

## THE WAR IN HEAVEN

The misinterpretation of 'the fall of the Angels' in exoteric religious dogma  
&  
The origin of the human mind



The fall of the angels is the symbolic representation of the great struggles between divine wisdom, *nous*, and its earthly reflection, *Psyche*, or between Spirit and Soul, in Heaven and on Earth. In Heaven -- because the divine MONAD voluntarily exiled itself there from, to descend, for incarnating purposes, to a lower plane and thus transform the animal of clay *into an immortal god*. For Eliphas Levi tells us, "The angels aspire to become men; for the perfect man, the man-god, is above even the angels."

There is more than one interpretation, for there are seven keys to the mystery of the Fall. Moreover there are two "Falls" in Theology: rebellion of the Archangels and their Fall, and the "Fall" of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word "supposed" is the true and correct term, for in both cases it is founded on misconception. Both are considered in Occultism as Karmic effects, and both belong to the law of Evolution: intellectual and spiritual on the one hand, physical and psychic on the other. The "fall" is a universal allegory. It sets forth at one end of the ladder of Evolution the "rebellion," i.e., the action for differentiating intellection or consciousness of its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against Spirit, or of action against spiritual inertia. And here lies the germ of an error which has had such disastrous effects on the intelligence of civilized societies for over 1,800 years. In the original allegory it is matter, hence the more material angels, which was regarded as the conqueror of Spirit, or the Archangels who "fell" on this plane. "They of the flaming sword (or animal passions) had put to flight the Spirits of Darkness." Yet it is the latter who fought for the supremacy of the conscious and divine spirituality on Earth and failed, succumbing to the power of matter.

The Secret Doctrine teaches that the Fire-Devas, the Rudras, and Kumaras, the "Virgin-Angels," (to whom Michael and Gabriel, the Archangels, both belong), the divine "Rebels" -- preferred the *curse of incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery (even if unconscious) of the beings (evolved as shadows out of their Brethren) through the semi-passive energy of their *too spiritual Creators*.

If "man's uses of life should be such as neither to animalize nor to spiritualize, but *humanize* Self," before he can do so he must be born *human* not angelic. Hence the tradition shows the celestial *Yogis* offering themselves as voluntary victims in order to redeem with human affections and aspirations. To do this they had to give up their natural status and, descending on our globe, take up their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for the individual personalities -- the bliss of sidereal existence for the curse of terrestrial life. This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*, was construed by the exoteric theologies into a statement that shows "The rebel angels hurled down from heaven into the darkness of Hell" -- our Earth. Hindu philosophy hints at the truth by teaching that the *Asuras* hurled down by Siva, are only in an *intermediate state* in which they prepare for higher degrees of purification and redemption from their wretched condition.

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The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless "breaths" proceeding from that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary — the lower, on the constantly descending planes.

Now there are many passages in the Bible which prove on their face, *exoterically*, that this belief was at one time *Universal*; and the most convincing are the two chapters **Ezekiel xxviii and Isaiah xiv**. Christian theologians are welcome to interpret both as referring to the great War before Creation, the Epos of Satan's rebellion, etc., if they so choose, but the absurdity of the idea is too apparent. Ezekiel addresses his lamentations and reproofs to the **King of Tyre; Isaiah — to King Ahaz**, who indulged in the worship of idols, as did the rest of the nation, with the exception of a few Initiates (the *Prophets*, so called), who tried to arrest it on its way to exotericism, or idolatry, which is the same thing. Let the student judge. **(H.P.Blavatsky, The Secret Doctrine, II, p. 492)**

- **Two main classes of pitris or progenitors: the Barhishad and the Agnishwatta.**

