



The Theosophical Link

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The Wurzburg manuscript which has now been published is a partial copy of H. P. Blavatsky's early manuscript of The Secret Doctrine, written in 1885 and 1886. (available at lulu.com or amazon.com) An online version is also available <http://www.easterntradition.org>

It includes unrevised translations of stanzas from the Book of Dzyan, and HPB's unrevised commentaries on them it also includes unrevised material that was published in the 1897 Volume 3 of The Secret Doctrine.

This edition of the Link includes a feature article by Blavatsky scholar Daniel Caldwell called "The Myth of the "missing" third volume of the Secret Doctrine" which I am sure members will find very interesting reading.



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1.

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

2.

To encourage the study of comparative religion, philosophy and science.

3.

To investigate unexplained laws of nature and the powers latent in the human being.

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1 pm to 7:25 pm

Wednesday – Friday

12 pm to 4:30 pm

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As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its Three Objects is the sole condition of membership.

No teacher, no writer, from H.P. Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to be attached to any school of thought which they may choose, but have no right to force that choice on any other.

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The opinions expressed in this publication are those of the authors and not necessarily those of the Theosophical Society unless specifically marked as official.

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The Minutes of all Executive Committee (EC) meetings are always available to members on request at the office. Rule Books are also available at the office for members.

Submissions

The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st Apr. 2017.**

Email your submissions to tsperth@inet.net.au, or leave your typed articles in the Editor's drawer in the office. **Emailed submissions preferred.**

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Privacy policy

The Perth Branch of the Theosophical Society respects the privacy of its members. Accordingly, no photos, videos or audio recordings are to be recorded in hard copy or on the internet at any Branch event without the prior permission of each easily identifiable person.

President's Report

Perth Branch is lucky enough to overlook Hyde Park, and I have watched the seasons unfold over it for many years now. On the edge of the CBD, it has a bucolic quality about it.

There are 57 mixed species of trees spread throughout the park, and meandering pathways make it easy to see them all. The two lakes are encircled by London Plane trees, which are shady in summer and shed their leaves in autumn. There are magnificent Moreton Bay Figs, whose above ground roots always remind me of flying buttresses that support gothic cathedrals. There is also an abundance of the ubiquitous Jacarandas, and a number of Illawarra Flame Trees, whose bell like flowers produce the most striking red. And as if by divine providence, my favourite, a Poinciana, planted in recent years directly opposite the Branch. Poinciana's, which are native to Madagascar, produce a beautiful canopy of red flowers when mature. (Go to the corner of Charles and Vincent streets, North Perth, in late March, to see the best display in Perth).

Very large Camphor Laurels are spread throughout the park and always prove popular with the children who climb them.

A swamp cypress was planted and dedicated to Swami Prabhupada, who took his morning walk in the park during a visit to Perth in 1976.

The two lakes are now provided with a plentiful supply of good quality water via a bio filter which stores and detoxifies runoff water from surrounding streets. This also assists to ensure the islands in the middle of both lakes remain a safe place to breed for the birds of the park.

Spring always brings a cacophony of competing mating calls as the birdlife seeks a partner. This is a frenetic time on each the islands. Squabbles, screeching and wing flapping continues each morning for several weeks, and then peace once more. The rosellas are certainly most colourful, most energetic and the noisiest. Within weeks, offspring abound, as nervous parents keep a watchful eye for any possible threat.

The noisiest time is late summer when flocks of cockatoos descend on the park and feast on the pine cones. They screech incessantly while seeking out the trees with the tastiest seeds, usually starting at sunup. Parts of Glendower Street get covered in pine cone debris, as the cockatoos' powerful beaks make easy work of shredding the cones.

With the range of facilities at the park, there is never a time when it does not welcome the community to enjoy the unique experience that is Hyde Park.

Regards

Harry Bayens



News from the Library/Bookshop

We have recently received two orders of new books for the bookshop. One from India and one from the U.S.A. so be sure to check out some of the new titles and, of course, there are some perennial favourites available as well. Members are reminded that they are entitled to receive 20% off all new book purchases from the bookshop.

Now that the Geoffrey Hodson project to transfer all of his old cassette lecture tapes to CD's, as reported upon in previous Link's, has been completed we are left with about 125 tapes with their accompanying storage drawers that are available to any member who may be interested in purchasing the whole set for a very modest price. Contact me if you are interested.

Work is underway to package "The Introduction to Theosophy Course", which I have been presenting for a number of years, into a DVD format as the last course was very kindly videoed by Hans Smit. This will give anyone who is interested the ability to experience the whole seven week (fourteen DVD's) course. It will be available in the library sometime this year.

We have recently had a substantial donation of books, from our Link editor Perry Coles, which are currently being assessed and processed. Some of which may find their way onto the second-hand bookshelves for sale once the processing has been completed. Any sales from excess library needs will help raise funds to be put towards replacing and repositioning a couple of lights to better illuminate two sections in the library. We warmly thank Perry for his very generous donation.

We are in need of two library volunteers. One to work from 12:00 pm to 4:30 pm Friday's on the first, third and any fifth one or also on Friday's on the second and fourth one. The choice would be up to anyone willing to help. We also need someone for every second Saturday from 11:30 am to 2:00 pm. You would be working with other volunteer's already working these days and there is training, backup support and a travel allowance available to reimburse any costs you may incur. The work is very easy and it will give you plenty of time to catch up on your reading! Please step forward and offer your time to help us help you. Contact the office if you are able to assist us.

Skip Pry
Librarian

The Myth of the "Missing" Third Volume of *The Secret Doctrine*

by Daniel H. Caldwell

Part 1 INTRODUCTION

In 1897, Annie Besant published what she called the third volume of *The Secret Doctrine*, which had been announced by H. P. Blavatsky but left unpublished during the author's life. Received opinion at the present time is that what Besant published was not Blavatsky's third volume, but instead something assembled out of various documents left by HPB.

Some examples of the received opinion are as follows:

A spurious 'Third Volume'. . .[was] issued in 1897, six years after the death of H. P. Blavatsky. Compiled from miscellaneous papers found among her effects, this volume forms no part of the original SECRET DOCTRINE written by H.P.B. [Publishers' preface (1947) to the facsimile reprint of the 1888 edition of *The Secret Doctrine* by The Theosophy Company, Los Angeles, California.]

Volume III of The Secret Doctrine. . .was published in London in 1897 with a preface written by Annie Besant. It should be understood, however, that this volume is not *the* third volume contemplated by H.P.B. [Geoffrey A. Barborka, *H. P. Blavatsky, Tibet and Tulku*, 159]

The *real* Volume III...vanished without a trace. [Boris de Zirkoff in H.P.B.'s *Collected Writings*, 7: 226 fn]

The prospective Volume III...never saw the light. [de Zirkoff in SD 1: 679 (*Collected Writings* edition)]

It is possible that H.P.B. had in mind an additional [third] volume of *The Secret Doctrine* which was never actually found among her papers. [de Zirkoff in CW 14: 1]

In volume 1, Blavatsky had promised a third volume and projected a fourth. That promise was repeated at the end of volume 2.... There was some material left over from volume I as she had originally conceived it. . .but relatively little seems to have been actually written down....When Annie Besant tried to find the unpublished material, she was able to locate very little that seemed to belong to what HPB had intended for the continuation of the book. The little which Besant found, she combined with some instructions Blavatsky had written for members of the Esoteric Section...and that material, admittedly a hodgepodge, was published...as the "third volume" of HPB's work. The 'third volume' undoubtedly contains some material--that on the lives of famous occultists--which had been rejected from the first volume of the original work. But it also contained a good deal of material which certainly was never intended to be a part

of *The Secret Doctrine*." [John Algeo, *Getting Acquainted with The Secret Doctrine: A Study Course*, 1990 ed., 23-4]

H. N. Stokes, editor of *The O. E. Library Critic* (Washington, D.C.), held the view that the real Volume III manuscripts vanished and were never published. He wrote about seventeen articles analyzing the evidence concerning the Volume III manuscripts.

To the list of those holding similar views, we can add many other distinguished names: Alice Cleather, Basil Crump, Charles J. Ryan, Victor Endersby, Walter A. Carrithers, Jr., Kirby Van Mater, Ted G. Davy, Richard Robb, Dara Eklund, and several more.

