

Cosmic Evolution: Chapter 1, Chains and Rounds, Part 1

As man is a seven-fold being so is the universe — the septenary microcosm being to the septenary macrocosm but as the drop of rainwater is to the cloud from whence it dropped and whither in the course of time it will return.

(Mahatma Letter No. 67, B15 from K.H. to A.O.H, July 10, 1882)

The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed.

(Esoteric Buddhism – A.P. Sinnett)

The Triple Evolutionary Scheme

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Evolutionary Scheme	Principles	Hierarchy
The Spiritual (Monadic)	Ātma-Buddhi	Dhyani-Buddhas
The Intellectual	Higher Manas	Solar Pitris (Mānasaputras - Agnishwattas)
The Physical	Physical body	Lunar Pitris (Barhishads)

Dhyani-Buddhas

The second logos of creation, from whom emanate the seven . . . Dhyani Buddhas, called the Anupadaka, “the parentless.” These Buddhas are the primeval monads from the world of incorporeal being, the Arupa world, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in esoteric philosophy.

The Primordial Seven is a phrase that refers to the first seven beings to appear on any particular plane during the process of manifestation. They are variously called **Ah-hi** and **Dhyani-Buddhas**. They are also referred to as the seven primordial rays from the Logos.

(http://www.tswiki.net/mywiki/index.php?title=Primordial_Seven)

Pitris

The word *Pitris* represents the dictionary or crude form of the Sanskrit word meaning “fathers”. Pitris (Sk.). The ancestors, or creators of mankind. They are of seven classes, three of which are incorporeal, arupa, and four corporeal . . . The Pitris are not the ancestors of the present living men, but those of the human kind, or Adamic races; the spirits of human races, which on the great scale of descending evolution preceded our races of men . . . (TG)

Mānasaputras –Manasa-Dhyanis - Agnishwattas - Solar Pitris

Each name has a particular shade of meaning which emphasizes a particular aspect of the teaching.

- The Mānas - aspect stresses the phase of the awakening of the Mind principle.
- The Agnishwatta aspect stresses the evolutionary phase with especial reference to the successful completion of the development of Manas – Therefor a completely developed Pitris – Solar – Pitris. (DP, 134)

Manasa-Dhyanis (Sk.) or the Agnishwattas, or Solar Ancestors of Man, those who made of Man a rational being, by incarnating in the senseless forms of semi-ethereal flesh of the men of the third race. (See Vol. II. of Secret Doctrine.) (TG)

Lunar Pitris - Barhishad

The *Barhishad*, though possessed of creative fire, were devoid of the higher MAHAT¹-mic element. Being on a level with the lower principles — those which precede gross objective matter — they could only give birth to the outer man, or rather to the model of the physical, the astral man. (SD2, 79)

The Barhishads are those Pitris or 'Fathers' who evolved the human astral form, the model of the physical body. The Barhishads became the human entities of the First Race, entities as yet not lighted by the sacred spark or Mānasaputra which awakens the seed which brings forth the flower of human intellect and wisdom. (OT)

Agnishwatta and Barhishad

Thence the Agnishwatta are represented as devoid of, and the Barhishad as possessed of, fires. 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 . . . whereas the Barhishad, being the lunar spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust. (SD2, 78)

Other names of the Pitris

The term Pitris is used by us in these ślokas to facilitate their comprehension, but it is not so used in the original Stanzas, where they have distinct appellations of their own, besides being called “Fathers” and “Progenitors.” (SD2, 34)

In the Secret Doctrine H.P. Blavatsky explains the following.

¹ Mahat (the Universal Intelligence limited by Manvantaric duration). (SD1, 62)

From The Secret Doctrine

There exists in Nature a triple evolutionary scheme . . . or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the . . . spiritual (Monadic), the intellectual, and the physical evolutions. . .

Evolutionary Scheme	Principles	Hierarchy
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The Intellectual	Higher Manas	Solar Pitris (Mānasaputras)
The Physical	Physical body	Lunar Pitris (Barhishads)

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or “Logoi” . . . and it is the union of these three streams in [man] which makes him the complex being he now is.

