

The Cosmogony of the Kalevala is a faithful echo of the Secret Doctrine



Abstract and train of thoughts¹

The old Finns clothed their perceptions of the world in a garland of sublime poetry.

The Kalevala is more than 3,000 years old: it dates from the time when the Finnish tribes lived far south of their present home, probably on the Black Sea or the Caspian.	3
The Finns are related to the peoples now settled on the tablelands of Tibet and Central Asia and stand to the Slavonian nations in the same mystical relation as the magicians and sorcerers of Thessaly stood to the rest of the Hellenes.	3
In Russian folklore, Finn is almost a synonym of magician.	3
The Finns are a wonderfully simple nation, living in perfect touch and harmony with Nature.	4
Their cosmogonic myths and allegories are faithful echoes of the Dhyani-Chohans of the Secret Doctrine, a sublime radiation of Celestial Beings and fountainhead of humanity — formless on the plane of pure subjectivity — and their less spiritual emanations as they descend in the darkness of objectivity.	5
The Hierarchy of Compassion (Drawing).	5
Their beautiful duck corresponds exactly to Kalahamsa, the Swan out of Time and Space, convertible into the Swan in Time and Space of the Secret Doctrine.	7
Suggested reading for students.	
From our Secret Doctrine's First Proposition Series.	10



¹ Frontispiece: Väinämöinen and Aino (1896) by Sigfrid August Keinänen.

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THE LAST PROOF of the universality in time and space of that grand system of philosophy, called by its disciples the Archaic Wisdom Religion, or the Secret Doctrine — comes to us from a little-known people, inhabiting a bleak, wild, and seldom-visited land. In the *Kalevala*, the national epic of Finland, we find many traces of the Archaic philosophy, some clear and luminous, others more veiled and hidden. This epic cannot be less than 3,000 years old; probably it is much older. Though but recently reduced to writing, it has been preserved orally for ages, and dates from the time when the Finnish tribes lived far south of their present home, probably on the Black Sea or the Caspian.

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The Finns, whose origin is very mysterious, but who are evidently related to the peoples now settled on the tablelands of Tibet and Central Asia, stand to the Slavonian nations — Russia especially — in the same mystical relation as the magicians and sorcerers of Thessaly stood to the rest of the Hellenes. The folklore of pagan and also Christian Russia is full of the Northern *Koldoon* (enchanters, from the word *Chaldean*, probably),² of their deeds and magic powers. One of the best epic poems of Alexander Pushkin, “Ruslan and Ludmila,”³ is based on the magical struggle and feats of two Northern enchanters, the old and beneficent “wise Finn,” and a wicked sorceress of the same nationality, Naina; the former working for and the latter against the loving couple. These are the embodiment of Good and Evil. The very term “Finn” is almost a synonym, in Russian folklore, of magician. All these come from the far North, in the popular idea; for many of the gods of pagan Russia were natives of Finland

¹ *The Kalevala, the Epic Poem of Finland*. Translated into blank verse, paged continuously, by John Martin Crawford (1845–1916). New York: John B. Alden, 1888. 2-vols. 8vo.

² [Consult “Chaldeans, Hierophants of the Aryan Root-Race,” in our Atlantean Realities Series. — ED. PHIL.]

³ [A poem by Alexander Pushkin, published in 1820. It is written as an epic fairy tale consisting of a dedication, six cantos, and an epilogue. It tells the story of the abduction of Ludmila, the daughter of Prince Vladimir of the Kievan Rus' (reigned 980–1015), by an evil wizard and the attempt by the brave knight Ruslan to find and rescue her. Pushkin began writing the poem in 1817, while attending the Imperial Lyceum at Tsarskoye Selo. He based it on Russian folktales he had heard as a child. Before it was published in 1820, Pushkin was exiled to the south of Russia for political ideas he had expressed in other works such as his ode to “Freedom.”]

and Scandinavia by early emigration and intercourse of the tribes that peopled the shores of the Baltic and the Northern seas.

The Finns are a wonderfully simple nation, living in perfect touch and harmony with Nature.

The Finns, as reflected in their poetry, are a wonderfully simple nation, still untouched by civilisation's varnish. They live close to Nature, in perfect touch and harmony with all her living powers and forces.

