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Home »



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[Esoteric Astrology and Chart Delineation 2015 \(Eva Smith, BL Allison\)](#)

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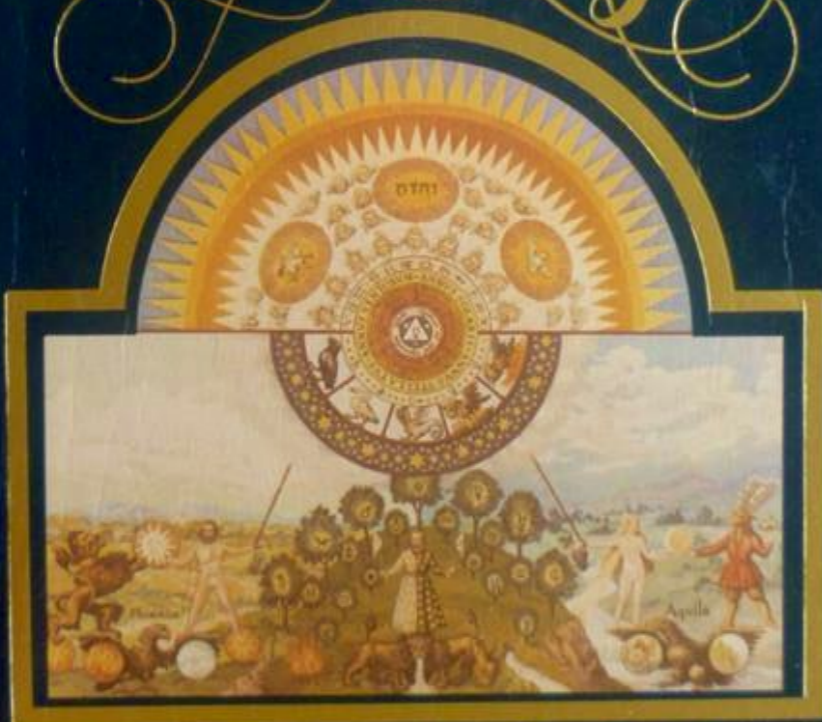
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The Secret Teachings of All Ages



Manly P. Hall

AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
Qabbalistic and Rosicrucian
Symbolical Philosophy**

*Being an Interpretation of the
Secret Teachings concealed within the Rituals, Allegories
and Mysteries of all Ages*

BY

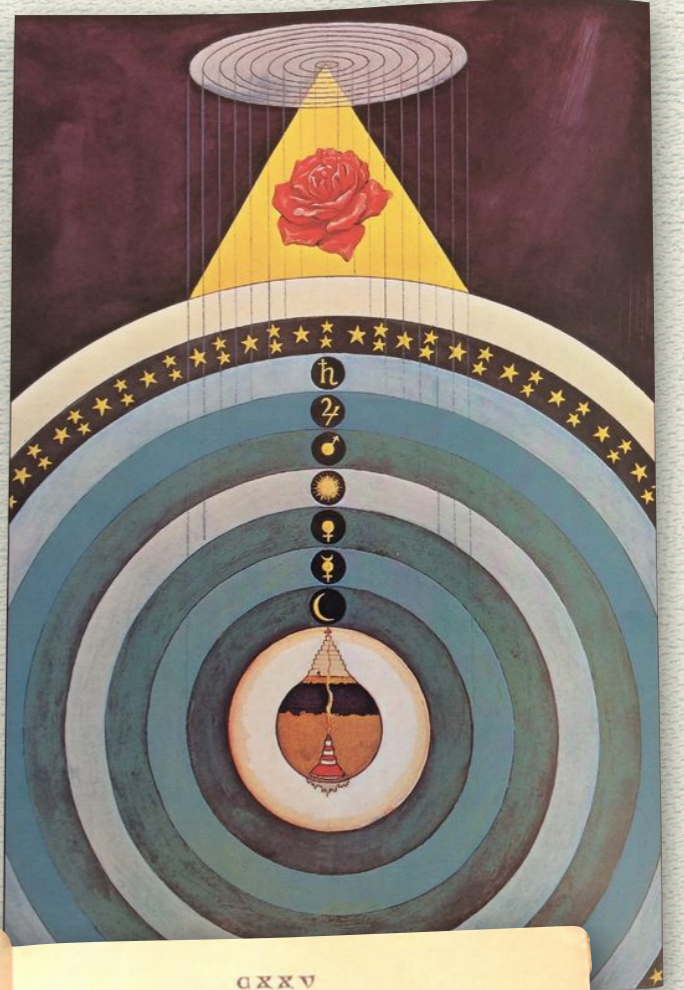
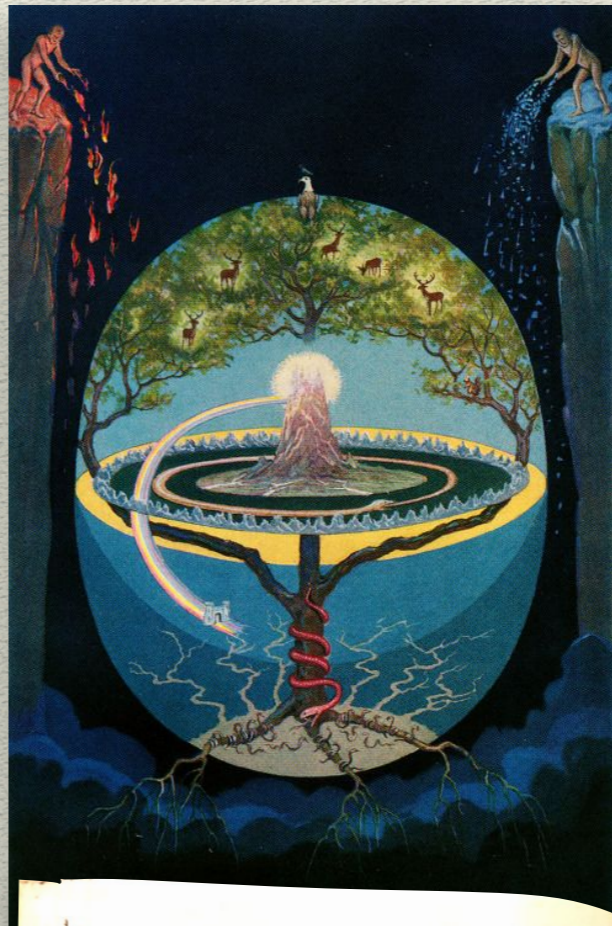
MANLY P. HALL

