

# *Seven Wars in Heaven and on Earth*



On the perpetual struggle between the two Great Opposing Powers,  
Spirit and Matter, Buddhi and Kama-Manas, Divine Love and Worldly Love.

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### The seen are shadows of the unseen.

St. Paul, another Initiate, called our world “the enigmatical mirror of pure truth,” and St. Gregory, of Nazianzus, corroborated Hermes by stating that “things visible are but the shadow and delineation of things that we cannot see.” It is an eternal combination, and images are repeated from the higher rung of the ladder of being down to the lower. The “Fall of the Angels,” and the “War in Heaven” are repeated on every plane, the lower “mirror” disfiguring the image of the superior mirror, and each repeating it in its own way. Thus the Christian dogmas are but the reminiscences of the *paradigms* of Plato, who spoke of these things cautiously, as every Initiate would. But it is all as expressed in these few sentences of the *Desātīr*:

All that is on Earth, saith the Lord [Ormazd], is the *shadow of something that is in the superior spheres*. . . . This luminous object [light, fire, etc.] is the shadow of that which is still more luminous than itself, and so on till it reaches ME, who am the light of lights.<sup>1</sup>

### They bring the Dragon of Esoteric Wisdom out of darkness.

The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and “War in Heaven” (See *Revelation*, xi, 15, and xii, 7, and try to understand). This allegory, “War in Heaven,” has six other meanings; but this one is on the most material plane and explains the septenary principle. The “woman” is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns — another occult symbolism, and he is one of the *seven LOGOI*. Perchance those who have reflected over the strange behaviour of Nārada<sup>2</sup> may understand the analogy. Indeed, a Prajāpati and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice the thousands of Daksha’s sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and *cycles* will now understand better the meaning of this allegory.<sup>3</sup>

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<sup>1</sup> *Secret Doctrine*, II p. 268; [& quoting *Desātīr: The Book of Shet the Prophet Zirtūsht*, 35-39.]

<sup>2</sup> See *Compassion the Spirit of Truth* (2009), p. 155ff, for commentaries on Nārada, Occultism’s Deva Rishi.]

<sup>3</sup> *Blavatsky Collected Writings*, (TETRAGRAMMATON) VIII p. 148 fn.

## First War, in the Night of Time

*War in Heaven* refers to several events of that kind on various and different planes of being. The first is a purely astronomical and cosmical fact pertaining to cosmogony.<sup>1</sup>

The Titans of Hesiod's *Theogony* were copied in Greece from the *Suras* and *Asuras* of India. These Hesiodic Titans, the *Uranides*, numbered once upon a time as only six, have been recently discovered to be *seven* — the seventh being called Phoreg — in an old fragment relating to the Greek myth. Thus their identity with the Seven rectoris is fully demonstrated. The origin of the "War in Heaven" and the FALL has, in our mind, to be traced unavoidably to India, and perhaps far earlier than the Purānic accounts thereof. For TĀRAKĀMAYA<sup>2</sup> was in a later age, and there are three accounts, each of a distinct war, to be traced in almost every Cosmogony.

The first war happened in the night of time, between the gods the (A)-*suras*,<sup>3</sup> and lasted for the period of one "divine year."<sup>4</sup> On this occasion the deities were defeated by the Daityas, under the leadership of Hrāda. After that, owing to a device of Vishnu, to whom the conquered gods applied for help, the latter defeated the Asuras. In the *Vishnu-Purāna* no interval is found between the two wars. In the Esoteric Doctrine, one war takes place before the building of the Solar system; another, on earth, at the "creation" of man; and a third "war" is mentioned as taking place at the close of the 4<sup>th</sup> Race, between its adepts and those of the 5<sup>th</sup> Race, *i.e.*, between the Initiates of the "Sacred Island" and the Sorcerers of Atlantis. We shall notice the first contest, as recounted by Parāśara, while trying to separate the two accounts, purposely blended together. It is there stated that as the Daityas and Asuras were engaged in the duties of their respective orders (*Varnas*) and followed the paths prescribed by holy writ, practising also religious penance (a queer employment for

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<sup>1</sup> *Secret Doctrine*, II p. 499

<sup>2</sup> *i.e.*, "The first war in Heaven through Tārā." *Theosophical Glossary* "It is the original of the war in Olympus between the Gods and the Titans and also of the war (in *Revelation*) between Michael (Indra) and the Dragon (personifying the Asuras). *ibid.*, Budha.

