

The Cosmic Night and Day

Its exhalation is called the Cosmic Day

The Mahamanvantara and the Great Pralaya: what the cosmic day and the cosmic night are and how long they last; what rests in the night; how a universe dawns; Prakriti, the substance it is born from and returns to; how a universe is dissolved; and what the great cycle means for the soul, in his own words, from the fifty-two books

50 PASSAGES · 13 BOOKS · 17 SECTIONS · 6 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

He speaks of the cosmic night and day in nearly forty of his books, most often only in passing, as a measure of time. What is gathered here is where he teaches it: in *Tarot and Kabalah*, *My Return to Tibet*, *Runic Magic* and *Hermetic Astrology* above all. A universe is not made once. It breathes out and is, breathes in and is not, and the soul's whole work is set inside that breath.

The first part is the two words: *"Its exhalation is called the Cosmic Day (Mahamanvantara), the inhalation, Cosmic Night (Great Pralaya)." "The great cosmic days and the great cosmic nights are taking place, one after the other, within an eternal instance."*

The second part is the night: *"…the unique form of existence without limits, infinite and without cause, was extended alone in a dream without fantasies." "They die to the universe and are born to the Absolute."*

The third part is the dawn: *"When the Aurora of the Cosmic Day was proclaimed, the universe shuddered with terror." "Go, fertilize my wife, chaotic matter, the Great Mother, so that life will emerge."*

The fourth part is the great mother substance: *"Everything is born from the Prakriti, everything returns to the Prakriti." "During the Great Pralaya, the Prakriti is unitotal, integral."*

The fifth part is how a day ends: *"…the Universe will ascend from octave to octave before its total dissolution." "It is the spark that returns into the flame of the Being."*

The last part is what it means for the soul: *"It is then absolutely false to asseverate that at the end of a Mahamanvantara (Cosmic Day), all of the living beings attain the state of Paranishpana or Absolute Perfection." "The Ain Soph Paranishpana rebuilds its four bodies…"*

What is in it

Part One — Its exhalation is called the Cosmic Day

1 Pralaya is the Great Cosmic Night 3

2 A Mahapralaya, a Cosmic Night, is equivalent to the same period of time 2

Part Two — The Great Pralaya is the profound Cosmic Night

3 Extended alone in a dream without fantasies 6

4 Every vital germ must profoundly sleep within the chaos 3

5 God also dies 3

Part Three — When the Aurora of the Cosmic Day was proclaimed

6 The Gods and men then cried like babies 2

7 Go, fertilize my wife, chaotic matter 3

8 He was the one to initiate the electric whirlwind 3

Part Four — Everything is born from the Prakriti, everything returns to the Prakriti

9 During the Great Pralaya, the Prakriti is unitotal 4

10 Behind the Unmanifested Prakriti is the Unmanifested Absolute 1

Part Five — Afterwards, the worlds are dissolved

11 The Universe will ascend from octave to octave 2

12 Three Fires to form a single Flame 4

Part Six — Only at the end of the Mahamanvantara

13 Without any Self-Realisation 4

14 The Ain Soph Paranishpana rebuilds its four bodies 5

15 I was absorbed within the Absolute 1

16 The spiral of life causes the Universe to ascend one step more 2
17 Meditate upon the Absolute and the Pralaya 2

THE MAP

Six parts, from the two words to what the great breath means for the soul

Tap a part to go to it. Below, the great breath: cosmic days above the line and cosmic nights below it, each night as long as the day; the captions are his own words, from the passages they link to.

Its exhalation is called the Cosmic Day
PART ONE · 5 PASSAGES

The Great Pralaya is the profound Cosmic Night
PART TWO · 12 PASSAGES

When the Aurora of the Cosmic Day was proclaimed
PART THREE · 8 PASSAGES

Everything is born from the Prakriti, everything returns to the Prakriti
PART FOUR · 5 PASSAGES

Afterwards, the worlds are dissolved
PART FIVE · 6 PASSAGES

Only at the end of the Mahamanvantara
PART SIX · 14 PASSAGES · 2 PRACTICES

THE GREAT BREATH: DAY AND NIGHT



"Its exhalation is called the Cosmic Day (Mahamanvantara), the inhalation, Cosmic Night (Great Pralaya)."

Tarot and Kabalah, 1978 · §1939–1940

"Certainly, the Cosmic Night endures as much as the Great Day."

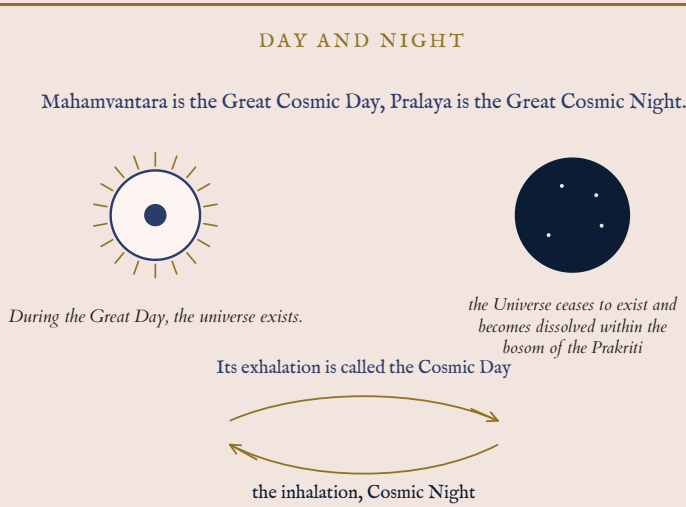
Runic Magic, 1969 · §746–754

◐ Part One – Its exhalation is called the Cosmic Day

3 PASSAGES

1 Pralaya is the Great Cosmic Night

What the two words mean. The Mahamanvantara is the great day, when a universe exists; the Pralaya is the great night, when it ceases to exist. They are the breathing out and the breathing in of the Absolute, and every solar system has its own.