Exoteric Hindu books mention seven classes of Pitris, and among them two distinct kinds of Progenitors or Ancestors: the *Barhishad* and the *Agnishwatta*; or those possessed of the "sacred fire" and those devoid of it. Hindu ritualism seems to connect them with sacrificial fires and with *Grihasta* Brahmins in earlier incarnations: those who have, and those who have *not* attended as they should to their household sacred fires in their previous births. The distinction, as said, is derived from the *Vedas*. The first and highest class (esoterically) the *Agnishwatta*, are represented in the exoteric allegory as *Grihasta* (Brahman-householders) who, in their past births in other Manvantaras having failed to maintain their domestic fires and to offer burnt sacrifices, have lost every right to have oblations with fire presented to them. Whereas the *Barhishad*, being Brahmins who have kept up their household sacred fires, are thus honored to this day. Thence the *Agnishwatta* are represented as devoid of, and the *Barhishad* as possessed of, fires...But esoteric philosophy explains the original qualifications as being due to the difference between the natures of the two classes: the *Agnishwatta* Pitris are devoid of fire (*i.e.*, of creative passion), because too divine and pure (***vide supra*, Sloka 11th**); whereas the *Barhishad*, being the lunar spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust. **(H.P.Blavatsky, The Secret Doctrine, II, p. 77-78)**

It thus becomes clear why the Agnishwatta, devoid of the grosser creative fire, hence unable to create physical man, having no double-or astral body to project, since they were without any form, are shown in exoteric allegories as Yogis, Kumaras (chaste youths), who became so-called 'rebels' Asuras, fighting and opposing gods, ect,ect. Yet it is that alone who could complete man, i.e. make of him a self-conscious, almost divine being—a god on earth. The Barhishad, though possessed of creative fire, were devoid of the higher MAHAT-mic element. Being on a level with the lower principles—those who precede gross objective matter, they could only give birth to the outer man, or rather to the model of the physical, the astral man. **(H.P.Blavatsky, The Secret Doctrine, II, p. 79)**

The Progenitors of Man, called in India "Fathers," Pitara or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be "the bone of their bone and the flesh of their flesh," if they had body and flesh. As stated, they were "*lunar Beings*." **(H.P.Blavatsky, The Secret Doctrine, II, p. 88)**

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*; but they could not make men as they were themselves — perfect... **(H.P.Blavatsky, The Secret Doctrine, II, p. 95)**

They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that class of Devas who became symbolized in Greece under the name of **Prometheus**, to those who had naught to do with the physical body, yet everything with the purely spiritual man. **(H.P.Blavatsky, The Secret Doctrine, II, p. 94-95)**

- **Man is therefore not only a product of physical evolution.**

Between man and the animal — whose Monads (or Jivas) are fundamentally identical — there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences. **(H.P.Blavatsky, The Secret Doctrine, II, p. 81)**

- **The Solar Pitris are rays of Mahat (Universal Mind) hence called Manasaputras.**

MAHAT or the "Universal Mind" is the source of Manas. The latter is Mahat, *i.e.*, mind, in man. Manas is also called *Kshetrajna*, "embodied Spirit," because it is, according to our philosophy, the *Manasa-putras*, or "Sons of the Universal Mind," who *created*, or rather produced, the *thinking* man, "*manu*," by incarnating in the *third Race* mankind in our Round. It is Manas, therefore, which is the real incarnating and permanent *Spiritual Ego*, the INDIVIDUALITY, and our various and numberless personalities only its external masks. ... All our "Egos" are thinking and rational entities (*Manasa-putras*) who had lived, whether under human or other forms, in the precedent *life-cycle* (Manvantara), and whose Karma it was to incarnate in the *man* of this one. ... It is on this ... that the cruel and illogical dogma of

the Fallen Angels has been built. It is explained in Vol. 2 of the *Secret Doctrine*. ... That which is meant by the rebellious angels being hurled down into Hell is simply explained by these pure Spirits or Egos being imprisoned in bodies of unclean matter, flesh. (H.P. Blavatsky, "The Key to Theosophy" p. 135-136, 138)

- **How did the Manasaputras awaken the Mind?**

It becomes the task of the Manasaputras to inform the empty and ethereal animal form and make of it the rational man. *This is one of those subjects upon which very little may be said to the general public.* It is a MYSTERY, truly-but only to him who is prepared to reject the existence of intellectual and conscious Spiritual Beings in the universe, limiting full consciousness to man alone and that only as a function of the brain. Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that still exist as independently as they did before-in the infinitudes of Space...to put it more clearly; the invisible Entity may be bodily present on earth without abandoning its status and functions in the super sensuous regions.