“Nature,” the physical evolutionary Power, could never evolve intelligence unaided — she can only create “senseless forms,” as will be seen in our “Anthropogenesis.” The “Lunar Monads” cannot progress, for they have not yet had sufficient touch with the forms created by “Nature” to allow of their accumulating experiences through its means. It is the Manasa-Dhyanis (Mānasaputras) who fill up the gap, and they represent the evolutionary power of Intelligence and Mind, the link between “Spirit” and “Matter” — in this Round. (SD1, 181)

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with: —
2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the “givers of intelligence and consciousness”² to man and: —
3. The Physical, represented by the Chhayas³ of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the “growth” (to use a misleading word) and the transformations through Manas and — owing to the accumulation of experiences — of the finite into the infinite, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or “Logoi.” Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

² See “Conclusion” in Volume 2 of the Secret Doctrine, pp. 437-446

³ Chaya, Chhaya, (Sk.) Literally a “shade,” “simulacrum,” or “copy.” In the esoteric philosophy, the word signifies the astral image [as *linga-sharira* rather than *kama-rupa*] of a person, and with this idea are bound up some of the most intricate and recondite (*abstruse*) teachings of human evolution. The Secret Doctrine contains many invaluable hints as to the part played by the chhayas of the pitris in human development. (OG GdP)