THE ILLUSTRATIONS IN COLOR BY
J. AUGUSTUS KNAPP

King Solomon Edition



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MCMXXVIII



CXXX
Qabbalistic Keys to the Creation of Man

HEREBEYERSON, in a *World* of Wisdom, published in 1907, contains several of the letters which he declared were used in the creation of man. He says that these letters were not only one of the keys of the world, but also one of the keys of the human body. He says that these letters were used in the creation of man, and that they were used in the creation of the human body. He says that these letters were used in the creation of man, and that they were used in the creation of the human body.



The above is a reproduction of the original illustration from the book 'The Keys of the World' by Herbe Yerison. The illustration is a complex diagram of symbols and letters, and is intended to be a key to the creation of man. The text on the page discusses the significance of these symbols and letters, and how they were used in the creation of man. The illustration is a reproduction of the original, and is not intended to be a key to the creation of man.



Quatuor sunt spiritus, due
facies sed ista sunt quae
tuor elementa, nam
distillationem habet aqua
et aerem & caliditat onē
habet ignem et terram
et terra suam frigiditatem
aqua praestat et aqua
suam humiditatem
aer donat, aer suam
caliditatem igni communi-
cat

Hic est Virgo Praxidis, per pernam uir-
tutem tenet in capitis suis et est
herba multum rigens in pedibus

Sic circulantur
eicem elementa, per
quatuor sunt spiritus
due facies, in ista figura
et sic ignis uincit ex
aere, aer de uincit
de aqua, aqua de
frigiditate terra; sic
facies ex omnibus
mentis, antequam
uincit



Ego sum exaltata super
quatuor uia et in
pede posui in lignis

Lapis
uincit mundi, ubi quatuor facies habet, una in terra
by alia in aere alia in caminis, alia in saxo, sub contrariis
suis solen

Quasi pietas e si nobis, e de qua
chrisostomus uel suo occulto hinc porro
laminas suas tunc solta e munda
che e uere sole, di quae io h' ariso
habita, di p'ntaen e ben diuisa
di quanto ben tu uoi tanto h' abonda
senja peccato con p'ncere cruce



Ex



Some more dinner-parties and picnics filled in the closing days of our pleasant Simla visit, and one or two excellent phenomena kept up the interest in H. P. B. at fever heat. One was very pretty. We were dining at home that day and Mrs. Sinnett, H. P. B., and I were waiting for Mr. S. in the drawing-room. The ladies sat together on a sofa, Mrs. S. holding H. P. B.'s hand and admiring for the twentieth time a lovely yellow diamond ring, that had been given the latter by Mrs. Wijeratne of Galle on the occasion of our visit that same year. It was a rare and costly gem, full of sparkle and light. Mrs. Sinnett was very anxious that H. P. B. should double it for her some time, but she had not promised. Just now, however, she did it. Rubbing two fingers of the other hand to and fro across the stone "she after a moment paused, and lifting her hand exposed the gem. Alongside it, lying between that finger and the next, was another yellow diamond, not so brilliant as hers, yet a very fine stone. It is, I believe, still in the possession of our kind and dear friend. At dinner that day H. P. B. ate nothing, but while the meal progressed kept warming the palms of her hands on the hot-water plate before her. Presently she rubbed them together and one or two small gems dropped on the plate, Readers of M. A. Oxon's biography will recollect that this apport of gems was a very frequent phenomenon with him; sometimes they fell on him and about the room in showers, sometimes large single stones would fall. The Orientals say these are brought by elementals belonging to the mineral kingdom, such as Westerns call gnomes—the spirits of the mines—and in the Tamil language they are named Kalladimandan.



Mr. Sinnett has himself described in print the occurrence of 20th October, which he has called the "pillow incident". It would seem to have been a thoroughly genuine affair. We were picnicking on Prospect Hill and Sinnett was expecting a reply to a letter he had addressed to one of the Masters, but not to receive it there, as ours was purely a pleasure party. However, somebody asked for another phenomenon (they always do: this salt water never quenches thirst), and it was settled that something should be brought by magic. "Where will you have it besides in a tree; we must not make our phenomena stale by repetition?" asked H. P. B. A consultation between our friends ended in the agreement that it should be made to come inside the back-pillow against which Mrs. Sinnett was leaning in her jampan. "All right," said H. P. B. "open it and see if there is anything within." Mr. S. with his pocket-knife went to ripping open the pillow.

of any self created band, 5367 (2)
nor to my own Character will permit

I must therefore to end a conflict which certainly puts a stop to every wheel of Government make a final Decision, and that I think my self compelled to do in this Assembly of the whole Legislature.

