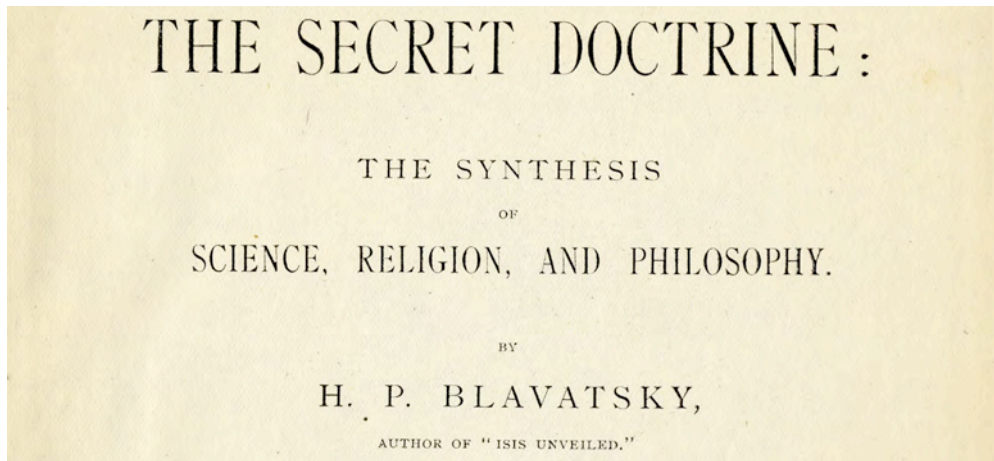


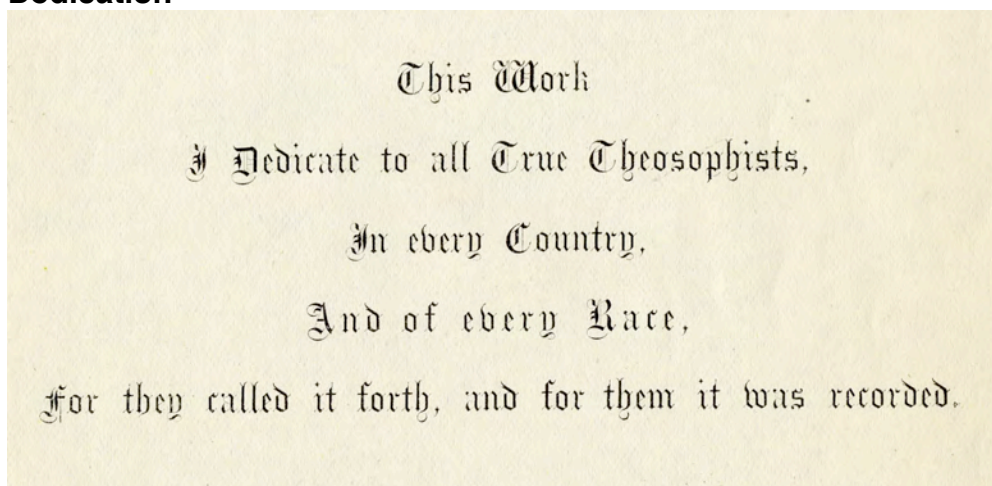
Vijaya Chari Lecture

H.P. BLAVATSKY'S 'SECRET DOCTRINE' ITS IMPORTANCE AND ITS VALUE



We have to talk about 'The Secret Doctrine', which is the major piece of publication of H.P. Blavatsky, in just 40 minutes, which is just an impossible timescale. But we like to draw some importance and values so that we can focus on these ideas during our study.

Dedication



First the dedication is "to all true Theosophists in every country, of every race." And she says "because they called it forth and for them it was recorded." As far as we can remember, we don't remember that we asked for such a book or we asked for such a teaching. So what does she mean?

Of course it means that it's not the person Mrs. Somebody or Mr. Somebody who's asking for this or who asked for it. We don't remember we asked for it. That means straight from that level we know that she is appealing to the *inner* man who asked for

it in previous lives, and for this in a man it was recorded. And it is for the service of humanity, and it will be judged by humanity in that level.

HPB's mission

If we take the next idea, we see that her mission was very delicate. It was to revive Occultism in this new era, and the spiritual intuition for showing the bearing of this Occult Philosophy. Occult because it is not visible at first sight, and it appeals to some invisible, inner man, second sight. And we have to see the correspondence of this Occult Philosophy in the conduct of our life, which means as personalities moving in this life. It's a very practical application that is called forth. The idea of intuition has to be also understood by work, because intuition is something, a word that we don't know really what happens behind.

And the second idea is also that she wants to recall the tradition or the Tree of Initiation, the tradition of an occult school with a Wondrous Being, who is in voluntary exile as a sacrifice to help humanity. So the décor in this world is laid down.

