third subplane of the mental plane.
4. This newly created ninefold whorl can be called a bud lotus with nine petals closely folded over the central point.
5. That central spark after a time (how long we do not know), through its innate vitality, draws to itself enough substance from the (we assume third) subplane of the mental plane to form the three innermost petals which closely shield the central spark.
6. The appearance of the Egoic Lotus on the mental plane is not an instant event. It may span a tremendous time frame, how long it is we do not know. At first it is vaporous, then develops into a closed nine-petalled lotus, and finally emerges as a twelve-petalled lotus.

The meaning of the *fivefold* Dhyanis is not clear. Torkom Saraydarian explained that:

Solar Angels have a fivefold vibration because each Solar Angel is characterized by five Rays. Their nature is formed by the combination of the Fourth, Fifth, Sixth, and Seventh Rays, and their synthesis in the Third Ray. [SMC 308]

But another suggestion from the Professor Michael D. Robbins said that:

The Dhyanis or Solar Angels are *fivefold*. Are they some kind of 'group Entity'? Do we have one Dhyanis in five aspects or a composite Being made of five types of Dhyanis? Or is there truth in both possibilities? [COM_CF]

Torkom Saraydarian and many other authors said that only one Solar Angel took part in forming an Egoic Lotus, but references can be found in the blue books that imply the participation of many Solar Angels in building the Egoic Lotus. We will come back to this question in the later part of this paper.

Another passage – somewhat lengthy – in *Cosmic Fire* describes in more details the process of forming the Egoic Lotus on the mental plane:

At the coming in of the Manasadevas to produce self-consciousness and to bring about the incarnation of the divine Egos, four things occur on that plane...These four are given in the order of their appearance in time and space:

First. There appear upon the third subplane of the mental plane certain vibratory impulses—nine in number—corresponding to the fivefold vibration of these Manasadevas in conjunction with the fourfold vibration set up from below and *inherent in the matter of this subplane*, the fifth from the lower standpoint. This produces "the ninefold Egoic Lotus," which is at this stage tightly closed, the nine petals folded one upon the other. They are vibrant, and scintillating "light" but not of excessive brightness. These "lotus buds" are in groups, according to the influence of the particular ones of the *fivefold* Dhyanis Who are acting upon it and Who form it *out of Their own substance*, coloring it faintly with the "fire of manas." [709]

Second. There appears a triangle on the mental plane, produced by manasic activity, and this triangle of fire begins slowly to circulate between the manasic permanent atom, and a point at the center of the Egoic Lotus, and thence to the mental unit, which *has appeared* upon the fourth subplane through innate instinct approximating mentality. This triangle of fire, which is formed of pure electrical manasic force, waxes ever brighter until it produces an answering vibration from both the lower and the higher. This triangle is the nucleus of the antahkarana. The work of the highly evolved man is to reduce this triangle to a unity, and by means of high aspiration (which is simply transmuted desire affecting mental matter) turn it into the Path and thus reproduce in a higher synthetic form the earlier "path" along which the descending Spirit came to take possession of its vehicle, the causal body, and from thence again work through the lower personal self.

Third. At a certain stage of vibratory activity, the work of the Lords of the Flame having produced a body or form and a vibration calling for response, there occurs a practically simultaneous happening.

A downflow of buddhi takes place along the line of the manasic triangle until it reaches a point at the very center of the lotus. There, by the power of its own

vibration, it causes a change in the appearance of the lotus. At the very heart of the lotus, three more petals appear which close in on the central flame, covering it closely, and remaining closed until the time comes for the revelation of the "jewel in the Lotus." The Egoic Lotus is now composed of twelve petals, nine of these appear at this stage in bud form and three are completely hidden and mysterious.

At the same time, the three permanent atoms are enclosed within the lotus, and are seen by the clairvoyant as three points of light in the lower part of the bud, [710] beneath the central portion. They form at this stage a dimly burning triangle. The causal body, though only in an embryonic condition, is now ready for full activity as the aeons slip away, and is complete in all its threefold nature...

The *fourth* point to be noted is that when these three events have occurred, the light or fire that circulates along the manasic triangle is withdrawn to the center of the lotus, and this "prototype" of the future antahkarana, if so it may be expressed, disappears. The threefold energy of the petals, the atoms and the "jewel" is now centralized, because impulse must now be generated which will produce a downflow of energy from the newly made causal vehicle into the three worlds of human endeavor. [TCF 708-711]

Some points we can deduce from the above paragraphs:

1. The ninefold vibratory impulse appears on the third subplane of the mental plane due to the interaction between the fivefold Manasadevas and the fourfold vibration set up from below. This fourfold vibration is said to be set up from below and *inherent* in the matter of this subplane (the fifth if count upward). Compare this with what was said above—the ninefold vibration was due to the interaction between the Manasadevas and the lower Quaternary or the lunar Pitris. We may think that the word *inherent* does not mean that this lower fourfold vibration belongs *only* to the fifth subplane but also to other planes including the physical, the astral and the lower mental.
2. The later appearance of the manasic triangle on the mental plane is due to mental activities and the fire slowly circulates between the manasic permanent atom, the center of the Egoic Lotus and the mental unit which has appeared sometime before. This triangle of fire is the prototype of the antahkarana.
3. When the Manasadevas have produced the vaporous form of the Egoic Lotus two things simultaneously occur: (a) A downflow of buddhi along the manasic triangle to the center of the Egoic Lotus, causing the appearance of three inner petals which closely cover the inner flame. (b) The encompassing of the three permanent atoms in the periphery of the lotus. They have appeared before but now are enclosed within the Egoic Lotus.

The detail from (a) somewhat differs from the other account in which it is said the three inner petals appear as the vitality of the central spark draws the mental matter to itself. But we may think that the three inner petals appear through the impulse of

the buddhi energy on the manasic triangle and they are made of the same matter as other petals.

Regarding the order of appearance of the petals of the Egoic Lotus, from two above references we see that the nine outer petals appear first, then the three inner appear later through the downflow of buddhi energy along the line of the manasic triangle. But in another place we find a different account of the formation of the petals:

Therefore, though the originating impulse comes from the central point, it is not at first apparent. At the moment of individualization, the dim outline of a form such as earlier described has made its appearance on mental levels, and (which is a point not as yet recognized by students) it becomes apparent that a period on mental levels has transpired given over to a preparation for the imminent event. 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 localized. 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, the three types of petals being each under the influence of one or other of the major Rays; these, in their turn, come under the influence of force from cosmic centers. [768]

This seems to be in contradiction to what was said before, but we may reconcile this apparent contradiction by thinking that the three inner petals only take *vague* shape first and then nine outer petals (still hazy) appear later.

b. Their work in evolving the man:

When the manasadevas have performed their work of building the Egoic Lotus, the human soul begins its long pilgrimage returning back to the Father's home. Each life he learns some lessons and gathers something from the personality quarry for building the Temple of Solomon. Some lives may go on without significant results, some errors committed and punishment received. But successful or not, he is never alone. Surrounding and accompanying him always is his Solar Angel; the patient silent Watcher for eons has looked upon him and guided him from incarnation unto death. In the words of the Tibetan:

All this has been brought about by the sacrifice and instrumentality of certain cosmic entities who "offer Themselves" up in order that Man may be. From their very essence, they give out that which is needed to produce the individualizing principle, and that which we call "self-consciousness," and thus enable the divine Spirit to enter into fuller life by means of limitation by form, by means of the lessons garnered through a long pilgrimage, and through the "assimilation of manifold existences." [TCF 711]

At a new incarnation of the human soul, the Solar Angel prepares all things – within the karmic limits – that are necessary for the development of consciousness of his protégé. This includes the choice of parents, social and family environment, preparing the etheric body as a mold for the physical body with some predilections... all aim at helping the man in learning necessary lessons and developing lacking virtues that he sets for the specific incarnation. The following passage gives interesting details about the preparation of the Solar Angel before a new incarnation:

On the inner side, men *know* that the Law of Rebirth governs the experience-process of physical plane living, and they realize then that, prior to the elimination of the kamic, kama-manasic or manasic bodies, they are only passing through an interlude between incarnations and that they consequently face two great experiences:

1. A moment (long or short, according to the attained point in evolution) wherein contact will be made with the soul or with the solar angel.
2. After that contact, a relatively violent reorientation to earth life takes place, leading to what is called "the process of descent and calling," wherein the man:
 - a. Prepares for physical incarnation again.
 - b. Sounds his own true note into the substance of the three worlds.
 - c. Revitalizes the permanent atoms, which form a triangle of force within the causal body.
 - d. Gathers together the needed substance to form his future bodies of manifestation.
 - e. Colors them with the qualities and characteristics he has already achieved through life-experience.
 - f. On the etheric plane arranges the substance of his vital body so that the seven centers take shape and can become the recipients of the inner forces.
 - g. Makes a deliberate choice of those who will provide him with the needed dense physical covering, and then awaits the moment of incarnation. Esoteric [496] students would do well to remember that parents only donate the dense physical body. They contribute naught else save a body of a particular quality and nature which will provide the needed vehicle of contact with the environment demanded by the incarnating soul. They may also provide a measure of group relationship, where the soul experience is long and a true group relation has been established.

These two critical moments are consciously faced by the discarnate man and he knows what he is doing within the limits set by his point in evolution. [EH 495]

The *man* in the paragraph 2 above may logically be the Solar Angel, because after the elimination of astral and the mental bodies, the human soul reabsorbed into the causal body wherein he became *as one* with his Solar Angel.

After a cycle of physical life, when the Solar Angel sees that it should be finished, he decides to withdraw his attention from his thought-form and the man thereby dies:

It must be noted also that death is, therefore, undertaken at the direction of the Ego, no matter how unaware a human being may be of that direction. The process works automatically with the majority, for (when the soul withdraws its attention) the inevitable reaction on the physical plane is either death, by the abstraction of the dual threads of life and reason energy, or by the abstraction of the thread of energy which is qualified by mentality, leaving the life stream still functioning through the heart, but no intelligent awareness. The soul is engaged elsewhere and occupied on its own plane with its own affairs. [EH 455]

So two important events in the life of a man are carefully superintended by his Solar Angel. During the life of a man, the Solar Angel is said to be in *deep* meditation, and how much his attention to his reflection depends on the stage of evolution of the man. At early stages he pays little attention to his shadow and he cannot do much to help the man. He leaves him in the hands of the Lord of Karma. Gradually developments are made, the contacts are strengthened and more often. His contact with the protégé comes as inspiration or the voice of the conscience. It is said that some measure of personality integration must be attained before the Solar Angel draws the attention from his own interior affair towards his protégé. At the stage on the Path of Discipleship the Solar Angel is aware of his striving reflection all the time:

3. The next point is not so easy to explain or grasp. You have been told that the soul 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. When this happens, the egoic group is definitely affected and the Master (upon the same ray as that of the soul concerned) becomes aware of what is esoterically called "a downward gazing soul." On the Path of Discipleship, the ego is all the time consciously aware of the striving personality and there comes a stage when (towards the end of the Path of Evolution) the soul recapitulates the evolutionary processes of involution and evolution. Soul energy descends and personality force ascends and this takes place through a process of conscious descents and ascents. I refer here to the process which is undertaken by the soul under hierarchical impulse, and not to that in which the personality invokes the soul under the desperate need brought about in the lower consciousness by the gradual cessation of desire. [DINA I 714]

It is said that before man can contact his Master he must contact his Solar Angel, and then the Solar Angel may introduce him to his Master:

It is indeed true that at the right moment the Master will appear, but the right moment is contingent upon certain self-induced conditions. When the process of purification has become a lifelong habit, when the aspirant can at will concentrate his consciousness in the head, when the light in the head shines forth and the centers are active, then the Master will take the man in hand. In the meantime he may have a

vision of the Master, or he may see a thought-form of the Master, and may get much real good and inspiration from contact with the reflected reality, but it is not the Master and does not indicate the stage of accepted discipleship. Through the medium of the light of the soul, the soul can be known. Therefore seek the light of your own soul, and know that soul as your director. When soul contact is established, your own soul will, if I may so express it, introduce you to your Master. With all due reverence again may I add, that the Master waits not with eagerness to make your acquaintance. In the world of souls, your soul and His soul are allied, and know essential unity. [WM 594]

Torkom in “*The Solar Angel*” and Henry T. Laurency in “*The Way of Man*” also said the same:

After a man is led to his Solar Angel, the Solar Angel, in turn, relates him to the Hierarchy in general, and to his own Master in particular. We are told that a Master takes a man into His Ashram or into His sphere of instruction, after obtaining the permission of his Solar Angel. Thus the Master puts the man into conscious relationship with his Soul, and the Soul leads him into conscious relationship with his own Master. [SA 133]

² Before the aspirant is accepted as a disciple he must have been in contact with his Augoeides in many incarnations. It is through Augoeides [the Solar Angel] that the prospective teacher inspires his future disciple. All communication with higher worlds goes through Augoeides. [WOM 8.19.2]

⁵ Many think they are called to be important persons in spiritual matters; many are afflicted with the Messiah complex; many believe they are particularly attended by some member of the planetary hierarchy, etc. They need to be informed of the fact that such notions are self-deception. Before a man can live in communion with his Augoeides, it would not be worthwhile for the planetary hierarchy to take any especial interest in that individual. If someone is really fit to make such a significant contribution, then this is done through Augoeides. A direct contact with some member of the planetary hierarchy occurs only when some individual is accepted as a disciple, when Augoeides has performed his task, man has become a mental self [mentally polarized] and acquired the necessary qualities and abilities. [WOM 8.19.5]

At the stage on the Path of Discipleship, the supervision of the Solar Angel for the man is closer and in some important decisions the Master may consult the Solar Angel of the disciple:

It has been under discussion between K.H. and myself as to whether you should at this time move into his Ashram or whether you should still stay within my Ashram which—in the last analysis—is a part of his. I hinted at this fact to you in one of the six statements which I gave you in my last instruction. It has been decided between us (subject to the approval of your own soul) that the work in my Ashram calls for your cooperation and help, particularly as A.A.B. is now working at her own post within the Ashram of K.H. [DINA II 606]

The Solar Angels also embody the will of God and they try to impress it upon the mental unit of man so that he can work it out on the physical plane. This is done unconsciously at first and as the man evolves he can co-operate consciously with the plan of evolution.

Secondly, they *work through the mental units*, impressing upon the atom that portion, microscopic as it may be, of the logoic purpose which the individual can work out on the physical plane. At first their influence is unconsciously assimilated, and the man responds to the plan blindly and ignorantly. Later, as evolution proceeds, their work is recognised by the man in a conscious co-operation with the plan of evolution.³⁸ After the third initiation, the will or purpose aspect predominates. [TCF 713]

It is said that in a large part of the cycle of lives, the Solar Angel is in *deep meditation* and when contemplating his personality he helps to gradually transmute the lunar pitris. Later when the man develops he can consciously cooperate with the Solar Angel in this work by bringing his meditation in resonance with that of his Solar Angel and the work is rapidly accelerated. So the importance of the work of meditation:

In contemplation, the inner eye is fixed upon the object of contemplation, and this produces (unconsciously in most cases) a steady stream of energy which is focused upon the objective, producing vitalization and activity. It is the basis of the "work of transmutation," for instance, *when the human substance is transmuted into solar substance. The Ego contemplates his lunar bodies, and gradually the work is accomplished.* When his reflection, man, has reached a point in evolution where he can meditate and contemplate, the work is more rapidly accelerated, and transmutation proceeds with rapidity, particularly on the physical plane. [TCF 1007]

Besides supervising his protégé there are other works that involve the attention of the Solar Angels, and it is really difficult to imagine such an advanced Being working only with a tiny individual. The work of supervising a man prepares Them for their greater future work as Planetary Logoi:

It must not be forgotten here that the work of the solar Pitris from their point of view, *is not primarily the evolution of man*, but is the process of their own development within the plan of the solar Logos. *The evolution of the human race is, for them, but a method.* [TCF 843]

The highest three groups [of the solar Pitris] will become *major planetary Logoi*; the lower four groups will *become minor planetary Logoi*. [TCF 845]

The Tibetan said that in contemplation the gaze of the Solar Angel is directed towards three directions: the Light Supernal, the world of souls or the Kingdom of God, and the personality in the three worlds:

To contemplate involves steady vision, one-pointedly directed towards a specific objective. The soul or solar angel might be regarded as gazing in three directions.