<sup>3</sup> Cf. "Two important points are involved herein:

(a) Primarily in the *Rig-Veda*, the 'Asuras' are shown as *spiritual divine beings*; their etymology is derived from *asu* (breath), the 'Breath of God,' and they mean the same as the Supreme Spirit or the Zoroastrian *Ahura*. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmā's thigh, and that their name began to be derived from *a*, privative, and *sura*, god (solar deities), or *not-a-god*, and that they became the enemies of the gods.

(b) Every ancient theogony without exception — from the Āryan and the Egyptian down to that of Hesiod — places, in the order of Cosmogonical evolution, Night before the Day; even *Genesis*, where 'darkness is upon the face of the deep' before 'the first day.' The reason for this is that every Cosmogony — except in the Secret Doctrine — begins by the 'Secondary Creation' so-called: to wit, the *manifested* Universe, the genesis of which had to open by a marked differentiation between the eternal Light of *Primary* Creation, whose mystery must remain for ever 'Darkness' to the prying finite conception and intellect of the profane, and the Secondary Evolution of manifested visible nature.

The Veda contains the whole philosophy of that division without having ever been correctly explained by our Orientalists, because it has *never been understood* by them." *Secret Doctrine*, II p. 59, on the Creation of Divine Beings.

<sup>4</sup> One "Day of Brahmā" lasting 4,320,000,000 years — multiply this by 365! The Asuras here (no-gods, but demons) are still *Suras*, gods higher in hierarchy than such secondary gods as are not even mentioned in the *Vedas*. The duration of the war shows its significance, and that they are only the personified Cosmic powers.

*demons* if they are *identical with our devils*, as it is claimed) — it was impossible for the gods to destroy them.<sup>1</sup>

## Second War, of the Angels

Metatron is in Greek Ἄγγελος (Messenger), or the Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. Vajrasattva, who is one with Vajrapāni, the Subduer of the Evil Spirits, conquers Rāhu, the Great Dragon who is always trying to devour the sun and moon (eclipses). “War in Heaven” in the Christian legend is based upon the bad angels having discovered the secrets (magical wisdom) of the good ones (Enoch), and the mystery of the “Tree of Life.” Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons—the latter version being taken from the former — and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine. In the exoteric texts (Hindu and Buddhist), the Gods churn the ocean to extract from it the Water of Life — Amrita — or the Elixir of Knowledge. In both the Dragon steals some of this, and is exiled from heaven by Vishnu, or Vajradhara, or the chief God, whatever may be his name. We find the same in the *Book of Enoch*, and it is poetized in St. John’s *Revelation*. And now the allegory, with all its fanciful ornamentations, has become a dogma!<sup>2</sup>

[The Christian padris] . . . would never admit that their “fallen angels” were borrowed from the *Rakshasas*; that their “Devil” is the illegitimate son of *Dewel* — the Singhalese female demon, or that the “War in Heaven” of the *Apocalypse* — the foundation of the Christian dogma of the “Fallen Angels” — was copied from the Hindu story about Śiva hurling the *Tāra*kasurs who rebelled against Brahmā into *Andhakāra* — the abode of Darkness, according to Brāhmanical *Shastras*.<sup>3</sup>

In their turn the Rosicrucians, who were well acquainted with the secret meaning of the [Kabala] tradition, kept it to themselves, teaching merely that the whole of *creation* was due to, and the result of, that legendary “War in Heaven” *brought on by the rebellion of the angels*<sup>4</sup> against creative law, or the Demiurge. The statement is correct, but the *inner* meaning is to this day a mystery.<sup>5</sup>

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<sup>1</sup> *Secret Doctrine*, I pp. 418-19

<sup>2</sup> *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 403

<sup>3</sup> *ibid.*, III p. 402 *fn.*; [commenting on T. Subba Row’s article on “The Aryan-Arhat Esoteric Tenets on the Seven-fold Principle in Man.”]

<sup>4</sup> The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was *hurled down to the bottomless pit*, or simply unto our Earth, to live as man. The Hindu Lucifer, the *Mahāsura*, is also said to have become envious of the Creator’s resplendent light, and, at the head of inferior Asuras (not gods, but spirits), to have rebelled against Brahmā; for which Śiva hurled him down to Pātāla. But, as philosophy goes hand in hand with allegorical fiction in Hindu myths, the *devil* is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoterically*, and can by *yoga* devotion, and adeptship, reach his status of *one with the deity*, once more. Hercules, the Sun-god, descends to Hadēs (the cave of Initiation) to deliver the victims from their tortures, *etc., etc.* The Christian Church alone creates *eternal* torment for the devil and the damned, that she has invented.