In the words of the Proem to the Runes:

There are many other legends,
Incantations that were taught me,
That I found along the wayside,
Gathered in the fragrant copses,
Blown me from the forest branches,
Culled among the plumes of pine-trees,
Scented from the vines and flowers,
Whispered to me as I followed
Flocks in land of honeyed meadows,
Over hillocks green and golden,
.....
Many runes the cold has told me,
Many lays the rain has brought me,
Other songs the winds have sung me;
Many birds from many forests,
Oft have sung me lays in concord;
Waves of sea, and ocean billows,
Music from the many waters,
Music from the whole creation,
Oft have been my guide and master.

Could any "Hymn to the Influences of Nature," be more delightful? A glance at the mythology of this little-known people will show the result of their reflective deliberation on these waves of influence from the great mother whose caresses they felt to wrap them round. With them:

. . . all beings were persons. The Sun, Moon, Stars, the Earth, the Air, and the Sea were, to the ancient Finns, living, self-conscious beings . . . all objects in nature are governed by invisible deities, termed *haltiat*, regents or genii. These *haltiat*, like members of the human family, have distinctive bodies and spirits; but the minor ones are somewhat immaterial and formless, and their existences are entirely independent of the objects in which they are particularly interested. They are all immortal, but they rank according to the relative importance of their respective charges. The lower grades of the Finnish gods are sometimes subservient to the deities of greater powers. . . .¹

¹ [The Kalevala, op. cit., Preface, x-xi]

Their cosmogonic myths and allegories are faithful echoes of the Dhyani-Chohans of the Secret Doctrine, a sublime radiation of Celestial Beings and fountainhead of humanity — formless on the plane of pure subjectivity — and their less spiritual emanations as they descend in the darkness of objectivity.

Above all was a Supreme Ruler:

The daughters [Regents] of the Sun, Moon, Great Bear, Polar-star, and of the other heavenly dignitaries, are represented as ever-young and beautiful maidens, sometimes seated on the bending branches of the forest-trees, sometimes on the crimson rims of the clouds, sometimes on the rainbow, sometimes on the dome of heaven.¹

How closely all this agrees with what the Secret Doctrine teaches of the hierarchies of Dhyāni-Chohans, and the lower grades of ethereal beings — the hosts of the elementals — a close comparison sufficiently shows. It is true, the Finns have clothed their ideas in a garland of poetry, but through this the radical identity shines out clearly. Among the Ancient Finns, as in India at the present day, we have the ceremony of Śrāddha, and the invocation of ancestors.

As ably pointed out in the Preface to the volumes before us,

. . . [the] deeper and more esoteric meaning of the *Kalevala*, however, points to a contest between Light and Darkness, Good and Evil; the Finns representing the Light and the Good, and the Lapps, the Darkness and the Evil.²

Compare with this the wars of Ormuzd and Ahriman; of the Āryas and the Rākshasas; of the Pāndus and Kurus.



The Hierarchy of Compassion (Drawing).