A long Experience and a serious attention to the strange events that have successively arisen, has gradually prepared My mind to expect the time when I should be no longer of Utility to this Empire, that hour is now come, I am therefore resolved to resign My Crown and all the Dominions appertaining to it to the Prince of Wales my Eldest Son and Lawful Successor and to retire to the care of My Electoral Dominions the

This was done at last, however, and inside was a second pillow cover holding the feathers and also strongly sewn down the seams. When this was ripped Mr. Sinnett thrust in his hand, felt among the feathers, and soon brought forth a letter and a brooch. The letter was from "K. H.," and referred to a conversation between Mr. S. and H. P. B.; the brooch was Mrs. S.'s, and just before leaving the house she had seen it lying on her dressing table. Let sensible people draw the natural inferences from the above facts. The outside cover was embroidered on the face, backed with leather or some strong fabric, sewn with very stout thread, and the seam covered with a silken cord closely sewn to it. It was an old pillow and the sewing had become so hard with time as to make it a difficult job to rip it apart. ODL 243-5

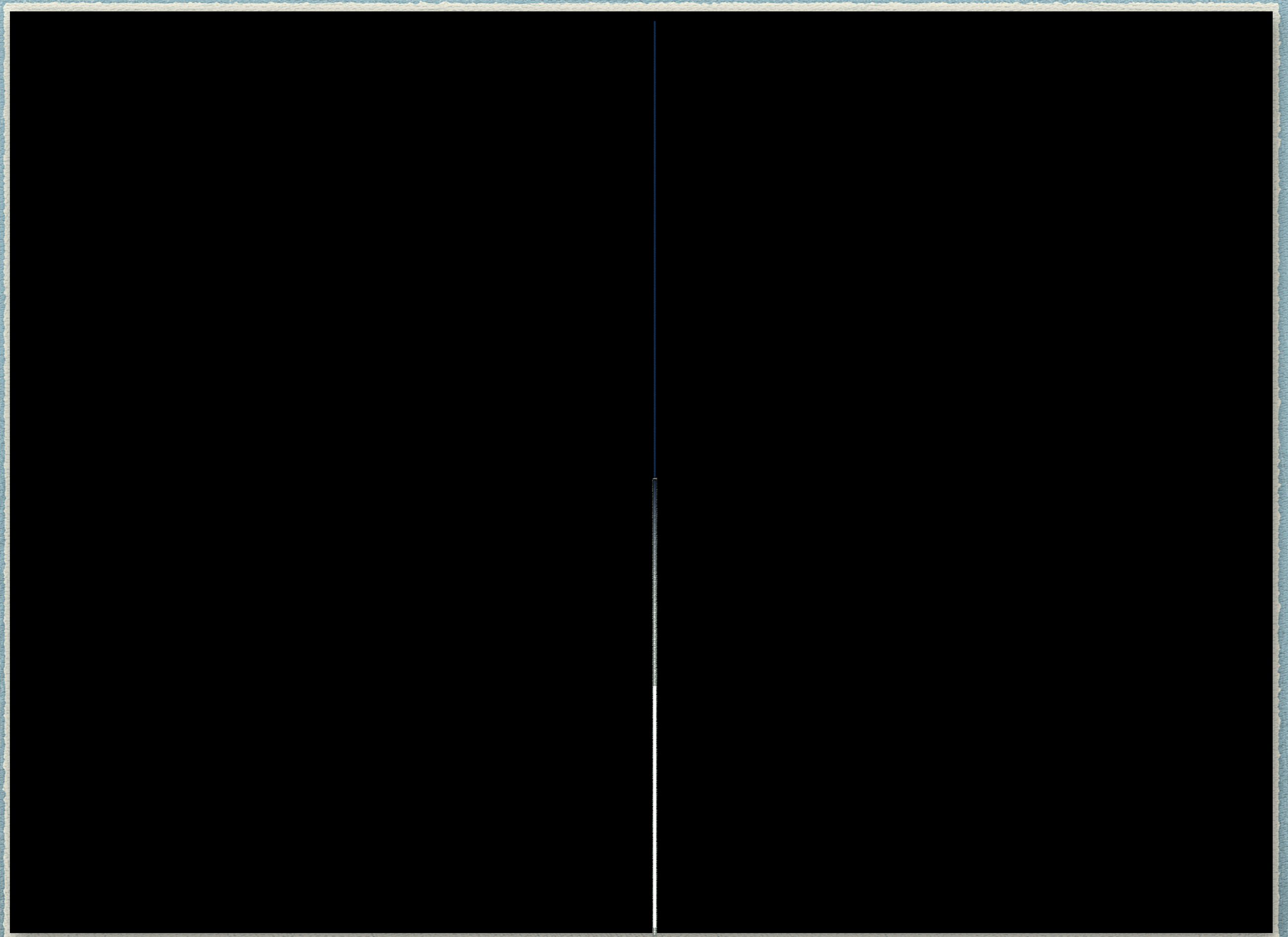
STANZA II.

1. Where were the builders, the luminous sons of *Manvantaric* dawn? In the unknown darkness in their *Ah-hi Paranishpanna*. The producers of form from no-form – the root of the world – the *Devamatri* and *Svâbhâvat*, rested in the bliss of non-being.
2. Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.
3. The hour had not yet struck; the ray had not yet flashed into the Germ; the *Matripadma* had not yet swollen.
4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of *Maya*.
5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, *Svâbhâvat*; and *Svâbhâvat* was in darkness.
6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . . SD1:28

3. The hour had not yet struck; the ray had not yet flashed into the germ (a); the *matri-padma* (mother lotus) had not yet swollen (b).*

a) The ray of the “Ever Darkness” becomes, as it is emitted, a ray of effulgent light or life, and flashes into the “Germ”—the point in the Mundane Egg, represented by matter in its abstract sense. But the term “Point” must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form “the Germ;” or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible matter.

