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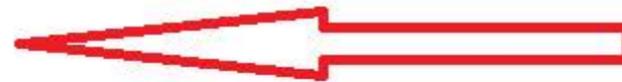
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Another stormy night followed, and we reached Tuticorin, our first Indian port, several hours late. It amuses me to find a note in my Diary about our weights, as compared with those we took before starting [our trip to Ceylon]. H. P. B. had gained 8 lbs., turning the scale at 237 lbs. I had lost 15, and weighed 170 lbs. It rained cats and dogs on the last day of our return voyage as it had nearly every day; the decks were wet; the awning dripped from the great bags of water that formed wherever the ropes were at all slack; H. P. B. made absurd efforts to write at a table placed for her by the accommodating Captain on a couple of gratings, in a comparatively dry spot, but used more strong words than ink, her papers were so blown about by the gusts that swept the ship fore and aft. At last we entered Bombay harbor and in due course had the peace of solid ground under our feet... Before the separation [caused by a bitter disagreement with Ms Coulomb, which later caused HPB and the Theosophical Society much difficulty] I had successfully used my personal influence with a Parsi friend to get Wimbridge [their traveling companion in Sri Lanka] capital to set up an art-furniture and art-decoration business his art-education and skill in designing well fitting him to engage in it. After a while he took suitable premises in another part of Bombay, and established a connection which has proved an extremely lucrative one, and, I believe, gained a fortune for him and his associates. We two poor literary "chums" kept moving on in the chosen path, without glancing at the Egyptian flesh-pots on either side of our thorny way; and perverse enough, from the world's point of view, to prefer our poverty and perpetual suffering from cruel slanders, to the most enticing prospects of worldly reward. And that, in truth, was the one sufficient buckler that H. P. B. could use, and did constantly use, to repel the attacks of her hostile critics: not one of them could ever show that she gained money by her phenomena or her Theosophical drudgery. ODL 206-10

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*?

5. Darkness alone filled the boundless all (a), for father, mother and son were once more one, and the son had not awakened yet for the new wheel* and his pilgrimage thereon (b).

(a) “Darkness is Father-Mother: light their son,” says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called “Darkness” by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary *mayavic* character. Darkness, then, is the eternal matrix in which the sources of light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically light is but a mode of darkness and vice-versâ. Yet both are phenomena of the same noumenon which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we discern the light that shines in darkness depends upon our powers of vision. What is light to us is darkness to certain insects, and the eye of the clairvoyant sees illumination where the normal eye perceives only blackness. When the whole universe was plunged in sleep had returned to its one primordial element there was neither centre of luminosity, nor eye to perceive light, and darkness necessarily filled the boundless all.

* That which is called “wheel” is the symbolical expression for a world or globe, which shows that the ancients were aware that our Earth was a revolving globe, not a motionless square as some Christian Fathers taught. The “Great Wheel” is the whole duration of our Cycle of being, or *Maha Kalpa*, i.e., the whole revolution of our special chain of seven planets or Spheres from beginning to end; the “Small Wheels” meaning the Rounds, of which there are also Seven. SD1:40-1

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Planetary Scheme

Chain A

Chain G

Chain B

Chain F

Chain C

Chain E

Chain D

Planetary Scheme

Chain A

Globe A	Globe G
Globe B	Globe F
Globe C	Globe E
Globe D	

Chain B

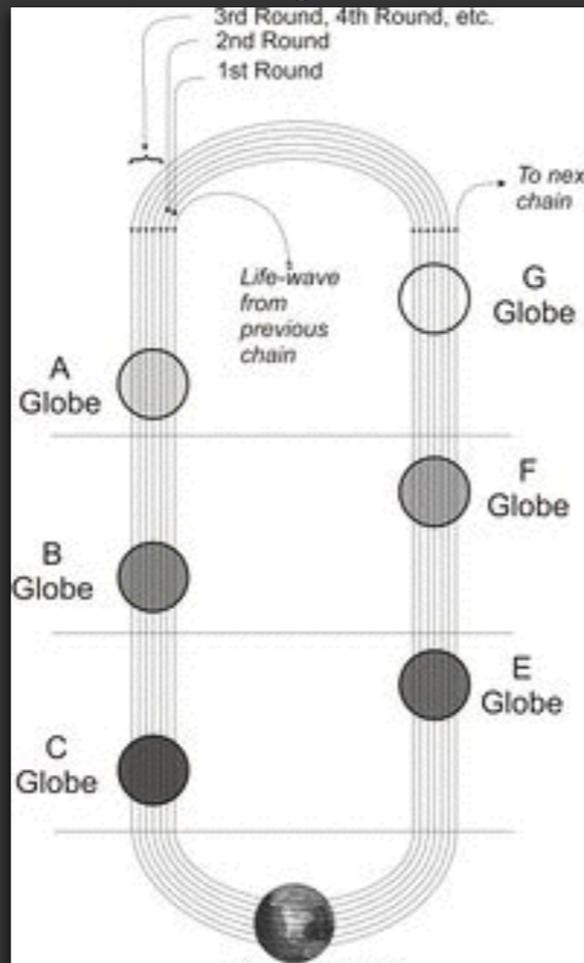
Globe A	Globe G
Globe B	Globe F
Globe C	Globe E
Globe D	