This received view was also my initial opinion. But after a great deal of study of the Wurzburg MSS of *The Secret Doctrine* and all the other relevant primary source documents (1886-1897) on the subject, I am no longer certain that the Theosophical writers mentioned above are correct in their views concerning Volume III.

In fact, I am inclined to believe that pages 1-430 of Volume III of *The Secret Doctrine* published in 1897 was the real third volume intended by HPB. (Pages 433-594 of that published volume consist of H. P. Blavatsky's esoteric teachings given to members of her Esoteric Section or School during the years 1889-1891 and are not at issue.) The evidence and reasoning to support this position follow.

Part 2

MANUSCRIPT VOLUME ONE AND THE WURZBURG MANUSCRIPT

Writing only six years after the events he describes, Bertram Keightley tells us that upon her arrival in London in May, 1887, Madame Blavatsky "placed the whole of the so far completed MSS. [of *The Secret Doctrine*] in the hands of Dr. [Archibald] Keightley and myself...We both read the whole mass of MSS.--a pile over three feet high--most carefully through" (in *Reminiscences of H. P. Blavatsky and The Secret Doctrine*, by Countess Constance Wachtmeister et al., Quest edition, 1976, p. 78; also cited in Boris de Zirkoff's "Historical Introduction" to *The Secret Doctrine*, "Collected Writings" edition, I, 41).

Bertram goes on to say that this original manuscript was divided into three parts or volumes:

- Volume I: History of some great Occultists
- Volume II: Evolution of Cosmos
- Volume III: Evolution of Man

Bertram's reference to "the whole of the so-far completed MSS." is, of course, to the original Secret Doctrine manuscript, written during the period 1884 through April, 1887, which was in HPB's own handwriting.

What were the arrangement and contents of Volume I--the volume dealing with the history of some great occultists, which Bertram and Archibald Keightley read in May, 1887?

In a letter dated September 23, 1886 (only eight months before the Keightleys read the three volumes in London), HPB wrote to Colonel Henry S. Olcott:

I send you the MSS. of *Secret Doctrine*.....Now I send only 1st volume of *Introduct.* Section.... There are in the 1st *Introductory Vol. Seven Sections* or Chapt. § and 27 Appendices, several App. attached to every Section from I to 6, etc. Now all this will make either more or at any rate one volume and it is not the S.D. but a Preface to it.... Now, it is so arranged that the Appendices can either go as attached to the Sections or be taken out and placed in a *separate Vol.* or at the end of each.... If you take out the App. then there will not [be] 300 pages printed in Int. Sections, but they will lose in interest. [quoted in de Zirkoff, *SD Intro.*, 30-1]

This manuscript to be sent to Colonel Olcott was *not* the original manuscript in HPB's own handwriting but a copy made by Countess Constance Wachtmeister and Mrs. Mary Gebhard. This "1st volume" manuscript is part of the "Wurzburg Manuscript" now preserved in the Archives of the Theosophical Society, Adyar, Madras, India.

(For those interested in the Wurzburg Manuscript, most of Volume I of the manuscript was published serially in the pages of *The Theosophist* August 1931 and October 1932 to November, 1933; vol.52, pt.2, pp. 601-7; vol.54, pt. 1, pp. 27-36, 140-50, 265-71, 397-401, 538-42, 623-8, and pt. 2, pp. 9-14, 137-43, 263-6, 391-5, 505-9, 633-7; vol. 55, pt. 1, pp. 12-6, 143-6. Also consult the index to CW XIV for more excerpts from the manuscript. The Stanzas of Dzyan as found in Volume II of this manuscript have been published as the "Stanzas in the Wurzburg Manuscript," pp. 514-20 in Volume III of *The Secret Doctrine*, the "Collected Writings" edition, Adyar, 1978; Wheaton, 1993. Also see p. 34 in de Zirkoff's "Historical Introduction" to the *S.D.* for a facsimile of a page from the Wurzburg Manuscript. This page gives one of the Stanzas of Dzyan. Microfilm copies of the "Wurzburg Manuscript" exist; I have consulted the microfilm while researching this subject.)

Volume I of the Wurzburg Manuscript consists of only five sections and one appendix. (See the accompanying Table at <http://www.blavatskyarchives.com/sdiiitab.htm> for the contents of Volume I of the Wurzburg Manuscript. HPB's letter to Olcott (quoted above) indicates that the extant Wurzburg Manuscript is incomplete and probably represents only a third of the original first volume of *The Secret Doctrine*.

How does HPB describe the subject matter of her original Volume I? In her letter of July 14, 1886, to Olcott, she gives the following information:

Now I will send to *your care* and on *your* responsibility the "*Preface* to the Reader" and the 1st chapter of the *Secret Doctrine* proper. There are 600 pages and more of foolscap as an Introductory Preliminary Book, showing the undeniable historically proven facts of the existence of Adepts before and after the Christian period, of the admission of a double esoteric meaning in the two Testaments by Church Fathers, and *proofs* that the real source of every Christian dogma rests in the Aryan oldest MYSTERIES during the Vedic and Brahmanic period, proofs and evidence for it. In a fortnight I will send you the Preface and 1st Chapter. [quoted in de Zirkoff, *SD Intro.*, 28-9]

In this letter, HPB is describing not only the contents of the original first volume of *The Secret Doctrine* but also the contents of the extant Wurzburg Manuscript. As early as March 3, 1886, in a letter to A. P. Sinnett, HPB described the contents of this same first volume of *The Secret Doctrine*:

I have finished an enormous Introductory Chapter, or *Preamble*, Prologue, call it what you will; just to show the reader that the text as it goes, every Section beginning with a page of translation from the Book of *Dzyan* and the Secret Book of "Maitreya Buddha" *Champai chhos Nga* (in prose, not the five books in verse known, which are a blind) are not fiction.

I was ordered to do so, to make a rapid sketch of what *was* known historically and in literature, in classics and in profane and sacred histories--during the 500 years that preceded the Christian period and the 500 y. that followed it: of *magic*, the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country and even to several of the Church fathers such as Clement of Alexandria, Origen and others, who had been initiated themselves.

Also to describe the Mysteries and some notes; and I can assure you that most extraordinary things are given out now, the whole story of the Crucifixion, etc. being shown to be based on a rite as old as the world--the Crucifixion on the *Lathe* of the Candidate--trials, going down to Hell etc., all Aryan.

The whole story hitherto unnoticed by Orientalists is found even exoterically, in the Puranas and *Brahmanas*, and then explained and supplemented with what the *Esoteric* explanations give. [*Letters of H.P. Blavatsky to A. P. Sinnett*, ed. A. T. Barker, 195; also cited by de Zirkoff in *SD Intro.*, 26]

Boris de Zirkoff and Geoffrey Barboroka (*SD Intro.*, 68-70) believe that this March letter describes material no longer

extant. There are reasons for a contrary view. De Zirkoff (69) says that HPB in her letter of March 3 describes "an enormous Introductory Chapter" and that "every Section thereof is said to begin with 'a page of translation from

the Book of Dzyan." This, I believe, is a mistaken interpretation of what HPB wrote and was quoted just above:

I have finished an enormous Introductory Chapter, or Preamble, Prologue, call it what you will; just to show the reader that the text as it goes, every Section beginning with a page of translation from the Book of Dzyan and the Secret Book of "Maitreya Buddha" Champai chhos Nga (in prose, not the five books in verse known, which are a blind) are not fiction.

The key to understanding this passage is the phrase "the text as it goes," which refers, I believe, to the main text in the second volume of The Secret Doctrine (dealing with cosmogony), in which every section begins with a page of translation from the Book of Dzyan. In other words, HPB had written an enormous "Introductory Preliminary Book," "Introductory Chapter, or preamble, prologue, call it what you will" (Volume I) in order to show the reader that the main text in Volume II on cosmogony was "not fiction." Then HPB goes on to explain what was in that original first volume: "I was ordered. . .to make a rapid sketch of what was known."

Boris de Zirkoff (in SD Intro., 69) says Geoffrey Barborka points out that HPB's "Prologue" is not the "Introductory" (or any other section) in Volume I of The Secret Doctrine as published in 1888. That is true. But what is HPB referring to in her letter? Missing text no longer extant? No, what she is talking about is Volume I of the Secret Doctrine manuscript (as described in her letters of 1886, as partially found in the extant Wurzburg Manuscript, and as read by the Keightleys in May 1887). Boris de Zirkoff continues:

It is also important to remember that H.P.B.'s description of this material in her letter to Sinnett does not tally with any of the miscellaneous material gathered together and published in 1897 under the rather misleading title of 'Secret Doctrine, Volume III.'