1. Towards the Light Supernal, towards that central Life or Energy which holds hid within Itself the purpose and plan towards which all Being tends... With this direction of the solar Angel's vision we need not concern ourselves.

2. Over the kingdom wherein the solar Angel reigns supreme, over the world of souls, or egoic impulses, of hierarchical work and of pure thought. This is the Kingdom of God, the world of heavenly Being. It is the state whereof disciples are becoming increasingly aware, wherein initiates work, and from which the Masters in Their graded ranks direct the evolutionary process of [212] the planet. These two directions in which the soul looks constitute the world of its spiritual experience and the object of its aspiration. Let it not be forgotten that the spiritual man, the solar Angel, *has also his goal of endeavor*, and that *his becomes the predominant impulse once the subjugation of the vehicle in the three worlds is brought about*. Just as the fully intelligent human being can only begin consciously to function as a soul and to contact the kingdom of the soul, so only the fully active and dominant soul, in which the buddhic principle is potentially controlling, can begin to contact the state of pure Being in which the monad or spirit eternally rests.

The development of the intellect in man marks his fitness for the work of treading the Path, back to full soul consciousness. *The development of the buddhic or wisdom-love aspect in the solar Angel demonstrates his fitness for further progression in the awareness of the state of pure Being.*

3. The third direction in which the soul looks and wherein he exercises *the faculty of contemplative vision is towards his reflection in the three worlds*. The object of the long struggle between the higher and the lower man has been to make the lower responsive to and sensitively aware of the forces emanating from the soul as the soul "contemplates" his triple instrument. [WM 212]

Henry T. Laurency is more assertive about the work of the Solar Angels – whom he calls the Augoeides:

¹⁰Augoeides is a second self. This indicates his capacity as omniscient and omnipotent in the worlds of the first triad [personality]. The statement that Augoeides needs to utilize man's development in his causal envelope [causal body] in order to acquire knowledge of the worlds of man (47–49) [three lower worlds: physical – astral – lower mental] is *not correct*. In other solar systems in past eons he has qualified for his self-assumed task to accomplish his mission faultlessly in all respects. Without that experience he would be useless as a supervisor. However, *his work with an individual of the human kingdom affords him knowledge for future greater tasks*. Being a supervisor he is an ex-officio member of the planetary hierarchy. This enables him to discuss continually new plans for

the physical future of the individual, constant changes in the life of the individual, with the various authorities that collaborate for this purpose. [WOM 8.3]

At the first three initiations, the Initiate is brought *face to face* with his the Solar Angel, he sees *directly* his Ego *as a man sees another man*. According to the Initiation at which the initiate is attending, the triple Ego appears to him successively as the Third Aspect – active Intelligence at the first initiation, as a duality of Second and Third Aspect at the second initiation, and as a triplicity at the third initiation.

Right through the later periods of the cycle of incarnation wherein the man is juggling with the pairs of opposites, and through discrimination is becoming aware of reality and unreality, there is growing up in his mind a realization that he himself is an immortal Existence, an eternal God, and a portion of Infinity. Ever the link between the man on the physical plane and this inner Ruler becomes clearer until the great revelation is made. Then comes a moment in his existence when the man stands consciously *face to face* with his real Self and knows himself to be that Self in reality and not just theoretically; he becomes aware of the God within, not through the sense of hearing, or through attention to the inner voice directing and controlling, and called the "voice of conscience." This time the recognition is through sight *and direct vision*. He now responds not only to that which is heard, but also to that which he sees. [IHS 113]

At the first initiation the initiate becomes aware of the third, or lowest, aspect of the Ego, that of active intelligence. He is brought *face to face* with that manifestation of the great solar angel (Pitri) who is himself, the real self. He [115] knows now past all disturbance that the manifestation of intelligence is that eternal Entity who has for ages past been demonstrating its powers on the physical plane through his successive incarnations.

At the second initiation this great Presence is seen as a duality, and another aspect shines forth before him. He becomes aware that this radiant Life, who is identified with himself, is not only intelligence in action but also is love wisdom in origin. He merges his consciousness with this Life, and becomes one with it so that on the physical plane, through the medium of that personal self, that Life is seen as intelligent love expressing itself.

At the third initiation the Ego stands before the initiate as a perfected triplicity. Not only is the Self known to be intelligent, active love, but it is revealed also as a fundamental will or purpose, with which the man immediately identifies himself, and knows that the three worlds hold for him in the future naught, but only serve as a sphere for active service, wrought out in love towards the accomplishment of a purpose which has been hid during the ages in the heart of the Self. That purpose, being now revealed, can be intelligently co-operated with, and thus matured.

These profound revelations shine forth before the initiate in a triple manner:

As a radiant angelic existence. This is seen by the inner eye with the same accuracy of vision and judgment as when a man stands face to face with another member of the human family. 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. [IHS 116]

As a sphere of radiant fire, linked with the initiate standing before it by that magnetic thread of fire which passes through all his bodies and terminates within the center of the physical brain. This "silver thread" (as it is rather inaccurately called in the Bible, where the description of its loosing of the physical body and subsequent withdrawal is found) emanates from the heart center of the solar Angel, linking thus heart and brain, — that great duality manifesting in this solar system, love and intelligence. This fiery sphere is linked likewise with many others belonging to the same group and ray, and thus it is a literal fact in demonstration that on the higher planes we are all one. One life pulsates and circulates through all, via the fiery strands. This is part of the revelation which comes to a man who stands in the "Presence" with his eyes occultly opened.

As a many tinted Lotus of nine petals. These petals are arranged in three circles around a central set of three closely folded petals, which shield what is called in the eastern books "The jewel in the Lotus." This Lotus is a thing of rare beauty, pulsating with life and radiant with all the colors of the rainbow, and at the first three initiations the three circles are revealed in order, until at the fourth initiation the initiate stands before a still greater revelation, and learns the secret of that which lies within the central bud. In this connection the third initiation differs somewhat from the other two, inasmuch as through the power of a still more exalted Hierophant than the Bodhisattva, the electrical fire of pure Spirit, latent in the heart of the Lotus, is first contacted.