- **The incarnation process is gradual and differs with the grade of monadic development.**

*The Sons of MAHAT are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal." . . . "In the beginning (in the Second Race) some (of the Lords) only breathed of their essence into Manushya (men); and some took in man their abode."*

This shows that not all men became incarnations of the "divine Rebels," but only a few among them. The remainder had their fifth principle simply quickened by the spark thrown into it, which accounts for the great difference between the intellectual capacities of men and races. Had not the "sons of Mahat," speaking allegorically, skipped the intermediate worlds, in their impulse toward intellectual freedom, the animal man would never have been able to reach upward from this earth, and attain through self-exertion his ultimate goal. The cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are -- self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviours. Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites -- Spirit and Matter -- can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called "fables." (*Vide infra*, "The Secret of Satan.") (H.P. Blavatsky, *The Secret Doctrine*, II, p. 103)

- **On the dialogical bi-unity between the Solar Angel and our human soul.**

The Endowers of man with his conscious, immortal EGO are the "Solar Angels" -- whether so regarded metaphorically or literally. The mysteries of the Conscious EGO or human Soul are great. The esoteric name of these "Solar Angels" is, literally, the "Lords" (*Nath*) of "persevering ceaseless devotion" (*pranidhana*). Therefore they of the *fifth* principle (*Manas*) seem to be connected with, or to have originated the system of the Yogis who make of *pranidhana* their *fifth* observance (**see *Yoga Shastra*, II. 32.**) It has already been explained why the trans-Himalayan Occultists regard them as evidently identical with those who in India are termed *Kumaras*, *Agnishwattas*, and the *Barhishads*. How precise and true

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

- **To conclude: a brief summary by William Q. Judge in Theosophical Articles.**

The course of evolution developed the lower principles and produced at last the form of man with a brain of better and deeper capacity than that of any other animal. But this man in form was not man in mind, and needed the fifth principle, the thinking, perceiving one, to differentiate him from the animal kingdom and to confer the power of becoming self-conscious. The monad was imprisoned in these forms, and that monad is composed of *Atma* and *Buddhi*; for without the presence of the monad evolution could not go forward. Going back for a moment to the time when the races were devoid of mind, the question arises, "who gave the mind, where did it come from, and what is it?" It is the link between the Spirit of God above and the personal below; it was given to the mindless monads by others who had gone all through this process ages upon ages before in other worlds and systems of worlds, and it therefore came from other evolutionary periods which were carried out and completed long before the solar system had begun. This is the theory, strange and unacceptable today, but which must be stated if we are to tell the truth about theosophy; and this is only handing on what others have said before.

The manner in which this light of mind was given to the Mindless Men can be understood from the illustration of one candle lighting many. Given one lighted candle and numerous unlighted ones, it follows that from one light the others may also be set aflame. So in the case of *Manas*. It is the candle of flame. The mindless men having four elementary principles of Body, Astral Body, Life and Desire, are the unlighted candles that cannot light themselves. The Sons of Wisdom, who are the Elder Brothers of every family of men on any globe, have the light, derived by them from others who reach back, and yet farther back, in endless procession with no beginning or end. They set fire to the combined lower principles and the Monad, thus lighting up *Manas* in the new men and preparing another great race for final initiation. This lighting up of the fire of *Manas* is symbolized in all great religions and Freemasonry. In the east one priest appears holding a candle lighted at the altar, and thousands of others light their candles from this one. The Parsees also have their sacred fire which is lighted from some other sacred flame.

The *Monad*, then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond*. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because, while embodied in a *form*, the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad

of principles awakens from the sleep of ages and over-shadowed by the "Manasaputras" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! Why should he be degraded, this heir of all things!

*In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out of the line of the higher evolution, but puts him in possession of the means of achieving it.*

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