Chain C

Globe A	Globe G
Globe B	Globe F
Globe C	Globe E
Globe D	

Chain D

Globe A	Globe G
Globe B	Globe F
Globe C	Globe E
Globe D	



Chain G

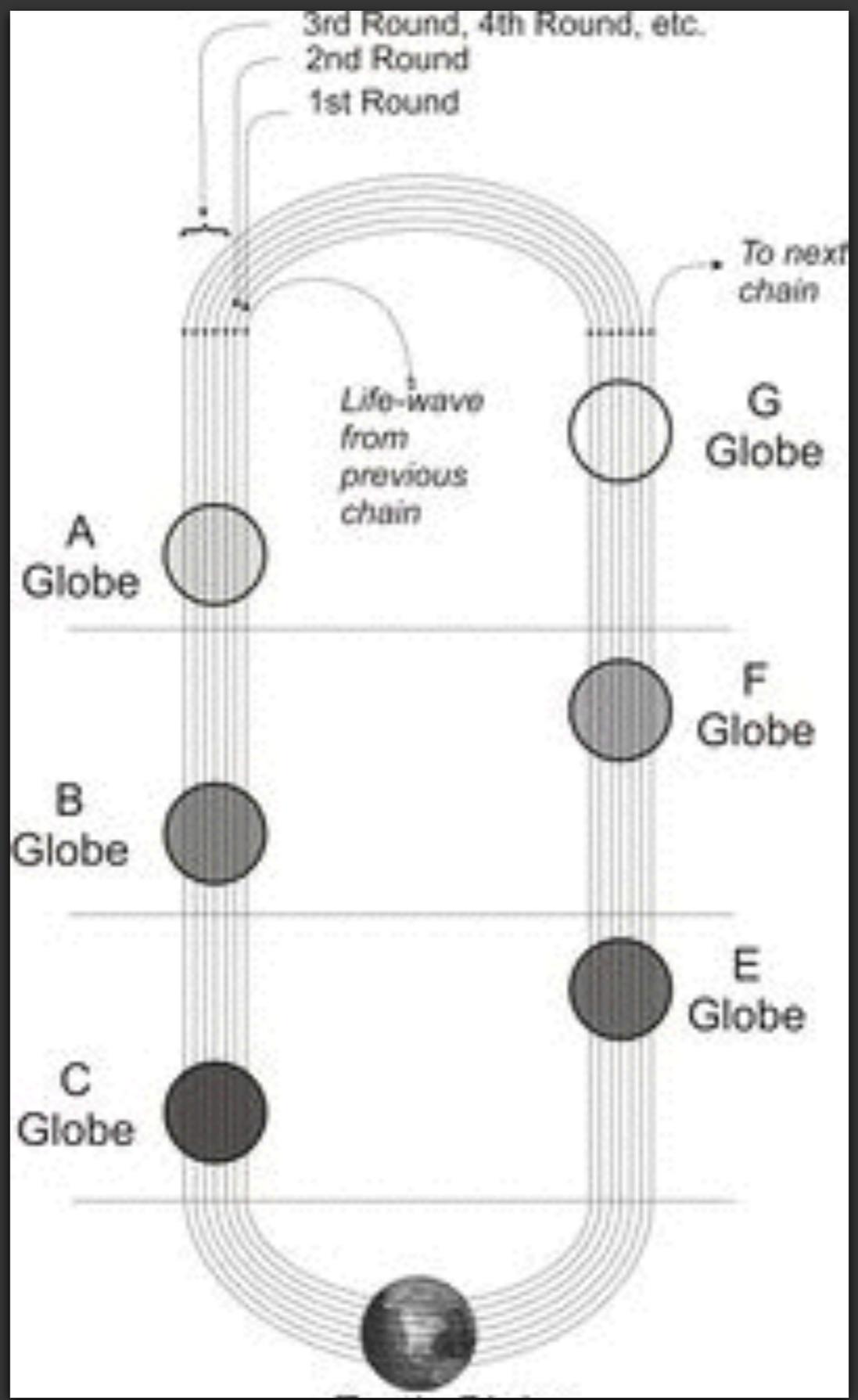
Globe A	Globe G
Globe B	Globe F
Globe C	Globe E
Globe D	

Chain F

Globe A	Globe G
Globe B	Globe F
Globe C	Globe E
Globe D	

Chain E

Globe A	Globe G
Globe B	Globe F
Globe C	Globe E
Globe D	



A Planetary Chain

Globe A

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe B

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe C

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe D

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe G

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

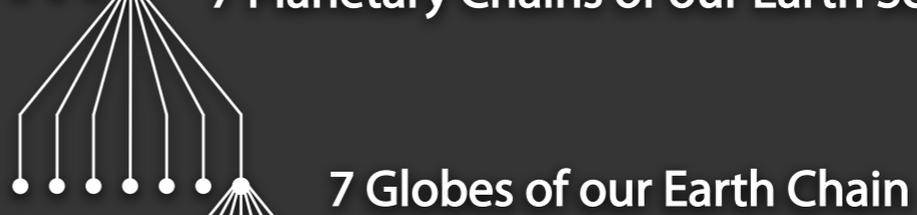
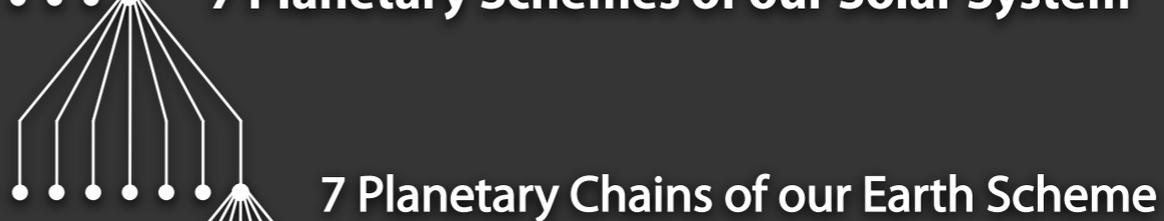
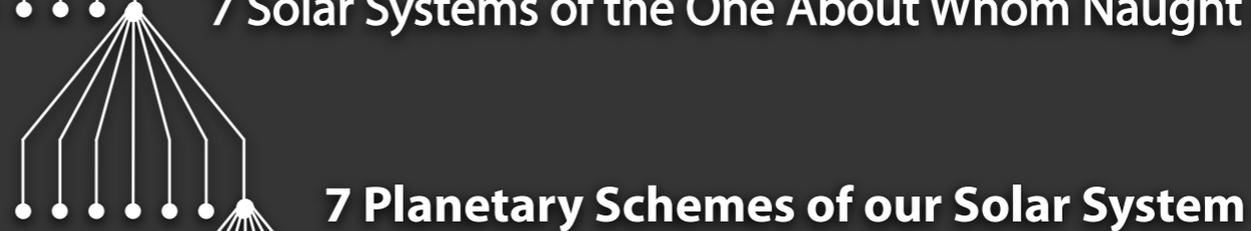
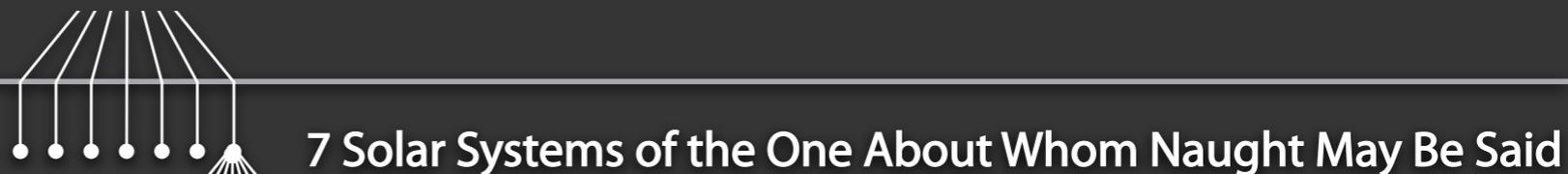
Globe F

