

## LAUGHTER & TEARS

Samten de Wet <sup>1</sup>

### TEARS

“It was believed that Ra wept, and from the tears he wept came man.” <sup>2</sup>



We cry, we are born, we speak, we rage, we sleep, we have desires, and we laugh! Is any of this unusual to the human condition? I think not.

“Alexander Dumas tells in his *Memoires* that, as a child, he was bored, bored to tears. When his mother found him like that, weeping from sheer boredom, she said: 'And what is Dumas crying about?' 'Dumas is crying because Dumas has tears,' replied the six-year-old child.” <sup>3</sup>

In a Hermetic text preserved by Stobaeus, we read:

“Tears are Kronos; birth is Zeus; speech [*logos*] is Hermes; anger is Ares; the moon is sleep; Aphrodite is desire; and the sun is laughter, for by him laugh all mortal minds, and boundless universe.” <sup>4</sup>

Look again at the seven words of the above planetary associations:

**Tears, birth, speech, anger, sleep, desire, laughter**

Now reading the quotation from the *Hermetica* carefully, let us reformulate it as a table:

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<sup>1</sup> Friday, 14 May 2010

<sup>2</sup> <http://en.wikipedia.org/wiki/Ra>

<sup>3</sup> Gaston Bachelard, *The poetics of space*, translated from the French *Poétique de l'espace* by Maria Jolas, with a new foreword by John R. Stilgoe, Beacon Press, 1969. [Originally published: New York: Orion Press, 1964.]

<sup>4</sup> Hermes, *On Destiny* (Stobaeus, I,5,14; fr.Herm.29), (tr.W.Scott, *Hermetica*, vol.I, p.533, Oxford, 1924.

Tears	birth	Speech	anger	sleep	desire	laughter
Kronos	Zeus	Hermes	Ares	moon	Aphrodite	sun
Or	or	Or	Or		or	or
SATURN	JUPITER	MERCURY	MARS	MOON	VENUS	APOLLO

The point is that Astrology, or say, the Religion of the Stars, does not only exist outside our daily experiences. It is also not confined to mundane reality, but offers us a switchboard for us to compute the relationships between the microcosmos and the macrocosmos.<sup>5</sup>

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#### EXCERPT XXIX

[Written by Hermes.]

There are seven wandering stars which circle at the threshold of Olympus, and among them ever revolves unending Time. The seven are these; night-shining Moon, and sullen Kronos,<sup>6</sup> and glad Sun, and the . . .<sup>7</sup> Lady of Paphos,<sup>8</sup> and bold Ares,<sup>9</sup> and swift-winged Hermes,<sup>10</sup> and Zeus,<sup>11</sup> first author of all births, from whom Nature has sprung. To those same stars is assigned the race of men; and we have in us Moon, Zeus, Ares, the Lady of Paphos, Kronos, Sun, and Hermes. Wherefore it is our lot to draw in from the aetherial life-breath<sup>12</sup> tears, laughter, wrath, birth, speech, sleep, desire. Tears are Kronos; birth is Zeus; speech is Hermes; anger is Ares; the Moon is sleep; Aphrodite is desire; and the Sun is laughter, for by him . . .<sup>13</sup> laugh all mortal minds, and the boundless universe.<sup>14</sup>

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<sup>5</sup> See [Microcosmos](#) section in Hermetic file.

<sup>6</sup> The planet Saturn.

<sup>7</sup> Perhaps, 'all-productive'.

<sup>8</sup> The planet Venus.

<sup>9</sup> The planet Mars.

<sup>10</sup> The planet Mercury.

<sup>11</sup> The planet Jupiter.

<sup>12</sup> I. e. from the aether, which is the life-breath of the universe.

<sup>13</sup> Perhaps, 'for by reason of his radiance'.

<sup>14</sup> Scott, *Hermetica*, pp. 532 - p.533

## LAUGHTER



"AND GOD LAUGHED SEVEN TIMES  
CHA CHA CHA CHA CHA CHA,  
AND AS GOD LAUGHED,  
THERE AROSE SEVEN GODS."

From 'ABRAXAS' by Dietrich.

"7. God smiled, and His laughter thrilled through space, and His Word, called forth into the light the new dawn from out of the primaeval darkness of the new world space."

Note: The creation is figured in one Egyptian Tradition as the bursting forth of the Creator into seven peals of laughter - a sevenfold "Ha!"

From 'The Virgin of the World' in: *'Thrice Greatest Hermes'*, G.R.S.Mead.





## **Tears in Alice's Adventures in Wonderland Lewis Carroll**

### **CHAPTER II. The Pool of Tears**

'You ought to be ashamed of yourself,' said Alice, 'a great girl like you,' (she might well say this), 'to go on crying in this way! Stop this moment, I tell you!' But she went on all the same, shedding gallons of tears, until there was a large pool all round her, about four inches deep and reaching half down the hall.