In all these words, "solar angel," "sphere of fire," and "lotus," lies hid some aspect of the central mystery of human life, but it will only be apparent to those who have eyes to see. The mystic significance of these pictorial phrases will prove only a snare or a basis for incredulity to the man who [117] seeks to materialize them unduly. The thought of an immortal existence, of a divine Entity, of a great center of fiery energy, and of the full flower of evolution, lies hidden in these terms, and they must be thus considered. [IHS 116]

When a man achieves the fourth initiation the solar Angel has fulfilled his duty of supervision of the man. He is then released from the form and returns to his home to be again breathed out in another Manvantaras and this time as a Planetary Logos. The causal body is needed no more and is destroyed, the man now can begin to contact the true Ego, the Monad:

Again, the solar Angels complete their initial sacrifice by a final one, and offer themselves upon the fiery altar. The causal body is completely destroyed. The four lower groups of solar Pitris return to the heart of the subjective sun, or to that inmost centre of the system from whence they came, whilst the three higher groups are carried (by the force and energy generated in the fiery furnace and blaze, and through the stimulation produced by the blazing forth of the central jewel) straight to the central spiritual sun, there to abide until another kalpa calls them forth to sacrifice Themselves, this time as planetary Logoi. [TCF 877]

III. THE EGOIC LOTUS:



The Lotus – Artwork by Duane Carpenter

The Egoic Lotus is called by many names in occult literature: the causal body, karana sarira, the Chalice, Temple of Solomon, the temple not made by man... each one having a specific meaning connected with it. It is the *relatively permanent* body of man and exists from incarnation to incarnation until someday man does not need it anymore. Then it is destroyed and all its qualities and substances are sublimated and transmuted into the Higher Triad. Man has attained liberation from the three lower worlds and does not need to reincarnate any more unless under the impulse of sacrifice or service. In the long cycles of thousands of incarnations it is the storehouse of the essences from each life. It is created at the time of individualization and resides on the third subplane of the mental plane. The Master D.K. described it in following words:

The causal body is that sheath of mental substance which is formed at the moment of individualization by [507] the contact of the two fires. The force or energy that pours through from the higher planes (the breath of the Monad, if you care so to term it) produces a vacuum, or something analogous to a bubble in koilon, and the sheath of the causal body—the ring-pass-not of the central Life is formed. Within this sheath are to be found three atoms, which have been termed the mental unit, the astral permanent atom and the physical permanent atom; they correspond individually to the seventh principle of each of the three persons of the microcosmic triad, a reflection (in the three worlds of the microcosm) of the three Persons of the logocic Trinity. H.P.B. hints at this in connection with the Logos when she speaks of the visible sun being the seventh principle of the Brahma aspect, the physical permanent atom of the Logos. (S. D., III, 143. S. D., I, 574) [TCF 507]

The first fact we need to realize is that however subtle its nature may be, the Egoic Lotus is still material like our physical bodies; the difference is only in the density or the caliber of the matter. It stands in relation to the spiritual triad the same as the physical body to the lower mental, astral and etheric bodies:

It should here be remembered that, subtle though the material may be, the Egoic Lotus is as truly substance of a particular vibration as is the physical body, only (owing to its rarity) physical plane man regards it practically as non-substantial. [TCF 818]

The egoic body is to spiritual triad what the dense physical body is to the lower mental, astral and etheric-physical vehicles. [TCF 78]

The second point that should be noted is that the newly-created Egoic Lotus is on the third subplane of the mental plane, but when man evolves it gradually transfers to the second subplane of the mental plane:

The causal body of the average man is on the third subplane, and as a man becomes fit for the merging into the Triad, that causal body has to be discarded and done away with. Under the Law of Sacrifice and Death, the disintegration is begun on the third level and is consummated on the second, when the man merges with the Triad, preparatory to the final merging with the Monad. [TCF 581-582]

When we come to the second subplane of the mental plane (the plane whereon the egoic bodies of advanced humanity, of disciples, and of initiates are found) the method of grouping will be according to:

- a. Ray.
- b. Subray.

- c. Department (whether under the Manu, the Mahachohan or the Bodhisattva on our earth scheme or their analogies on other schemes).
- d. The Master's group.

These Egoic Lotuses are all organized, and have a number of petals unfolded whilst some are in the final stages of development. [TCF 855]

1. Description of the Egoic Lotus

The Tibetan Master said that the Egoic Lotus can be mentioned in four ways:

- *As nine vibrations*, emanating from a central point, which, in its pulsation or radiations produces three major vibrations of great force pursuing a circular activity around the center; the nine vibrations pursue a diagonal path until they reach the periphery of the egoic sphere of influence. At this point they swing around, thus forming the well-known spheroidal form of the causal body.
- *As nine petals* of a lotus, radiating from a common center, and hiding within themselves three *central petals*, which conceal a *central point of fire*. The radiations from the tip of each petal are those which cause the illusion of a spheroidal shape.
- *As nine spokes* of a wheel, converging towards a central hub, which is in itself threefold, and which hides the central energy or dynamo of force—the generator of all the activity.
- *As nine types* of energy which produce definite emanations from a threefold unit, again itself an outgoing from a central unit of force.

For all purposes, the second definition will be the one of the most use to us in our attempt to picture the constitution, nature, method of development and true evolution of the Ego, functioning in the causal body. [TCF 818]

So the Egoic Lotus is most commonly described as a lotus of twelve petals divided into four circles or tiers of three petals each. The petals of the innermost tier are closely folded upon and totally concealing the central electric fire of a blue-white hue. At the base of the Egoic Lotus are the three points of dim light marking the position of the three permanent atoms. The size and the colors of the Egoic Lotus depend on the stage of evolution of the Ego:

We have seen that on the third level of the mental plane, the Egoic Lotus is found and the student should picture it to himself as follows:

Concealed at the very center or heart of the lotus is a brilliant point of electric fire of a blue-white hue (the [762] 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 center (by means of it) to acquire knowledge, awareness, and self-realization. These nine petals are of a predominant orange hue, though the six other colors are found as secondary colors in a varying degree. The inner three petals are of a lovely **lemon-yellow hue**. At the base of the lotus petals are the three points of light which mark the position of the permanent atoms, and which are the medium of communication between the solar Angels and the lunar Pitris. By means of these permanent atoms the Ego, according to its state of evolution can construct his lunar bodies, acquire knowledge on the lower three planes, and thus buy his experience, and becomes *aware*. On a higher turn of the spiral, the Monad through the egoic petals, and thus with the aid of the solar Angels, acquires knowledge and equally on more exalted levels becomes aware. [TCF Page 761-762]

Here is the tabulation of the colors, qualities and the unfoldment of the petals of the Egoic Lotus:

I. The first or outer tier of petals: are the Knowledge Petals for the physical plane.

1. Knowledge petal:

Colors: **Orange**, **green** and **violet**.

Unfolds through experience on the physical plane. Through the breaking of the Law and the ensuing suffering the price of ignorance is paid and knowledge is achieved. [TCF 540]

2. Love petal

Colors: **Orange**, **rose** and **blue**.

Unfolds through physical relationships, and the gradual growth of love from love of self to love of others. [540]

3. Sacrifice petal

Colors: **Orange**, **yellow** and indigo.

Unfolds through the driving force of circumstances, and not of free will. It is the offering up of the physical body upon the altar of desire—low desire to begin with, but aspiration towards the end, though still desire.

These three petals are organized and vitalized in the *Hall of Ignorance*, but remain unopened and only begin to unfold as the second circle is organized. [TCF 540]

This tier takes the longest time to unfold and relates to the number 700 of the cycle of 777 incarnations. The results of the unfoldment of the first tier are:

The physical permanent atom becomes radioactive or a radiant point of fire.

The lower three petals become vibrant and begin to unfold until fully developed. [TCF 540]

II. The second circle or middle tier of petals, are the Love Petals for the astral plane.

This tier adds the color **Rose** to the three original colors of the corresponding petal of the first tier.

1. Knowledge petal

Colors: **Rose**, and the original three. [**Orange**, **green** and **violet**]

... unfoldment is brought about by the conscious balancing of the pairs of opposites, and the gradual utilization of the Law of Attraction and Repulsion. The man passes out of the Hall of Ignorance where, from the egoic point of view, he works blindly and begins to appreciate the effects of his physical plane life; by a realization of his essential duality he begins to comprehend causes.

2. Love petal

Colors: **Rose** and the corresponding three. [**Orange**, **rose** and **blue**]

... unfoldment is brought about through the process of gradually transmuting [into] the love of the subjective nature or of the Self within. This has a dual effect and works through on to the physical plane in many lives of turmoil, of endeavor and of failure as a man strives to turn his attention to the love of the Real.