However, as far as I can ascertain, HPB's description to Sinnett of her "enormous Introductory Chapter" does tally quite well, not only with the 1897 volume, but also with the contents of Volume I of the Wurzburg Manuscript. For example, "the Crucifixion on the Lathe of the Candidate" is covered in the Wurzburg Manuscript [CW 14: 261-2, "The Trial of the Sun Initiate"]. The "lathe" was also specifically mentioned in Volume III, published in 1897, but those pages also contain a gap in the manuscript. Annie Besant says: "There is a gap in H.P.B.'s MS." (Vol. III, 1897 ed., 272). L.H. Leslie-Smith later provided the missing part from the Wurzburg Manuscript [Quest edition of Vol. III, titled *Esoteric Writings*, 466-7]. But what happened to the original page in HPB's handwriting that was missing from the 1897 volume and constituted "a gap"? I suggest that this page somehow got disconnected from the manuscript of the third volume but was found and published as a "Fragment" in *Lucifer*, August 1896

[CW 7: 275-6]. Also the "whole story of the Crucifixion, etc., being shown to be based on a rite as old as the world-the Crucifixion on the *Lathe* of the Candidate-trials, going down to Hell etc.," about which HPB wrote in her letter to Sinnett, is also covered in the 1888 *Secret Doctrine* 1: 543, 559, 558, 560-2.

Therefore, HPB's description of an "enormous Introductory Volume" does not indicate "lost material," as de Zirkoff and Barborka believed. Instead, HPB's description is of her original Volume I manuscript. The same material can be found in Volume I of the Wurzburg Manuscript and in Volume III of 1897.

So far we have determined, based upon HPB's own words, that the original first volume consisted of seven sections and twenty-seven appendices. We have also estimated that the extant Volume I of the Wurzburg Manuscript gives us the text of approximately one-third of the original Volume I that the Keightleys read in May, 1887. Can we determine the contents of the rest of this Volume I?

Following is a partial list of material not extant in the Wurzburg Manuscript but probably to be found in the original Volume I manuscript in HPB's own hand-writing:

1. In CW 14: 342, HPB wrote: "turn to the 'Appendix' of this INTRODUCTION and read On Jesuits and their Policy." The *Collected Writings* editors have added a footnote: "Untraced under this title. Possibly re-titled Theosophy or Jesuitism?; see *B.C. W.*, IX."

2. In CW 7: 190, HPB wrote: "explained in our Appendices on 'Egyptian Magic' and 'Chinese Spirits' (*Secret Doctrine*)." The *Collected Writings* has two contradictory editorial notes on these two articles (7: 104 and 190-91).

3. In CW 7: 226, HPB says: "I have tried to explain and have given the collective and individual opinions thereon of the great philosophers of antiquity in my *Secret Doctrine*." In an editorial note, de Zirkoff says: "By turning to pages 234-240 of the Volume [III] published in 1897. . . the student will find a brief essay on 'The Idols and the Teraphim.'" That essay is precisely the material spoken of by HPB in her comment just quoted.

4. In Volume II of the Wurzburg Manuscript, dealing with the Stanzas of Dzyan and HPB's commentaries thereon, the following reference is found: "(See 'A Mystery about Buddha,' App. to Sect. VI.)" I interpret this to mean that the article "A Mystery about Buddha" was an appendix to section six of the first volume of the Secret Doctrine manuscript of 1886-1887.

The original Volume II (dealing with the Seven Stanzas of Dzyan and HPB's commentaries) had numerous appendices, at least seventeen, if not more. These appendices are not extant in the Wurzburg Manuscript but are referred to by HPB in the course of her commentaries. For example HPB wrote: "See Divine

Dynasties, App. XII" or "App. VII, 'Primordial Substance'," and so on.

5. Another reference to the contents of the original Volume I is possibly made in Volume II of the Wurzburg Manuscript, where HPB refers to "App. In Prel. Sect. 'Kuan-Shai-Yin'."

All these references give us some indication as to what additional material was in the original Volume I of the Secret Doctrine (1886-1887).

Part 3

MANUSCRIPT VOLUME ONE BECOMES VOLUME THREE

Returning to Bertram Keightley's account of the editing of *The Secret Doctrine*, he wrote:

A day or two after our arrival at Maycot [in May, 1887], H.P.B. placed the whole of the so far completed MSS. in the hands of Dr. [Archibald] Keightley and myself....We both read the whole mass of MSS.--a pile over three feet high--most carefully...and then, after prolonged consultation, faced [HPB]...with the solemn opinion that the whole of the matter must be rearranged on some definite plan....

Finally we laid before her a plan, suggested by the character of the matter itself, viz., to make the work consist of four volumes....

Further, instead of making the first volume to consist, as she had intended, of the history of some great Occultists, we advised her to follow the natural order of exposition, and begin with the Evolution of Cosmos, to pass from that to the Evolution of Man, then to deal with the historical part in a third volume treating of the lives of some great Occultists; and finally, to speak of Practical Occultism in a fourth volume should she ever be able to write it.

This plan was laid before H.P.B., and it was duly sanctioned by her.

The next step was to read the MSS. through again and make a general rearrangement of the matter pertaining to the subjects coming under the heads of Cosmogony and Anthropology, which were to form the first two volumes of the work. When this had been completed, and H.P.B. duly consulted, and her approval of what had been done obtained, the whole of the MSS. so arranged was typewritten out by professional hands.... [in *Reminiscences of H. P. Blavatsky and The Secret Doctrine*, by Countess Constance Wachtmeister et al., Quest edition, 1976, pp. 78-9; also quoted in de Zirkoff, *SD Intro.*, 41]

So as Bertram Keightley tells us, the order of the volumes of *The Secret Doctrine* was rearranged. *Volume I* became *Volume III*.

Were the contents of the new and unpublished Volume III kept completely intact? No. For example, HPB decided to take out one of the appendices ("Star-Angel Worship in the Roman Church") and publish it as an article in *Lucifer* (CW 10: 13-32). Another example: The appendix entitled "Kuan-Shai-Yin" was apparently taken out and published in Volume I of 1888, pp. 470-3. Some other portions of the re-ordered third volume were also incorporated into Volume I as published in 1888: Part of the section "To the Readers" and part of "Explanations of the 1st Page of *Isis Unveiled*" were incorporated into the "Introductory" (xvii-xxi and xii-xlvi) of the published Volume I of 1888. But by and large the material that was in Volume I of the original Secret Doctrine.

Part 4

THE THIRD VOLUME FROM 1888 TO HPB'S DEATH

We can now trace the history of the third volume from 1888 to HPB's death in 1891 by citing various published documents.

April 3, 1888---HPB wrote to the Second American T.S. Convention:

The MSS. of the first three volumes is now ready for the press. (CW 9: 247).

1888---HPB wrote about the third volume in Volumes I and II of *The Secret Doctrine* (1888):

Even the two volumes now issued do not complete the scheme, and these do not treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of occult philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so. [1: vii]

But if the reader has patience, and would glance at the present state of beliefs and creeds in Europe, compare and check it with what is known to history of the ages directly preceding and following the Christian era, then he will find all this in Volume III. of this work.