The two words, and the breath that turns one into the other (passages 1, 2).

Mahamvantara is the Great Cosmic Day, Pralaya is the Great Cosmic Night. During the Great Day, the universe exists. When the Great Night arrives, the Universe ceases to exist and becomes dissolved within the bosom of the Prakriti.

1 Esoteric Treatise of Hermetic Astrology, 1967 ·¶350 ·*also in The Eternal Mother Space, The Words He Uses*

...each solar system of the unalterable infinite has its Mahamanvantaras and Mahapralayas, meaning, its cosmic days and nights, epochs of activity and repose.

Runic Magic, 1969 · ¶262

In Ain Soph there exists a strange evolution which neither the Gods nor men know. Beyond the Intimus is the Logos, or Christ. Beyond the ineffable Ancient of Days is Ain Soph or the Absolute. Its exhalation is called the Cosmic Day (Mahamanvantara), the inhalation, Cosmic Night (Great Pralaya). During the Cosmic Night the universe disintegrates in Ain Soph, and only exists in its mind and in that of its Gods. That, however, which exists in the mind of Him, and in the mind of Them, is objective in Absolute Abstract Space.

2 Tarot and Kabalah, 1978 · ¶1939-1940

In other words, we will say that each solar system of the unalterable infinite has its Mahamanvantaras and Mahapralayas, meaning, its cosmic days and nights, epochs of activity and repose.

3 Runic Magic, 1969 · ¶262

2 PASSAGES

11 A Mahapralaya, a Cosmic Night, is equivalent to the same period of time

How long they last. The night is as long as the day, and he gives the figure the ancients gave. Yet all of it, he says, happens within an eternal instant.



The day and the night drawn the same length, as he says they are; and his line that all of it takes place within an eternal instant (passages 4, 5).

Ancient wisdom says that Brahama, the Father, the Ocean of the Universal Spirit of Life, upon the arrival of the Great Night (that which the Hindu call Pralaya, or the dissolution of the universe) submerges Himself within Absolute Abstract Space for 7 Eternities. The 7 Eternities signify "Æva", or periods of time which are totally defined, clear and precise. We have been told that a Mahakalpa, Great Age, Cosmic Day, has a total of 311,040,000,000,000 years. Obviously, a Mahapralaya, a Cosmic Night, is equivalent to the same period of time.

4 Tarot and Kabalah, 1978 ·¶1944-1946 ·*also in Ain, Ain Soph, Ain Soph Aur*

18. In these instances of supreme happiness, past and future join within an eternal now. The great cosmic days and the great cosmic nights are taking place, one after the other, within an eternal instance.

5 Igneous Rose, 1954 ·¶1130 ·*also in Igneous Rose, The Keys of Astral Travel*

Part Two – The Great Pralaya is the profound Cosmic Night

6 PASSAGES

1 Extended alone in a dream without fantasies

What there is in the night. Before the dawn there is only the one boundless existence, dreaming without images. Time sleeps, karma waits, and the creatures remain in the Ain Soph, which they have no right to pass beyond.



Where the creatures rest in the night, and what is still and what is suspended there (passages 7, 9, 10, 11).

Prior to the dawning of the dawn of the Mahamanvantara, the unique form of existence without limits, infinite and without cause, was extended alone in a dream without fantasies. Thus, life was unconsciously palpitating inside the Abstract Absolute Space, within the whole extension of that omnipresence, which is perceived by the open Eye of Dangma.

6 My Return to Tibet, 1969 ·¶1042 ·*also in Ain, Ain Soph, Ain Soph Aur*

That which is beyond these two mysterious circles is the Sixth Dimension, and we must search for the living foundation of any Cosmo-genesis within the unknown Zero Region. Whereas the wise Einstein already mathematically demonstrated the Relativity of time, we can emphasize the idea that within the Unmanifested Absolute, the fourth factor of our TriDimensional world has no existence. Before the flaming heart of this Ors Solar System, within which we live, move and have our Being, began to palpitate intensely after the Great Pralaya (Cosmic Night), time did not exist, since it laid asleep within the profound bosom of the Absolute Abstract Space. If at the end of the Mahamanvantara (Cosmic Day), the seven basic Dimensions of the universe remain reduced to a simple mathematical point that is lost like a drop within the Great Ocean, it is evident then that time ceases to exist.

7 My Return to Tibet, 1969 ·¶224 ·*also in Ain, Ain Soph, Ain Soph Aur*

Energy free in its movement was solely existing before the Mahamanvantara (cosmic day) of this universe, in which we live, move and have our Being in.

8 Runic Magic, 1969 ·¶356

Then, the Karma of those Divine and human remained in suspension.

My Return to Tibet, 1969 · ¶880

---

2. Ain Soph, the second aspect. This is where a certain manifestation already exists. Here remain all creatures when the Great Pralaya (Cosmic Night) arrives, because they do not have the right to penetrate Ain, or Unmanifested Absolute which is beyond thought, the Verb, the atom, sound, beyond all that has form, number, weight, etc.