As she said these words her foot slipped, and in another moment, splash! she was up to her chin in salt water. Her first idea was that she had somehow fallen into the sea, 'and in that case I can go back by railway,' she said to herself. (Alice had been to the seaside once in her life, and had come to the general conclusion, that wherever you go to on the English coast you find a number of bathing machines in the sea, some children digging in the sand with wooden spades, then a row of lodging houses, and behind them a railway station.) However, she soon made out that she was in the pool of tears which she had wept when she was nine feet high.

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### **Tears in Credo Mutwa**

"When Ma had finished creating the stars, the Sun, and the Earth, she seated herself upon *Taba-Zimbi*, the Mountain of Iron, and a strange feeling came over her; it was the loneliness of the spark of consciousness when it found itself alone. She began to weep, a weeping that shook the universe, and from her soulful eyes flowed waters in all directions, streams and rivers, cataracts greater than *Musi-Wa-Tunya* that falls into the great river *Zambisi*. These waters ran crashing down the mountains and formed a great

pool that soon became the salty oceans. Ma wept so hard that the stars fell from the sky – just as they continue to do today.”<sup>15</sup>

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### Tears in Egypt

“When light came forth upon earth for the first time, vanquishing darkness, the first humans were created. These took the form of eight primordial humans, four of which were male and four female, and they came into being when water fell from heaven (the tears of God, who cried for all future humans) and mixed with the soil of earth.”<sup>16</sup>

“The creator is not responsible for the origin of evil. He cares so much for people’s well-being that ‘he has built himself a shrine around them; when they weep he hears’ (I. 135). This image of tears relates to the origin of human beings. A wordplay found in the creator’s apologia and in other sources says that people arose from the creator’s tears—an indirect statement that they are born to suffer.”<sup>17</sup>

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### Chenrezi – Tara – Tears

According to Buddhism, Tara was born from the tears of Avalokiteshvara the bodhisattva of compassion. It is believed that he wept as he looked upon the world filled of suffering sentient beings, and he wept so much until his tears had formed a lake in which a lotus sprung up and bloomed. As soon as when the lotus opened, Tara was revealed. It was believed that White Tara born from the tears of Avalokiteshvara’s left eye and the Green Tara from the right.<sup>18</sup>

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So Chenrezi looking upon each and every being, and seeing the great troubles experienced by living beings, the different types of miseries and sufferings, never closing his eyes to any of these, he reacts with great compassion, and looking upon them, tears often come to his eyes seeing the sufferings of living beings.

What happened then, while Chenrezi directly, unblinkingly saw the sufferings of beings, tears came into his eyes, and the tears from one eye coalesced into or became Green Tara; the tears from the other eye coalesced into or became White Tara.

White Tara and Green Tara, born from the tears of Chenrezi, each have a different focus, or a different specialty. White Tara specializes in relieving threats to the life of living beings — in other words, preserving life, rescuing from dangerous situations, and allowing living beings to maintain their life. Green Tara, on the other hand, is focused on the miseries of living beings and on how to actively clear away those miseries, or protect

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<sup>15</sup> Vusamazulu Credo Mutwa, *Zulu Shaman. Dreams Prophecies and Mysteries*, Destiny Books, Rochester, Vermont, 2003 [Originally *Song of the Stars*, Station Hill, 1996.]

<sup>16</sup> *The Illustrated Egyptian Book of the Dead*, a New Translation with Commentary, Dr. Ramses Seleem, Sterling Publishing Co., New York, 2001, p. 21.

<sup>17</sup> Baines, ‘Society, Morality, and Religious Practice’, 163-64, in Daniel P. Bricker, *Innocent Suffering in Egypt*, Tyndale Bulletin 52.1 (2001), pp.89-90.

<sup>18</sup> <http://arya-tara.blogspot.com/>

living beings from those miseries. So Green Tara has this active function of going forth and protecting or relieving living beings from their miseries. <sup>19</sup>

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Chenrezig became even more powerful than before but he was still moved to tears by the manifold sufferings of samsara. Again he took a solemn vow before all the Buddhas, May I not attain enlightenment until every last being has been liberated. At one time, his tears of compassion fell to the ground and caused two lotuses to spring up. From each of these emerged a form of the female Bodhisattva Tara, one white and the other green. Tara (dolma in Tibetan) means the Saviouress, the One Who Carries Across the Ocean of Samsara. The two Taras pledged to be Chenrezig's sisters in dharma and to help him bring beings to enlightenment."

Ken Holmes, Chenrezik - Bodhisattva of Compassion. <sup>20</sup>

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<sup>19</sup> Green Tara Puja Commentary: [http://www.khempo.com/teachings\\_green.htm](http://www.khempo.com/teachings_green.htm)

<sup>20</sup> <http://www.samyeling.org/index/chenrezik-bodhisattva-of-compassion>