In that volume a brief recapitulation will be made of all the principal adepts known to history, and the downfall of the mysteries will be described; after which began the disappearance and final and systematic elimination from

the memory of men of the real nature of initiation and the Sacred Science. From that time its teachings became Occult and Magic sailed but too often under the venerable but frequently misleading name of Hermetic philosophy. As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity. [1: xxxix-xl]

Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the World's Cosmogony. (See Book III., "*Gupta Vidya and the Zohar*") [1: 10-1]

The explanation with regard to the "Anupadaka" given in the Kala Chakra, the first in the Gyu(t) division of the Kanjur, is half esoteric. It has misled the Orientalists into erroneous speculations with respect to the Dhyani-Buddhas and their earthly correspondencies, the Manushi-Buddhas. The real tenet is hinted at in a subsequent Volume, (see "The Mystery about Buddha"), and will be more fully explained in its proper place. [1: 52n]

Therefore the meaning of the "fairy tale" translated by Chwolson from an old Chaldean MSS. translated into Arabic, about Qu-tamy being instructed by the *idol* of the moon, is easily understood (*vide* Book III.) Seldenus tells us the secret as well as Maimonides.... The worshipers of the *Teraphim* (the Jewish Oracles) "carved images and claimed that the light of the principal stars (planets) permeating these through and through, the angelic VIRTUES (or the regents of the stars and planets) conversed with them, teaching them many most useful things and arts." [1: 394]

If one studies comparative Theogony, it is easy to find that the secret of these "Fires" was taught in the *Mysteries* of every ancient people, pre-eminently in Samothrace.... There is no space to describe these "fires" and their real meaning here, though we may attempt to do so if the third and fourth volumes of this work are ever published. [2: 106]

In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's eye view of the Mysteries, their birth, growth, decay, and final death -- in Europe. This could not find room in the present work. Volume IV will be almost entirely devoted to Occult teachings. [2: 437]

These two volumes should form for the student a fitting prelude for Volumes III. and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood.

Consequently, it entirely depends upon the reception with which Volumes I. and II. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published. though they are *almost* completed. [2: 797-8]

These descriptions by HPB of what was in the unpublished Volume III of *The Secret Doctrine* correspond fairly well with what she says in her letters of 1886 in describing the original volume I.

April 29, 1889---Archibald Keightley was quoted in an interview in the *New York Times*, p. 5:

The third volume of 'The Secret Doctrine' is in manuscript ready to be given to the printers. It will consist mainly of a series of sketches of the great occultists of all ages, and is a most wonderful and fascinating work. The fourth volume, which is to be largely hints on the subject of practical occultism, has been outlined, but not yet written....

November 21, 1889---HPB wrote in a letter to N. D. Khandalavala (*Theosophist*, August 1932, 626):

[I] have been able to write my *S.D.*, "Key," "Voice,"

and prepared two more volumes of the *S. Doctrine*.

February 1890---HPB wrote in a letter to her sister Vera (*Path*, December 1895, 268):

I must put the third volume of the [*Secret*] *Doctrine* in order, and the fourth -- hardly begun yet, too.

December 1890---A report (*Theosophist*, July 1891, 586-7) of Bertram Keightley's lecture "Theosophy in the West" to the annual T.S. convention at Adyar, Madras, India, included the following:

H.P.B. handed over to him [B. Keightley] the manuscript of the "Secret Doctrine," with a request that he should read it through. He read through the substance of the two volumes published, and the third still unpublished.... what would now be the 3rd volume of the history of Occultism was to have been the first volume, while the treatises on Cosmogony and the Genesis of Man were to form a later series.... He then drafted a scheme with the natural and obvious order, namely. the Evolution of the Universe and the Evolution of man, &c. &c. The next thing...was to rearrange ...the manuscript according to the [new] scheme.

January 7, 1891---Claude Falls Wright wrote (*Path*, February 1891, 354):

H.P.B. has within the last week or so begun to get

together the MSS. (long ago written) for the Third Volume of *The Secret Doctrine*; it will however, take a good twelve months to prepare for publication.

February 1891---Alice Leighton Cleather wrote (*Theosophist*, April 1891, 438):

H.P.B. has already started on Vol. III.

February 18, 1891---Countess Wachtmeister wrote in a letter to W. Q. Judge (cited in *Report of Proceedings, Secret Doctrine Centenary, October 29-30, 1988, 1989, 86*):

When Volume 3 [of *The Secret Doctrine*] comes out this summer I expect there will be a fresh demand for the earlier [two] volumes.

April 1891---HPB wrote in *Lucifer* (CW 13: 145-6):

Two years ago, the writer promised in *The Secret Doctrine*, Vol. II, p. 798, a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches--from the esoteric standpoint--of many of the most famous and historically known philosophers and hierophants (everyone of whom is set down by the Scientists as an *impostor*), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science--the esoteric doctrine or WISDOM RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists....Now the main point of Volume III of *The Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures--the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindoo-Buddhistic Canon of Occultism, the *Upanishads*, the *Puranas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others)--all, from first to last, yield a meaning quite different from their dead letter texts.

May 4, 1891---Annie Besant gave testimony in HPB's case against Elliott Coues and the New York *Sun* (Michael Gomes, ed., *Witness for the Prosecution: Annie Besant's Testimony on Behalf of H. P. Blavatsky in the N. Y. Sun/Coues Law Case*, 1993, 23):

There is one other work of hers [HPB's], which I have seen in manuscript, still unpublished; a third volume of "The Secret Doctrine" which is now being got ready for the press under my own eyes. Madame Blavatsky has also in preparation a glossary of Sanscrit and Eastern tongues;

those are both in preparation; one of them is already in type and the other is nearly ready for type.

May 8, 1891---H. P. Blavatsky died in London.

From the above 1890-1891 statements (either written by HPB herself or by her London students) a reasonable conclusion can be drawn that HPB had finally decided to publish the third volume of *The Secret Doctrine* and was, in fact, working on the third volume manuscript during the months preceding her death.

In light of this conclusion, it is difficult to understand what Boris de Zirkoff meant when he wrote (in *SD Intro.*, 71) that "no outright positive or negative answer can be made to the oft-repeated question whether a completed Manuscript of Volumes III and IV ever existed."

Setting aside de Zirkoff's reference to Volume IV, there is no reason to doubt that a manuscript of Volume III existed during the last years of HPB's life. Furthermore, had she lived, HPB would probably have added and deleted material from the manuscript; she would probably have rewritten and reedited the material even more. But at the time of her death, this manuscript was as "complete" as HPB could make it. What more could be expected?

In the twentieth century, many Blavatsky students have chosen to believe that the real unpublished Volume III manuscript of 1887-1891 (the former Volume I of 1886-1887) somehow vanished. Some have suggested that the manuscript was either destroyed by HPB before her death, or--after HPB's death--suppressed by Besant, "dematerialized" by the Masters, or otherwise disappeared.

Part 5

THE THIRD VOLUME FROM HPB'S DEATH TO 1897

Let us now follow the history of the third volume of *The Secret Doctrine* from May 1891 to its publication in June-July 1897.

October 1891---Isabel Cooper-Oakley wrote (*Path*, December 1891, 295):

The H.P.B. Press...is developing into a regular printing office....A new edition of *The Secret Doctrine* is to lead the van, and last but not least the third volume is to be published.

October 29, 1891---Dr. Archibald Keightley wrote in a letter to Bertram Keightley (cited by C. Jinarajadasa in "Dr. Besant and Mutilation of the Secret Doctrine," *Messenger*, January 1926, 166):

There is some talk of entirely reprinting *Secret Doctrine* [Volumes I and II] and of correcting errors when the Third Volume is issued.

December 1891---A notice was published in *The Path*, *The Vahan*, and *The Theosophist* by Annie Besant and G. R. S. Mead:

The second edition of H.P.B.'s masterpiece being exhausted, a third edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in as full lists of ERRATA as possible.... It is important that the ERRATA of the first part of Volume I should be sent in IMMEDIATELY.

January 1894---A notice appeared in *The Path* (323):

Volume one of the new edition of *The Secret Doctrine* is now ready, and a copy has been sent, charges paid, to all subscribers.... Volume two, it is now thought, can be sent out in January.

January 1894---A statement was published in *Lucifer* (354):

The third volume of *The Secret Doctrine* is being typewritten from the MS.

May 1895---Annie Besant wrote in *Lucifer* (188):

The third volume of *The Secret Doctrine*...was placed into my hands by H.P.B.

June 1895---The first pages of Volume III went to the printer (*Lucifer*, June 1895, 271).

June 1896---An editorial note appeared in *Lucifer* (265):

In the course of preparing the third volume of *The Secret Doctrine* for the press, a few manuscripts were found mixed with it that form no part of the work itself, and these will be published in [*Lucifer*]....

September 1896---Volume III was completed (*Lucifer*, September 1896, 271).

June 1897---Volume III of *The Secret Doctrine* was published (*Theosophist*, September 1897, 766).