3. Sacrifice petal

Colors: **Rose** and the same three. [**Orange**, **yellow** and **indigo**]

...unfoldment is brought about by the attitude of man as he consciously endeavors to give up his own desires for the sake of his group. His motive is still somewhat a blind one, and still colored by the desire for a return of that which he gives and for love from those he seeks to serve, but it is of a much higher order than the blind sacrifice to which a man is driven by circumstances as is the case in the earlier unfoldment. [TCF 540-541]

These petals are organized and vitalized in the *Hall of Learning*, but remain unopened. The outer tier of petals simultaneously unfolds till it is opened entirely, revealing the second circle; the third remains shielded. It relates to the number 70 of the cycles of 777 incarnations.

When all three are unfolded ... *The astral permanent atom comes into full activity and radiance*, [TCF 541] and the three petals of the central ring are open *and the heart center of the Monad is seen as a wheel of fire* ...[TCF 541]

III. The Third Circle or inner tier of petals, are the Sacrifice Petals for the mental plane.

1. Knowledge petal

Colors: **Yellow** and the four colors, **orange**, **green**, **violet** and **rose**.

... its unfoldment marks the period wherein the man consciously utilizes all that he has gained or is gaining under the law for the definite benefit of humanity.

2. Love petal

Colors: **Yellow** and the four colors, **orange**, **violet**, **rose** and **blue**.

... unfolded through the conscious steady application of all the powers of the soul to the service of humanity with no thought of return nor any desire for reward for the immense sacrifice involved.

3. Sacrifice petal

Colors: **Yellow**, **orange**, **rose**, **blue** and indigo.

Unfolds because sacrifice is the predominant bias of the soul as seen in a series of many lives spent by the initiate prior to his final emancipation. [TCF 541- 542]

This inner circle of petals is organized and vitalized in the *Hall of Wisdom*, and simultaneously the middle circle unfolds, so that two rows of petals are duly opened, and only the third remains to be unfurled.

It relates to the number 7 of the cycle of 777 incarnations when man is on the Probationary Path. After the cycle of 777 incarnations man enters the Path of Initiation and he sees the opening of the third tier.

This final opening is effected during the period of treading the stages of the Path of Initiation, and in this round it is hastened by the rites of initiation and by the strenuous

and abnormal efforts of the man himself, aided by the electrical work of the Initiator, wielding the Rod of Power.

When all *three* are unfolded ... and after the Third Initiation the Lotus becomes fourth dimensional, the three permanent atoms are *radiant points of fire*. [TCF 542]

As a whole, the Egoic Lotus represents the second aspect, the connecting principle between Spirit and Matter. But it is also threefold and represents all three aspects:

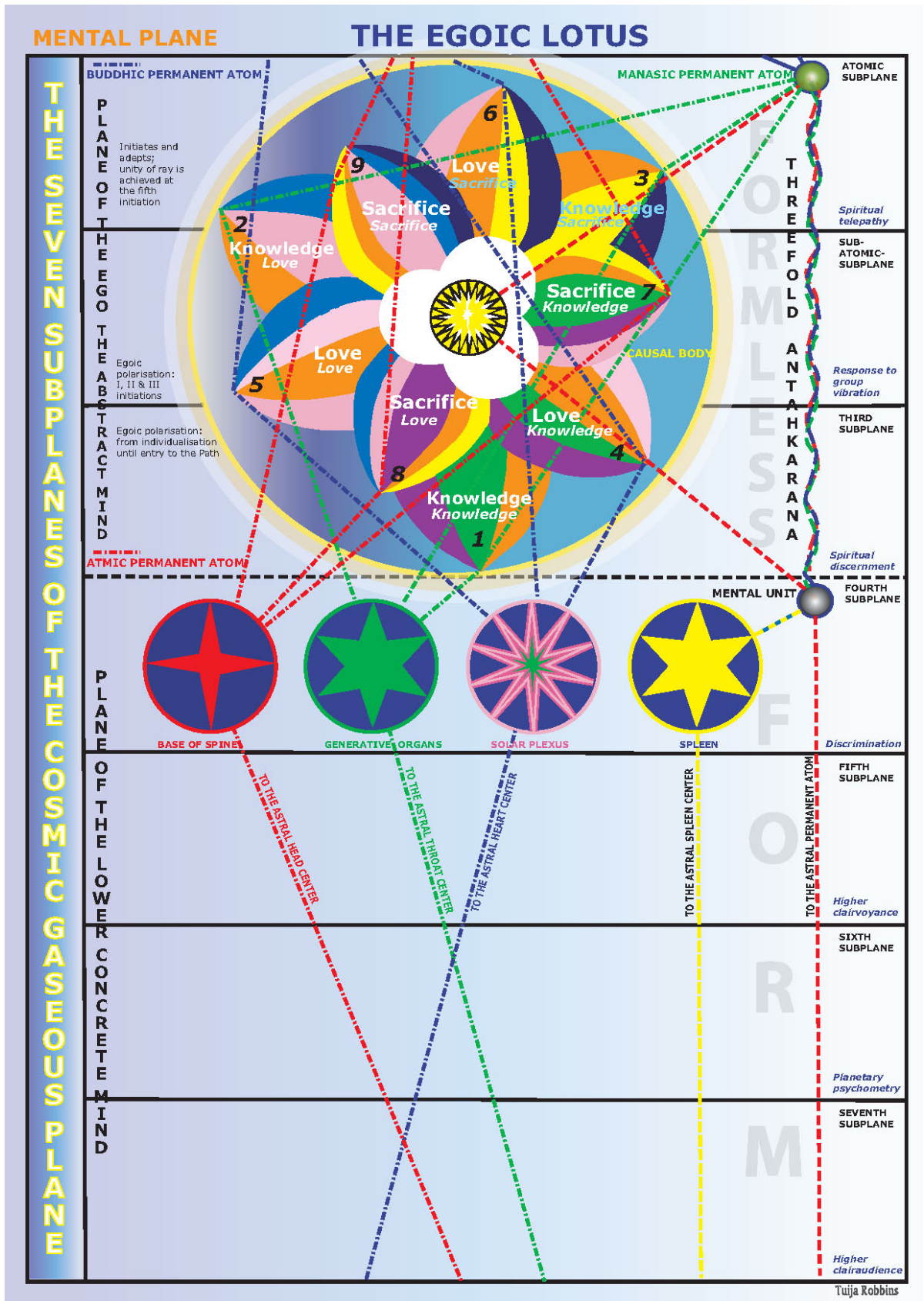
- The Jewel in the Lotus: First Aspect
- The petals: Second Aspect
- The Atomic Triangle: Third Aspect.

In regard to the monadic manifestation, the Egoic Lotus is the correspondence to the Heart center of the microcosm, the Monad to the Head, and the personality to the Throat center:

1. The Head centre	The Monad	Will	Spirit.
2. The Heart centre	The Ego	Love	Consciousness.
3. The Throat centre	The Personality	Activity	Matter.

In studying the egoic body it should be remembered that the causal body is the correspondence in *the monadic manifestation* to the *heart center*. It is a flaming wheel of fire within the monadic auric egg, which embraces the five planes of monadic manifestation; it is also seen as the twelve-petalled Lotus. Of these twelve petals, *the innermost three are unrevealed, or are embryonic, and hence the causal body is frequently considered as a nine-petalled Lotus, or as a wheel of fire with only nine spokes or whorls*. This is essentially true as regards the evolutionary process, but when a man has succeeded in awakening or unfolding the nine petals, or in arousing the fire of the nine spokes or whorls (which is practically consummated at the three major Initiations) the inner three are revealed. They respond to the monadic vibration, to the aspect of pure Spirit; it is the stimulation or revelation of these inner petals, by the One Initiator at the third and fourth Initiations which brings about the final conflagration and the blazing up of the causal body with the subsequent liberation of the central positive Life or Fire. [TCF 538]

The causal body is said to be found within the periphery of the monadic auric egg, but this does not mean it is made of the same substance as the monadic auric Egg. It is made of the substance of the mental plane impregnated with the quality of “I-ness” or self-consciousness. The same can be said in regard to the meaning of the sentence that the atomic triangle (the two permanent atoms and the mental unit) are to be found within the periphery of the Egoic Lotus.



