

# Our Seven Divine Parents

references to supplement the talk

## THE ABSOLUTE AND THE THREE LOGOI

*Basic Description (derived from "The Secret Doctrine" Vol. 1, p. 571)*

**0 – ADI-BUDDHA** – The Absolute – The ONE Ultimate Reality – a Buddhist synonym for the Parabrahm of Hinduism, the Ain Soph of the Kabbalah, etc.

**1 – VAJRADHARA** – The First Logos (Unmanifested Logos) – the primal radiation from the Absolute and which remains unmanifest but emanates...

**2 – VAJRASATTVA** – The Second Logos (Semi-Manifested Logos) – the Creative Logos, the "Diamond Heart" of Vajradhara and from which emanate...

**3 – THE SEVEN DHYANI BUDDHAS** – The Third Logos (collectively) – (Manifested Logos) – sometimes termed the Seven Logoi or the Seven Rays.

*More Detailed (as per Vol. 1, p. 572)*

**0 – ADI-BUDDHA** – The Absolute, the Pure Divine, the Eternal Fire, which manifests as...

**1 – VAJRADHARA** – The First Logos (Unmanifested Logos) – The Highest Anima Mundi – The Universal Buddhi – The Root of Divine Intelligence – a Flame spreading from the Eternal Fire and which "descends" and comes into expression as...

**2 – VAJRASATTVA** – The Second Logos (Semi-Manifested Logos) – Conscious Universal Life, from which "shoot out, like seven fiery tongues"...

**3 – THE SEVEN SONS OF LIGHT** which take form as THE SEVEN DHYANI BUDDHAS – The Third Logos (collectively) – (Manifested Logos) – The Seven Logoi of Life.

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"This "World of Truth" can be described only in the words of the Commentary as "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 . . ." - H.P. Blavatsky, "The Secret Doctrine" Vol. 1, p. 120

"The names of the Seven Rays - which are, Sushumna, Harikesa, Viswakarman, Viswatryarchas, Sannaddha, Sarvavasu and Swaraj - are all mystical, and each has its distinct application in a distinct state of consciousness, for occult purposes. The *Sushumna*, which, as said in the *Nirukta* (II, 6), is only to light up the moon, is the ray nevertheless cherished by the initiated Yogis. The totality of the Seven Rays spread through the Solar system . . ." - "The Secret Doctrine" Vol. 1, p. 515

## INCARNATIONS OF THE HIGHEST SEVEN

At certain times The Seven appear on Earth *themselves*. The following passages, from “The Secret Doctrine” Vol. 1, p. 638 and Vol. 2, p. 358-359, will shed more light on this:

“In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN.”

“When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of “the seven,” of the “divine Spirit who is sevenfold”; and (b) who had not appeared before, during the past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Narayana, and Gautama gives a series of his previous births; and why the former, especially, being “the *very supreme* Brahmā,” is yet called *Amsamsavatara* – “a part of a part” only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a “prince on Earth,” who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or “Angel” (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only “the parts of a part” on earth, though *de facto* the One Supreme in Nature.

“This is the metaphysics of Theogony. And, as every “Power” among the SEVEN has (once individualized) in his charge one of the elements of creation, and rules over it, hence the many meanings in every symbol, which, unless interpreted according to the esoteric methods, generally lead to an inextricable confusion.”

Let us endeavour to remember some of these terms, for the great truths that they convey: “incarnations of the highest SEVEN” . . . “the divine Spirit who is sevenfold” . . . “the seven powers of the LOGOS.”

The Zoroasters are mentioned here, as also the Manus, Osiris, Hermes, Krishna, Gautama Buddha, and Jesus, and it is stated that “**each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or “Angel” (messenger)**; then, mixed with matter, they had re-appeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods.”