9 Tarot and Kabalah, 1978 ·¶1912 ·*also in Ain, Ain Soph, Ain Soph Aur*

During the profound cosmic night, the vital causes of existence were destroyed. Then, the Karma of those Divine and human remained in suspension. The

invisible which is and the visible which was remained within the eternal NOT-BEING - the UNIQUE-BEING.

10 My Return to Tibet, 1969 ·¶880 ·*also in The Law of Karma*

It is ostensible and any Mahatma knows that during the Mahapralaya (Cosmic Night) the whole dissolved universe lies within the unique, eternal and primary cause, in order to be reborn again in the following dawning of the new great Cosmic Day, as is periodically done by Karana, the eternal cause.

11 My Return to Tibet, 1969 ·¶1992 ·*also in The Law of Causality*

3 PASSAGES

11 Every vital germ must profoundly sleep within the chaos

The seeds of the next day. When a universe is dissolved its germs sleep in the atoms and in the chaos, and only the fire, the Word, wakes them at the dawn.

It is written with characters of fire within the great Book of Life, that at the end of the great Cosmic Day, every vital germ must profoundly sleep within the chaos for seven eternities. Verily, verily, I say unto you that only the music, the Verb, the Logos, can awake the vital germs in the dawn of any Mahamanvantara for a new cycle of activity.

12 My Return to Tibet, 1969 ·¶438 ·*also in The Eternal Mother Space, The Solar Logos*

> *...it was reposing before the aurora of creation within the profound bosom of the absolute abstract space.*
>
> My Return to Tibet, 1969 · ¶68

This was the first light of the Universe. This is the Super Astral Light that is placed in our christonic semen. This is the cosmic electricity that has the power to prepare the seminal atoms and fertilize them in order for the germs of life to sprout from within them. A germ of life exists within each seminal atom. When our planetary Universe is dissolved and reduced to atoms, the germs of this Universe will sleep in these atoms until the fire of the Gods fertilizes them in the Dawn of a new Mahamanvantara. The divine germs sleep within our seminal system, awaiting only the time to be fertilized by the fire, in order to give us consciousness as Gods.

13 Treatise of Sexual Alchemy, 1954 ·¶1311

In where was the materia prima of the Great Work? It is evident that it was reposing before the aurora of creation within the profound bosom of the

absolute abstract space.

14 My Return to Tibet, 1969 ·¶68 ·*also in Ain, Ain Soph, Ain Soph Aur*

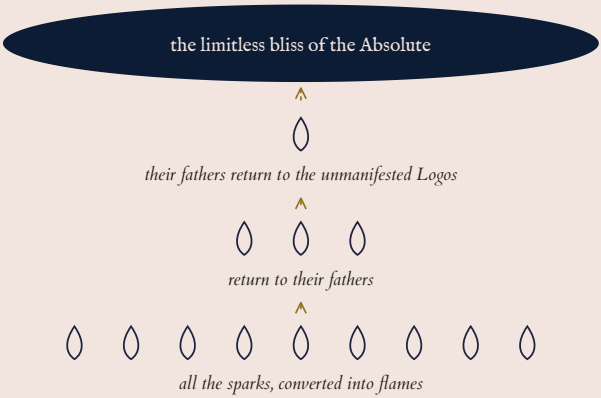
3 PASSAGES

III God also dies

Who goes into the night. The Gods themselves, the Choir who began the day, die to the universe and are born to the Absolute; the sparks return to their fathers, and the fathers to the unmanifested Logos.

INTO THE NIGHT

They die to the universe and are born to the Absolute.



At the coming of the night, the sparks go back to their fathers and the fathers into the Absolute, as he orders them (passages 15, 17).

God is the Voice of the Elohim, is the Choir of Masters who initiate the Mahamanvantara (the Cosmic day); that is God. When the night of Pralaya (the Cosmic night) comes, He ceases to exist for the universe. They die to the universe and are born to the Absolute. For this reason it can be said that God also dies. After the Cosmic night, in the new dawning of the Cosmic day, He arises once again from within the Absolute.

15 Tarot and Kabalah, 1978 ·¶1684 ·*also in Ain, Ain Soph, Ain Soph Aur, The Intimate Christ*

...submerge themselves into the limitless bliss of the Absolute, where neither tears nor pain exist

Zodiacal Course, 1951 · ¶925

When the profound night of the creators of this Solar System comes, they will be absorbed in the bosom of the Absolute. A group of moons will remain; the planets, the Sun, the Earth, and life will have disappeared along with the virginal sparks. To each of us corresponds a virginal spark, to each living creature there corresponds a virginal spark, and these will be absorbed in the Absolute for 7 Eternities.

16 Tarot and Kabalah, 1978 ·¶1947 ·*also in Ain, Ain Soph, Ain Soph Aur*

All this flux and reflux of life resounds in entire nature with the Chinese gong. At the arrival of the cosmic night, all the sparks, converted into flames, return to their fathers, and their fathers return to the unmanifested Logos to submerge themselves into the limitless bliss of the Absolute, where neither tears nor pain exist; where we are all "one", where we are all "The Godly", the "innominate", "that", "that", "that".

17 Zodiacal Course, 1951 ·¶925 ·*also in Ain, Ain Soph, Ain Soph Aur, The Law of the Pendulum*

Part Three – When the Aurora of the Cosmic Day was proclaimed

2 PASSAGES

1 The Gods and men then cried like babies

The dawn was no joy to those who had not woken. The Uncreated Light withdrew from their consciousness, and the pilgrimage from world to world began.

