

## Hierarchy of Beings - Part Two

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### From the Third Logos to the Dhyāni-Chohan

In every Cosmogony <sup>[1]</sup>, behind and higher than the creative deity, there is a superior deity, a planner, an Architect, of whom the Creator is but the executive agent. And still higher, over and around, within and without, there is the unknowable (Parabrahman) and the unknown (First Logos), the Source and Cause of all these Emanations.

(SD II, 43)

Dhyāni-Chohan is a generic term for all Devas, or celestial beings.

(TBL Stanza I, śloka 6, 47)

The Dhyāni-Chohans (Archangels) are the host of celestial beings that impress upon matter the ideas found in the cosmic ideation. In this sense, *the universal mind* is seen as the "architect" providing the plan for the building and functioning of the universe, while the celestial beings are the "masons":

<http://www.tswiki.net/mywiki/index.php?title=Dhy%C4%81ni-Chohan>

[The Secret Doctrine] admits a Logos <sup>[2]</sup> or a collective "Creator" of the Universe; a *Demiurgos* - in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labor to the masons; in our case the plan was furnished by the Ideation of the Universe\*, and the constructive labor was left to the hosts of intelligent Powers and Forces. But that Demiurgos is no *personal* deity, - i.e., an imperfect *extra-cosmic god* - but only the aggregate of the Dhyāni-Chohans and the other forces. (SD I, 279)

\*Mahat is called "Universal Mind or the "Cosmic Ideation". It is the universal intelligence, which is not eternal, but limited by the duration of the manvantara. Mahat is also equated to the Third Logos (the manifested one).

<http://www.tswiki.net/mywiki/index.php?title=Mahat>

Some of the Dhyāni-Chohans are the Primordial Seven, Lipikas, Agnishvāttas, Mānasaputras, Kumāras, etc.

<http://www.tswiki.net/mywiki/index.php?title=Dhy%C4%81ni-Chohan>

[1] Cosmogony - the study or theory of the origin and development of the universe or of a particular system in the universe, such as the solar system

[2] "Every Universe (world or planet) has its own Logos," (SD II, 25)

## The Primordial Seven – Primeval Seven – The Seven Rays - The Seven Lights

### HPB Summarizes the Process of Manifestation of the Hierarchies

The first stage is the appearance of the potential point in the circle — the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point ☉, which is called, in the Zohar, Kether or Sephira (First Logos). The third stage is the production from Kether of Chochmah <sup>[1]</sup>, and Binah, thus constituting the first triangle, which is the Third or manifested Logos ⊕ — in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed **the Seven Rays**, which in the Zohar are called **the lower Sephiroth** and in Eastern occultism **the primordial seven rays**. Thence will proceed the innumerable series of Hierarchies. (TBL Stanza II śloka 3, p.84)

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

### The Ah-hi and the Universal Mind (Mahat)

A distinction had to be made between the Absolute Mind, which is ever present, and its reflection and manifestation in the Ah-hi, who, being on the highest plane, reflect the universal mind collectively at the first flutter of Manvantara. After which they begin the work of evolution of all the lower forces throughout the seven planes, down to the lowest — our own.

...

Universal or Absolute Mind always *is* during Pralaya as well as Manvantara; it is immutable. The Ah-hi are the highest Dhyanis, the Logoi as just said, those who begin the downward evolution, or emanation. During Pralaya there are no Ah-hi, because they come into being only with the first radiation of the Universal Mind, which, per se, cannot be differentiated, and the radiation from which is the first dawn of Manvantara.

(TBL Stanza I, śloka 3, p20)

The *first primordial seven* are born from the Third Logos. This is before it is differentiated into the Mother <sup>[2]</sup>, when it becomes pure primordial matter in its first primitive essence, Father-Mother ⊖ potentially. (TBL, Stanza IV, śloka 2, p140)

The "Rays" are the "Sons of the Fire-Mist," produced by the Third Creation, or Logos.