* An unpoetical term, yet still very graphic. (See footnote to Stanza III.) SD1:57



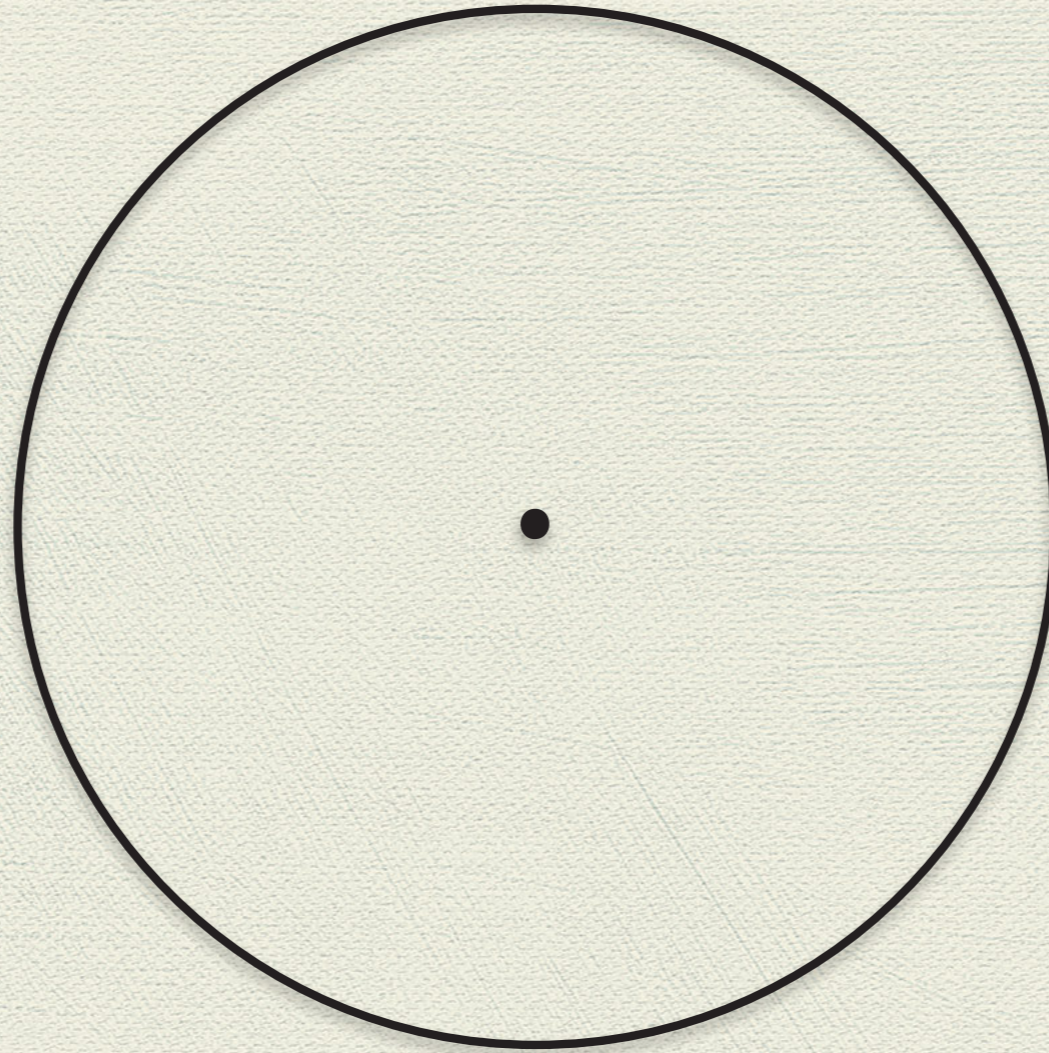


Hiraṇyagarbha [from *hiraṇya* imperishable substance, golden + *garbha* womb, embryo, fetus, also the interior of anything, hence a temple] Golden egg or womb; the matrix of imperishable substance. “The luminous ‘fire mist’ or ethereal stuff from which the Universe was formed” (TG 142); applied to *Brahma*, described in the *Rig-Veda* as born from a golden egg formed out of the seed deposited in the waters when they were produced as the first *vikaras* [change of form or nature] of the Self-existent; according to *Manu* (1:9) this seed became a golden egg, resplendent as the sun, in which the self-existent *Brahman*, while remaining transcendent in its higher parts, evolved into *Brahma* the Creator, who is therefore regarded as a manifestation of the Self-existent. Having continued a year in the egg, *Brahma* divided it into two parts by his mere thought, and with these two he formed the heavens and the earth; and in the middle he placed the sky, the eight regions, and the eternal abode of the waters. OTG



“The ‘Mundane Egg’ is one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. The mystery of apparent self-generation and evolution through its own creative power repeating in miniature the process of Cosmic evolution in the egg, both being due to heat and moisture under the efflux of the unseen creative spirit, justified fully the selection of this graphic symbol. The ‘Virgin Egg’ is the microcosmic symbol of the macrocosmic prototype — the ‘Virgin Mother’ — Chaos or the Primeval Deep. The male Creator (under whatever name) springs forth from the Virgin female, the immaculate root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Cosmos as receptive Nature is an Egg fructified — yet left immaculate; once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural elements (ether, fire, air, water), ‘four ready, three secret’ ” (SD 1:65).