Part 6 CONCLUSIONS AND REFLECTIONS

Is Volume III of *The Secret Doctrine* as published in 1897 the same (more or less) as the manuscript originally known as Volume I in 1886-1887 and later reordered and known as Volume III from 1887 to 1891?

A most telling piece of information to help us answer this question concerns the extant Volume I of the Wurzburg Manuscript.

Most of the material in this extant Volume I is also to be found in Volume III of 1897. And the material from Volume I of the Wurzburg Manuscript left out of Volume III of 1897 either was incorporated into Volume I of *The Secret Doctrine* as published in 1888 or was published in the pages of *Lucifer* during HPB's lifetime or soon after her death.

Furthermore, since it was discovered from primary source documents of 1886 that the original Volume I contained the articles "Egyptian Magic," "The Idol and the Teraphim," and "A Mystery About Buddha," is it not of some significance that these three articles also turn up in Volume III of 1897?

But what happened to the two sections of essays and twenty-six appendices (missing in the extant Wurzburg Manuscript) but certainly an integral part of HPB's original Volume I manuscript of 1886-1887?

If most of the extant Volume I Wurzburg Manuscript ended up in Volume III of 1897, is it not reasonable to suggest that the remaining two sections and twenty-six appendices (with several exceptions) probably also ended up in Volume III of 1897?

Also consider the following fact. Both H. P. Blavatsky and Bertram Keightley described the third volume as dealing with the lives of great occultists. A considerable amount of material in Volume III of 1897 deals with the lives of Simon Magus, St. Paul, Peter, Apollonius of Tyana, St. Cyprian of Antioch, Gautama the Buddha, and Tsong-kha-pa. And one of the essays in Volume III of 1897 is entitled "Facts underlying Adept Biographies."

Let us review two of HPB's descriptions of the contents of the third volume. First, in *The Secret Doctrine* (1888, 2: 437), HPB wrote:

In Volume III. of this work. . . a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's eye view of the Mysteries, their birth, growth, decay, and final death--in Europe. This could not find room in the present work.

Also in *The Secret Doctrine* (1888, 1: xl), HPB pens the following:

In that [third] volume a brief recapitulation will be made of all the principal adepts known to history, and the downfall of the mysteries will be described; after which began the disappearance and final and systematic elimination from the memory of men of the real nature of initiation and the Sacred Science.

From that time its teachings became Occult, and Magic sailed but too often under the venerable but frequently misleading name of Hermetic philosophy. As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity.

With those lists of content, compare the descriptions given by HPB in her letters of 1886, cited above, with the most relevant parts recapitulated here:

...the undeniable historically proven facts of the existence of Adepts before and after the Christian period, of the admission of a double esoteric meaning in the two Testaments by Church Fathers, and *proofs* that the real source of every Christian dogma rests in the Aryan oldest MYSTERIES during the Vedic and Brahmanic period, proofs and evidence for it being shown in the *Exoteric* as well as Esoteric Sanskrit works. [July 14, 1886, to Olcott]

...a rapid sketch of what *was* known historically and in literature, in classics and in profane and sacred histories--during the 500 years that preceded the Christian period and the 500 y. that followed it: of *magic*, the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country and even to several of the Church fathers such as Clement of Alexandria, Origen, and others. who had been initiated themselves. Also to describe the Mysteries and some rites; and I can assure you that most extraordinary things are given out now, the whole story of the Crucifixion, etc. being shown to be based on a rite as old as the world--the Crucifixion on the *Lathe* of the Candidate--trials, going down to Hell etc. all Aryan. The whole story hitherto unnoticed by Orientalists is found even exoterically, in the Puranas and *Brahmanas*, and then explained and supplemented with what the *Esoteric* explanations give....[March 3, 1886, to A. P. Sinnett]

These various excerpts from HPB describe fairly well some of the material in Volume III of 1897 as the title headings of the following essays from that volume show:

- 3. The Origin of Magic
- 4. The Secrecy of Initiates
- 5. Some Reason for Secrecy
- 13. Post-Christian Adepts and Their Doctrines
- 14. Simon and his Biographer Hippolytus
- 15. St. Paul--The Real Founder of Present Christianity
- 16. Peter--A Jewish Kabbalist. not an Initiate

- 17. Apollonius of Tyana
- 18. Facts Underlying Adept Biographies
- 19. St. Cyprian of Antioch
- 28. The Origin of the Mysteries
- 30. The Mystery "Sun of Initiation"
- 31. The Objects of the Mysteries
- 32. Traces of the Mysteries
- 33. The Last of the Mysteries in Europe
- 34. The Post-Christian Successors to the Mysteries
- 43. The Mystery of Buddha
- 44. "Reincarnations" of Buddha
- 49. Tsong-kha-pa; Lohans in China

The *focus* of this paper has been on *primary source* documents (various letters, articles, and the Wurzburg Manuscript) written during the years 1885-1897.

Most of these testimonies were given either during the same time HPB was writing and editing *The Secret Doctrine* or within several years of the events narrated, when we would still expect the participants to remember accurately various details and the true course of events.

An attempt has also been made to present the evidence *in chronological order* so that the reader might discern *the natural flow of events related to the writing and editing of "The Secret Doctrine"* manuscript.

The reader should also be aware that there are testimonies that give accounts conflicting with the ones cited in this article. Most of the contrary evidence was given either by individuals who were not directly involved in the writing and editing of the *SD* manuscript or by witnesses writing in the 1920s and 1930s (some thirty or forty years after the actual events).

It is not surprising that a person's recollection of events several decades earlier would contain contradictions and inconsistencies. The reader who would like to examine these conflicting accounts should consult Boris de Zirkoff's

"Historical Introduction" to *The Secret Doctrine* (especially pp. 61, 63-6, 71) as well as his survey of the third volume (1897) in CW XIV (especially pp. xxxi-xxxii, xxxiv-xl). See also the Appendix to this paper.

One correspondent, reading the first draft of this article, wrote to me in reply:

In view of the inconsistency of the statements made by those who were familiar with HPB's work at the time; also the contradictory--even self-contradictory-- nature of some of them, I do not see how it is possible to reach a conclusion on Vol. III on the strength of these statements, as you and Boris [de Zirkoff] have attempted to do.

In reply, I would ask what historical event of any importance does not involve contradictory and inconsistent testimonies?

Consider the contradictory (pro and con) statements of people who knew HPB personally and made statements about her psychic powers and the existence of her Masters. Emma Coulomb, Richard Hodgson, Vsevolod Solovyov, Hannah Wolff and others gave very different, contradictory, and negative accounts about HPB compared to those of Henry Olcott, Constance Wachtmeister, William Judge, Annie Besant, and others who testified to the genuineness of HPB's claims.

Do these contradictions mean that one cannot reach a reasonable conclusion concerning the genuineness or not of HPB's psychic powers and the existence of her Masters? Historical research is undertaken, at least in part, to try to sift through the evidence (pro, con, and neutral) of an event or series of events, to scrutinize the primary sources, to weigh the evidence (including contradictions), and to attempt to reach reasonable conclusions as to what most probably happened or did not happen.

Another topic not considered in this article has been the 'editing' of HPB's manuscript of the third volume for publication. Annie Besant in her preface to the third volume clearly stated:

With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as H.P.B. left them, save as otherwise marked. In a few cases I have filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text.

Nevertheless, some students of HPB's writings have voiced concern about how much Besant and her assistants may have edited the manuscript. James M. Pryse in a review of the third volume of *The Secret Doctrine* (Theosophy, New York, September 1897, 314-6) wrote:

If it had been printed as H.P.B. wrote it, then Theosophists generally would have prized it; but Mrs. Besant and others having edited it, they will regard it with a just suspicion.

(It should be noted that, some thirty years later, Pryse reversed his view on this subject.)

Another personal student of HPB's, Alice Leighton Cleather (*H.P. Blavatsky: A Great Betrayal*, 1922, 75), testified:

It so happens that while it [Volume III] was being set up [for publication] I was able actually to peruse one or two of the familiar long foolscap sheets which H.P.B. always covered with her small fine hand-writing. They were mutilated almost beyond recognition, few of her sentences remaining intact; and there were 'corrections'.