(TBL, Stanza IV, śloka 1)

[1] or Hokhmah (wisdom)

[2] ... the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., (SD 1, 62)

"Waters" and "water" stand as the symbol for Âkâśa, the primordial Ocean of Space (SD I, 458)

Âkâśa, is the celestial virgin and mother of every existing form and being, from whose bosom, as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. (SD 1, 332)

## The Seven Rays and the Ātman

A bright star dropped from the heart of Eternity; the beacon of hope on whose **Seven Rays** hang the Seven Worlds of Being. Truly so; since those are **the Seven Lights** whose reflections are the human immortal Monads – The Ātman, or the irradiating Spirit of every creature of the human family. First, this septenary light; then the “Divine World” - the countless lights lit at the primeval Light – the Buddhis<sup>[3]</sup>, or formless divine souls, of the last Arupa (formless) world. (SD I, 120)

[3] The significance of the phrase “the countless lights lit at the primeval Light – the Buddhis” has reference to one of the ślokas of a Stanza of Dzyan: (DP 517)

“Fohat traces spiral lines to unite the sixth to the seventh – the Crown” (Stanza V, śloka 4) HPB’s explanation of the śloka: This tracing of “Spiral lines” refers to the evolution of man’s as well as Nature’s principles; an evolution which takes place gradually (as will be seen in Book II., on “The origin of the Human Races”), as does everything else in nature. The Sixth principle in Man (Buddhi, the Divine Soul) though a mere breath, in our conceptions, is still something material when compared with divine “Spirit” (Ātman) of which it is the carrier or vehicle. (SD I, 119)

As used in *The Secret Doctrine* the **Seven Rays** have specific reference to the **Primordial Seven**, also called the **Primeval Seven** with which the Monadic Essence<sup>[4]</sup> is linked. (DP 516) The Seven Rays are the “Primordial Seven”. [Also], they are referred to as the “Seven Lights.” (DP 517)

[4] The “Monad” is the combination of the last two “principles in man, the 6<sup>th</sup> and the 7<sup>th</sup>, and properly speaking, the term “human monad” applies only to the dual soul (Atma-Buddhi). (S.D., I, 178)

All that we are as human beings we derive ultimately from the monadic essence which is surrounding the inmost. Our spiritual intelligence, our instincts for noble thinking, for kindly and brotherly action, the impulses to compassion which fill our hearts, the love which so dignifies us, the loftiest intuitions which our nature is capable of -- all these are derivative from and rooted in the monad. The spiritual monad, which is the ‘heart’ of the reincarnating ego, is itself rooted in the divine monad or inner god, the deathless part of us. Without the influence or rays from the monad streaming into our human consciousness, we should be merely human beasts. The monad would be there, though inactive, and we should indeed be humans, but spiritually darkened and unawakened. (Monads, Centers of Consciousness

By G. de Purucker, <http://www.theosophy-nw.org/theosnw/human/hu-gdp5.htm>)

Ātman (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval “Seven;” — of which seven further on. It is the emanating spark from the uncreated Ray — a mystery. (SD I, 571)

The “Ah-hi” [highest of the Dhyāni-Chohan] pass through all the planes, beginning to manifest on the third. Like all other Hierarchies, on the highest plane they are Arupa, i.e., formless, bodiless, without any substance, mere breaths. On the second plane, they first approach to Rupa, or form. On the third, they become Mānasaputras, those who became incarnated in men. (CW X, 321)

DP = Geoffrey Barboroka, *The Divine Plan* (Wheaton, IL: Theosophical Publishing House, 2002)

SD I = Helena Petrovna Blavatsky, *The Secret Doctrine* vol. I, (Wheaton, IL: Theosophical Publishing House, 1993)

SD II = Helena Petrovna Blavatsky, *The Secret Doctrine* vol. II, (Wheaton, IL: Theosophical Publishing House, 1993)

TBL = Helena Petrovna Blavatsky, *Transactions of the Blavatsky Lodge* (Los Angeles, CA: The Theosophy Company, 1987)

CW = Helena Petrovna Blavatsky, *Collected Works* vol. X

[http://www.katinkahesselink.net/blavatsky/articles/v10/y1889\\_006.htm](http://www.katinkahesselink.net/blavatsky/articles/v10/y1889_006.htm)