OTG



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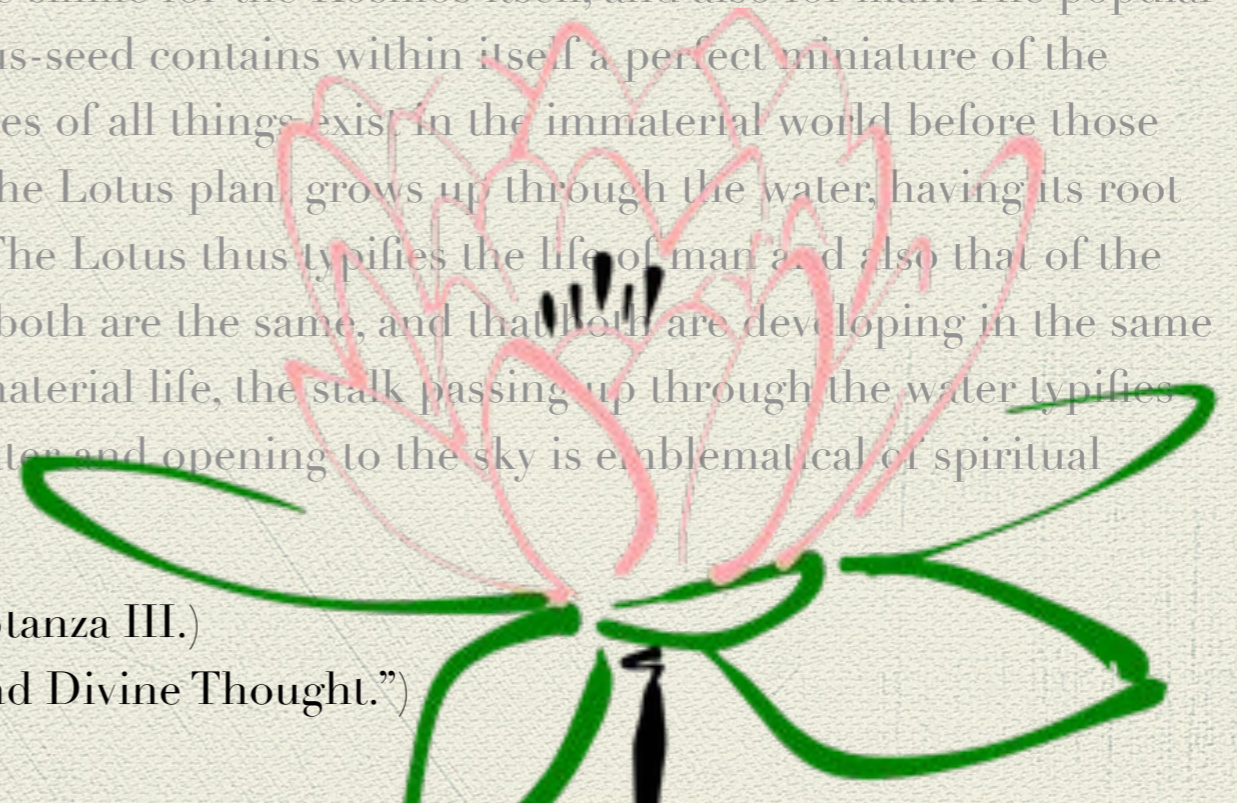
(b) One of the symbolical figures for the Dual creative power in Nature (matter and force on the material plane) is *Padma*, the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or Ether); fire standing in every philosophical and religious system as a representation of the Spirit of Deity, † the active, male, generative principle; and Ether, or the Soul of matter, the light of the fire, for the passive female principle from which everything in this Universe emanated. Hence, Ether or Water is the Mother, and Fire is the Father. Sir W. Jones (and before him archaic botany) showed that the seeds of the Lotus contain even before they germinate perfectly formed leaves, the miniature shape of what one day, as perfect plants, they will become: nature thus giving us a specimen of the preformation of its production . . . the seed of all phanerogamous plants bearing proper flowers containing an embryo plantlet ready formed. ‡ (See Part II., “The Lotus Flower as an Universal Symbol.”) This explains the sentence “The Mother had not yet swollen” the form being usually sacrificed to the inner or root idea in Archaic symbology.

The Lotus, or Padma, is, moreover, a very ancient and favourite simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.

* An unpoetical term, yet still very graphic. (See foot-note to Stanza III.)

† Even in Christianity. (See Part II., “Primordial Substance and Divine Thought.”)

‡ Gross, “The Heathen Religion,” p. 195. SD1:57





Padma: The lotus, a flower which has been held sacred from remotest antiquity by the *Aryan Hindus*, as well as revered in other lands such as Egypt. Mystically, it was looked upon as an emblem of productive nature growing between the spiritual sunlight above and the water or the astral light below; or in a more general sense between spirit and matter. It has also other meanings, such as in India, of the prolific earth, and even of Mount Meru. The lotus is “a very ancient and favourite simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, . . . that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the *Ilus*, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; . . . The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being” (SD 1:57-8). OTG

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STANZA II.

1. Where were the builders, the luminous sons of *Manvantaric* dawn? In the unknown darkness in their *Ah-hi Paranishpanna*. The producers of form from no-form – the root of the world – the *Devamatri* and *Svâbhâvat*, rested in the bliss of non-being.
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5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, *Svâbhâvat*; and *Svâbhâvat* was in darkness.
6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . . SD1:28

4. Her heart had not yet opened for the one ray to enter, thence to fall as three into four in the lap of Maya (a).

(a) The Primordial Substance had not yet passed out of its pre-cosmic latency into differentiated objectivity, or even become the (to man, so far,) invisible Protyle of Science. But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, *Alaya*)—its heart opens. It differentiates, and the three (Father, Mother, Son) are transformed into four. Herein lies the origin of the double mystery of the Trinity and the immaculate Conception. The first and Fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. This led to a possible conception of Deity, which as an absolute unity must remain forever incomprehensible to finite intellects. “If thou wouldest believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life. . . .” (Precepts for Yoga). The idea of Absolute Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains it within itself. The roots, the trunk and its many branches are three distinct objects, yet they are one tree. Say the Kabalists: “The Deity is one, because It is infinite. It is triple, because it is ever manifesting.” This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter.*

* A Vedantin of the Visishtadwaita philosophy would say that, the only independent Reality, Parabrahmam is inseparable from his trinity. That He is three, “Parabrahmam, Chit, and Achit,” the last two being dependent realities unable to exist separately; or, to make it clearer, Parabrahmam is the substance—changeless, eternal, and incognizable—and Chit (Atma), and Achit (Anâtma) are its qualities, as form and colour are the qualities of any object. The two are the garment, or body, or rather attribute (Sarira) of Parabrahmam. But an Occultist would find much to say against this claim, and so would the Adwaitee Vedantin. SD1:58-9