When the Aurora of the Cosmic Day was proclaimed, the universe shuddered with terror. In the consciousness of Gods and men arose a strange and terrifying dawning, and the Uncreated Light began to distance itself from their consciousness. The Gods and men then cried like babies before the Aurora of the Great Cosmic Day... The Causal Logos of the First Instant reminded Gods and men of their karmic debts, and the peregrination of man from world to world began.

18 Tarot and Kabalah, 1978 ·¶1984-1985 ·*also in The Law of Karma*

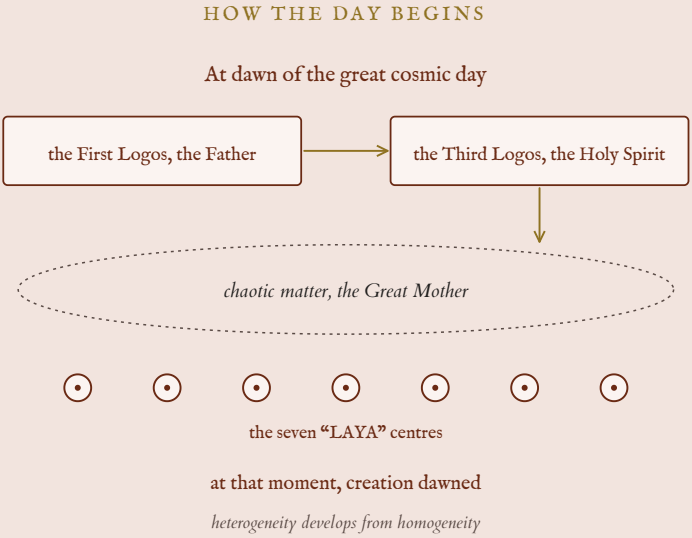
45. When the peak hour of the first instant sounded, the brilliant sons of the dawn of the Mahanvantara came out of the entrails of the ABSOLUTE, because they had not awakened the absolute consciousness, and the ABSOLUTE without the absolute consciousness is not happiness.

19 Christ Will, 1954 ·¶871-873

3 PASSAGES

11 Go, fertilize my wife, chaotic matter

How the day begins. The Father bids the Holy Spirit fecundate the chaos; the heart of the solar system begins to beat in seven centres, and out of the one the many is born.



The dawn in his order: the Father, the Holy Spirit, the chaos, the seven centres (passages 20 to 22).

At dawn of the great cosmic day, the First Logos, the Father, said to the Third Logos, the Holy Spirit, " Go, fertilize my wife, chaotic matter, the Great Mother, so that life will emerge. See what unfolds..." When the Father had spoken, the Third Logos bowed reverently; at that moment, creation dawned.

20 The Buddha's Necklace, 1967 · ¶7-8 · *also in Binah, The Eternal Mother Space*

...heterogeneity develops from homogeneity, the Army of the Voice (God) is reborn to create once again.

Tarot and Kabalah, 1978 · ¶1982-1983

57. When the heart of our Solar System began to palpitate after the great Cosmic Night, it continued to repeat the inhalation and the exhalation of the Absolute within the seven "LAYA" centres. The chaotic masses of these centres were fecundated by the Fohat in order for the seven worlds of our Solar System to emanate from the Chaos.

21 Igneous Rose, 1954 · ¶1748 · *also in The Eternal Mother Space*

When the dawn of the Mahamanvantara begins, heterogeneity develops from homogeneity, the Army of the Voice (God) is reborn to create once again.

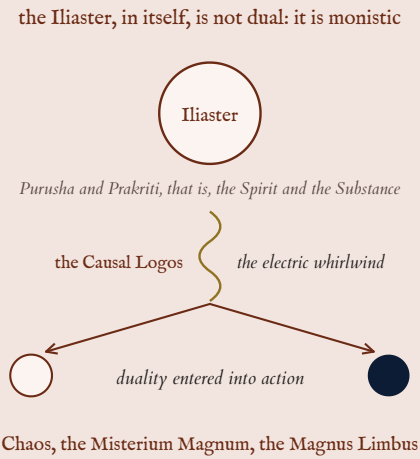
22 Tarot and Kabalah, 1978 · ¶1982-1983 · *also in The Solar Logos*

3 PASSAGES

III He was the one to initiate the electric whirlwind

The same dawn told another way, in a lecture: the one Substance, the Iliaster or Mulaprakriti, is split into two by the Causal Logos, and the chaos is born.

ONE INTO TWO



The one substance divided at the dawn, in the words of his lecture (passage 24).

And this is something that makes us think: Iliaster. What is Iliaster? We would say the "proto-hyle" for our physical matter. However, this term, which is very modern, does not satisfy us either. It is Substance, it is the Mulaprakriti of the Orientals.

23 The Fifth Gospel, vol. 1B · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977* · ¶745 · *also in The Eternal Mother Space*

It arose from Svabhava, from the Substance-Mother, Chaos, Mulaprakriti

The Fifth Gospel, vol. 1B · ¶1541

So. When the dawn of the new creation, of the new Maha-Manvantara was initiated –that is, of the new Great Day in which we currently are–, the Causal Logos or Cause Logos entered into activity. He was the one to initiate the electric whirlwind, the electric hurricane, and electricity was then the one to differentiate the primitive Iliaster; and once differentiated, duality entered into action. However, the Iliaster, in itself, is not dual: it is monistic. It includes Purusha and Prakriti, that is, the Spirit and the Substance; therefore, it is monistic. But the electricity of the Causal Logos, at the dawn of creation, differentiated that Iliaster, and then "Ideos" emerged, that is, Chaos, the Misterium Magnum, the Magnus Limbus, as there are two existential Limbus: the Magnus Limbus of the macrocosmos and the Limbus of the microcosmos.