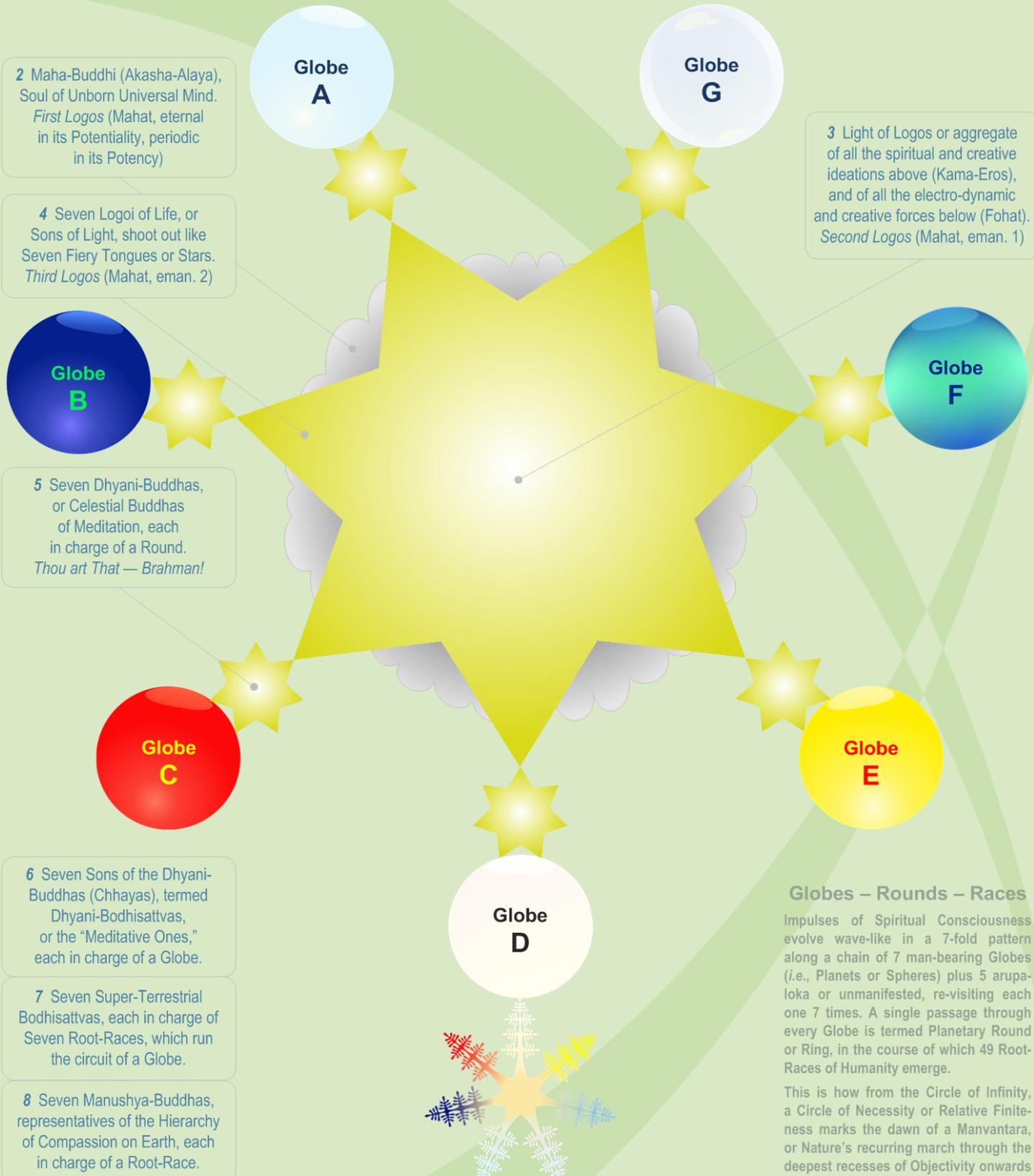
There now follows a drawing from our Masque of Love Series. — ED. PHIL.

¹ [*The Kalevala*, *op. cit.*, Preface, xiv-xv]

² [*ibid.*, p. xli]

UNKNOWABLE FIRST CAUSE

1 Adi-Buddhi or Primeval Universal Mind and Wisdom



2 Maha-Buddhi (Akasha-Alaya), Soul of Unborn Universal Mind. *First Logos* (Mahat, eternal in its Potentiality, periodic in its Potency)

4 Seven Logoi of Life, or Sons of Light, shoot out like Seven Fiery Tongues or Stars. *Third Logos* (Mahat, eman. 2)

5 Seven Dhyani-Buddhas, or Celestial Buddhas of Meditation, each in charge of a Round. *Thou art That — Brahman!*

6 Seven Sons of the Dhyani-Buddhas (Chhayas), termed Dhyani-Bodhisattvas, or the "Meditative Ones," each in charge of a Globe.

7 Seven Super-Terrestrial Bodhisattvas, each in charge of Seven Root-Races, which run the circuit of a Globe.

8 Seven Manushya-Buddhas, representatives of the Hierarchy of Compassion on Earth, each in charge of a Root-Race.

3 Light of Logos or aggregate of all the spiritual and creative ideations above (Kama-Eros), and of all the electro-dynamic and creative forces below (Fohat). *Second Logos* (Mahat, eman. 1)

Globes – Rounds – Races

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge.

This is how from the Circle of Infinity, a Circle of Necessity or Relative Finiteness marks the dawn of a Manvantara, or Nature's recurring march through the deepest recesses of Objectivity onwards and upwards to ever-higher realms of Subjectivity.

