

## THE SECRET OF THE FALL OF THE ANGELS.

The font et origo of the " War in Heaven ". (as given by H.P. Blavatsky and her Teachers and an important reading from W.Q. Judge. One might suggest that "Reflections" deserves to be better known than it currently is).

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Where was the germ and where was now darkness? Where is the spirit of the flame that burns in thy lamp, oh Lanoo? The germ is that, and that is light, the white brilliant son of the dark hidden father. (**stanza 3 Sloka 8 SD VOL i p77**)

At the fourth, the sons are told to create their images. One third refuses — two obey. (**stanza 6, Sloka 5 SD vol i p191**)

**The curse is pronounced; they will be born on the fourth, suffer and cause suffering; this is the first war. (STANZA 6, SLOKA 6, sd VOL1 P 192)**

*"The holy youths (the gods) refused to multiply and create species after their likeness, after their kind. They are not fit forms (rupas) for us. They have to grow. They refuse to enter the chhayas (shadows or images) of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas."*

They had to suffer for it in later births. (**COMMENTARY SD VOL I P192**)

**They (the Moon-gods) went, each on his allotted land: seven of them, each on his lot. The Lords of the Flame remained behind. They would not go, they would not create (a). (STANZA III, SLOKA XIII, SD VOL II, P 77)**

**"Look, how the floor of heaven  
Is thick inlaid with patines of bright gold :**

**There's not the smallest orb which thou behold'st,  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubims :  
Such harmony is in immortal souls ;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it." \***

**\* Merchant of Venice, act. v. sc. 1.**

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man’s external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. (SD I, p. 274)

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. (SD I, p. 274)

The Secret Doctrine teaches that the whole universe is ruled by intelligent and semi-intelligent Forces and Powers. (SD I, p. 287)

There is but one indivisible and absolute Omniscience and Intelligence in the Universe. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too. (SD I, p. 277)

In sober truth, every “Spirit” so-called is either a *disembodied or a future man*. As from the highest Archangel (Dhyan Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals—are all *future* men. That fact alone—that a Spirit is endowed with intelligence—is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. (SD I, p. 277)

. . . . . It is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man’s body. Therefore Young was right in saying that “Angels are men of a superior kind” and no more. (SD I, p. 275)

. . . They are neither “ministering” nor “protecting” angels; nor are they “Harbingers of the Most High” still less the “Messengers of wrath” of any God such as man’s fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities . . . . . (SD I, p. 276)

“When thou prayest, thou shalt not be as the hypocrites are. . . but enter into *thine inner chamber and having shut thy door, pray to thy Father which is in secret.*” Matt. vi.), Our Father is *within us* “in Secret”, our 7th principle, in the “inner chamber” of our Soul perception. “The Kingdom of Heaven” and of God “*is within us*” says Jesus, not *outside*. . . (SD I, p. 280, fn)

The first Dhyanis, commissioned to “create” man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (SD I, p. 225)

[This birth was called] *Chhaya-birth*, that primeval mode of *sexless* procreation, the first Race having *oozed out*, so to say, from the bodies of the Pitris. (SD I, p. 174)

...The First Race are the (astral) shadows of their Progenitors [Pitris Barishads]. The body was devoid of all understanding (mind, intelligence, and will). (SD II, p. 164)

... Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the “Ancestors”, the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings [See “Evolution of Manas”]. (SD I, p. 224)

... One important point has, however, to be borne in mind. We are only in the Fourth Round, and it is in the Fifth [Round] that the full development of *Manas*, as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. (SD II, pp. 300-1)

... Those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha—Wisdom incarnate—was still higher and greater than all the men we have mentioned, who are called Fifth Rounders, while Buddha and Sankaracharya are termed Sixth Rounders, allegorically. (SD I, p. 162)

... “Nature,” the physical evolutionary Power, could never evolve intelligence unaided—she can only create “senseless forms” ... (SD I, p. 181).

**... Man, being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. By paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as “One of Us”. Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular. (SD I, p. 276)**

## REFLECTIONS

When I am annoyed by an ungovernable animal, I am reminded that the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. In undeviating instinct, the brute is more true than is the man, to the unwritten Law.

The “idle word” condemned by Jesus is inactivity of Being. It is the cessation of the homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit; in stagnation it is hell. To each man it is given in trust for all men; if he misinterprets it he is tortured. Of he sequesters it, he is condemned to eternal death that it may be free; for it is eternally free. Through misuse, he may learn its use. If he denies it, he is lost; for by it alone he lives.

It is better for a man to sin deliberately against the Law than to chafe under the mandates of conscience. The first is a renegade who chooses another King; the second is a coward and slave who rebels but dares not disobey. The energy of direct sin may, by reaction, compel return, but the lethargy of fear bears no fruit.

If you wish to receive, *give*. If you wish to ascend, *descend*. If you wish to live, *die*. If you wish to understand these words, read them by the lamp of the spirit, and reject that of the understanding.

Apparent evil is a necessary result of manifestation or duality. The good alone is *in Time* inactive. Evil is the balance of good: the Equilibrating power reigns above and is alone eternal.

When the silent Eternal gives birth to the activity of Spirit in Space the worlds are evolved, and, seeking equilibrium, return again to the **eternal silence**. So with the soul of man.

More saving grace may be found in the society of thieves than in that of fine persons who never reverberate to a true thought. In the first there is rebound; the latter is the negation of life.

Expiation is the kernel of sin. "Evil" containing its own punishment continually defeats itself, and sows the seed of "good" in its own regeneration.

He who would see Perfection must become It. How? By beginning the attempt. Its first step is the full realization of imperfection in himself.

**Vernal Blooms W.Q. J.**

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... " If W.Q.J. gets riled under any provocation- ... H.P.B. would give 7 dozen bridges, 77 dozen of Noyses, the whole esoteric brood ... for one W.Q.J. who is part of herself for several aeons. Those having ears will ear, those who are deaf & blind, let them provide themselves with false ears & glass eyes, or-vanish away." Letters That Have Helped Me, Book III, p.277.

" P.S. W.Q.J. had better show & impress this on the minds of all those whom it may concern.

[the last words of H.P.B.] LTHM, p.278\_

\_\_\_\_\_ PACEM IN TERRIS\_\_\_\_\_ (compiler )