24 The Fifth Gospel, vol. 1B · The Destruction of our Lunar Inheritance · *Third Chamber – Mexico City – June 1977* · ¶751-752 · *also in The Eternal Mother Space, The Law of Correspondence*

How did the universe come into being? From a nebula? It is not true, do not tell falsehoods! It arose from Svabhava, from the Substance-Mother, Chaos, Mulaprakriti –the Hindus would say–; that is obvious. That certain rituals –tantric, to be sure– were celebrated at the dawn of the Maha-Manvantara, it is true!

25 The Fifth Gospel, vol. 1B · The Metaphysical Value of Knowing How to Listen · ¶1541 · *also in The Eternal Mother Space*

Part Four — Everything is born from the Prakriti, everything returns to the Prakriti

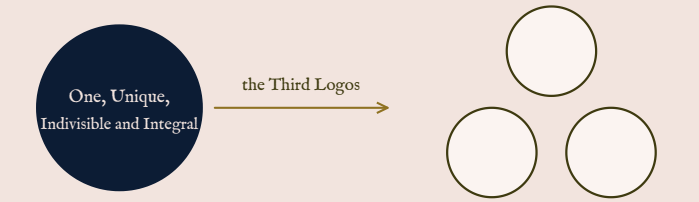
4 PASSAGES

1 During the Great Pralaya, the Prakriti is unitotal

The great mother substance. In the night she is one and without qualities; in the day she unfolds in three aspects, and every world is lit and put out within her.

ONE IN THE NIGHT, THREE IN THE DAY

Everything is born from the Prakriti, everything returns to the Prakriti.



during the Pralaya (Cosmic Night) *during the Mahamanvantara (Cosmic Day)*

the Prakriti expands and builds up from herself in Three Aspects

She remains in Her insipid, unsubstantial, and inodorous state during the cosmic night

The great mother substance, one in the night and three in the day (passages 26 to 28).

Millions and billions of universes are being born and die within the bosom of the Prakriti. Every Cosmos is born from the Prakriti and is dissolved in the Prakriti. Every world is a ball of fire that becomes ignited and extinguished in the bosom of the Prakriti. Everything is born from the Prakriti, everything returns to the Prakriti. She is the Great Mother.

26 Esoteric Treatise of Hermetic Astrology, 1967 ·¶354 ·*also in The Eternal Mother Space, Whose Veil No Mortal Has Lifted*

She begins Her process of condensation or crystallization when the Third Logos, by means of the sexual marriage of the Word, fecundates Her with the flaming fire. She remains in Her insipid, unsubstantial, and inodorous state

during the cosmic night, during the great Pralaya, when the universe, which has existed, ceases to exist.

27 The Buddha's Necklace, 1967 ·¶105

She remains in Her insipid, unsubstantial, and inodorous state during the cosmic night, during the great Pralaya, when the universe, which has existed, ceases to exist.

The Buddha's Necklace, 1967 · ¶105

The Prakriti is One, Unique, Indivisible and Integral during the Pralaya (Cosmic Night). Yet, during the Mahamanvantara (Cosmic Day) as a consequence of the activity of the First, Second and Third Logos, the Prakriti expands and builds up from herself in Three Aspects.

28 The Solar Bodies, 1968 ·¶223 ·*also in Mother Death, The Eternal Mother Space, The Five Aspects of the Divine Mother*

During the Great Pralaya, these Three Gunas are in perfect equilibrium on the Great Scales of Justice; when imbalance of the Three Gunas is produced, the aurora of the Mahamvantara is initiated and the universe is born from within the bosom of the Prakriti. During the Great Pralaya, the Prakriti is unitotal, integral. In the Manifestation, in the Mahamvantara, the Prakriti differentiates into the Three Cosmic Aspects.

29 Esoteric Treatise of Hermetic Astrology, 1967 ·¶361 ·*also in The Eternal Mother Space, The Five Aspects of the Divine Mother, The Three Gunas*



1 PASSAGE

11 Behind the Unmanifested Prakriti is the Unmanifested Absolute

From the Gita, with his gloss: all beings come out of the Unmanifested Prakriti at dawn and go back into it at sunset, and behind her is the Absolute.

When the Great Cosmic day dawns, all beings manifest, proceeding from the Unmanifested Prakriti; and at sunset, they disappear into the same Unmanifested Prakriti." Behind the Unmanifested Prakriti is the Unmanifested Absolute. It is necessary to first enter the Unmanifested Prakriti before submerging ourselves within the Bosom of the Unmanifested Absolute.

30 Esoteric Treatise of Hermetic Astrology, 1967 · ¶398-401 · *also in Ain, Ain Soph, Ain Soph Aur, The Eternal Mother Space, The Five Aspects of the Divine Mother*

Part Five — Afterwards, the worlds are dissolved

2 PASSAGES

1 The Universe will ascend from octave to octave

How a day ends: not when a count of years runs out, but when the ingathering of the perfect souls is complete. The gospel's verse is printed with his unveiling.