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

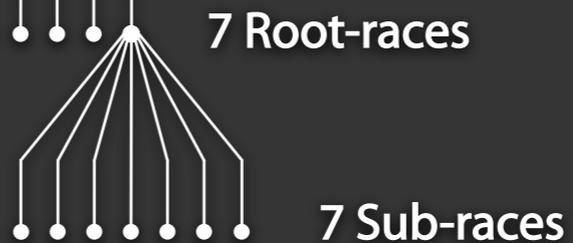
Globe E

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

6th Cosmic Plane

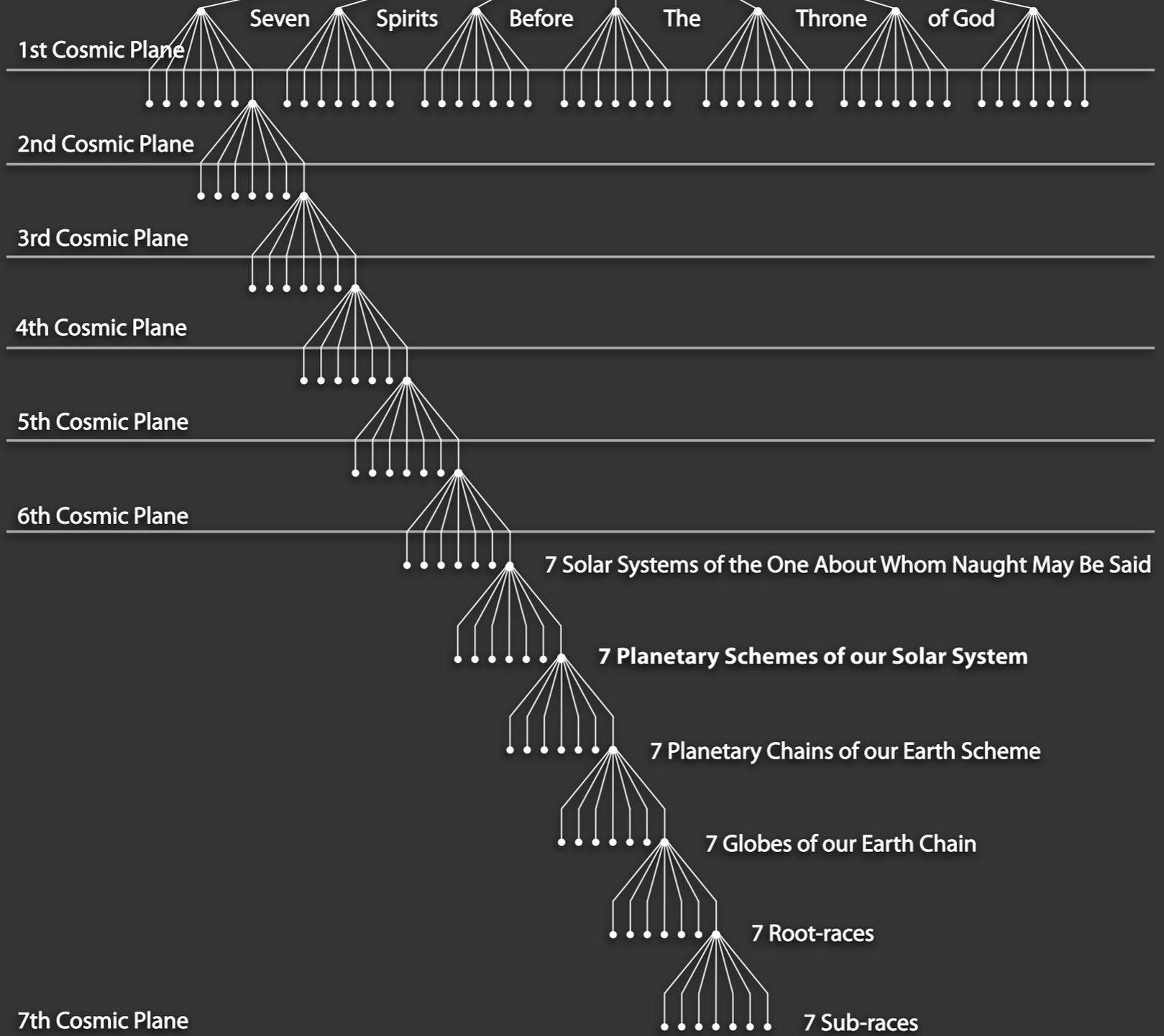


7th Cosmic Plane



Parabrahm

1st Logos
2nd Logos
3rd Logos



The 4th Round of the 4th Chain of the Earth Scheme

Globe A

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe G

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe B

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe F

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe C

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe E

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race

Globe D

1st Root-race 7th Root-race
2nd Root-race 6th Root-race
3rd Root-race 5th Root-race
4th Root-race- Atlantis