The Egoic Lotus – Artwork by Tuija Robbins

Each petal of the first tier has three colors with one color in common: color orange. The next tier adds one more color (color pink) to the colors of the first tier so that each petal has four colors. Each petal of the inner sacrificial tier has five colors, adding the color yellow to the four original colors of the corresponding petal of the second tier.

At the early stages of evolution the Egoic Lotus took a shape of a bud lotus with petals folded upon each other and the outer sphere was colorless. The petals were of the *dead* orange color:

At the early stages after individualization, the egoic body has the appearance of a bud. The electric fire at the center is not apparent, and all the nine petals are closed down upon the inner three; the orange color has a dead aspect and the three points of light at the base are just points and nothing more; the triangle which is later seen connecting the points is not demonstrated. The surrounding sphere is colorless and is only to be appreciated as undulatory vibrations (like waves in the air or ether) reaching barely beyond the petal outline. [TCF 763]

The light within these permanent atoms has a dull red glow and we have, therefore, all the three fires demonstrating in the causal body—*electric fire* at the center, *solar fire* enclosing it as the flame encloses the central nucleus or essence in a candle flame, and *fire by friction*, this latter fire resembling the glowing red wick which lies at the base of the higher flame.

These three types of fire on the mental plane—meeting and unified in the egoic body—produce in time a radiation or warmth which streams out from all sides of the lotus, and forms that spheroidal shape noted by investigators. [763] The more fully developed the Ego may be, and the more the petals are unfolded, the greater the beauty of the surrounding sphere, and the more refined its coloring.

But all things change when in due course of time the Egoic Lotus unfolds petal by petal until at the third initiation the nine petals are fully unfolded and the outer sphere now becomes a huge radiant sphere scintillating with every color in the rainbow; the three permanent atoms now become three *small blazing fires*. The Tibetan Master describes what is happening at the third and the fourth initiation:

By the time the third Initiation is reached, a wondrous transformation has transpired. The outer sphere is palpitating with every color in the rainbow, and is of wide radius; the streams of electrical energy circulating in it are so powerful that they are escaping beyond the periphery of the circle, resembling the rays of the sun. The nine petals are fully unfolded, forming a gracious setting for the central jewel, and their orange hue is now of a gorgeous translucence, shot with many colors, that of the egoic ray predominating. The triangle at the base is now quickened and scintillating, and the

three points are small blazing fires, showing to the eye of the clairvoyant as sevenfold whorls of light, circulating their light from point to point of a rapidly moving triangle.

By the time the fourth Initiation is reached, the activity of this triangle is so great that it looks more like a wheel in rapid revolution. It has a fourth dimensional aspect. The three petals at the center are opening up, revealing the "blazing jewel." At this initiation, through the action of the Hierophant wielding the electric Rod of Power, the three fires are suddenly stimulated by a downflow of electric, or positive force, from the [764] Monad, and their blazing out in response produces that merging which destroys the entire sphere, dissipates all appearance of form, and produces a moment of equilibrium, or of suspension, in which the "elements are consumed with fervent heat." 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. The central electric fire becomes centralized in atma-buddhi. The Thinker or spiritual entity stands free of the three worlds, and functions consciously on the buddhic plane. Between these two stages of quiescent (though self-conscious) inertia and of that radiant activity which produces a balancing of forces, is a long series of lives. [TCF 763-764]

2. The unfoldment of the petals:

The unfoldment of the petals of the Egoic Lotus is a complicated process. There seems to be no clear rule in this process and scattered throughout the writings of the Tibetan we find *seemingly* contradictory statements on this subject. However, as the Tibetan said, "*the aim of all truly occult teachers is not to give information but to train their pupils in the use of thought energy*," it is our duty to find the hints and use them as seed thoughts for meditation. That way illumination will someday come to us.

The unfoldment of the Egoic Lotus is a very slow and long process spanning a tremendous amount of time. Individualization happened in the Lemurian (Third) rootrace and the door to the fourth kingdom was closed in the middle of the Atlantean (Fourth) rootrace some million years ago. Yet there are still people alive today like the bushmen of Australia with only one or two petals unfolded, so we can imagine how slow and long this process of the unfoldment of the Egoic Lotus really is. On pages 841-843 the Tibetan gives a description of five types of Egoic Lotuses, but this does not cover all existing types on our Earth at this time. The names of these five types of the Egoic Lotuses are as follows:

- **Bud Egos:** These are formed at the early stages after individualization and there are no petals opened. The Tibetan said that "there are therefore no unopened 'buds' strictly speaking. All the Egoic Lotuses have at least one petal open. All the lotuses are organized, but there are vast differences among those of small development, showing

forth in the brilliancy of the permanent atoms, and in the stage of petal unfoldment.” [TCF 841]

- **Brahmic Lotuses:** the first knowledge petal is *fully* unfolded; these people are of lower mental development and the lowest types of workers on the physical plane.

They are so called as they represent on the physical plane the fully active intelligent unity, the man of small mental development, the lowest type of workers, agriculturists, and peasants on every continent. They are also, called "third class creators," as they express themselves only through the act of physical creation on the physical plane, and their function is largely to provide vehicles for those of their own group. [TCF 841]

- **Lotuses of Brahman:** the second petal is almost ready to open and the astral nature is beginning to show ; They are called "second class creators," for though they demonstrate on the physical plane in the act of physical creation, yet they are more swayed by love than by animal instinct as in the first case. They are to be found incarnating at this time in the Orient, India and in the Latin countries, and recently in America.
- **Primary Lotuses:** this is a group brought in by the Lord of the Fifth Ray. They are more advanced mentally than the previous groups. Their first and third petals are opened, but the second petal is still closed. Their second tier does not show any awakening. They are typical of the unevenly developed Egos. They came in our scheme to round out their development. *“They are responsible for much of the advanced application of mechanical science ... they will achieve emancipation in the fifth round.”* [TCF 842]
- **Lotuses of Passion or Desire:** these are *“the bulk of the well-to-do, kindly people.”* [TCF 842] They have two petals unfolded and are working on the third; they will then have one tier open and the second organized and will step on the Probationary Path at the close of the round.

On the second subplane of the mental plane we find the lotuses of advanced humanity, disciples and initiates. All these lotus are organized and have a number of petals unfolded whilst some are in the final stages of development. [TCF 855] These lotuses are called:

- **Lotuses of revelation.** *“Those in which the "jewel" is just about to be revealed.”* [TCF 855] Here it may be lotuses of initiates of the third degree or higher.
- **Lotuses with perfume.** *“Those whose occult "smell" or aroma is permeating their environment. They are those Egos who have not yet completely unfolded the final tier of petals, but whose lives are of magnetic force in the three worlds, and whose careers are distinguished by altruistic service.”* [TCF 855] These may be lotuses of initiates of the second degree.
- **Radiant lotuses,** *“or those whose light is beginning to shine forth as lights in a dark place.”* [TCF 855] These may be lotuses of first degree initiates.

On the unfoldment of petals, there are many factors affecting their development:

1. The ray of the Monad and also the sub-ray of the causal body:

For the second Ray type the love petals are the easiest to open and the knowledge are the hardest. For the Third Ray type the easiest are the knowledge petals and the will petals may be the hardest. For the First Ray type the sacrifice petals are the easiest and the love petals the hardest.

2. The knowledge petal is always the first to open but in the case of the second ray monad or causal body the second petal may be in the process of opening parallel to the knowledge petal.

3. The speed of opening of the petals is not the same during the entire process. It is slow in the early stage and is quicker in later stages.

