

The Cosmic Night and Day

Its exhalation is called the Cosmic Day

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1 Pralaya is the Great Cosmic Night

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

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

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

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

3 Extended alone in a dream without fantasies

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

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

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

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

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

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

4 Every vital germ must profoundly sleep within the chaos

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

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

5 God also dies

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

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

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

6 The Gods and men then cried like babies

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

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

7 Go, fertilize my wife, chaotic matter

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

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

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

8 He was the one to initiate the electric whirlwind

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

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

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

9 During the Great Pralaya, the Prakriti is unitotal

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

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

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

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

10 Behind the Unmanifested Prakriti is the Unmanifested 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

11 The Universe will ascend from octave to octave

"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

12 Three Fires to form a single Flame

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

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

13 Without any Self-Realisation

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

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

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

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

14 The Ain Soph Paranishpana rebuilds its four bodies

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

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

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

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

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

15 I was absorbed within the Absolute

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

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

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

17 Meditate upon the Absolute and the Pralaya

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

49 Tarot and Kabalah, 1978 ·¶1915

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