More recently, Nicholas Weeks, who helped in the preparation of the manuscripts of volumes 13, 14, and 15 of HPB's *Collected Writings*, has expressed similar concerns to me (private correspondence):

When we were working on BCW 14 we found many differences or changes between the "First Draft" [the Wurzburg Manuscript] and "SD III" [1897]. Some of the most radical are included in the Index to 14. see "Wurzburg MS Interpolations." On pp. 104 & 266-67 of BCW 14 are two examples of HPB's typically sharp criticisms of the Roman Catholic Church that *did not* appear in "SD III" [1897]. I find it impossible to believe that HPB deleted them, or approved of their removal. Thus the question arises, how many other "corrections" and "innovations" were made that HPB would not have permitted? . . . Without the "Wurzburg MS" there would have been not even a clue as to any tampering having occurred.

The issue of the editing of the manuscript of Volume III (1897) needs to be carefully researched in the future.

Returning to my thesis, I conclude this section with a relevant quotation from a letter of Bertram Keightley (written from Lucknow, India on December 6, 1922 and addressed to Charles Blech, a French Theosophist):

As regards the matter intended by H.P.B. for future volumes--besides the two first published under her own supervision--*all* this material has been published in the *third volume* which contains absolutely *all* that H.P.B. has left in manuscript. [quoted in *The O. E. Library Critic*, July 4, 1923]

If any Theosophist was knowledgeable about the contents of HPB's third volume, it was Bertram Keightley.

For the various reasons outlined in this paper, I am inclined to believe that Volume III of *The Secret Doctrine* as published in 1897 was the *real* Volume III intended by HPB during her lifetime.

APPENDIX

S.D. Volume III: Differing Views by Present Day Theosophists

The first edition of this paper was originally published in

The American Theosophist (Wheaton, Illinois) in the Late Spring/Early Summer 1995 issue, pp. 18-25. I was surprised by the amount of interest shown in the paper. A number of Blavatsky students wrote to me agreeing with my thesis. Nevertheless, several other readers totally disagreed with the view expressed in my paper. One of the dissenting students promoted the "*disjecta membra*" theory which was probably first advanced by the well-known Theosophist, G.R.S. Mead.

In 1897, Mead, who was H.P.B.'s personal secretary during the last two years of her life, wrote regarding the newly published Volume III of *The Secret Doctrine*:

It is somewhat a novel experience for the present writer, who has edited, in one form or another, almost all that H.P.B. has written in English, with the exception of *Isis Unveiled*, to find himself turning over the leaves of Volume III of *The Secret Doctrine* as one of the general public, for with the exception of pp. 433-594 [consisting of H.P.B.'s Esoteric Papers] he has seen no word of it before. . . . What, then, is the first impression. . . [of this Volume III]? We cannot disguise the fact that the first feeling is one of disappointment. The spirit of the stanzas and commentaries, which for the theosophist make the two first volumes stand out a head and shoulders beyond all other theosophical literature, is entirely absent. The pages [of Volume III] are eagerly scanned for the discovery of a new gold-mine of the nature of stanza or commentary, but with the exception of one or two paragraphs none is to be found. In fact, until we come to p. 359 and 'The Mystery of the Buddha,' the sections on which fill pp. 359-432, we find but *disjecta membra*-sections, the majority of which were evidently excluded from Volumes I. and II. because of their inferiority to the rest of the work. The editor [Mrs. Besant] was bound to publish these, but . . . it would have been better to have printed them as separate articles in *Lucifer*, than to have included them as part of *The Secret Doctrine*. One thing is almost certain, that had Mme. Blavatsky lived, these sections in their present form would not have formed part of her great work. They represent her in her least important capacity. *Lucifer*, July, 1897, 353-54.

Ted. G. Davy (a Blavatsky student and former longtime editor of *The Canadian Theosophist*) accepts Mead's "*disjecta membra*" theory. In other words, he rejects my thesis as outlined in this paper. In personal correspondence with me, Davy expressed his views as follows: I have re-read your paper. . . and my opinion regarding Vol. III has *not* changed, being still inclined to accept Mead's '*disjecta or rejecta membra*' theory. . . . Judging by its quality alone, I doubt if much more than ten per cent of its content is material that was intended by H.P.B. for her Vol. III. After she wrote the *S.D.* and the *Key*, until a few months before her death, her *Lucifer* articles maintained a comparable standard, which is in stark contrast to most of what was thrown together in the published Vol. III.....

Recently, when doing a bit of research on the ancient Druids, I noticed that some paragraphs on pp. 258-59 of Blavatsky's *CW XIV* are very similar to passages in *S.D. II*, 759-60. Perhaps there are other examples of such duplication, which would bolster the *disjecta* theory.

Richard Robb, publisher of *Wizards Bookshelf* and organizer of the July, 1984 "Secret Doctrine Symposium" in San Diego, California, also *disagrees* with my thesis concerning Volume III:

I have your article on the *SD*, 'Volume III' , so called. . . . An in depth refutation of your thesis must be based on more than mere written evidence. If you were familiar with the thrust of the *SD* in toto, the underlying appeal to higher mind and intuition, you could see in a flash that the so called 'Volume III' reads like an extension of *Isis*. . . a marshalling of physical facts, bereft of the 'koan' of Prof Hannon. The lives of the adepts are NOT given in 'Vol. III.', only mentioned briefly. So called vol. III is used in part in the actual *SD*., it being a complete rewrite, earlier bits would naturally be included. HPB did not rewrite the whole *SD* in less than a year. As stated, when thinkers have assimilated the first two vols., the 3rd volume will appear. Thus it must be MORE esoteric than the first two volumes, not less as is the case in the Wurzburg/Volume III material. . . .

Referring again to your article on "*SD III*," I have just come across something which seems pertinent. Concerning HPB's statements about divination by Qutamy in Nabathean Agriculture, that he received his revelation from an idol of the moon, who got it from 'Saturn', etc., Volume II, p. 455, reads: "Even the mode of divination through 'the idol of the moon' is the same as practised by David, Saul and the High Priests of the Jewish Tabernacle by means of the Teraphim. In Volume III, part II of this present work, the practical methods of such ancient divination will be found." Now, we know that such theurgy is definitely not in Besant's Volume III. Moreover, it is inconceivable that the crass world at large would have such power dropped into their hands in their present materialistic condition. It must wait for a new era, when attitudes are very different, and knowledge will be used unselfishly. This passage alone convinces me that we don't have the *real* Volume III, plus there are other passages, which have absolutely left *no* room in my mind for the Besant Volume III possibility. We don't even have *portions* of the real Volume III. It is simply being held for the right time, which seems obvious to me.

In order to evaluate properly the views of Mead, Davy and Robb, I would suggest that the interested

student carefully reread what was previously written in the main text of this paper concerning the contents of Volume I of the Wurzburg Manuscript. Special attention should also be given to Bertram Keightley's confirmed testimony where he informs us that (in 1887) the order of

the volumes of *The Secret Doctrine* manuscript was rearranged. *Volume I* became *Volume III*.

Moreover, I repeat what was written earlier in this paper: "An attempt has also been made to present the evidence *in chronological order* so that the reader might discern *the natural flow of events related to the writing and editing of 'The Secret Doctrine'*" manuscript." This chronological key was illustrated with relevant citations from 1886 through 1891 documenting H.P.B.'s writing of what eventually became Volume II.