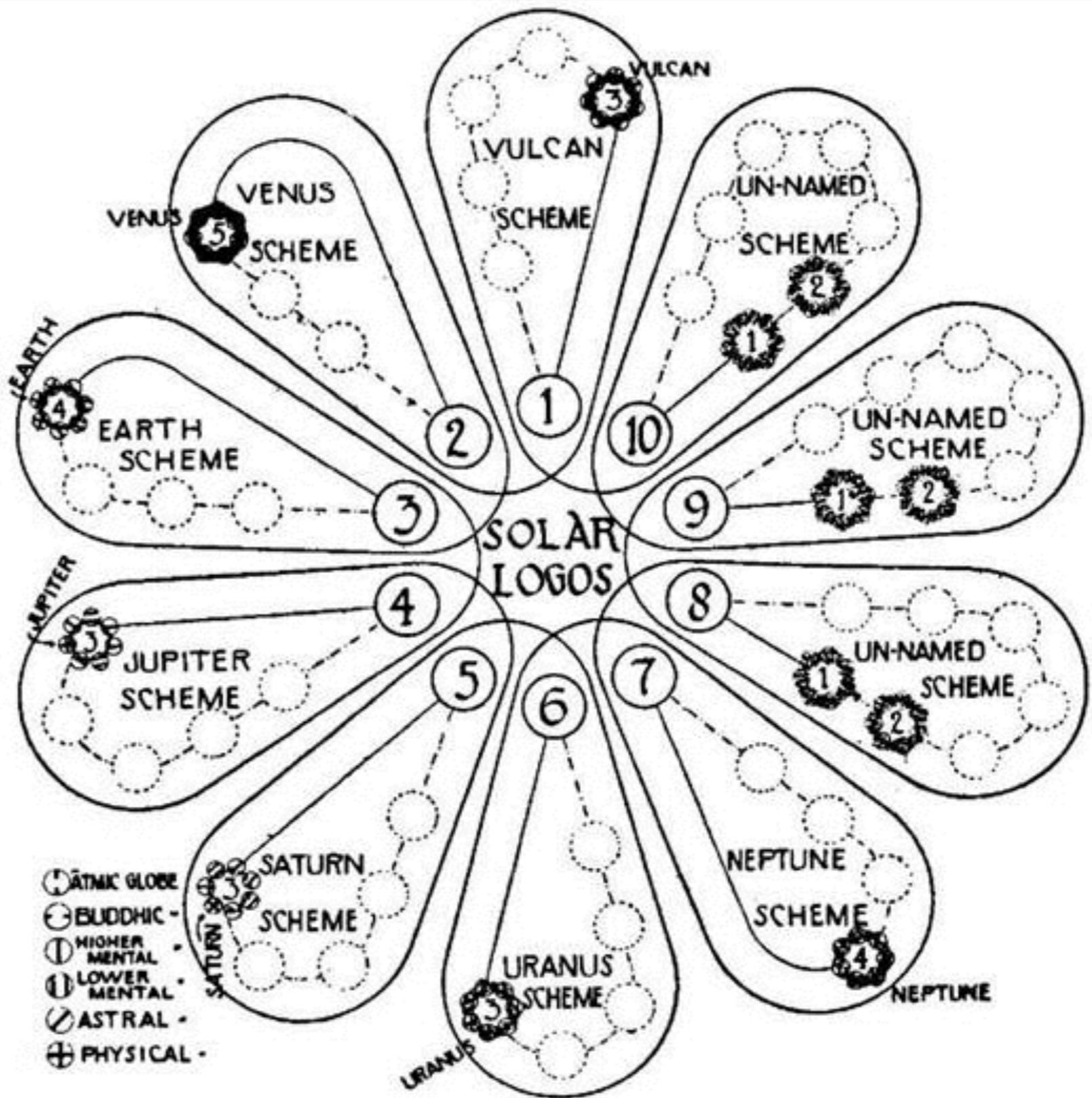
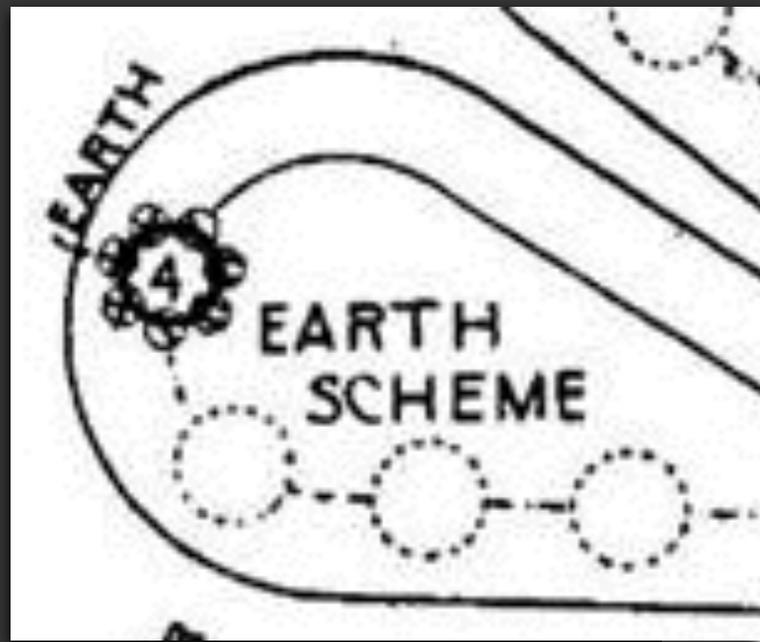
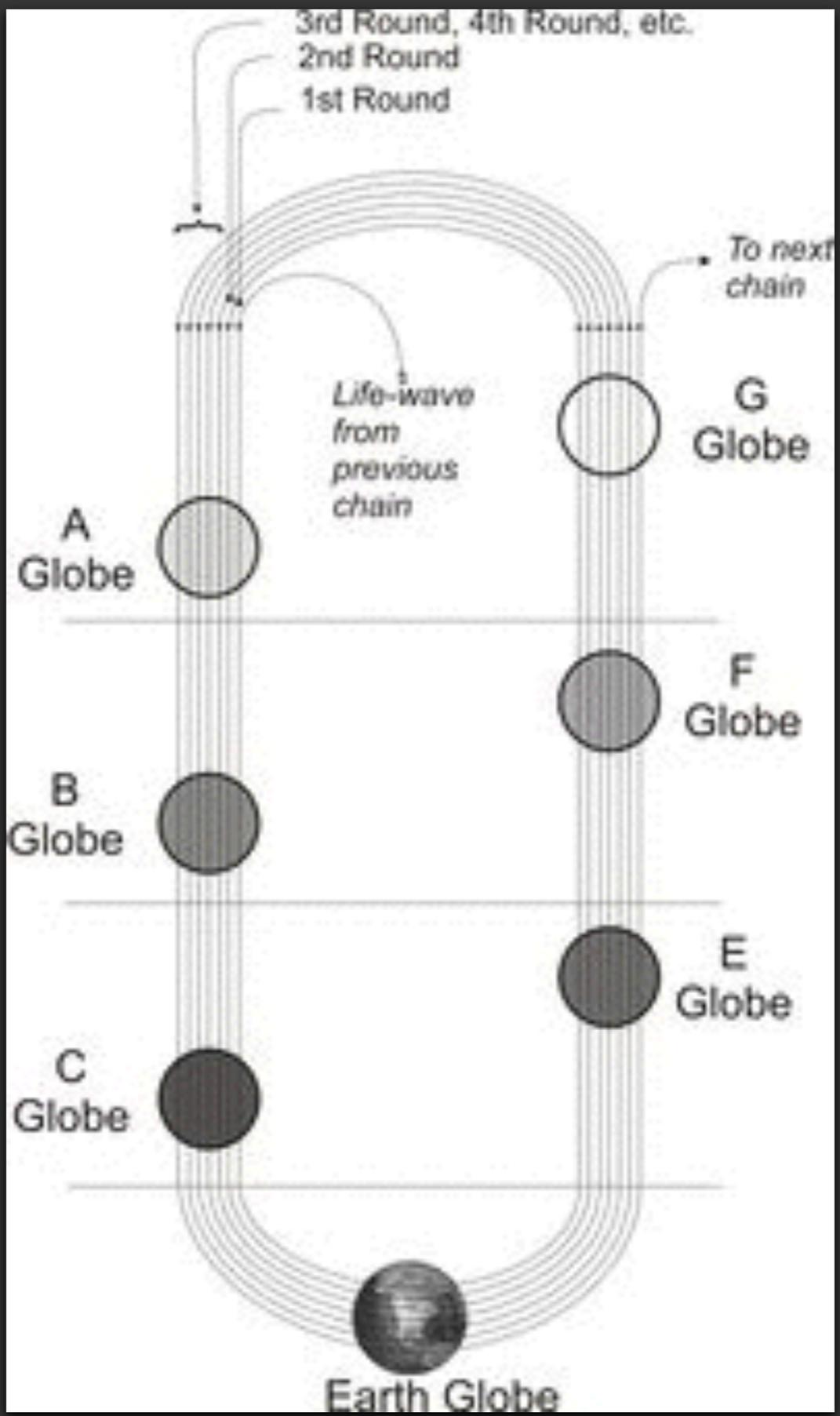
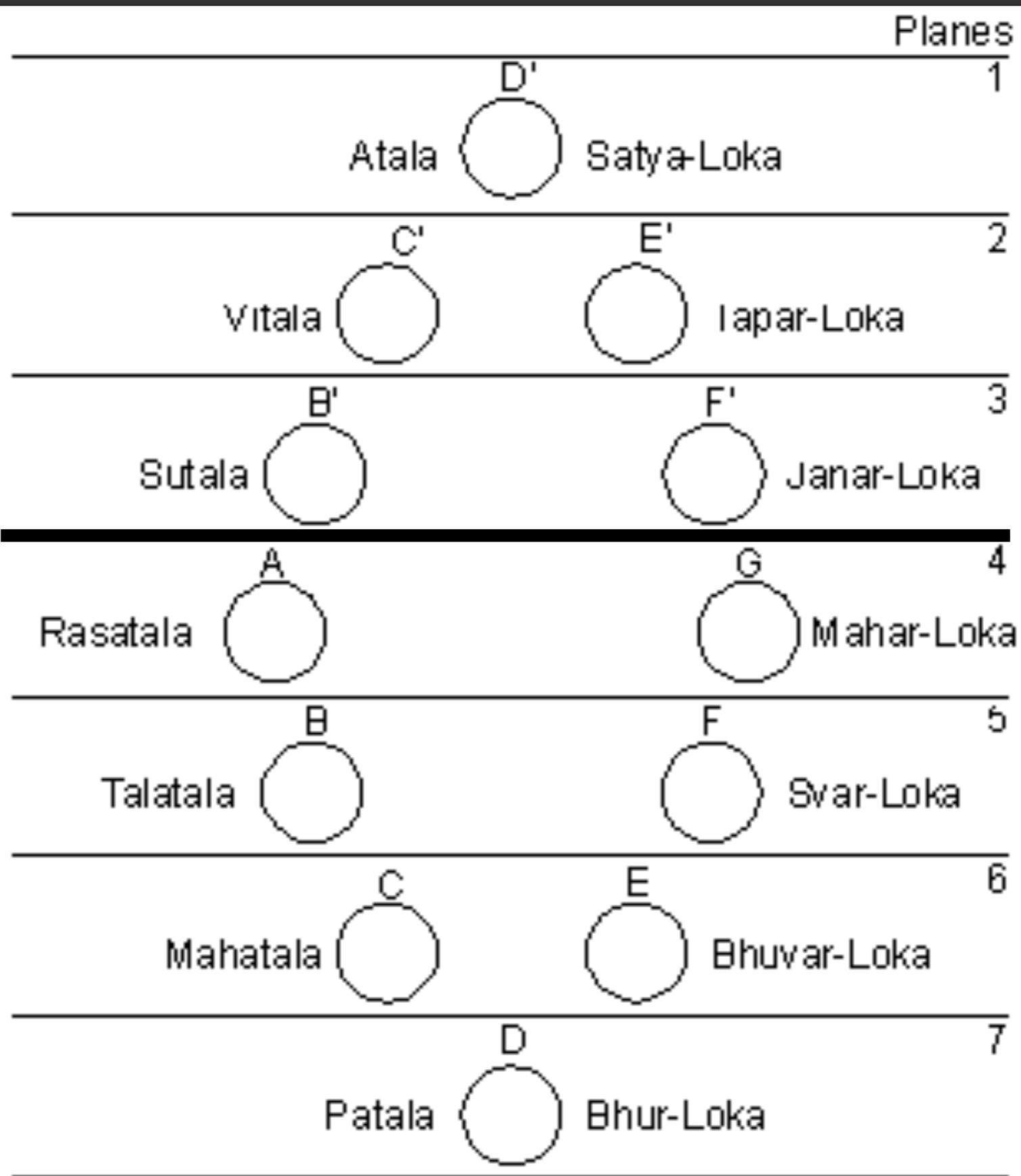