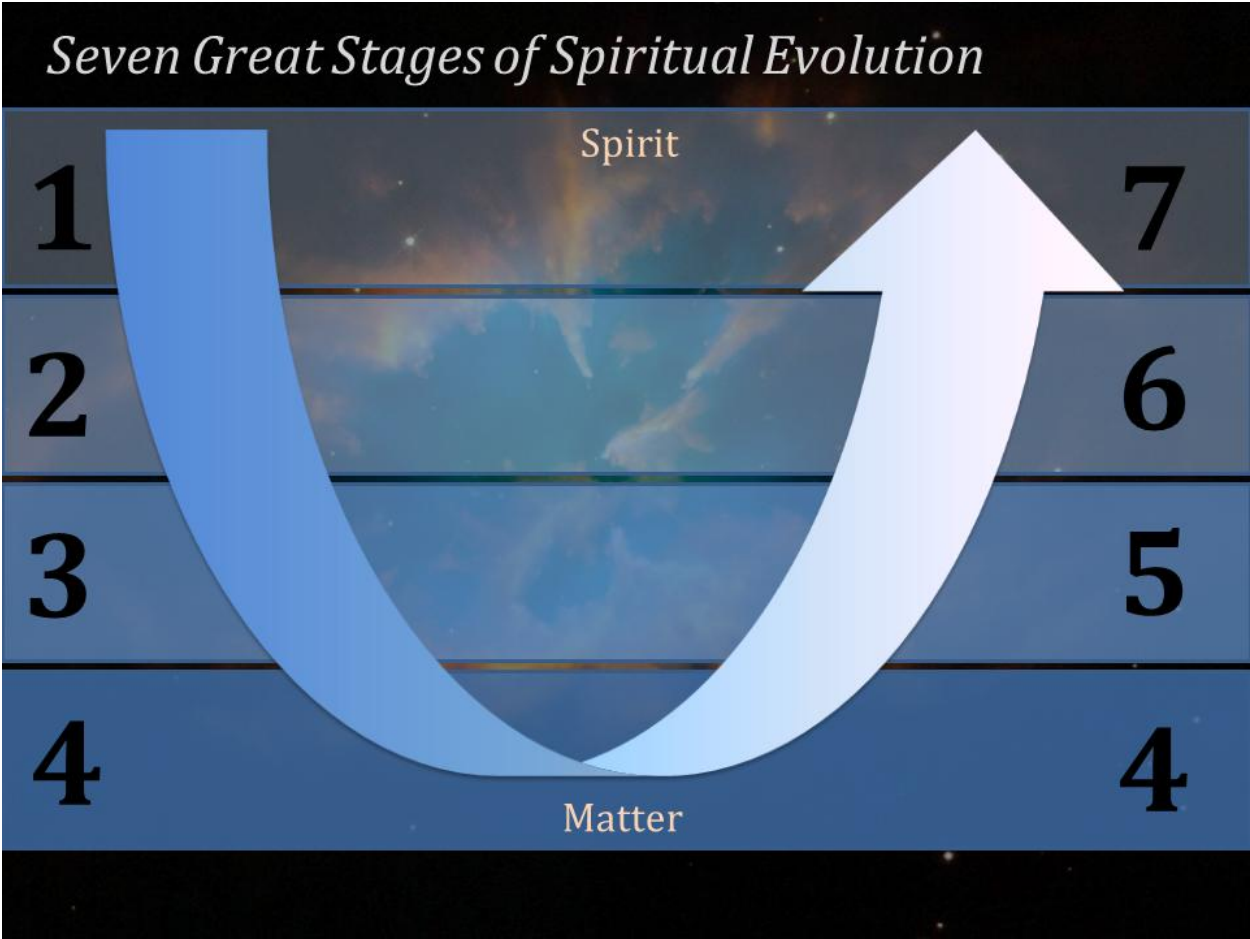
From Pedigree of Man

Spiritual Evolution - First, the spiritual, which is by far the most important, for Spirit is the master of matter, guides it, shapes it, builds it into form; and unless the spiritual pedigree be known, man remains an insoluble problem.

Physical Evolution - Then, at the other pole of human nature, the physical, the pedigree of man's body. The spiritual pedigree is the coming down by slow degrees of Spirit into Matter. The physical pedigree is the result of the upward climbing of the Spirit through the Matter, which it shapes for the expression of its own inherent powers, Then, looking at these two great lines, one from above downwards, the other from below upwards, we come to a point at which a third line of the evolution of man's pedigree joins these others and links them both to form the human being.

Intellectual Evolution - That is the intellectual evolution; that is the coming of the Ego to take possession of his physical tabernacle, and to link to that tabernacle the Spirit which has brooded over it, which has by its subtle influence Shaped and fashioned it. When we have traced the spiritual evolution, the physical evolution, the intellectual evolution, then there unfolds before us a vast picture, in which we can see the whole pedigree of man traced in broad illuminative outlines, and we can begin to understand something of the wonder of that Human Nature which is God, God in manifested form, divine in essence and in powers. (POM)

Seven Great Stages of Spiritual Evolution



There are seven great stages of spiritual evolution.

During three the Spirit descends. As it descends, it broods over Matter certain powers, certain qualities, certain attributes, and those qualities, powers, and attributes are the outcome of the first three stages of the descent of the Spirit.

Then comes a stage, the fourth, that stands alone, where Matter, having been thus gifted with various powers and various attributes, comes into manifold relations with the reforming Spirit, which now enters it.

This is the great battle of the universe, the conflict between Spirit and Matter, the Battle Field, of the vast hosts of the two opposing armies. Here, in this part of the field, is the point of balance; the Spirit, coming into innumerable relations with Matter, is at first overpowered; then comes the point of balance, when neither has the advantage over the other; then slowly the Spirit begins to triumph over Matter, so that, when this fourth stage is over, Spirit is the master of Matter, and is ready for his ascent through the three stages that complete the seven.

The Spirit, in these, organizes the Matter which he has mastered, and ensouled, and turns it to his own purposes, shapes it for his own expression, so that Matter may become the means whereby all the powers of the Spirit shall be made manifest and active; the last three stages are taken up by that spiritual ascent.

Three, then, of descent, giving qualities; one of struggle, forming manifold relations; three of ascent, wherein Matter is fashioned by Spirit into the perfect vehicle he needs for his own manifestation.

Now cling to that main idea, for it is repeated at every stage, and governs each stage, no matter how many additional complexities may mark the stage; over and over again it gives you the clue, when you are losing yourselves in that confusion of Chains, Rounds, Globes and Races. (POM)

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