<sup>5</sup> *Secret Doctrine*, II p. 237

## Even to this day, Christianity and Masonry continue propping up the myth of the “fallen angels.”

On the strength of hazy metaphors scattered throughout the prophets, and in St. John's *Revelation*, a grand but re-edited version of the *Book of Enoch*, on these insecure grounds Christian theology built its dogmatic Epos of the War in Heaven. It did more: it used the symbolical visions, intelligible only to the Initiates, as pillars upon which to support the whole bulky edifice of its religion; and now the pillars have been found very weak reeds, and the cunning structure is foundering. The entire Christian scheme rests upon these *Jachin* and *Boaz* — the two contrary forces of good and evil, Christ and Satan, *αι αγαθαι και αι κακαι δυνάμεις*. Take away from Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes, with its Adam and Eve, into thin air; and Christ, in the exclusive character of the One God and Saviour, and the victim of Atonement for the Sin of animal-man, becomes forthwith a useless, meaningless myth.<sup>1</sup>

## Third War, of the Titans

### Between Atlanteans and Aryan Adepts: the Sorcerers of Fourth Race, and the Initiates of the “Sacred Island.”

The *war of the Titans* [of the Western nations] is but a legendary and deified copy of the real war that took place in the Himālayan *Kailāsa* (heaven) instead of in the depths of Cosmic interplanetary Space. It is the record of the terrible strife between the “Sons of God” and the “Sons of the Shadow” of the Fourth and the Fifth Races. It is on these two events, blended together by legends borrowed from the exoteric account of the war waged by the Asuras against the gods, that every subsequent national tradition on the subject has been built.<sup>2</sup>

Truly, “thou shalt be a terror, and never *shalt* thou be *any more*”;<sup>3</sup> as the very name of the [Fourth] race and its fate is now annihilated from man's memory. Bear in mind, that almost every ancient King and priest was an initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the *Right* and those of the *Left* Path; . . . Throughout all Asia Minor, the Initiates were called the “Trees of Righteousness,” and the cedars of Lebanon, as also were some kings of Israel. So were the great adepts in India, but only the adepts of the [495] left hand. When *Vishnu-Purāna* narrates that “the world was overrun with trees,” while the Prāchetasas — who “passed 10,000 years of austerity in the vast ocean” — were absorbed in their devotions, the allegory relates to the Atlanteans and the adepts of the early Fifth Race — the Āryans. Other “*trees* [adept Sorcerers] spread, and overshadowed the unprotected earth; and the people perished . . . unable to labour for ten thousand years.” Then the sages, the Rishis of the Āryan race, called Prāchetasas, are shown “coming forth *from the deep*,”<sup>4</sup> and destroying by the wind and flame issuing from their mouths, the iniquitous “trees” and the whole vegetable kingdom; until

<sup>1</sup> *Secret Doctrine*, II p. 497

<sup>2</sup> *ibid.*, II p. 500

<sup>3</sup> *Ezekiel* xxviii, 18

<sup>4</sup> *Vishnu-Purāna*, Bk. I, ch. xv; Wilson, Vol. II, p. 1

Soma (the moon), the sovereign of the vegetable world, pacifies them by making alliance with the adepts of the *Right Path*, to whom he offers as bride Mārishā, “the offspring of the trees.”<sup>1</sup> This means that which is given in the Stanzas and Commentaries, and what is also given in Vol. I, Part II, p. 209, “The Sacred Island.” It hints at the great struggle between the “Sons of God” and the Sons of the Dark Wisdom — our forefathers; or the Atlantean and the Āryan Adepts.<sup>2</sup>

There is no metaphor in the words of Ezekiel, but actual *history*, this time. For the voice *in* the prophet, the voice of the “Lord,” his own Spirit, which spake unto him, says:

Because thou hast said, ‘I *am* a God, I sit in the seat of God(s) [divine Dynasties], in *the midst of the seas*,’ yet thou art a man. . . . Behold thou *art* wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom . . . thou hast increased thy riches, and thine heart is lifted up because of thy riches. Behold, therefore . . . strangers shall draw their swords against the beauty of thy wisdom . . . they shall bring thee down . . . and thou shalt die the deaths of *them that are in the midst of the seas*.<sup>3</sup>

All such imprecations are not *prophecy*, but simply *reminders* of the fate of the Atlanteans, the “Giants on Earth.”