Our development is heightened during the 4th Round, in the course of which 7 Root-Races emerge, each one evolving through 7 sub-races. "The term Root-Race applies to one of the seven great Races [e.g., Lemurian, Atlantean, Aryan, etc.], sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes." (SD II, 198 fn)

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After *The Secret Doctrine* I, pp. 571-2

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THE MOST VALUABLE ECHOES of the Secret Doctrine in the *Kalevala* are found in the Rune of the birth of Väinämöinen;¹ a series of quotations from this Rune may advantageously be given.

In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of heaven,
.....

In the infinite expanses
Of the air above the sea-foam,
In the far outstretching spaces,
In a solitude of ether,

The Æther or Ākāśa being the first *Idea* of the yet uncreated Universe; from which must emanate the future Kosmos, in its descending grades of materiality. The Æther is the “Vast abyss” on which the Spirit “dove-like, sat brooding”; it is also “the face of the waters” on which “the spirit rested.” The Epic continues:

She descended to the ocean,
Waves her couch, and waves her pillow.

For *seven* hundred years she wandered o’er the ocean

Toward the east, and also southward,
Toward the west, and also northward;

From the embraces of the ocean, she conceived her firstborn, and was in travail *seven* hundred years, corresponding to the sevenfold division of Manvantaras, or Creative periods. The world is formed, but only mediately through the influence of the daughter of the Æther. She lamented her loneliness, and

When she ceased her supplications,
Scarce a moment onward passes,
Ere a beauteous duck descending,
Hastens toward the water-mother,
Comes a-flying hither, thither,
Seeks herself a place for nesting.

Their beautiful duck corresponds exactly to Kalahamsa, the Swan out of Time and Space, convertible into the Swan in Time and Space of the Secret Doctrine.

Esoterically, Kalahamsa is a ray of Parabrahman. It expands from within without, ensouling a hamsa for its cosmic flight. The ray is the spirit of First Logos; Brahmā-hamsa or Third Logos, its soul and carrier.

¹ [A demigod and the central character in Finnish folklore, described as an old and wise man with a magical, singing voice.]

Exoterically, Kalahamsa is portrayed as Brahmā mounting a hamsa. But, in truth, there is no rider. Hamsa is Universal Soul, Brahmā the Spirit within. Hidden between the two, Fohat energises and propels them to a flight in Time.¹

This “beauteous duck” corresponds exactly, both in idea and imagery, to the *Kalahamsa*, or “Swan of Time,” of the Hindu Pantheon and the Secret Doctrine. The bird sought in vain a place for nesting:

Then the daughter of the Ether,
Now the hapless water-mother,
Raised her shoulders out of water,
Raised her knees above the ocean,
That the duck might build her dwelling,
Build her nesting-place in safety.

.....

Here she builds her humble dwelling,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays there,
Then a *seventh*, an egg of iron.

Compare with this the Chaldean account of Tiamāt, the great Sea and the birth therein of the Seven Spirits; the Kabbalistic teachings in which the feminine Sēphīrah is called the “Great Sea,” and the seven lower Sēphīrōth are born in the “Great Sea,” for this was one of the names of Bīnāh (or Jehovah), the Astral Ocean; and the Purānic accounts of Creation.