> *"All this then which I have said unto you, will not take place at this time, but it will take place at the consummation of the aeon, that is at the ascension of the universe; that is at the dissolution of the universe and at the total ascension of the numbering of the perfect souls of the inheritances of the Light"*

31 PISTIS SOPHIA UNVEILED, 1983 ·¶4848

All of this, which the Great Kabir Jesus has said, will be carried out in the consummation of the Aeon, at the end of the Mahamanvantara. At the end of the Great Cosmic Day, the words of the Lord will be consummated. Obviously, the Universe will ascend from octave to octave before its total dissolution. The perfect souls of the Inheritances of the Light will ascend with the Universe, from octave to octave. In the end, they will become submerged into the bosom of the Absolute. They will then enjoy an inexhaustible joy. When the Universe is dissolved, the joy of the Great Pralaya arrives. The Great Pralaya is the profound Cosmic Night. When the ingathering of the perfect souls is completed, the Mahapralaya, the Cosmic Night arrives. The Cosmic Night arrives when the ingathering of the perfect souls is completed. Truthfully, the quantities of years assigned to a Cosmic Day are symbolic. The Cosmic Night arrives when the ingathering of the perfect souls is complete, which means, when the Cosmic Day is absolutely perfected.

32 PISTIS SOPHIA UNVEILED, 1983 ·¶4852-4857 ·*also in Ain, Ain Soph, Ain Soph Aur, The Treasury of the Light, The Words He Uses*

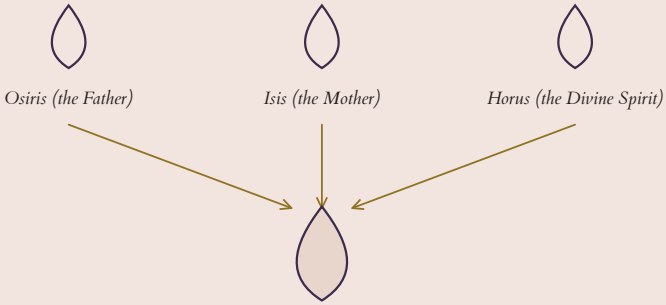
4 PASSAGES

11 Three Fires to form a single Flame

What dissolves and what remains. The continents sink and all returns to the akash; the soul's spark returns to the flame of the Being; Father, Mother and Son fuse; only memory is left.

THREE FIRES, ONE FLAME

at the end of the Mahamanvantara



Three Fires to form a single Flame

We must seek Osiris, Isis and Horus within ourselves

At the end of the day the three fires of the Being fuse into one, as he writes it (passage 35).

We should be indifferent before success and failure, before pleasure and pain, before compliments and insults. When entire nature once again meets its primordial equilibrium, the continents will sink in the oceans, there will be much fire, the oceans will evaporate, the vapors will decompose into their atomic formations, everything will return to the primitive akash, to the cosmic night, to the primeval equilibrium of the great cosmic balance, after the activity of a manhanvantara which lasts 311,040,000,000,000 years. All the great cataclysms of nature were actualized with fire.

33 Zodiacal Course, 1951 · ¶1022

Afterwards, the worlds are dissolved. The night of the Great Pralaya arrives. The soul is thrilled with joy. It is the spark that returns into the flame of the Being, which indeed is a NON-BEING for our vain reasoning.

34 My Return to Tibet, 1969 ·¶882 ·*also in The Being Is the Being*

When the universe dissolves, only the memory remains in the consciousness of the Gods

Tarot and Kabalah, 1978 · ¶1261

It is written in unmistakeable letters of fire in the book of great life that at the end of the Mahamanvantara, Osiris (the Father), Isis (the Mother) merge, and Horus (the Divine Spirit) integrates with them. They mix and fuse as Three Fires to form a single Flame. We must seek Osiris, Isis and Horus within ourselves, within the unknown profundities of our own Being.

35 Tarot and Kabalah, 1978 ·¶1975

In itself, the Absolute has its three aspects; Ain, Ain Soph, and Ain Soph Aur. To speak about Ain is difficult because it is the Unmanifested Absolute. Form does not exist in the Absolute, nor figure, nor number, nor weight. When the universe dissolves, only the memory remains in the consciousness of the Gods; and with those memories the universe of Pleroma is formed. If one wanted to take something from there it would not exist, because there are only memories.

36 Tarot and Kabalah, 1978 ·¶1261 ·*also in Ain, Ain Soph, Ain Soph Aur, Memory, The Words He Uses*

Part Six – Only at the end of the Mahamanvantara

4 PASSAGES

1 Without any Self-Realisation

Not every spark comes back a God. Most return to the Absolute at the end of a day without having realised themselves; the one who has, enters it with a divine I.

At the end of the Seventh Round of the Lunar Chain the Virginal Sparks, Rays or Divine Lightning Bolts submerged themselves within the Absolute without any Self-Realisation, save some few exceptions. These were the Men-Angels who indeed accepted the Doctrine.

37 My Return to Tibet, 1969 · ¶1718 · *also in Ain, Ain Soph, Ain Soph Aur, The Root Races*

It is then absolutely false to asseverate that at the end of a Mahamanvantara (Cosmic Day), all of the living beings attain the state of Paranishpana or Absolute Perfection.

38 My Return to Tibet, 1969 · ¶1722 · *also in Ain, Ain Soph, Ain Soph Aur*

> *Only at the end of the Mahamanvantara, after having integrated ourselves with our Father who is in secret, do we then integrate ourselves with Adhi-Buddha.*
>
> Pistis Sophia Unveiled, 1983 · ¶2864-2865

But now the "Glorian" of each of us is endowed with a "divine I" and that is why our "Glorian" can already say: "I am I", "I am the Absolute" and I am "here now". And thus, intoxicated with happiness, it will submerge within that ocean of supreme absolute happiness at the arrival of the cosmic night, to rise again from its profound rest, like an ineffable God at the beginning of the new manhanvantara's aurora, and then each one of us, ineffable flames, will expand like fire expands. Each of our divine sparks will become a stone, a plant, an animal, man, and angel and each of our sparks converted into flame will love

and adore us, and will raise its singing towards us, forever and ever, Amen, saying..: "Alleluya, alleluya, alleluya!" The incense of its prayers will reach us like an ineffable perfume filled with love.

