

THE SECRET DOCTRINE

It was during this period of her life in London that H. P. B. issued her monumental work, *The Secret Doctrine*. The book was planned in 1882, and Colonel Olcott mentions in *Old Diary Leaves* how he made some suggestions for the revision of *Isis Unveiled*, which was what *The Secret Doctrine* was intended to be. Periodically H. P. B. wrote parts of the work, but it was only after she left India in 1885 that she definitely began to put together all the material till then written, and to reshape it. Even then, the first draft was not approved by T. Subba Row, and so she re-wrote from the beginning.



FIG. 127
H. P. B.

Finally two volumes were published in 1888. The "Theosophical Publishing Society" was organised by Countess Wachtmeister and Bertram Keightley, to publish the work.

A curious charge has been made of late that the subsequent editions of the *Secret Doctrine* have been mutilated by the owners of the copyright. The facts are that H. P. B.

always recognised that her English phrasing was often defective, and that a person with a greater command of English would express her thought better. She was always grateful for any emendations or modifications suggested to her. Colonel Olcott has described how she re-wrote parts of *Isis Unveiled* as the result of suggestions by him, and how she incorporated into it material written by others who offered to help her. So long as her thought was expressed clearly, she did not in the least mind who gave the diction. When the *Secret Doctrine* was published, she realised that there were many emendations necessary in a subsequent edition. But she did not live long enough to supervise the revised second edition. She however left instructions with her disciples that, with the issue of another edition, they should do everything within their judgment to make her writings clearer. After her death, this request of hers was carried out, and literary defects were removed. Wherever possible, when a new phrase would better express her thought, the change was made. It was in the second edition that a thorough revision was made of all quotations. In the first edition, H. P. B. had not had time to verify quotations or references, but this work was done in the second edition. This very heavy task of checking and revising was largely the work of G. R. S. Mead, who devoted a great deal of his time to carrying out H. P. B.'s wishes in the matter. After her passing, he also edited many articles of hers, which had appeared in various journals, in a book bearing the title *A Modern Panarion*. Before H. P. B.'s passing away, she also gave to our Theosophical literature two striking works, *The Key to Theosophy* and *The Voice of the Silence*.

H. P. B. constantly corrected her manuscript and was in some ways the despair of printers. Even when the pages were "locked up," she would put in additions, which necessitated rearrangement. A reproduction is given of a page of her manuscript of the *Secret Doctrine* (Fig. 128). A page of her manuscript of the *Voice of the Silence* (Fig. 129) shows how constantly she

(without a parenthesis) (8)

Commentary, or Stanzas I.

[In order not to break the Stanzas by making the comments too long, the reader is referred for further explanations to the Glossary in the Appendices attached to every Chapter.]

The Secret Doctrine postulates three propositions:—

- (a) An Omnipresent, Eternal & boundless Principle, beyond the reach of words or thought, or in the words of Mandukya "unthinkable & unspeakable." In the Hitarye a Upanishad this Principle is referred to as the Self, the Only One as just shown.
- (b) The Eternity of the Universe as a fixed abstraction, with periodical appearances & disappearances of objective manifestation; like a regular tidal ebb of flux & reflux, coeval with, as being in one sense, identical with the One Principle.
- (c) The unity of all the Souls with the Over Soul or the unknown Root, & the continuous transmigration of each ray of the One infinite light, in accordance with cyclic & Karmic law, during the whole cycle of Necessity, that is to say from the beginning of Manvantara to that of Pralaya, the Mayava = Self† starting as a pure Emanation (as Chakras or angels) and returning as a purified Paramârthika - Self, merged in the One Being (or One Being) - the absolute "Paramârthika."*

In its absolute abstraction, the One Principle though seemingly Dual (Parabrahma or Mulaprakriti) is sexless, unconditioned, absolute. Its periodical radiation is as a primal Emanation One, androgynous & finite. When the "radiation" radiates in its turn, all the secondary radiations are also androgynous to become male & female principles, in their lower aspects. Pralaya - whether the great or the minor, which leaves things status quo - the first that reawakens

- * The "Eye of Diva," the inner or spiritual Eye of the Seer or clairvoyant.
- † Samyama - a purified Soul, the highest adept. † Mayava Self, is the term given to the Divine Ego of man, who labours under a delusion of his mistakes his Self, as separated from the One Self, the absolute. Nevertheless it is his own, individual & managerial Self through out the Manvantaric eternities. That returns into the absolute Self, like a drop of water into its Ocean, to re-emerge from it at the following Manvantara.
- || It is not the physical, organized body that remains status quo, not even the Soul of things during the great cosmic or even solar Pralayas, but only their astric, ideal or photograph. But during the planetary or minor pralayas, once overreached by the "night," the planets remain intact though "dead," like a huge antipal caught between the polar ice stances frozen for ages.

corrected her first draft, before she finally passed the manuscript for the printer.

After H. P. B.'s death, all her remaining manuscript material was published as a third volume of the *Secret Doctrine*.

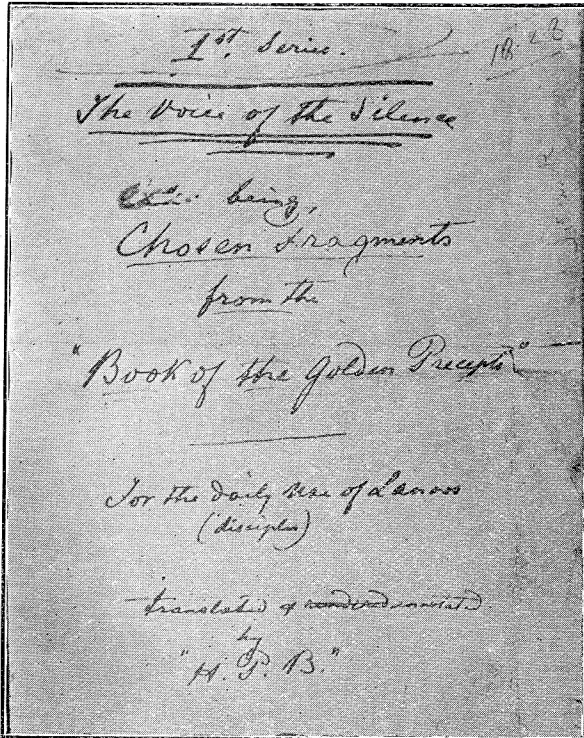


FIG. 130

FIRST DRAFT OF TITLE PAGE

she put in her own copy of the *Voice of the Silence* (Fig. 131). She always made a distinction between herself as H. P. B. and as H. P. Blavatsky. It is this distinction which she reiterates in the inscription. This copy of the *Voice of the Silence* is among the records at Adyar.

She was under the impression that the material she had slowly collected during many years would make five volumes in all of the *Secret Doctrine*. But steadily as she wrote the first two volumes of the *Secret Doctrine*, more and more of her material was incorporated into the first two volumes, and the remaining manuscript material made only one more volume. A little glimpse into H. P. B.'s sense of humour is revealed in the inscription which

H. P. B. to H. P. Blavatsky
with my hand regards,

FIG. 131