4. The opening of one tier has definite effects on the next circle and so affects its opening.

5. There are many cases of *uneven development* of the Egoic Lotus and this is due to many causes:

- a. The karma of the Monad on its own high plane.
- b. The grip of the Monad upon its Ego.
- c. Many lives given along a particular line of action.
- d. Peculiar conditions in the evolution of a particular Ray Lord.
- e. The group karma of a collection of causal bodies.
- f. Unexpected results caused by egoic interplay within a community of Egos.

First, that according to the Ray of the Monad, so will the petals unfold. For instance, if the Ray of the Monad is the second Ray, the knowledge petal will be the first to open, but the second petal of love will almost parallel its development, being for that particular type of Ego the line of easiest unfoldment; the knowledge petal will be for it the most difficult to open.

Second, that the effects of one circle of petals opening will be felt within the next circle at an early stage and will cause a vibratory response, hence the greater rapidity of the later stages of unfoldment as compared with the first.

Third, that there exist many cases of uneven or unequal unfoldment [like Primary Lotuses]. Quite frequently people are found with perhaps two petals unfolded in the first circle and one still in latency, while a petal within the central or second ring may be in full development. This is the explanation frequently of the power in service along [547] certain lines displayed by some, coupled with a comparatively low stage of development

or of consciousness (egoically speaking). This is due to varying causes, such as the karma of the Monad itself on its high plane and the strength of the monadic grip upon the ego; many lives given to a particular line of action, resulting in the setting up of a strong vibration—one so strong that it renders the development of response to subsidiary vibrations difficult of attainment; certain peculiar conditions hidden in the evolution of any particular Lord of a Ray, and the effect of that condition upon a particular group of cells; the group karma of a collection or congery of causal bodies, and their mutual interplay. Every egoic unit or monadic force center has a definite effect upon the group or community of Egos in which it may have a place, and as the interaction proceeds results are sometimes produced of a temporarily unexpected nature. [TCF 547]

6. The process of opening a petal composes stages of organization, vitalization and unfoldment, of which the stage of organization is the longest and stage of opening is briefer. This act of unfoldment is carried out by the cooperation of extraneous agencies such as the Mahachohan, the Chohan of man's egoic group, or the Solar Angel in the case of the first tier:

Much of the work connected with the first tier of petals is part of the experience in the Hall of Ignorance. The act of organising and preparing for unfoldment is the most important stage, and that with which man is the most concerned. The act of petal opening is of briefer duration, and is produced by the pouring in of solar heat or fire, and thus bringing about a fresh access of energy. This is produced in our earth scheme through the cooperation of the Mahachohan, of the Chohan of a man's egoic group, and the particular Ego concerned. [TCF 869]

7. The fifth petal is the *pivotal* petal in the development of the Egoic Lotus and it may be the first *solar* petal of the lotus. The Solar Angel takes no active interest in the personality until the fifth petal is beginning to open. Also, when the man takes the first initiation the fifth petal *fully* opens.

The Ego takes no active interest in the development until the second petal in the second series is beginning to open. Before that time, the work proceeds under the [544] law of its being and through the inherent life of the second Logos which is the life of the petals of the lotus. The life of the first Logos, working through the SELF (who dwells in a form built by the life or energy of the second Logos out of force-substance animated by the life of the third Logos) only responds to opportunity when the above mentioned stage is reached. [TCF 544]

On the buddhic plane, when flashing forth at initiation, this number signifies the full development of the fifth principle or quality, the completed cycle of the Ego upon the five Rays under the Mahachohan, and the assimilation of all that is to be learned upon them, and the attainment—not only of full self-consciousness, but also of the consciousness of the group wherein a man is found. It infers the full unfoldment of five of the egoic petals, leaving four to open before the final initiation. [TCF 696]

8. There are some minor initiations taking place before the first manasic Initiation. One takes place when the first tier is organized and opened. Another occurs when the second tier is organized and ready for unfoldment. These small or lesser initiations are reflections on the *lower* plane of the major manasic Initiations and are seldom registered in the physical brain. These lesser initiations imply the conscious development of group consciousness – though still somewhat selfish – such as the family relationship, social group relationship etc.

At the stage which we are considering (that of the organization and unfoldment of the first tier of petals), the egoic influence felt at the beginning is but small, but when the three petals become sufficiently active and alive through the energy accumulated and stored up in the [870] ego during the activities of the personal life, a form of initiation then takes place which is a reflection (on *a lower plane*) of the great manasic initiations. The energy in the outer circle of petals causes it to spring apart from the next circle, and to unfold. This *threefold energy* becomes *interactive* and a very definite stage is thus reached. *This series of initiations is seldom recognized within the physical brain consciousness owing to the relatively inchoate stage of the bodies, and the unresponsiveness of the brain matter.* Yet they are nevertheless initiations of a definite though less important character, and they involve primarily the display (within the personal life of the man) of an intelligent recognition of his group relationships on earth. This recognition is frequently selfish in character, as, for instance, that which the union worker displays, but it is indicative of group interplay. [TCF 870]

A similar process takes place when the second circle of petals is organized and ready for unfoldment. This time *the World Teacher, the Master and the Ego* concerned are cooperating, for these smaller initiations deal with the love nature, with astral or emotional organization, and with the recognition (by the man in his personal life) of some form of unselfish love, and of a love for some object, person or ideal which leads to altruistic endeavor, and to the negation of the lower self.

This brings us to the third group of petals or to the unfolding of the will or sacrifice petals, based on intelligent purpose and pure love. The force in this group calls in a different factor, *that of the Manu, as well as the force of the Bodhisattva*, and the desired effect is produced *through the full cooperation of the fully awakened Ego, aided by his own Master* (if he is evolving in a cycle wherein hierarchical effort for humanity takes the form it does in this present one), and the Manu. Eventually (after the second Initiation) the Lord of the World comes [871] in as a factor,—the Lord of world power, fully expressing itself in love.

9. At the first manasic Initiation five petals are fully opened. At the second Initiation the second tier is fully unfolded and the energy of the two outer tiers is *set free*. There is a coordination and interactivity between two tiers of petals.

Through the action of the Rod as wielded at the first two Initiations, the two outer circles unfold, the energy of the two is set free and the two sets of force as embodied in the six petals are coordinated and become interactive. This stage of petal adjustment succeeds upon that called earlier "unfoldment" and has to do with the simultaneous action of the two tiers of petals. The interplay between the two circles is completed, and the [884] circulation of the force currents perfected.

10. Each petal of the innermost tier is related to one of the three outer circles and is organized when each of these tier is unfolded. At the first three initiations these petals are succesively opened up to reveal the central fire. At the fourth initiation the Jewel is *completely* revealed and through *its blazing light and intense radiatory heat and outflow of force*, along with the assistance of the Initiator wielding the Rod of Initiation and some words of Power, the causal body is finally destroyed.

The second point is very briefly given. It concerns the innermost circle of petals, or that set of three petals, or those three streams of whirling energy, which immediately surround the "jewel in the lotus." Each of these three petals is related to one of the three circles, and is organized as each of the three circles is unfolded. They form, therefore, a synthesis of knowledge, love or sacrifice, and are closely connected through the type of force flowing through them with one of the three higher centers of the planetary Logos of a man's particular ray. This central unit of threefold force is dealt with in a specific manner at initiation.

