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## A REFLECTION ON *THE SECRET DOCTRINE*, No. 13

Unless one is an illumined sage, the writer who proposes to pontificate upon the Absolute runs the risk of being seen as a naïf or a fool. To speak about that which is “unspeakable” is likely a fool’s errand. Prudence would suggest the safest course of action to be one that defers to the wisdom of those seers who have had a rare glimpse into the nature of the ultimate Reality. “The ever unchangeable is devoid of sound, touch, form, taste or smell. It is without beginning or end, ever beyond the prime cause of all evolution” (*Katha Upanishad*). “There the eyes cannot travel, nor speech nor mind” (*Kena Upanishad*). Since it is without attributes, it is best described by the use of negatives, *i.e.*, “not this,” “not that” (*Brihadaranyaka Upanishad*).

As HPB states in *The Secret Doctrine*, the Absolute is an “Immutable PRINCIPLE on which all speculation is impossible.” It is, she says, “not to be defined, and no mortal or immortal has ever seen or comprehended it.” And further, “the mutable cannot know the Immutable.” For against the impenetrable shroud of mystery surrounding the Absolute, all attempts at rigorous intellectual inquiry inevitably yield to a state of flaccid impotence.

But before we dismiss further reflection on the Absolute as utterly useless, we might consider what G. de Purucker, a serious student of *The Secret Doctrine*, said in this regard: “We are taught that there exists in man a link with the Unutterable, a cord, a communication, that extends from It to the inner consciousness.” And this from I. K. Taimni: “The fact that it is called ‘Unknowable’ does not mean that it is beyond the range of philosophical or religious thought and something on which thinking is impossible or undesirable. . . . It is unknowable and yet the highest object of realization, unthinkable and yet the most profound object of philosophical enquiry.”

And so with this brief missive, the humble scribe hopes that he has successfully walked the fine line between naiveté and flapdoodle. For at his age, the former would be unseemly, and the latter would embarrass his dear mother, who was not in the habit of raising fools.

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