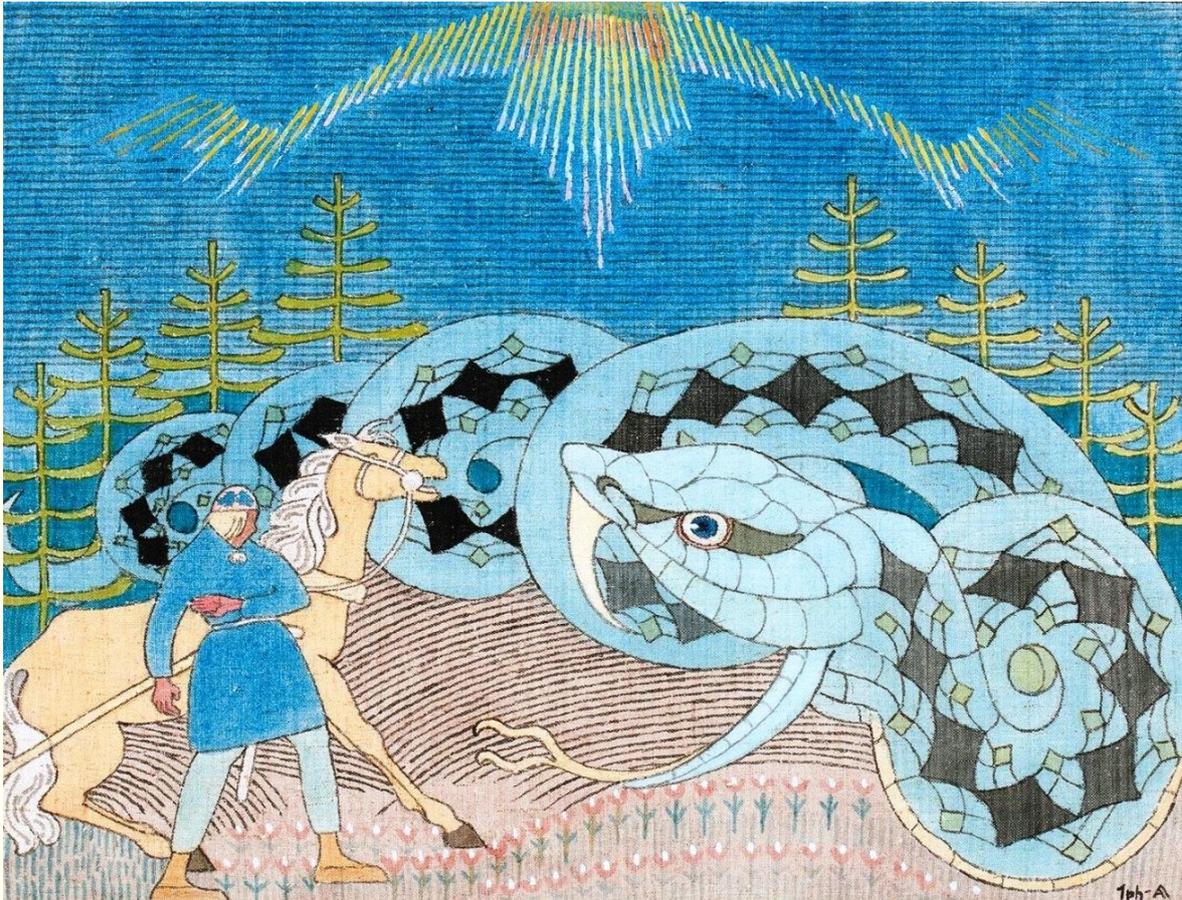
The maiden moves her shoulders, and the nest and eggs fall into the ocean,

Dash in pieces on the bottom
Of the deep and boundless waters.
In the sand they do not perish,
Not the pieces in the ocean;
But transformed, in wondrous beauty
All the fragments come together
Forming pieces two in number,
One the upper, one the lower,
Equal to the one, the other.
From one half the egg, the lower,
Grows the nether vault of Terra;
From the upper half remaining,
Grows the upper vault of Heaven;

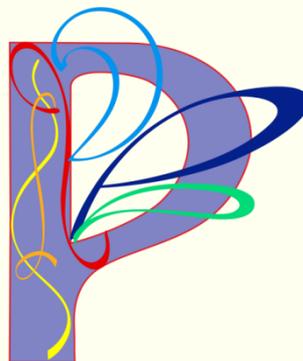
This echoes exactly the Indian thought, in the egg of *Hiranyagarbha*, which divides into two, and from the two parts are produced the universe, above and below; and the duplex heaven, in the Kabbalah, the higher and the lower, or Heaven and Earth, are said to have been formed of the “White Head,” the skull or *cranium* being the luminiferous Æther.

¹ [Consult “Bestride the Bird of Life,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

We regret that lack of space prevents us from quoting the suggestive Rune of Väinämöinen's seven-fold sowing, where each crop springs up after a conflagration and strewing of ashes — the periodical dissolutions and reconstructions of the universe always completed in seven. The Runes of the "Origin of Iron," the "Finding of the Lost-word," the "Origin of the Serpent," and the "Restoration of the Sun and Moon," are also full of Occultism; but for these we must refer readers to Mr Crawford's admirable translation.



Lemminkäinen and the Great Snake (1919-20) Joseph Alanen



Suggested reading for students.¹



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- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
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- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE

¹ Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.

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- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES¹
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS

¹ Published under the title “How the Heavenly Snails clothed themselves in the Fabric of Darkness.”

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