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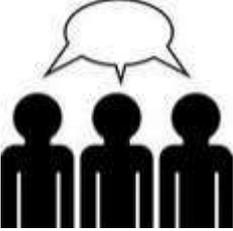
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	Activities & Events	
	<p style="text-align: center;">MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP.</p> <p>Theosophical Society Hall; Saturday; 2 pm till 3.30 pm. In this presentation and discussion group we take an investigative approach, where all personal contributions are most welcome. At any meeting you will be surprised with the variety and diversity of opinions, personal experiences and proposals, creating much food for thought and a higher consciousness.</p> <p>Our 25th February Meet-Up; Cosmic Consciousness. What is Cosmic Consciousness? Cosmic Consciousness can be understood as a sublime awareness; that is not only an awareness of everyday living and contact, but also the awareness of the unseen influences that may be all around us. According to many spiritual teachings there is a sublime connection that connects each of us to all there is; this divine connection may be intuited by the individual, or not. This intuition may as yet be sporadic or come at the odd moment, but will often be very useful in determining what needs to be done next. What do you know about this? What have you experienced? Do come and tell...</p> <p>Our 25th March Meet-Up; Meditate or Muddle.</p> <p>The Buddhist scriptures describe meditation as “passing before the mental eye.” It may be thinking at will, learning to choose our thoughts, to catch them as they flit past, to direct them, to develop them at we see fit, and finally to dwell on something or other for as long a time By doing this diligently, we will learn to control the power of our thought and our emotion and thus take hold of our future. In this presentation and discussion we will talk about the how, what and why’s of meditation; the experiences that can be had and what the onset of a higher consciousness will mean...</p> <p>Our 29th April Meet-Up; Cellular Phenomena; Energy & Resonance. Quantum mechanics teaches that all things are energetic. A desk, although it appears to be matter, exhibits a resonant frequency, albeit a very slow frequency. If all things are energetic and resonating, then we must conclude that our bodies do the same. Such a conclusion would support the concept of cell resonance and energy fields. Energy fields can retain information and thus, one can reasonably conclude that our physical body or biological cells can also retain information--or memory. Have you heard of this? What are the implications? Should transplants take place? What do you know of this or what have you heard? A most intriguing presentation & discussion. Meet-Ups are open to TS Members and the Public. Remember that a deeper truth and higher consciousness can only be established through an active participation.</p> <p>Meet-Ups for 2017 ; Sat. 25th Feb. 2017 ; Cosmic Consciousness. Sat. 25th March 2017 ; Meditate or Muddle. Sat. 29th April 2017 ; Cellular Phenomena; Energy & Resonance.</p>	<p>Meet-Ups are open to TS Members and the Public. Remember that a deeper truth and higher consciousness can only be established through an active participation.</p>

The Theosophical Society in Perth presents.....

Traditional Astrology



Dates: February 23 through March 30 (6 weeks)

Time: 7:00 - 8:30 PM

Cost: No Charge - All Welcome

Presenter: Jason Braunstein

Venue: Main Meeting Hall - 21 Glendower St Perth

Please bring a ruler, calculator, pencil, and eraser

Astrology is a spiritual science that can be used for self-culture and an understanding of the multitude of forces impacting on our psyches. It may also be used successfully for a wide variety of other objectives such as pregnancy timing, prediction and compatibility. In this course the emphasis will be on personal growth, commencing with the basics and slowly learning how to construct and interpret birth charts. There will be relevant handouts at each stage.

Computers of any sort (aside from a calculator) will not be allowed as we are taking a traditional approach and our methods will be hands-on. This will be a spiritual experience requiring focus and patience, a great opportunity for growth.

For further information phone TS Perth on 93288104 or Jason on 0414405681 or e-mail Jason: alternative@inet.net.au



Theosophical Society - Book Study Group

“Exploring the Great Beyond”

by Geoffrey Farthing

Members Only - No Charge

Every Saturday starting Feb. 18th from 10:00am-12:00pm

Some of the subjects for study and discussion include:

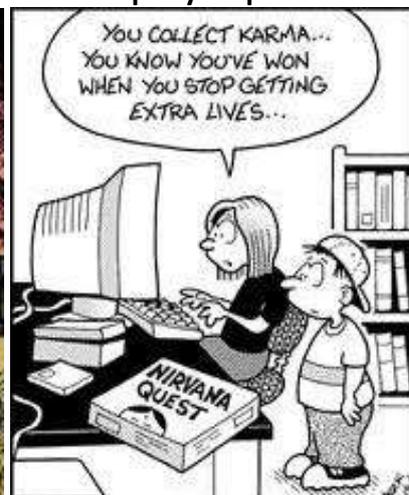
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|--------------------------|----------------------------|
| 1. The Realms of Mystery | 7. The Astral Light |
| 2. The Other World | 8. Elementals |
| 3. The Wonderful Psychic | 9. Spiritualism/Occultism |
| 4. Constitution of Man | 10. Psychism and Occultism |
| 5. Universal Law | 11. Man and Death |
| 6. Death and After | 12. The Great Beyond |

As places are limited to 12 people please confirm a spot, in advance, with the facilitator.

The course of study is estimated to last about 4-5 months. Prospective students will be expected to be able to commit to the majority, but not necessarily all, of the weekly study sessions. Copies of the book are available in the library and can also be purchased from the bookshop for a member discounted price of about \$10 or downloaded from the internet at: http://www.blavatskytrust.org.uk/html/the_great_beyond/great_beyond_contents.htm

To be held in the Theosophical Society reading room at 21 Glendower St. Perth.

Ph. 9328 8104 or contact the facilitator Skip Pry on ph. 9228 8753 for further details.





The Theosophical Society in Perth

Welcomes everyone to participate in an.....

<p style="text-align: center;">Easter Weekend Seminar</p> <p style="text-align: center;">“Theosophy Raw and Unfiltered: The Vedas Past and Present”</p> <p style="text-align: center;">Featuring Dr. Dara Tatray National Secretary for the Theosophical Society in Australia</p>	<p>DATE: Sunday 16th & Monday 17th April 2017</p> <p>VENUE: 21 Glendower Street, Perth</p> <p>COST: No charge for the seminar. BYO lunch.</p> <p>MEALS: If required a lunch can be provided at the cost of \$15.00 per person. YOU MUST REGISTER FOR THE LUNCH IN THE LIBRARY BY 11 APRIL 2017.</p>
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SUNDAY 16th	PROGRAM	PRESENTER
10.00am	Introduction to the Source Material	Dara Tatray Plus Q&A
11.00-11.30am	Morning tea	
11.30am	The Teaching in Five Fundamental Words	Dara Tatray Plus Q&A
12.30-2.00pm	Lunch	
2.00pm	The Way of Self-Knowledge in Five Easy Pieces	Dara Tatray Plus Q&A
3.00-3.30pm	Afternoon Tea	

MONDAY 17th	PROGRAM	PRESENTER
10.00am	Patañjali Yoga Sutras Five Key Ideas	Dara Tatray Plus Q&A
11.00-11.30am	Morning tea	
11.30am	<i>Light on the Path</i> Unplugged	Dara Tatray Plus Q&A
12.30-2.00pm	Lunch	
2.00pm	The Lineage Today	Dara Tatray Plus Q&A
3.00-3.30pm	Afternoon Tea	

MT HELENA REPORT Feb.2017

Mt Helena Programme Dates for 2017.



Hello friends, the Mt Helena committee has organised a great series of events for the 2017 Mt Helena season.

The programme is as follows:

20th to 21st of May. Barry Bowden: Theme to be finalised.

22nd to 23rd July. Jungian Psychology Presenter: Jason Braunstein.

30th Sep to 1st Oct Bush Tucker, to be finalised.

25th to 26th October Members weekend.

A weekend of Theosophy and Karma Yoga.

Wishing you all a happy and safe 2017.

Franco



The Fun (& Work)

we have ALL done in 2016:

TS National Convention – in Perth: ‘
The Power of Service – Insights from the Ancient Wisdom’



**TOS @ TS CONVENTION
A GREAT WAY TO START THE YEAR**

Talks / Suppers / Meals:

1. THE NATIONAL STROKE FOUNDATION

2. RUAH



3. KANYANA WILDLIFE REHABILITATION CENTRE

Raffles:



TOS - YOGA DAYS
FUN DAYS HAD BY ALL THAT ATTENDED.
WATCH OUT FOR THE NEXT ONE.

Meet and Greets:



Linda Oliveira & Dianne Kynaston



Movies:



WHAT'S COMING UP:
**World Peace / Taizé
Meditation**
– first Friday of the month
6 pm at the Liberal Catholic
Church
– Cnr Brewer & Lacey Sts Perth.
**TOS Healing Meditation
Circles** – third Sunday of
month - 2pm.
TS – 21 Glendower St Perth

Backpacks: More given to homeless thru RUAH



Happy New Year To All
from TOS Perth

TOS motto:
A union of those who love in the service of all that suffer

Program of Lectures

Definition of meeting types and relevant guidelines

- **Public Meetings** – All members and the public are welcome to attend.
- **General Meetings** – For Perth members, with interested persons of the public welcome to attend up to 4 meetings, with the objective to explore and confirm an interest in becoming a member of the TS. If after attending 4 meetings the person is not interested in becoming a member they are requested to restrict their visits to other options open to the public.
- **Members Only Meetings** – Generally for Perth members only. However, members attending may invite a guest to whom the presentation would be of interest and benefit, is known to have a basic understanding of theosophy, and is in harmony with the membership requirements and the general principles of the TS.
- **Strictly Members Only Meetings** – Are strictly for current Perth members only. Non-members will not be admitted to the meeting.