39 Zodiacal Course, 1951 ·¶915 ·*also in The Being Is the Being*

Only at the end of the Mahamanvantara, after having integrated ourselves with our Father who is in secret, do we then integrate ourselves with Adhi-Buddha. This integration with Adhi-Buddha is performed in the Mahapralaya, in the Cosmic Night and within the bosom of the Absolute Abstract Space.

40 Pistis Sophia Unveiled, 1983 ·¶2864-2865 ·*also in Ain, Ain Soph, Ain Soph Aur, The Being Is the Being*

5 PASSAGES

11 The Ain Soph Paranishpana rebuilds its four bodies

Why build the solar bodies if they are dissolved in the night? Because their seed atoms are kept, and at the dawn the Self-realised one rebuilds them; the Son goes down again into the wheel to win the Diamond Soul.

WHAT IS KEPT THROUGH THE NIGHT

The Ain Soph Paranishpana rebuilds its four bodies



Why the solar bodies are not lost: their seeds are kept through the night and the bodies rebuilt at the dawn (passages 41, 42).

One summer night, I was interrogating a group of Gnostic students in the following way: "If at the end of the Mahamanvantara we must disintegrate the solar bodies which we built with so much effort within the Ninth Sphere, then, why did we build them?" None of the these students could give the right answer. Therefore, my explanation was necessary. "It is clear", I said, "that when the Great Pralaya (Cosmic Night) arrives, the Ain Soph absorbs the three primary forces and disintegrates the four bodies. Nevertheless, the Ain Soph retains and attracts towards its interior sphere the four SeedAtoms which correspond to the four bodies." Therefore, within the Ain Soph Paranishpana,

that is to say, within the Self-realized atom, the three primary forces and the four Seed-Atoms exist."

41 Runic Magic, 1969 · ¶454-455 · *also in Ain, Ain Soph, Ain Soph Aur*

The Ain Soph Paranishpana rebuilds its four bodies by means of its correspondent SeedAtoms at the dawn of the Mahamanvantara (Cosmic Day). These four bodies constitute the Hebraic Mercabah, which is the chariot of the centuries, the solar vehicle of the Ain Soph Paranishpana, which is the No-Thing without limits, and absolute.

42 Runic Magic, 1969 · ¶457 · *also in Ain, Ain Soph, Ain Soph Aur*

He is then absorbed into His Divine Mother, and She fuses with the Father to form a single diamantine flame

Tarot and Kabalah, 1978 · ¶1979-1980

For what reason do we fabricate the Solar Bodies? Why do we descend to the Ninth Sphere? If we have to abandon the Solar Bodies, then why make something which is not going to be used? Upon the dissolution of each one of those Christic vehicles, a Seed Atom remains. Four Seed Atoms clearly remain in those vehicles. It is indubitable that these atoms correspond to the Physical, Astral, Mental and Causal bodies. It is obvious that the four Seed Atoms are absorbed within the Super-Divine Atom, Ain Soph Paranishpanna, along with the Essence, Spiritual principles, Laws and the Three Primary Forces. Then comes the profound night of Mahapralaya.

43 Tarot and Kabalah, 1978 · ¶2051-2052 · *also in The Solar Bodies*

The atom of a Master who has liberated himself is very different from an Ain Soph atom without Self-Realisation. At the Dawn of the Mahamanvantara, a Self-Realised One unfolds its bodies, its seeds entering into activity. Having

possession of the Solar Bodies they are restored if desired, at any moment. One is given autonomous conscious ness by having fabricated those Bodies.

44 Tarot and Kabalah, 1978 ·¶2055 ·*also in Ain, Ain Soph, Ain Soph Aur, The Solar Bodies*

At the dawning of each Mahamanvantara the Monad unfolds once again into the Duad, and into the Triad. At the break of the new Cosmic Day, following the profound night, the Son, the Triad, Horus (the Divine Spirit of each one), emanates from Himself His essence, His mystic principles, and the Wheel of Samsara with the clear purpose of acquiring Diamond Soul. A how great the joy of Horus upon acquiring Diamond Soul! He is then absorbed into His Divine Mother, and She fuses with the Father to form a single diamantine flame, a God of splendorous interior beauty.

45 Tarot and Kabalah, 1978 ·¶1979-1980 ·*also in Whose Veil No Mortal Has Lifted*

III I was absorbed within the Absolute

He tells it as one who was there: absorbed at the end of the Lunar day, the long repose of the night, and the Mother Space opening like a lotus at the new dawn.