And she continues by saying that there is the Wondrous Being, but also a whole hierarchy of Sages who are all over the place. Kriya Sakti (a mysterious power that transforms ideas to forms) produced these Sages. These were men in previous past evolutions, men as we are now in this present evolution, and now they are called by many names as Sages, Munis, Rishis, Higher Dhyanis. And they form the nursery for future human adepts. The men, the ordinary men as we are now, like all of us, are the point of convergence of three lines of evolution: physical, psychic, spiritual lines. And we have to develop along the three lines in parallel, that is, simultaneously.

The next point in her mission was to write in English, which is very difficult, because the English – not just the English, all modern languages – are not adapted for dealing with occultism, expressing occultism, and therefore she has to introduce, create, construct vocabulary, concepts, and this is a very difficult task to start with.

HPB's difficulties

So if we look at the difficulties that this involves on HPB's side, there is a whole bunch of difficulties. On the students' side there is a whole bunch of difficulties.

So let us look at the HPB's side difficulties. We see that she first has to select the words for the best approximation to express the idea or thought *beyond* the words. That is a difficult exercise.

Then reconcile all religions, all traditions, all philosophies, using different traditions' words: Sanskrit, Hebrew, Greek, Chinese, Tibetan, Egyptian, and so on. And why she's doing this? Because she wants to take the best approximation in the mathematical sense and also so that men coming from different traditions, feel at home, at least recognize some words, some ideas behind and try to enter into the theosophical philosophy by different doors. And those who know one door will also extend their language, their concept to new traditions. So all this is a very big exercise.

At the same time each one will have to – HPB's point was to strip everyone of these traditions out of its human garments – so that all the human coating at first appearance disappears, so we enter into the *idea*-level.

And of course she had to eradicate superstitions, prejudice, because this was the drawback and it still *is*, because people have misunderstandings at the human coating level. Beyond that, if we enter into the ideas behind, there will be possibility of understanding.

Students' difficulties

On the students' side we also have many difficulties because we have to grasp the idea, the thought beyond the words, by progressive insight into the occultism-level of philosophy, which we are not used to this in our ordinary lives, training and experience.

And we have to get an intuitive feeling, to start with, of all traditions' expressions – at least to a certain level – of the ideas, of the eternal verities.

And we have to all the time extend meaning, enrich our vocabulary – as it was said – to understand better the truth.

And one of the patterns that we find in all theosophical teaching is uniformity and analogy, and this is very important.

The Book of Dzyan

Now if you look at the 'Book of Dzyan' that is the basis on which the whole 'Secret Doctrine' is laid down and written, and in fact that is the Book on which 'The Voice of the Silence' is also based. This is an old book still preserved in centers of spiritual knowledge. It is unknown to modern philologists, scholars, libraries, but it's hidden in a way, in the sense, for the common man. It is in secret crypts of the occult Fraternity, but for HPB it was not a secret because she had been to these places, she spoke to the people who preserved this. For her it is a reality, but for us it is invisible, so we already have two levels.

It was written in the Senzar language, which was supposed to be a sacerdotal language for all Initiates, Adepts of all nations. Which means, it is a specialized language for dealing with Occultism.

So we have here some very important ideas about this basis of 'The Secret Doctrine.'

'The Secret Doctrine's content

Now it is expressed in the form of Stanzas, which are not many. They cover like, I think, about twenty, thirty Stanzas. And the rest of the book – which is two volumes in a very big book – is commentaries by HPB for us to understand these Stanzas.

So these Stanzas are like algebraic formula. We all know, all men agree, that mathematics is probably the only science in which you can express an equation, and all men on the earth understand it the same, because the idea is conveyed through the mathematical formula in an accurate way. There is no ambiguity, like when we say a word in a language. We can say, 'I said this', but he or she understood something else, and the misunderstanding starts there.

But in algebra, in mathematics, there is no problem like that. In fact, mathematicians know that when you have particular cases of mathematicians, for example in the case of the genius Ramanujan. He could see his famous mathematical identities, he could see, he could perceive, he could just write these identities spontaneously through direct knowledge. For him it was evident. And then a whole generation or generations of mathematicians had to work to rationally prove mathematically, that the left-hand side is identical to the right-hand side of these identities.

So we see that in this area, there is a possibility of intuitive perception *beyond*, into what we call invisible, but then it is visible for certain categories of minds, because of previous life's efforts. And the others can also work and prove the identity of the left-hand side and right-hand side.

So, as a result, we see that this kind of exercise is also required in a sense, because to understand these Stanzas, we have to develop this inner faculty, and use allegorical phrases. And of course we know that the content is Cosmogogenesis, the whole system of evolution, operations of karma – which is an extremely big field – and Anthropogenesis with all the laws of being, life, death, reincarnation and all that. So it's a very vast area and very deep area into the invisible for *us*, which will later become visible when we have made the efforts and become through the experience ripe enough for this.

Fundamentals

Now if we look at the fundamentals, we know what the fundamental principles are, but 'The Secret Doctrine' is, was, the universal diffused religion of prehistoric world. So here we are linking back to the ancient times, and this is why it appeals to the inner man.