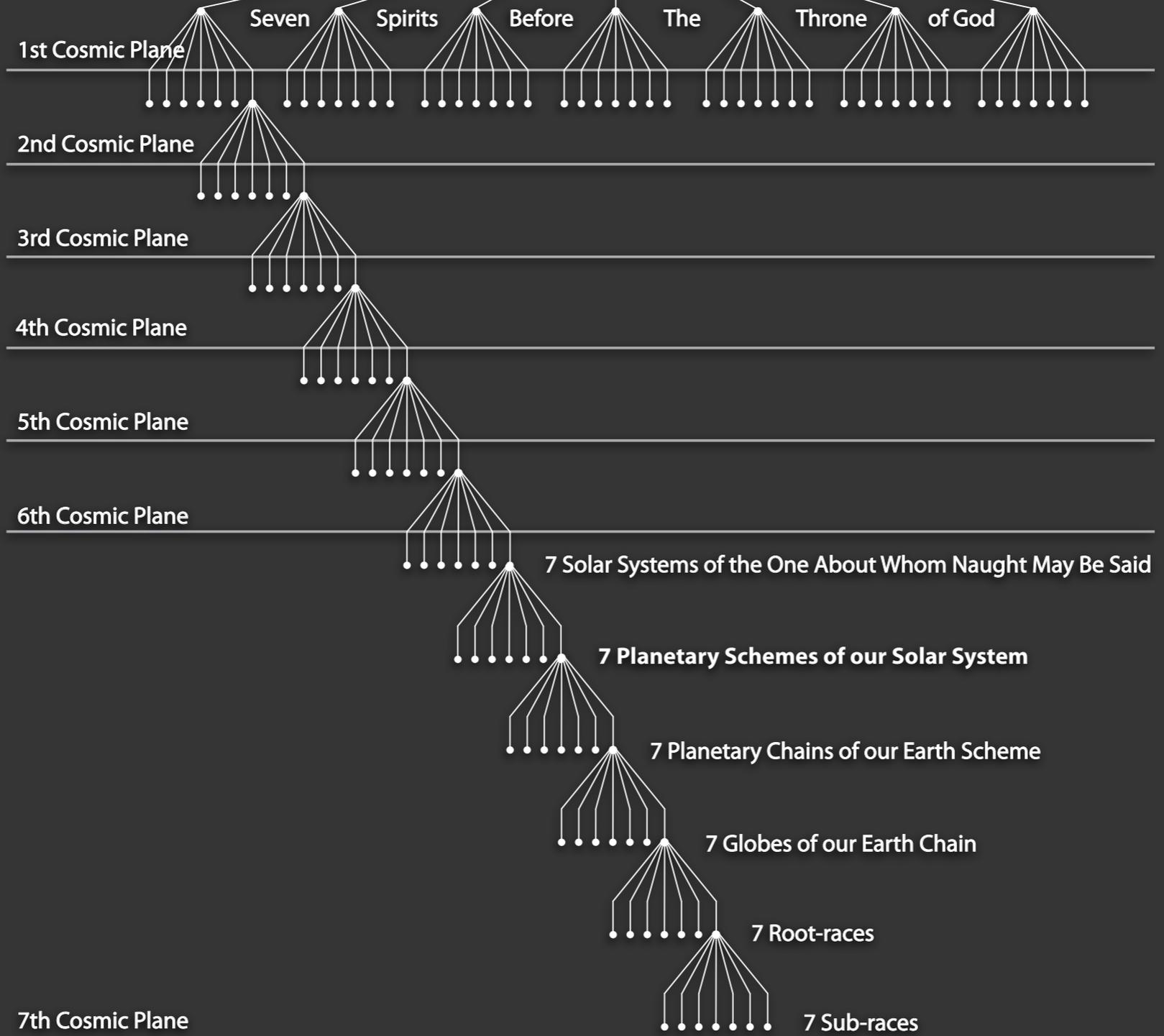
DIAGRAM IX.—The Solar System as it at present exists.