All sessions, unless otherwise stated, run from 7:30 pm - 8:30 pm

The opinions expressed in the lectures are those of the speakers and not necessarily those of the Theosophical Society in Perth.

FEB

Tues 7 Feb General Meeting	<p align="center">Deity, Cosmos and Man: An Outline of Esoteric Science (Part 1) - Perry Coles <u>The Occult Constitution of Cosmos and Man</u></p> <p>Man is a microcosm reflecting in miniature the composition and processes of the macrocosm, the total universe. What we find in the one is to be found in the other, and consequently, by studying the one we may learn, by analogy, the corresponding picture of the other. This powerpoint presentation will explore these ideas.</p>
Tues 14 Feb General Meeting	<p align="center">Adyar Day and the Invocation - Viv Ward</p> <p>What is and why is there an Adyar Day? What is and why is there an invocation that we recite at the opening of our Theosophical Society events and meetings? The reasons and the hidden deeper meanings will be revealed during this powerpoint presentation and you will also be given a keepsake to take home with you tonight.</p>
Tues 21 Feb General Meeting	<p align="center">Power of the Mind - Rob Russell</p> <p>Tonight's talk will be on miracles, curses, positive thinking, negativity, creating worlds and other related subjects.</p>
Tues 28 Feb Members Only Meeting	<p align="center">Clairaudience - The Forgotten E.S.P. - Bill Wood</p> <p>This presentation explores both the theory and practical experience of clairaudience and may incidentally touch on extrasensory perceptions to broaden the contextual picture. Actual examples of clairaudience will be quoted and there will be time for sharing experiences for those who wish to.</p>

MAR

Tues 7 Mar General Meeting	<p align="center">Deity, Cosmos and Man: An Outline of Esoteric Science (Part 2) - Perry Coles <u>Hierarchies of Beings</u></p> <p>The human body presents a miniature model of the hierarchical structure of the cosmos. Each unit - from the chemical atom, the cell, the organ, to the body - has its individual consciousness, while at the same time functioning within the consciousness of a larger unit within the hierarchical structure. This powerpoint presentation will explore these ideas.</p>
Tues 14 Mar General Meeting	<p align="center">Bumi Sehat - A Birthing Clinic in Ubud, Bali - Lyn Leeder</p> <p>A TOS fund raising night. Please join the TOS for our delicious snacks and light supper for \$10 at 6:30 pm and to check out the raffle basket and other items for sale. Followed by: Bumi Sehat is a place where mothers from all cultures and faiths may come to have their babies free or for a small donation. The midwives offer a Gentle Birthing technique plus love and support before and after the birth of their baby. Bumi Sehat means "Heal Mother Earth". There will be a DVD and powerpoint photos shown to illustrate the work of the clinic.</p>

<p>Tues 21 Mar General Meeting</p>	<p>In Search of the Beloved: The Sufi Poets - Jason Braunstein Rumi is probably the most famous Sufi poet, however, there have been others that have touched the spirit of humanity. In this survey of the themes and poets of Sufi poetry, you will be transported on a journey of the soul. Leave your cares at the gate.</p>
<p>Tues 28 Mar General Meeting</p>	<p>Theosophy in Art - Carl Altmann In the late nineteenth century and the twentieth century, theosophical thoughts and beliefs were wide spread throughout many sections of society, especially the visual Arts. In this powerpoint talk, this will be reflected in the colours and the shapes used by artists such as Wassily Kandinsky, Paul Klee, Piet Mondrian and Kasimir Malevich. Two of the notable shapes were the triangle and the circle while all the colours took on symbolic meanings which helped viewers to appreciate the content of the works. Why? Many of their works were non-objective (totally abstract) and so viewers were able to understand what was being said.</p>
<p>APR</p>	
<p>Tues 4 Apr General Meeting</p>	<p>Deity, Cosmos and Man: An Outline of Esoteric Science (Part 3) - Perry Coles Akasha and the Astral Light Occult Science teaches the existence of a primordial Root Substance, Akasha that manifests after the long Night or Pralaya of the universe and second, the gradations of this substance throughout the planes of Nature, causing our physical globe, for example, to be enveloped in the lower of these grades, termed in this literature the Astral Light. We shall now look more closely at these two, Akasha and the Astral Light. This powerpoint presentation will explore these ideas.</p>
<p>Tues 11 Apr General Meeting</p>	<p>Fractured Reality; The UFO Phenomena - Tina Hentisz To witness a UFO or have a meeting with an extra-terrestrial being can cause a radical shift in a person's worldview. UFO encounters and alleged "paranormal" related human contact with non-human entities often involve manifestations that seem to violate the known laws of physics. What do you know? What is the Theosophical view? We investigate possibilities in this powerpoint presentation.</p>
<p>Sun-Mon 16-17 Apr Public Meeting</p>	<p>Theosophy Raw and Unfiltered: The Vedas Past and Present Easter Weekend Seminar featuring Dr Dara Tatray National Secretary of the TS in Australia See elsewhere in Link for details.</p>
<p>Tues 18 Apr Members Only Meeting</p>	<p>Learn Theosophy So That You May Teach: Methods and Outcomes Dara Tatray National Secretary of the TS in Australia This talk contrasts classical Greek and Vedic methods of learning, showing the depths of insight and self-transformation to which learning may lead. An outline of "theosophical education".</p>
<p>Wed 19 Apr Public Meeting</p>	<p>Inner Freedom as Means and Goal: the Art of the Impossible Dara Tatray National Secretary of the TS in Australia Throughout the works of Plato and his followers, as throughout the Vedas of ancient India, there is a two-fold ethic: one consisting of the practical virtues (politics at best), and another centred on the possibility of liberation or moksha. This powerpoint talk examines the proposition that the freedom that is essential above all else is inner freedom, an indispensable prerequisite if we are to be outwardly free.</p>
<p>Tues 25 Apr General Meeting</p>	<p>Around The World Seven Ways - Shirley Martin A look at Shamanism from seven cultures; also we will investigate where Shamanism originated. So come on a journey and let's investigate.</p>

Buddhist Metta Sutta

In order that I may be skilled in discerning what is good, in order that I may understand the path to peace,

Let me be able, upright, and straightforward, of good speech, gentle, and free from pride;

Let me be contented, easily satisfied, having few duties, living simply, of controlled senses, prudent, without pride and without attachment to nation, race, or other groups.

Let me not do the slightest thing for which the wise might rebuke me. Instead let me think:

“May all beings be well and safe, may they be at ease.

Whatever living beings there may be, whether moving or standing still, without exception, whether large, great, middling, or small, whether tiny or substantial,

Whether seen or unseen, whether living near or far,

Born or unborn; may all beings be happy.

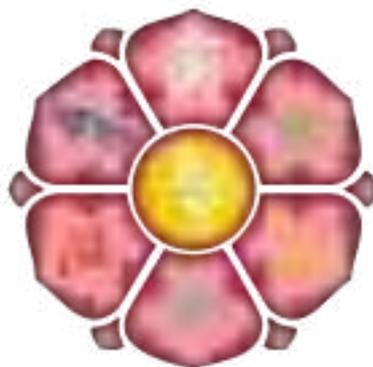
Let none deceive or despise another anywhere. Let none wish harm to another, in anger or in hate.”

Just as a mother would guard her child, her only child, with her own life, even so let me cultivate a boundless mind for all beings in the world.

Let me cultivate a boundless love for all beings in the world, above, below, and across, unhindered, without ill will or enmity.

Standing, walking, seated, or lying down, free from torpor, let me as far as possible fix my attention on this recollection. This, they say, is the divine life right here.

Translated and adapted by Bodhipaksa from the Pali Metta Sutta.



The Theosophical Link contributions

Members of TS Perth Branch are heartily invited to contribute articles, poems, book reviews and any news affiliated with the Branch to the Editor for future inclusions in the Link.

Typed submissions will be gratefully accepted.

Leave your articles etc. with the library or office staff, email them to tsperth@iinet.net.au or place your material in the Editor's drawer by the 1st of April.2017