At the first, the second, and the third Initiations, one of the three petals opens up, permitting an ever freer display of the central electric point. At the fourth Initiation, the jewel (being completely revealed) through its blazing light, its intense radiatory heat, and its terrific outflow of force, produces the disintegration of the surrounding form, the shattering of the causal body, the destruction of the Temple of Solomon, and the dissolution of the lotus flower. The work of the Initiator in this connection is very interesting. Through the medium of the Rod of Initiation and of certain Words of Power, He brings about results of a coordinating, transmuting and liberating nature. [TCF 883]

3. Are there many solar Angels participating in the creating the Egoic Lotus?

One question often arises in our mind when we peruse *Cosmic Fire*. Many passages in that great book unquestionably suggest the idea that there are many solar Angels participating in the construction of the Egoic Lotus. Here are some of them:

By the time the fourth Initiation is reached, the activity of this triangle is so great that it looks more like a wheel in rapid revolution. It has a fourth dimensional aspect. The three petals at the center are opening up, revealing the "blazing jewel." At this initiation,

through the action of the Hierophant wielding the electric Rod of Power, the three fires are suddenly stimulated by a downflow of electric, or positive force, from the [764] Monad, and their blazing out in response produces that merging which destroys the entire sphere, dissipates all appearance of form, and produces a moment of equilibrium, or of suspension, in which the "elements are consumed with fervent heat." 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*. The central electric fire becomes centralized in atma-buddhi. The Thinker or spiritual entity stands free of the three worlds, and functions consciously on the buddhic plane. Between these two stages of quiescent (though self-conscious) inertia and of that radiant activity which produces a balancing of forces, is a long series of lives. [TCF 764]

The Tibetan is here describing the fourth initiation and the destruction of the causal body. He mentions clearly the work of the great solar Angels [plural] gathering back into themselves the solar fire, causing the dissipation of the causal body [singular]

And another passage in which he describes the solar record in the Hall of Records:

The *solar* record. This deals with the more permanent egoic vehicle, and concerns itself with:

The rate of vibration.

The history of the petal unfoldment.

The history of any *particular group of solar Angels* concerned with the formation of the lotus.

The activity of the deva substance out of which the lotus is constructed.

Group relationships.

This information is used by the Master Who has made Himself responsible for the stimulation and the growth of any particular series of Egos, and also by advanced Egos who are consciously working with their group. [TCF 856]

Here it is clearly stated that a particular group of solar Angels is concerned with the formation of the lotus. And one more passage:

Each of these three groups of petals come under the definite guidance of *three groups of Agnishvattas*, who form them out of their own substance and who in essence are the threefold Ego during its manifestation. Through them flows the force and coherent energy of those mysterious Entities whom (when considering the human family as a whole) we call:

- a. The Buddhas or Lords of Activity.
- b. The Buddhas or Lords of Compassionate Love.
- c. The Buddhas of Sacrifice, of Whom the Lord of the World is, to man, the best known exponent. [TCF 821]

And maybe there are many other passages suggesting this idea. But it also cannot be denied that each of us has only *one* supervising Solar Angel, the Angel of Presence who is always present in us, our first divine Teacher. This is also clearly stated in many passages of *Initiation: Human and Solar* and *White Magic*. So how to reconcile this *seemingly* contradiction? Perhaps it lies in the hint of the Tibetan that “when thinking of the Pitris we should think in *group* terms.”

The solar angels exist in three groups, all of which are concerned with the self-consciousness aspect, all of which are energized and connected with the fifth spirilla of the logoiic permanent atom, and all of which work as a unit. [TCF 698]

Again, the solar Angels complete their initial sacrifice by a final one, and offer themselves upon the fiery altar. The causal body is completely destroyed. The four lower groups of solar Pitris return to the heart of the subjective sun, or to that inmost center of the system from whence they came, whilst the three higher groups are carried (by the force and energy generated in the fiery furnace and blaze, and through the stimulation produced by the blazing forth of the central jewel) straight to the central spiritual sun, there to abide until another kalpa calls them forth to sacrifice Themselves, this time as planetary Logoi. The student must bear in mind that [879] in thinking of the Pitris, he must ever think in group terms. The Pitris who formed the egoic body of a human being do not—alone and isolated—form planetary Logoi. The forty-nine groups of solar fires concerned in the great work are those spoken of, and they become the forty-nine planetary Logoi in connection with seven solar systems. In them is hid the mystery of the three who become the sixteen—united or synthesized by the seventeenth—a correspondence upon cosmic levels of the seven with the eighth sphere. This must remain practically an insoluble mystery to man at present. [TCF 879]

There may be many solar Angels or Agnishvattas *participating* in the formation of the causal body but only one – perhaps of a higher type – supervising solar Angel. How do they participate in the formation of our Egoic Lotus? It may be of great help here to quote the commentaries of Professor Michael D. Robbins:

1. It also becomes very clear from this section of text that it is *solar fire* which produces the form of the Egoic Lotus. Unless the matter of the higher mental plane were underlain by solar fire, there could not be that form we identify as the Egoic Lotus.
2. This means that *solar fire has a structural or structuring aspect to it*. It is as if solar fire *geometrizes* the substance of the higher mental plane in creating the Egoic Lotus.

3. Solar fire, it seems, is the very *substance* of the Solar Angel or solar angels, and it is that which goes forth from it/them to create, substand and sustain the Egoic Lotus form.
4. Through the extension of solar fire from the Solar Angel or solar angels, these Beings *participate in* the consciousness of man and are a *presence within his Self-consciousness*—which they, themselves, induced.
5. We note that DK calls these Angels “great solar angels.” This speaks to their spiritual status. They are, it would seem, far above the human being in their developmental status.
6. Solar fire is the means of their participation in the life of the individualizing human being. They must, however, be significantly involved in other matters and do not have the entirety of their life invested in the human project.
7. The thing I am trying to emphasize is that solar fire is an extension of the energy of the Solar Angel or solar angels, and it is their means of being *present* in the being called man (as that man manifests on the higher mental plane). [*MDR Commentaries on Cosmic Fire Semester VII Section II*]

Henry T. Laurency in “*The Way of Man*” says the same thing:

¹¹ Augoeides [the Solar Angel] is a member of a collective being, which is a collective of all men’s Augoeides, a collective having a common consciousness. Cooperation between the Augoeides is automatic whenever this is necessary. [WOM 8.1.11].

IV. CONCLUSION:

The subject of the Solar Angel and the Egoic Lotus is vast and intricate. Although the Master Tibetan in his writings has revealed to us so much, he also concealed as much, if not more. In this paper I have tried to provide some systemic glimpses of the subject but there are still many questions unanswered. We do not have enough information about the Hierarchy of the Solar Angels. Do those names such as Solar Angel, Solar Pitris, Solar Lord, Manasa Putra, Lhas, etc., denote the same or different entities? What about the mystical transplant of Egos between various schemes, the timing in development of the petals, or the lost souls? Do Egos who individualized elsewhere have their Solar Angels? And there are many other questions awaiting answers. But perhaps the more important thing is to invoke the Solar Angel in our life and “*May your light show me the path and your energy give me power to walk.*”

V. APPENDIX: VAJRASATTVA MEDITATION FOR INVOKING THE SOLAR ANGEL:



Vajrasattva statue in Tibet.

Source: http://en.wikipedia.org/wiki/File:Vajrasattva_Tibet.jpg

There is a form of meditation combined with a Sanskrit mantra that has been used for millennium in Tibet and India to invoke the Solar Angel. This Vajrasattva mantra is a 100-syllable mantra that, when combined with visualization in meditation, will “*supersede all preliminary meditation.*”

When, therefore, a person undertakes to meditate, and thereby open from the personality side a channel to the Solar Angel, there is a need to somehow call or attract the attention of the Solar Angel at the beginning of each meditation session. To do this effectively, one must call the Solar Angel in its own language. Human speech, as we know it, cannot reach the Solar Angels, the Fire Devas of the mental plane. Theirs is the “Deva-vani,” the “language (vani) of the gods (devas),” otherwise known as Sanskrit. This refers specifically to Sanskrit as the language of mantras. [INV].

This meditation with Vajrasattva mantra has now “become available in the West.” Those who are interested in this form of meditation can consult the excellent article “*Invoking the Solar Angel: Vajrasattva Meditation in the Ageless Wisdom Tradition*” by David Reigle published in the Esoteric Quarterly Volume 2, Number 3, 2006.

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