Parabrahm

1st Logos
2nd Logos
3rd Logos



5. Darkness alone filled the boundless all (a), for father, mother and son were once more one, and the son had not awakened yet for the new wheel* and his pilgrimage thereon (b).

(b) The Father-Mother are the male and female principles in root-nature, the opposite poles that manifest in all things on every plane of Kosmos, or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the Son. They are “once more One” when in “The Night of *Brahmâ*,” during Pralaya, all in the objective Universe has returned to its one primal and eternal cause, to reappear at the following Dawn as it does periodically. “*Karana*” eternal cause was alone. To put it more plainly: *Karana* is alone during the “Nights of *Brahmâ*.” The previous objective Universe has dissolved into its one primal and eternal cause, and is, so to say, held in solution in space, to differentiate again and crystallize out anew at the following Manvantaric dawn, which is the commencement of a new “Day” or new activity of *Brahmâ* the symbol of the Universe. In esoteric parlance, *Brahmâ* is Father-Mother-Son, or Spirit, Soul and Body at once; each personage being symbolical of an attribute, and each attribute or quality being a graduated efflux of Divine Breath in its cyclic differentiation, involutory and evolutionary. In the cosmico-physical sense, it is the Universe, the planetary chain and the earth; in the purely spiritual, the Unknown Deity, Planetary Spirit, and Man the Son of the two, the creature of Spirit and Matter, and a manifestation of them in his periodical appearances on Earth during the “wheels,” or the *Manvantaras*.

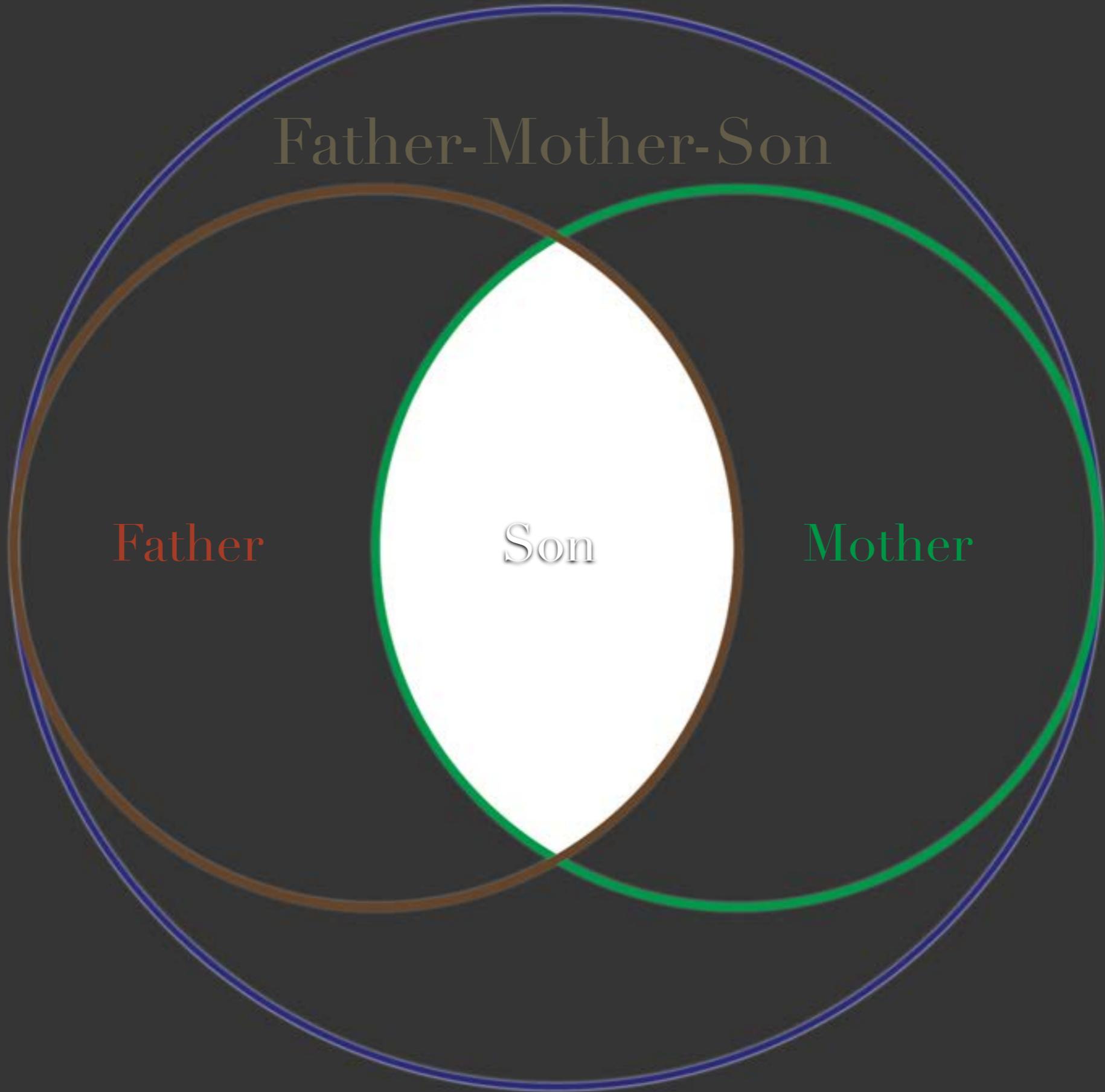
(See Part II. §: “Days and Nights of *Brahmâ*.”) SD1:41