What can be the meaning of this last sentence if it is not a narrative of the fate of the Atlanteans? Verse 17 saying, “thine heart was lifted up because of thy beauty,” may refer to the “Heavenly Man” in *Poimandrēs*, or to the Fallen Angels, who are accused of having fallen through pride on account of the great beauty and wisdom which became their lot. There is no metaphor here, except in the preconceived ideas of our theologians, perhaps. These verses relate to the Past and belong more to the Knowledge acquired at the mysteries of Initiation than to retrospective clairvoyance!<sup>4</sup>

## Fourth War, between the sons of man and the Sons of Wisdom

**Death and spiritual resurrection for the neophyte, or the suffering Chrēstos on his trial of life, and his new birth by regeneration as Christos.**<sup>5</sup>

Furthermore, the “War in Heaven” is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when

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<sup>1</sup> This is pure allegory. The waters are a symbol of wisdom and of occult learning. Hermes represented the sacred Science under the symbol of *fire*; the Northern Initiates, under that of water. The latter is the production of *Nara*, the “Spirit of God,” or rather *Paramātman*, the “Supreme Soul,” says Kullūka Bhatta, Nārāyana, meaning “he who abides in the deep” or plunged in the Waters of Wisdom — “water being the body of *Nara*” (*Vāyu*). Hence arises the statement that for 10,000 years they remained in austerity “in the vast Ocean”; and are shown emerging from it. Ea, the God of Wisdom, is the “Sublime Fish,” and Dāgōn or Ōannēs is the Chaldean man-fish, who emerges from the waters to teach wisdom.

<sup>2</sup> *Secret Doctrine*, II pp. 494-95

<sup>3</sup> *Ezekiel* xxviii, 2-8

<sup>4</sup> *Secret Doctrine*, II p. 493

<sup>5</sup> Cf. *Blavatsky Collected Writings*, (TRACES OF THE MYSTERIES) XIV p. 284

the *inner* enlightened man had to either slay them or fail. In the former case he became the “Dragon-Slayer,” as having happily overcome all the temptations; and a “Son of the Serpent” and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity.<sup>1</sup>

## **Fifth War, between the Adepts of the White Lodge and those of the Black**

When elemental forces are used similarly<sup>2</sup> as we now see electricity and other natural energies adapted to various purposes, there will be “war in heaven.” Good men will not alone possess the ability to use them. Indeed, the sort of man you now call “good” will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.<sup>3</sup>

## **Sixth War, between Light and Darkness at the end of the Fourth Round**

**Then, men will arise from the dead and will die no more.<sup>4</sup>**

By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama-Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and in the Kaliyuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in

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<sup>1</sup> *Secret Doctrine*, II p. 380

<sup>2</sup> [i.e., for selfish ends or Black Magic]

<sup>3</sup> *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM: ELEMENTALS – KARMA) IX p. 113

<sup>4</sup> *Cf. Yasht xix, 89 et seq.*



heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins.<sup>1</sup>

## Seventh War, at the End of Time

**When the triple deity retires into Silence and Darkness all wars will come to an end.**

A “Day” of Brahmā equals 4,320,000,000 years, as also a “Night” of Brahmā, or the duration of Pralaya, after which a *new* SUN rises triumphantly over a *new manvantara*, for the septenary chain it illuminates.<sup>2</sup> During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.<sup>3</sup>

Chaos-Theos-Kosmos, the triple deity, is *all in all*. Therefore, it is said to be male and female, good and evil, positive and negative: the whole series of contrasted qualities. When latent (in pralaya) it is incognisable and becomes the *unknowable Deity*. It can be known only in its active functions; hence as *matter-Force* and *living Spirit*, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown UNITY.<sup>4</sup>

The Father-Mother are the male and female principles in root-nature, the opposite poles that manifest in all things on every plane of Kosmos, or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the Son. They are “once more One” when in “The Night of Brahmā,” during Pralaya, all in the objective Universe has returned to its one primal and eternal cause, to reappear at the following Dawn — as it does periodically.<sup>5</sup> . . . only to reappear on a more perfect plane after every PRALAYA.<sup>6</sup>

The day when “the spark will re-become the Flame (man will merge into his Dhyāni-Chohan) myself and others, thyself and me,” as the Stanza has it — means this: In *Parinirvāna* — when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle — the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will