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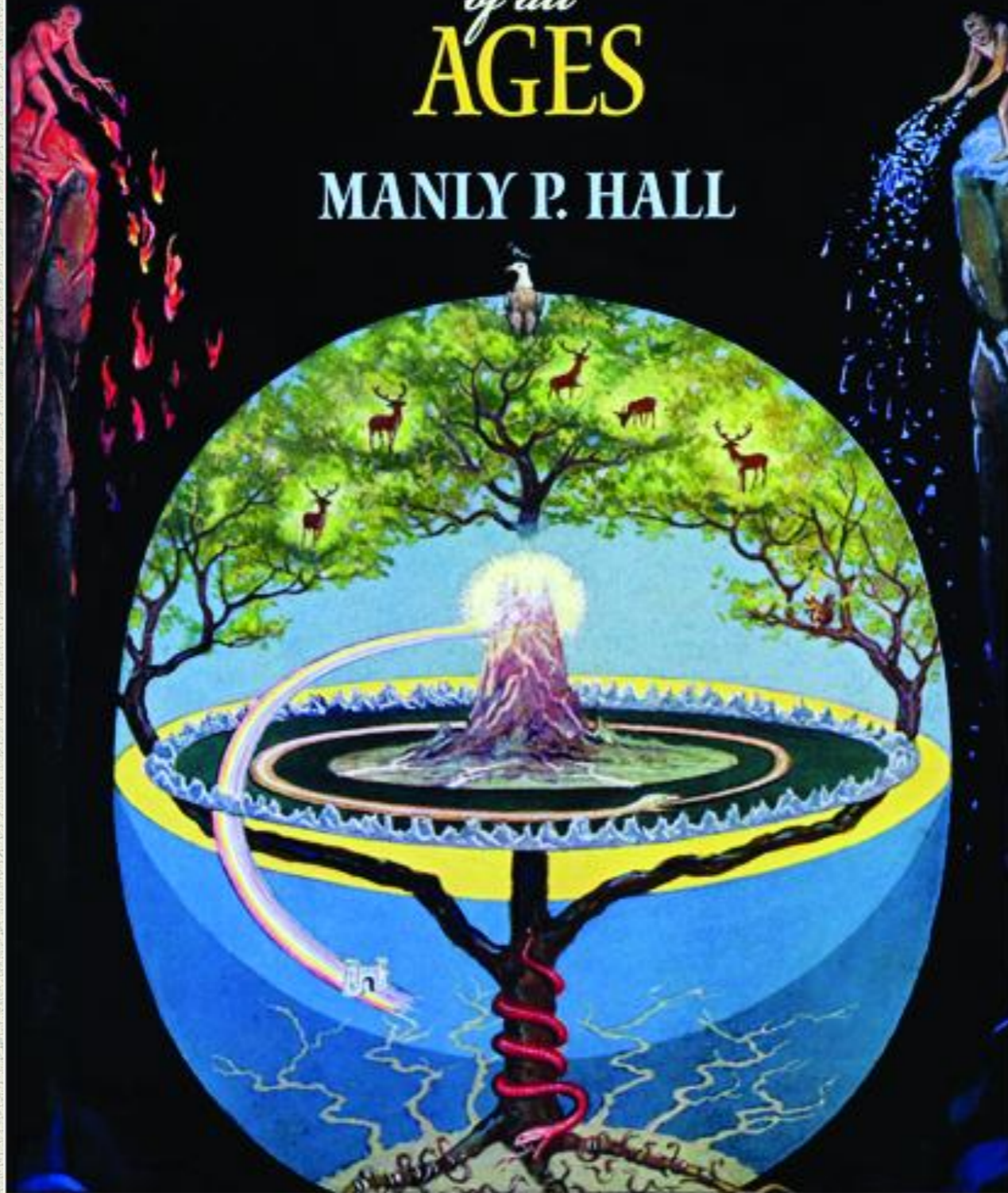
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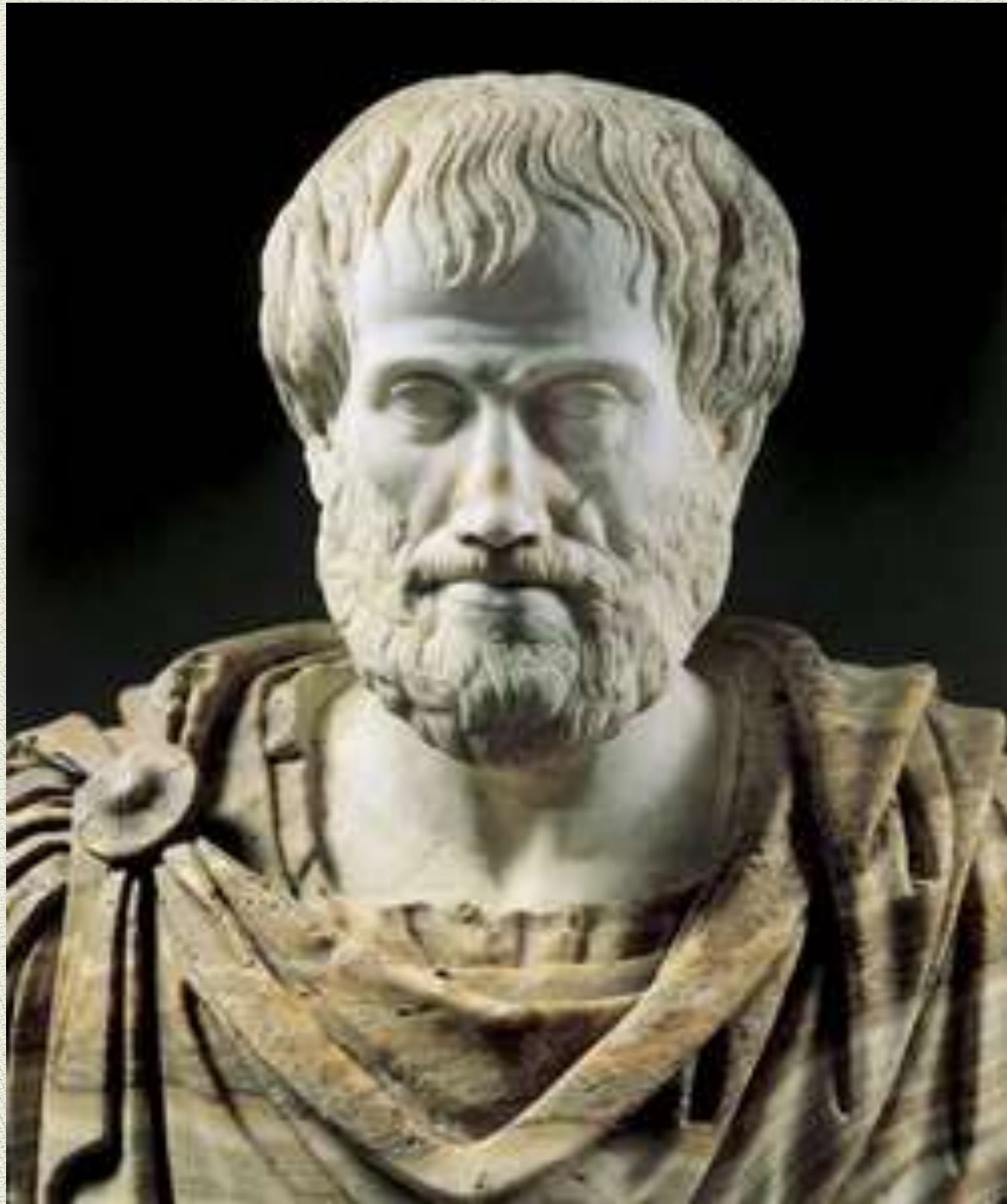
MANLY P. HALL



