H.P. Blavatsky's MSS

Fragment 29 32, sheet 190, Buddhist Conception of Maya

(This was read at Jurene) (This was read somewhere on De Palma)

~~O Central Sun O!~~
~~Ahura Mazda~~! Unknown Father! Pure Lord of the man whose heart is pure.
Thou who hast made the Seven Heavens! Thou whose glory in the highest ~~[illegible]~~ shines!
~~Great Soma~~ ~~O! Adoni~~ See, — we come; we come to thee!

Take, O! Mashi, take this brother. To thy justice we do now his soul commend.
While he lived here and was among us, of the four ~~Lekingdoms~~ was his body formed.
~~Now he is~~
~~Great Soma~~ O Adoni See — he comes; to Thee he comes!

Take the poor body, O, ye ~~Elements~~ Kingdoms. Each of ye take its own.
~~Earth to Earth, air to air~~
Earth, take thou earth; air take thou air; fire, fire; and water, water! Take each his kind.
~~Great Soma~~ ~~Adoni~~ See — he comes; to Thee he comes.
~~Meddle — To interfere~~
~~Meddle — To confuse~~
Gates of Splendor, swing ye open! Grant an abode of rest, Most Holy Lord!
If he be justified, then may his spirit, see the Pleroma in its radiance.
~~See O!~~ ~~Great~~ Bright Adoni; See — to Thee he comes!

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and expressed it most beautifully: Sir William Jones who was, according to Sargrave Jennings opinion, "deeply imbued with the Oriental mysticism and transcendental religious views" speaking at length of the theosophic foundation of the Bhuddistic Maya, (Universal Illusion) ~~others~~ gives one of the most poetical and truly felt description of the conception of the Bhuddists in these terms:

"The inextricable difficulties" says he "attending the vulgar notion of material substances concerning which we know this only, that we know nothing, induced many of the wisest among the ancients, and some of the most enlightened among the moderns, to believe that the whole creation was rather an energy than a work, by which the Infinite Being, who is present at all times and in all places, exhibits to the minds of His creatures a set of perceptions, like a wonderful picture or piece of music, always varied, yet always uniform; so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as far as they are perceived — a theory no less pious than sublime, and as different from any principle of atheism as the brightest sunshine differs from the blackest midnight."