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<sup>1</sup> *Blavatsky Collected Writings*, (THE DEVIL'S OWN THOUGHTS ON ORMUZD AND AHRIMAN) XIII p. 128

<sup>2</sup> *Secret Doctrine*, I pp. 655-56

<sup>3</sup> *ibid.* I p. 328

<sup>4</sup> *ibid.*, I p. 347; Cf. “Chaos-Theos-Kosmos are but the three aspects of their synthesis — SPACE. One can never hope to solve the mystery of this *Tetractys* by holding to the dead-letter even of the old philosophies, as now extant. But, even in these, CHAOS-THEOS-KOSMOS = SPACE, are identified in all Eternity, as the One Unknown Space, the last word about which will, perhaps, never be known before our seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and *perfect* CUBE, are remarkable even in the exoteric Purānas.

“There, also, Brahmā is the *Theos*, evolving out of *Chaos*, or the great ‘Deep,’ the waters, over which Spirit = SPACE, personified by *ayana* — the Spirit moving over the face of the future boundless Kosmos — is silently hovering, in the first hour of re-awakening. It is also Vishnu, sleeping on Ananta-Śesha, the great Serpent of Eternity, of which Western theology, ignorant of the Kabala, the only key that opens the secrets of the Bible, has made — the Devil. It is the first *triangle* or the Pythagorean *triad*, the ‘God of the *three* Aspects,’ before it is transformed through its perfect quadrature of the infinite Circle into the ‘four-faced Brahmā.’” *ibid.*, p. 344

<sup>5</sup> *ibid.*, I p. 41; [Commentary on Stanza I.5b.]

<sup>6</sup> *ibid.*, I p. 149

have re-entered the *Great Breath*. In other words, everything will be “merged in Brahma” or the divine unity.<sup>1</sup>

**Our sun will die but the Central Sun will remain.**

Cosmic *Pralaya* is for things visible, not for the *Arūpa*, formless, world. The Cosmic or Universal *Pralaya* comes only at the end of one hundred years of Brahmā; when the Universal dissolution is said to take place. Then the *Avyaya*,<sup>2</sup> say the exoteric scriptures, the eternal life symbolized by Vishnu, assuming the character of Rudra, the *Destroyer*, enters into the *Seven Rays* of the Sun and drinks up all the waters of the Universe. “Thus fed . . . the seven solar Rays dilate to *seven suns whose radiance glows above, below, and on every side, and sets the three worlds and Pātāla on fire.*”<sup>3</sup>

The Sun we see is “an inert mass” of adumbrations, the unreal phantom of the real Sun, which, but for this *veil*, would consume our earth, and probably all the planets with its fierce radiancy. If it has been calculated of that solar “phantom” we see, that the heat emitted by it in a single second would be enough “to melt a shell of ice covering the entire surface of the earth to a depth of 1 mile 1,457 yards,” what would be the intensity of sunlight if the invisible Sun were suddenly unveiled? And this is what will happen, the Occult Doctrine teaches, when the hour of *Pralaya* strikes — after which the Sun himself will be disrupted.<sup>4</sup>

[But] . . . while there is one man left on the globe, the sun will not be extinguished. Before the hour of the “Solar *Pralaya*” strikes on the watch-tower of Eternity, all the other worlds of our system will be gliding in their spectral shells along the silent paths of Infinite Space. Before it strikes, Atlas, the mighty Titan, the son of Asia and the nursling of Aether, will have dropped his heavy manvantaric burden and — died; the Pleiades, the bright seven Sisters, will have upon awakening hiding Asteropē to grieve with them — *to die themselves for their father's loss*. And, Hercules, *moving off his left leg*, will have to shift his place in heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the *Pralayan* twilight, will Hercules, *expiring amidst a general conflagration*, bring on likewise the death of our Sun: *he will have unveiled by moving off the “CENTRAL SUN”* — the mysterious, the ever-hidden centre of attraction of our Sun and System. Fables? Mere poetical fiction?<sup>5</sup>



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<sup>1</sup> *Secret Doctrine*, I pp. 265-66; [Commentary on Stanza VII.7 a.]

<sup>2</sup> [The Imperishable.]

<sup>3</sup> *ibid.*, II p. 69 fn.; [& quoting *Vishnu-Purāna*, Bk. VI, iii.]

<sup>4</sup> *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XI p. 159

<sup>5</sup> *ibid.*, (REPLY II TO AN ENGLISH F.T.S. – IS THE SUN A COOLING MASS?) V p. 162-63