The first idea or axiom – like in mathematics we need an axiom or a postulate – is that necessity of an absolute Reality, the Divine Principle in man, the metaphysical unity to start with, the source and also the objective for all this evolution.

There is no dead matter. All is life. And man is a Microcosm in the universe, which is the Macrocosm. And as a result there is a constant interaction in the evolution of man and universe, and all that it means from the point of view of dynamic life and dynamic thought.

Evolution

Before we go to the mental exercise, we have to talk about evolution, in the sense that the scheme of evolution is something that starts with a seed, and when you look at a flower we forget that we started with a seed, because we don't usually see the seed along with the flower. But we all know that there is a seed, which came from a parent-plant, which had the same sort of flower, and we know that the seed becomes then a bud and then a flower.

And there is a predetermined program of physical transformation, and there are also spiritual forces within the [to us] invisible, which develop into form, color, smell, and all that makes the flower so pleasant to look at.

So this is very important for us to sense this idea of analogy again: from the flower we pass on to the human being, but in the same way. The germ of the Human Race is issued from a pre-existent, previous parent-race – a germ we can call it. And then we develop in this evolution the bud and the flower. The progeny resembles the parent, but yet is different. So this is very important for us to have this analogy constantly in mind.

Mental exercise

As a result to understand this, we have to introduce a mental exercise, which is through *concentration*. That is, we have to select a subject, fix our thought by the use of our “will”, and this is what is covered under the name of Jñāna-Yoga. ‘The Bhagavad-Gīta’ speaks about it, Patanjali’s ‘Yoga Aphorisms’ speak about it, and we will hear more of it tomorrow. And also ‘The Secret Doctrine’ speaks about this. All this requires concentration. In exercising this Jñāna-Yoga we form new paths in the brain as an instrument for awakening consciousness on a higher level. And this is the whole training of the education of Theosophy, which teaches us. So in this way we develop new concepts, actually we construct them from seeds that are already in us. And we have to also make pictures of these beyond the words. And then we have to transcend in the sense that we have to go from pictures, forms, to formless abstraction, in order to transcend into the *idea*-level, beyond the words.

Meditation

The means by which this exercise is conducted is the *meditation* of course. For us it’s a very high level. We have to start with that mental exercise of concentration, but we have to, in the long run, develop meditation, which is something addressed directly to Buddhi as a faculty of cognition, because this is the way through which the knowledge of the inner ego is projected or is drawn into the inner man again. When this Buddhi-level is reached and it absorbs the egotism or the personality-level human being, then of course the basic seed, the spiritual soul is freed and reaches Nirvana or Mukti, a certain level of meditation. And the highest, let’s say, meditation is called Samadhi, and we know this, it’s mentioned in all the important books.

Synthetic method

It is a very synthetic method in the sense: the method is accurate, clear, precise, concise, convincing, and the impression this method makes on the inner man, the mind, is indelible. It is very important. It puts a real impression, permanent impression.

And we know how she develops the whole philosophy. First she exposes broad lines, main notions, she gives an overview of the method of work, and then she highlights the fundamental principles, which are very important, and finally begins to reveal details. This is a very mathematical method too.

‘Five Messages’

Now ‘Five Messages’ (1) has a very important idea for *us*. We are the new race, the new modern race, for which ‘The Secret Doctrine’ was written. So we have to *here* prepare – it’s more like for the American continent, but we are the forerunners, especially on the American continent – so we have to prepare in such a way that the psychic capacities, which are developing now, have to be kept under control and well-guided so that the Manasic principle, the basic Manas, is the main developing factor and guiding factor.

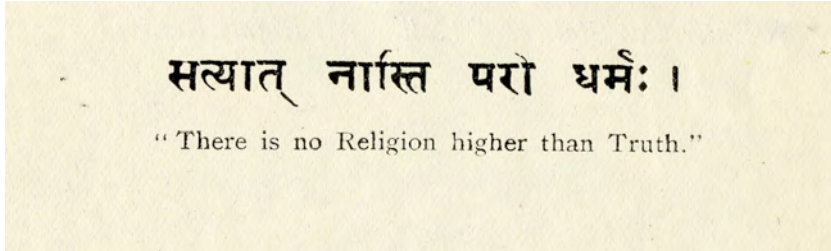
Conclusion

As a conclusion we can say that all this work is a pioneer’s work. In the sense, it is just the rough outlines of the Archaic Wisdom and it is just to prepare the soil for us,

in order to start working at a later period. So the work is incomplete, but it serves as a basis and we are asked to train on this basis.

And of course the famous saying which is the important sentence that is used by HPB all over, is *'There is no religion is higher than Truth.'* And this is the main idea.

So, thank you.



NOTE

(1) H.P. Blavatsky – 'Five Messages from H.P. Blavatsky to the American Theosophists'