I was absorbed within the Absolute at the end of that Lunar Mahamanvantara which endured 311,040,000,000,000 years, or, in other words, an age of Brahma. It is indispensable to say that after the Great Day, the Monadic waves of the moon submerged themselves within the Runic UR, within the profound womb of the Eternal Mother Space. It is urgent to affirm that during such Maha-Samadhi (Ecstasy without end), we (the Monadic waves) penetrated much more deeply, and thus, we arrived to the Father, Brahma, the Universal Spirit of Life. It is necessary to clarify that Brahma submerged himself into the Absolute during the whole period of the Maha-Pralaya, the Great Night. While we, the Brethren were in that tremendous Para-Nirvanic repose, the Unknown Darkness converted itself into Uncreated Light for us. UHR is the clock, the time measurement, thus, the Mahamanvantara RHU is the repose, the Great Pralaya. Certainly, the Cosmic Night endures as much as the Great Day. It is my duty to affirm that each one of us, the Brethren, was radically absorbed within his own primordial atom, the Ain Soph. Therefore, when the dawn of the new Cosmic Day is initiated, the Eternal Mother-Space widens herself from inside towards the outer like a lotus bud. Thus, this is how the universe is gestated inside the womb of PRAKRITI.

46 Runic Magic, 1969 · ¶746-754 · *also in Ain, Ain Soph, Ain Soph Aur, Barbelo: the Ocean of the Uncreated Light, Runic Magic, The Eternal Mother Space, Whose Veil No Mortal Has Lifted*

2 PASSAGES

IV The spiral of life causes the Universe to ascend one step more

Each day lifts the universe a step, and the one who renounces even omnipotence destroys the seed that brings him back into a new day.

The Gods can be liberated only when their Virginal Sparks are liberated. Fortunately, in the dawn of each Mahamanvantara, the spiral of life causes the Universe to ascend one step more on the Path of Perfection.

47 TREATISE OF SEXUAL ALCHEMY, 1954 · ¶1330

When the Self-realized Gnostic renounces even to the ideals of Omnipotency and Omniscience, the destruction of the true seed of evil, the one which brings us into the Maha-Manvantara (Cosmic Day) after the Great Pralaya (Cosmic Night), is precipitated. It is obvious that whosoever has achieved the Intimate Self-Realization, has the right to live in Nirvana, but, if he renounces to such happiness, he will continue upon the direct path which leads to the Absolute.

48 RUNIC MAGIC, 1969 · ¶1717-1718 · *also in Chesed, Compassion*

2 PASSAGES · 2 PRACTICES

V Meditate upon the Absolute and the Pralaya

Two short practices he gives on this teaching.

A PRACTICE

Meditate upon the Absolute and the Pralaya, having the mind still and in silence.

49 Tarot and Kabalah, 1978 ·¶1915 ·*also in Inner Silence, The Science of Meditation*

A PRACTICE

Draw the sign of the Rune Hagal on a sheet of paper or over the sand with a stick, thereafter; meditate profoundly on the unity of life, on the Great Pralaya of the Universe, on the Invisible World, on the Parallel Universes of the Superior Dimensions of Space.

50 The Mayan Mysteries, 1977 ·¶761-762 ·*also in The Science of Meditation*

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept for the Pralaya and the cosmic night, the Mahamanvantara and the cosmic day, the dawn and the dissolution of a universe, Prakriti and Mulaprakriti (where no guna is named; those are *The Three Gunas*'), and the return of all things to the Absolute; the paragraph either side was taken where his sentence ran across. *Introduction to Gnosis* was left out, by the editor's ruling. That returned **510 candidate paragraphs in 36 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 95.5% of the time and on the class 86.9%. The 23 disagreements on printing were settled by a third reading; the book is trimmed hard, to the passages where the night and the day are what he teaches, so most were whether a clear passage was the clearest of several that say the same. 50 were judged printable, and each of them is printed here, carrying with it the paragraphs his sentences run into, so **50 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 125 named the cosmic day or night only in passing, most often as a measure of time while the paragraph teaches the Moon, the races, karma or an initiation. 50 belong to other works: the gunas (*The Three Gunas*), the Ain Soph as such (*Ain, Ain Soph, Ain Soph Aur*), the Great Breath (*The Sacred Absolute Sun*), the names of the Mother (*The Eternal Mother Space*), the races and rounds (*The Root Races*), and the Elohim and the Army of the Voice building a world. 70 were the gospel's verses not unveiled here, questions, headings and lists, and 20 neighbours on another subject, and 15 turns of speech. 155 more were judged and not printed, most of them the same teaching said again in another book, and 25 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and 16 ranges run over more than one paragraph.

40 passages also stand in a finished work, and every one is marked where it stands, the most in *Ain, Ain Soph, Ain Soph Aur* (18) and *The Eternal Mother Space* (12). An overlap is allowed wherever the teaching needs it, so that a reader who comes to this one book has the whole of it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw text of its own book, and the printed text against the paragraphs it joins, with no failures. Ten mends were made, and they are listed: in *Tarot and Kabalah* five words had been split by the scanner ("Universal", "Himself", "defined", "shuddered", "itself") and two misread ("Horns" for Horus, "Am Soph" for Ain Soph); in *Runic Magic* "Am Soph" for Ain Soph; in *Zodiacal Course* "unmanitested" for unmanifested; and in *Hermetic Astrology* "Mahamuantara" for the Mahamvantara of the same sentence. The old spellings of the translations (Mahamvantara,

manhanvantara, Mahanvantara) are left as they stand. Every other printed word stands as the source has it.

No editor's notes. The doctrine search over his passages and over every word of ours found nothing that ties the fire to anything but the couple's work. Where he speaks of awakening here, it is the awakening of consciousness: the sons of the dawn came out of the Absolute because they had not awakened it.

A work of Creation. Creation is a family of small books, each on one step in the making of a world, set in the order the making unfolds. The Cosmic Night and Day stands fourth in that order, as the great breath in which every world is made and unmade. The family wears the rose sand of first dawn; this book's colour is the blue of the cosmic night.