Father-Mother-Son

Father

Son

Mother



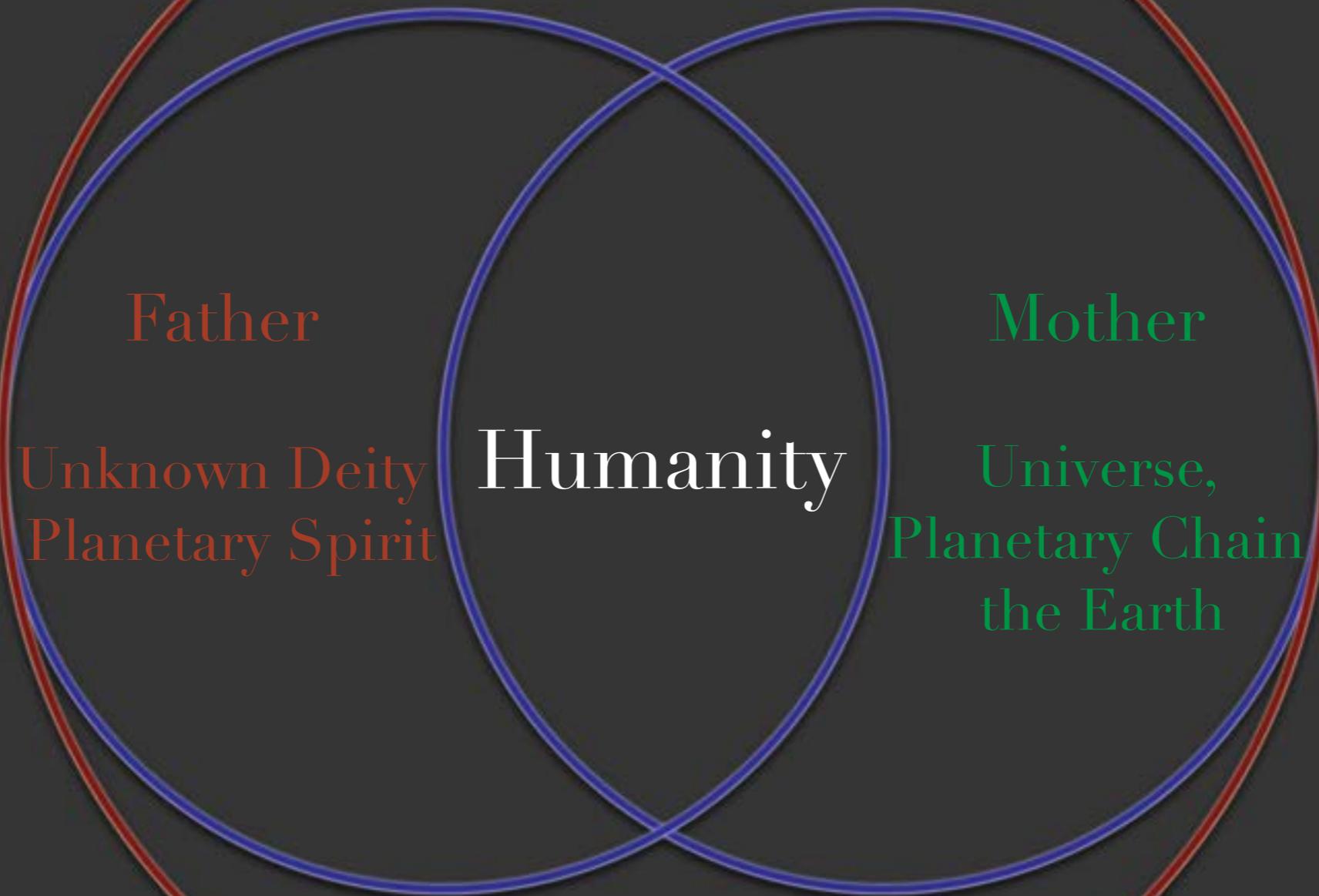
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Father-Mother-Son



In the cosmico-physical sense, it is the Universe, the planetary chain and the earth; in the purely spiritual, the Unknown Deity, Planetary Spirit, and Man — the Son of the two, the creature of Spirit and Matter, and a manifestation of them in his periodical appearances on Earth during the “wheels,” or the Manvantaras. SD1:41

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*?

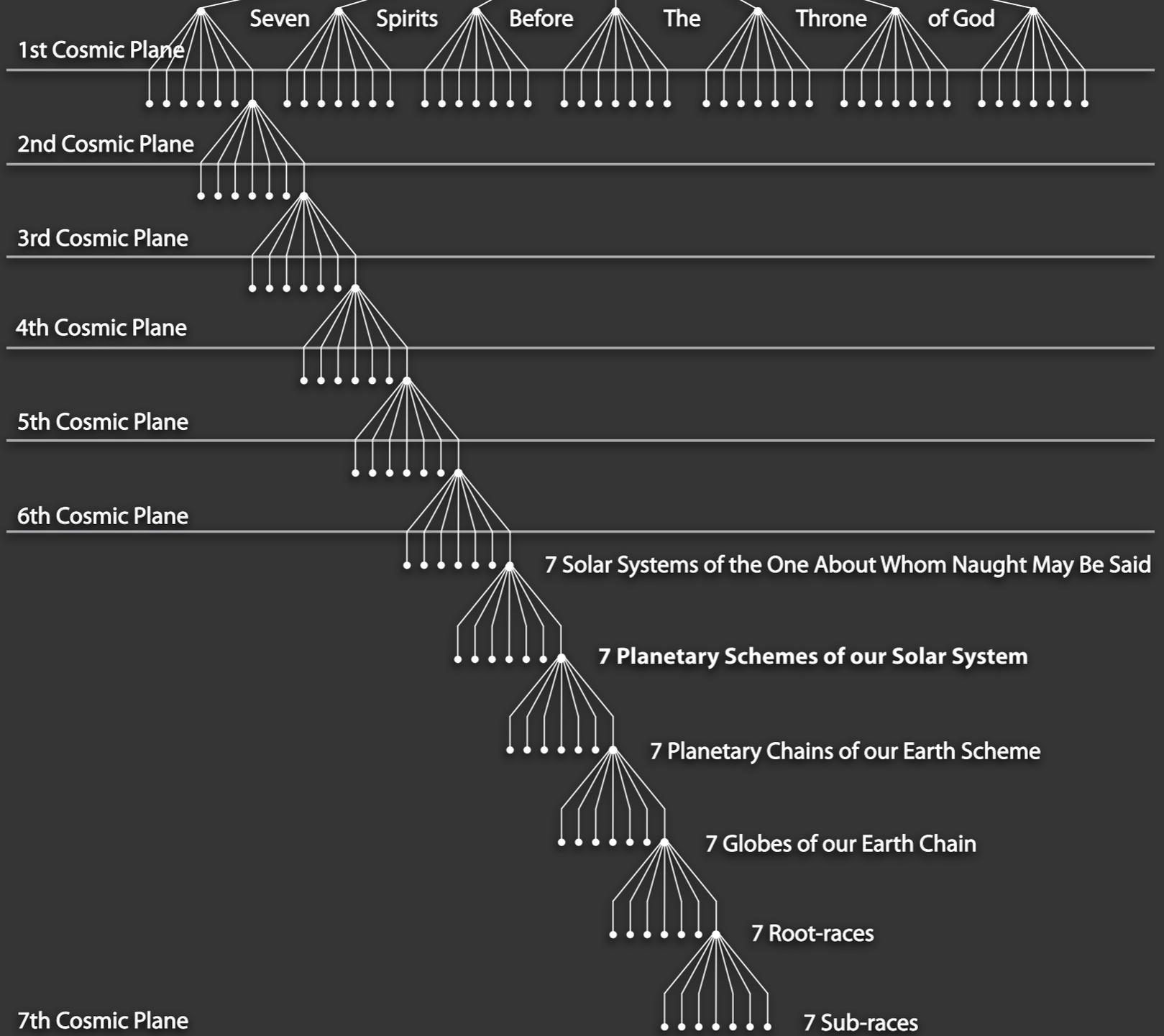
6. The seven sublime Lords and the seven Truths had ceased to be (a), and the Universe, the son of necessity, was immersed in *Paranishpanna* (b) (absolute perfection, *Paranirvana*, which is *Yong-Grüb*) to be out-breathed by that which is and yet is not. Naught was (c).