4. Her heart had not yet opened for the one ray to enter, thence to fall as three into four in the lap of Maya (a).

(a) The Primordial Substance had not yet passed out of its pre-cosmic latency into differentiated objectivity, or even become the (to man, so far,) invisible Protyle of Science. But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, *Alaya*) its heart opens. It differentiates, and the three (Father, Mother, Son) are transformed into four. Herein lies the origin of the double mystery of the Trinity and the immaculate Conception. The first and Fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. This led to a possible conception of Deity, which as an absolute unity must remain forever incomprehensible to finite intellects. "If thou wouldest believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life. . . ." (Precepts for Yoga). The idea of Absolute Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains it within itself. The roots, the trunk and its many branches are three distinct objects, yet they are one tree. Say the Kabalists: "The Deity is one, because It is infinite. It is triple, because it is ever manifesting." This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter.*

* A Vedantin of the Visishtadwaita philosophy would say that, the only independent Reality, Parabrahmam is inseparable from his trinity. That He is three, "Parabrahmam, Chit, and Achit," the last two being dependent realities unable to exist separately; or, to make it clearer, Parabrahmam is the substance — changeless, eternal, and incognizable — and Chit (Atma), and Achit (Anâtma) are its qualities, as form and colour are the qualities of any object. The two are the garment, or body, or rather attribute (Sarira) of Parabrahmam. But an Occultist would find much to say against this claim, and so would the Adwaitee Vedantin. SD1:58-9



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Achit (Sanskrit) [from *a* not + the verbal root *cit* to perceive, understand] Unperceptive, unthinking; used as a noun and applied to the cosmos, absolute nonintelligence in contrast to *chit*, absolute intelligence. In theosophical writings, *achit* frequently stands for the unintelligent, material, or vehicular side of nature.

STANZA II.

1. Where were the builders, the luminous sons of *Manvantaric* dawn? In the unknown darkness in their *Ah-hi Paranishpanna*. The producers of form from no-form – the root of the world – the *Devamatri* and *Svâbhâvat*, rested in the bliss of non-being.
2. Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.
3. The hour had not yet struck; the ray had not yet flashed into the Germ; the *Matripadma* had not yet swollen.
4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of *Maya*.
5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, *Svâbhâvat*; and *Svâbhâvat* was in darkness.
6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . . SD1:28

5. The Seven (Sons) were not yet born from the Web of Light. Darkness alone was Father-Mother, *Svâbhâvat*, and *Svâbhâvat* was in darkness (a).

(a) The Secret Doctrine, in the Stanzas given here, occupies itself chiefly, if not entirely, with our Solar System, and especially with our planetary chain. The “Seven Sons,” therefore, are the creators of the latter. This teaching will be explained more fully hereafter. (See Part II. , “Theogony of the Creative Gods.”)

Svâbhâvat, the “Plastic Essence” that fills the Universe, is the root of all things. *Svâbhâvat* is, so to say, the Buddhistic concrete aspect of the abstraction called in Hindu philosophy *Mulaprakriti*. It is the body of the Soul, and that which Ether would be to *Akasa*, the latter being the informing principle of the former. Chinese mystics have made of it the synonym of “being.” In the *Ekasloka-Shastra* of *Nagârjuna* (the *Lung-shu* of China) called by the Chinese the *Yih-shu-lu-kia-lun*, it is said that the original word of *Yeu* is “Being” or “*Subhâva*,” “the Substance giving substance to itself,” also explained by him as meaning “without action and with action,” “the nature which has no nature of its own.” *Subhâva*, from which *Svâbhâvat*, is composed of two words : *Su* “fair,” “handsome,” “good”; *Sva*, “self”; and *bhava*, “being” or “states of being.” SD1:60-1



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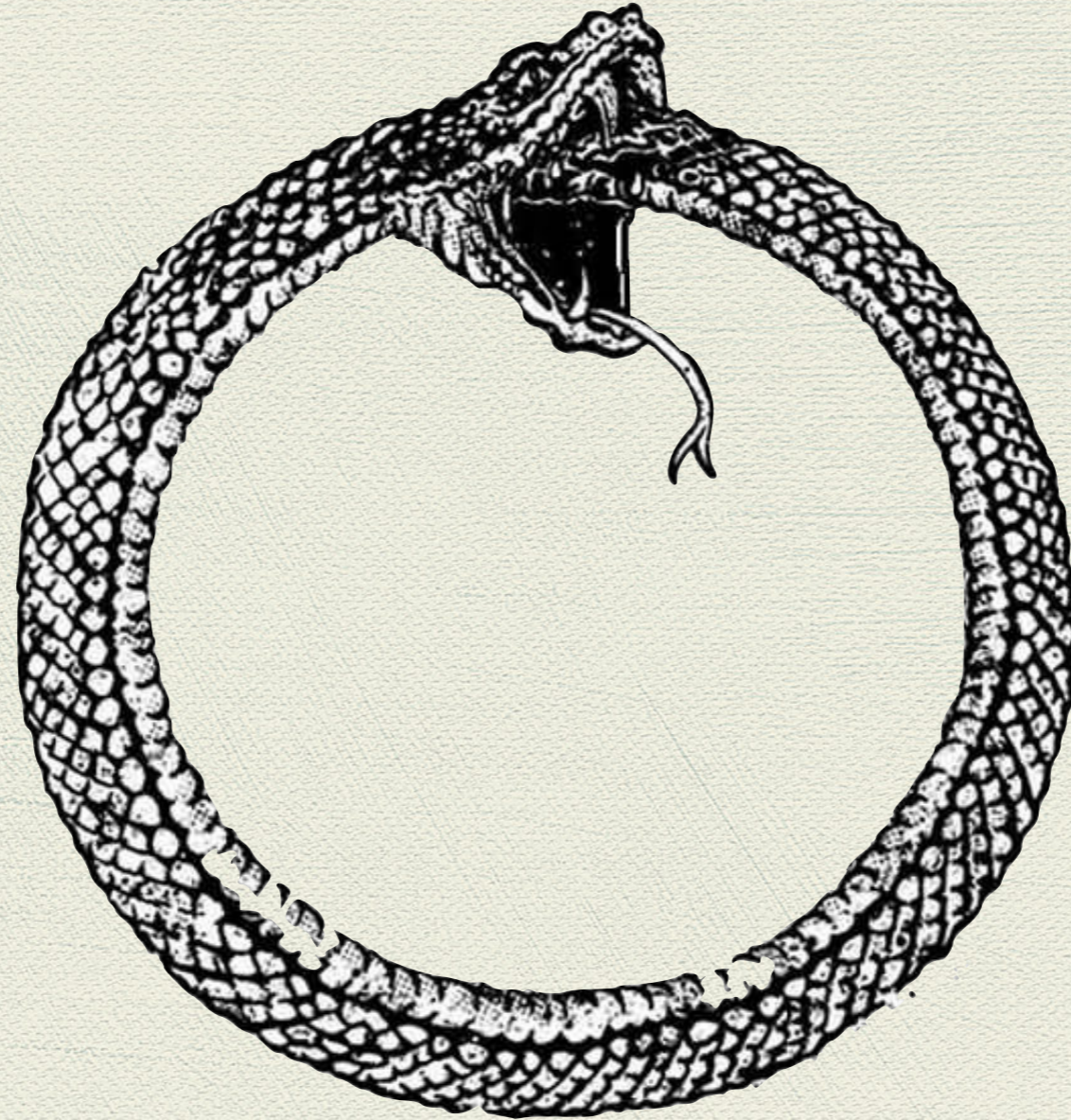
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6. These two are the Germ, and the Germ is — one. The Universe was still concealed in the Divine Thought and the Divine Bosom.

The “Divine Thought” does not imply the idea of a Divine thinker. The Universe, not only past, present, and future—which is a human and finite idea expressed by finite thought—but in its totality, the *Sat* (an untranslatable term), the absolute being, with the Past and Future crystallized in an eternal Present, is that Thought itself reflected in a secondary or manifest cause. *Brahma* (neuter) as the *Mysterium Magnum* of Paracelsus is an absolute mystery to the human mind. *Brahmâ*, the male-female, its aspect and anthropomorphic reflection, is conceivable to the perceptions of blind faith, though rejected by human intellect when it attains its majority. (See Part II.. “ Primordial Substance and Divine Thought.”)

Hence the statement that during the prologue, so to say, of the drama of Creation, or the beginning of cosmic evolution, the Universe or the “Son” lies still concealed “in the Divine Thought,” which had not yet penetrated “into the Divine Bosom.” This idea, note well, is at the root, and forms the origin of all the allegories about the “Sons of God” born of immaculate virgins. SD1:60-1



Sat (Sanskrit) [from the verbal root as to be] Being; the real, the enduring fundamental essence of the world, “for *Sat* is in itself neither the ‘existent,’ nor ‘being.’ *Sat* is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting. *Sat* is born from *Asat* and *ASAT* is begotten by *sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of *Paranirvana*” (SD 2:449-50).

STANZA I.

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2. Time was not, for it lay asleep in the infinite bosom of duration.
3. Universal mind was not, for there were no *Ah-hi* to contain it.
4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.
5. Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon.
6. The seven sublime lords and the seven truths had ceased to be, and the Universe, the son of Necessity, was immersed in *Paranishpanna*, to be out-breathed by that which is and yet is not. Naught was.
7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being— the one being.
8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the *Dangma*.
9. But where was the *Dangma* when the *Alaya* of the universe was in *Paramartha* and the great wheel was *Anupadaka*?

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2. Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.
3. The hour had not yet struck; the ray had not yet flashed into the Germ; the *Matripadma* had not yet swollen.
4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of *Maya*.
5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, *Svâbhâvat*; and *Svâbhâvat* was in darkness.
6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . .

STANZA I.

1. The eternal parent wrapped in her ever invisible robes had slumbered once again for seven eternities.
2. Time was not, for it lay asleep in the infinite bosom of duration.
3. Universal mind was not, for there were no *Ah-hi* to contain it.
4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.
5. Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon.
6. The seven sublime lords and the seven truths had ceased to be, and the Universe, the son of Necessity, was immersed in *Paranishpanna*, to be out-breathed by that which is and yet is not. **Naught was.**
7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being—the one being.
8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the *Dangma*.
9. But where was the *Dangma* when the *Alaya* of the universe was in *Paramartha* and the great wheel was *Anupadaka*?

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