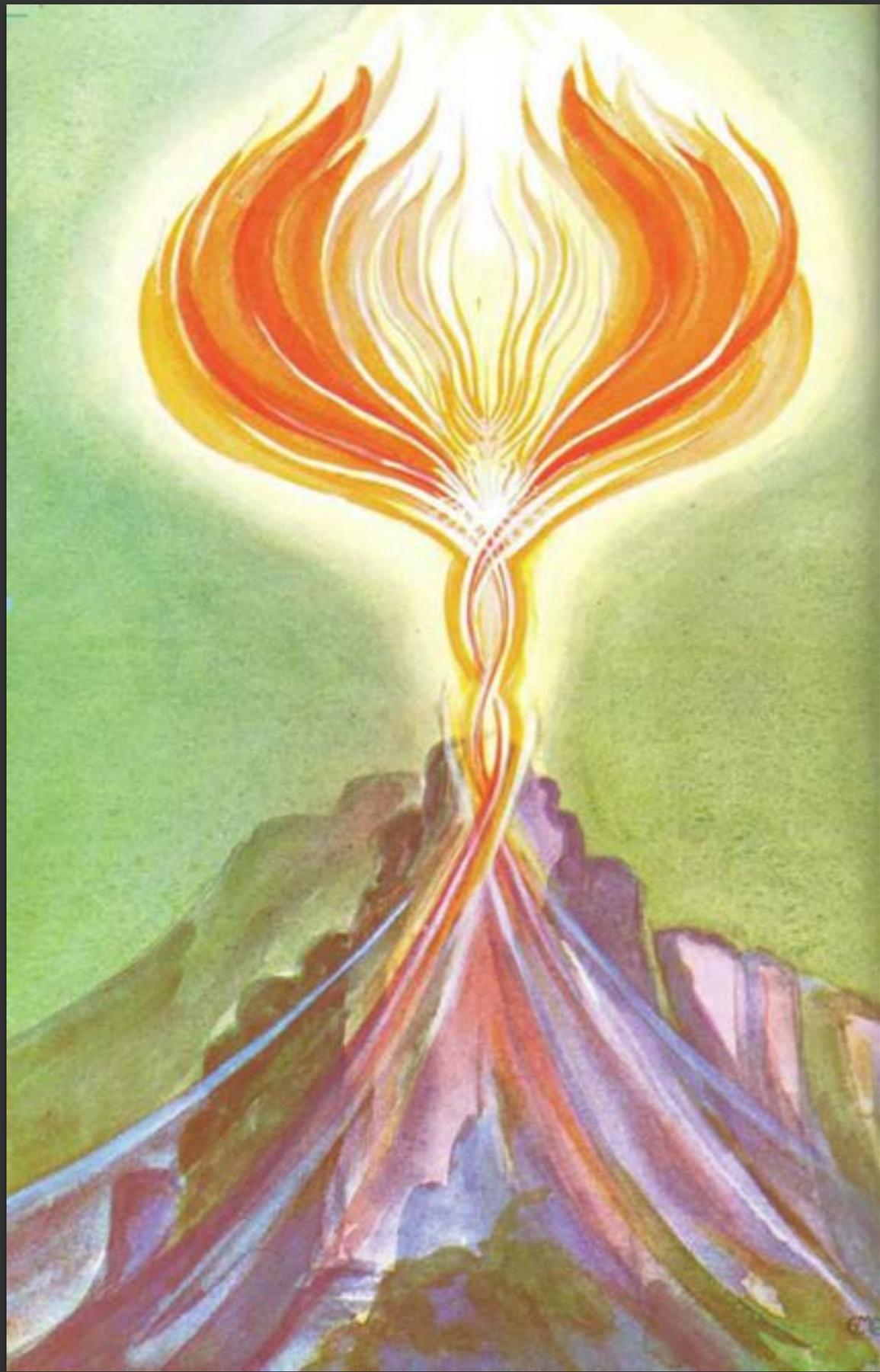
(a) The seven sublime lords are the Seven Creative Spirits, the *Dhyan-Chohans*, who correspond to the Hebrew *Elohim*. It is the same hierarchy of Archangels to which St. Michael, St. Gabriel, and others belong, in the Christian theogony. Only while St. Michael, for instance, is allowed in dogmatic Latin theology to watch over all the promontories and gulfs, in the Esoteric System, the *Dhyanis* watch successively over one of the Rounds and the great Root-races of our planetary chain. They are, moreover, said to send their *Bhodisatvas*, the human correspondents of the *Dhyani-Buddhas* (of whom *vide infra*) during every Round and Race. Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has only had four Buddhas, so far. This is a very complicated question, and will receive more ample treatment later on.

So far “There are only Four Truths, and Four Vedas” say the Hindus and Buddhists. For a similar reason Irenæus insisted on the necessity of Four Gospels. But as every new Root-race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on. SD1:41

Parabrahm

1st Logos
2nd Logos
3rd Logos





6. The seven sublime Lords and the seven Truths had ceased to be (a), and the Universe, the son of necessity, was immersed in Paranishpanna (b) (absolute perfection, Paranirvana, which is Yong-Grüb) to be out-breathed by that which is and yet is not. Naught was (c).

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