THE SERVICE OF HUMANITY

Blessed is the austerity of those who live in concord.
BUDDHA

SANGAM TEXTS

GENERAL EDITOR
RAGHAVAN IYER

Sangam Texts are aids to contemplation and action, the creative fusion of theoria *(sankhya)* and praxis *(yoga)*. In the ancient world, before the proliferation of print, emphasis was given to exemplification. Remarkable individuals emerged from time to time to bear witness to the authentic transcendence of social roles and codes and traditional structures. The supreme ideal of the *Jivanmukta*, the truly free man or woman, was emulated even by householders through the practice of renunciation *(sannyasa)*. Furthermore, the *ashrama* ideal was kept alive, in diverse ways, by aspirants who assumed monastic modes of life and adopted self-binding vows. In the Aquarian Age, the shared ideal of secular monasticism is pertinent to all those who wish to explore fresh and feasible ways of achieving self-regeneration in the service of *Lokasangraha*, the welfare of the whole of humanity. The thoughtful writings in this series span the mystical and the practical, the timeless and the timely, giving a basis for lifelong reflection and self-transcendence.

SANGAM TEXTS

THE BEACON LIGHT by H. P. Blavatsky
THE SERVICE OF HUMANITY by D. K. Mavalankar
HIT THE MARK by W. Q. Judge
THE PROGRESS OF HUMANITY by A. P. Sinnett
CONSCIOUSNESS AND IMMORTALITY by T. Subba Row
THE GATES OF GOLD by M. Collins
THE LANGUAGE OF THE SOUL by R. Crosbie
THE ASCENDING CYCLE by G. W. Russell
THE DOCTRINE OF THE BHAGAVAD GITA by Bhavani Shankar
THE LAW OF SACRIFICE by B. P. Wadia

THE SERVICE OF HUMANITY

The Service of Humanity consists of twenty-one selections from the writings of Damodar K. Mavalankar, the Indian Theosophist and prodigy who was suddenly called to the Himalayas by the Mahatmas behind the modern Theosophical Movement. He considers a wide range of issues raised by correspondents in *The Theosophist.* He examines all such questions from the standpoint of metaphysics, ethics and self-training. His immense integrity imparts a resonant sense of the sacred to every theme he touches, and he provides vital hints and suggestions regarding the invisible dimensions of discipleship and spiritual growth. His essays focus upon continuity of consciousness and the disinterested service of humanity.

THE SERVICE OF HUMANITY

DAMODAR K. MAVALANKAR

Intending the inner mind upon it, behold the Self
in its own being, its partless sovereignty.

SHRI SHANKARACHARYA

CONCORD GROVE PRESS

1985

CONCORD GROVE PRESS
London *Santa Barbara* *New York*

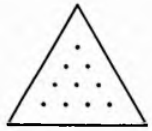
First Edition: October 2, 1985

ISBN 0-88695-025-2

10 9 8 7 6 5 4 3 2 1

Printed in the United States of America

CONTENTS



In the first place revere the Immortal Gods, as they are established and ordained by the Law.

Reverence the Oath. In the next place revere the Heroes who are full of goodness and light.

Honour likewise the Terrestrial Daimons by rendering them the worship lawfully due to them.

PYTHAGORAS

Words can merely clothe the ideas, but no number of words can convey an idea to one who is incapable of perceiving it. Every one of us has within him the latent capacity or a sense dormant in us which can take cognisance of Abstract Truth, although the development of that sense or, more correctly speaking, the assimilation of our intellect with that higher sense, may vary in different persons, according to circumstances, education and discipline. That higher sense which is the potential capacity of every human being is in eternal contact with Reality, and every one of us has experienced moments when, being for the time en rapport *with that higher sense, we realise the eternal verities. The sole question is how to focalise ourselves entirely in that higher sense.*

DAMODAR K. MAVALANKAR

DAMODAR KESHAV MAVALANKAR

(September, 1857 —— ?)

BRAHMA VIDYA

Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable; and no living being, however high and powerful, can ever alter them to suit the convenience of students. The attempt, therefore, which is now being made is not to carry on the vain and profitless task of finding a short cut to *Brahma Vidya,* since this is an impossibility, but to revive once more its knowledge, and thus to stimulate a true aspirant to adapt his life and thoughts to that standard which will better him and lead him gradually to such ways as run their courses to the Divine Wisdom.

It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge. . . . No doubt there are individual members who have been fortunate enough to be accepted as *Chelas,* but their acceptance was due not to the fact of their being Fellows, but because they had been living the life and have voluntarily passed through the training and tests, enjoined upon aspirants for occult knowledge of every age and nationality. In their case the Theosophical Society was only the means of giving them the conviction of their intuitive beliefs; and thus urging them to follow the promptings of their inner consciousness. For the comparatively easy mode they thus had of gaining the conviction, they have to make up by helping the building up of the Theosophical Society and putting it on a secure basis.

This explanation ought to make it clear that what the Society expects from all its Branches and individual members, is co-operation and help in its grand task of uniting the East and the West, the North and the South, in a Scientific Brotherhood armed against dissension and consequent failure by the principle of mutual Toleration and mutual Intellectual Sympathy. It is an unthinkable proposition that any man with average intelligence cannot contribute his quota towards the realization of this noble scheme.

If each man were but to do his duty to search, to investigate, to study, to digest, and join with his fellowmen, actuated by the

same noble aspirations, in giving to mankind the benefits of their labour, the day would not be very far off when the Masters of Occultism might find the necessary conditions to enable them to once more live in the world as openly and freely as did their predecessors of times long, long gone by, and give to such a prepared people the benefits of THEIR knowledge. Until that blessed day comes, a duty is before us: we have to hasten its approach. And this cannot be done by merely joining the Theosophical Society and without preparation, training or qualifications, expecting the Adepts to place within our reach tremendous weapons of Power.

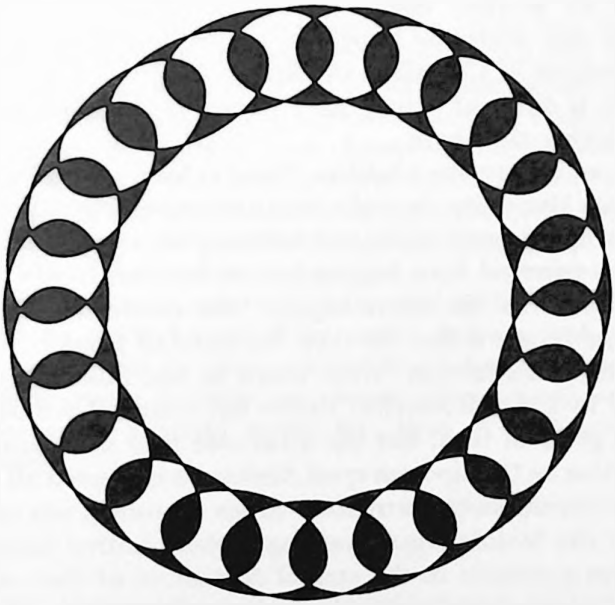
KNOWLEDGE IS POWER, which in the hands of the ignorant and the wicked is fraught with dangers to their holders and to Humanity at large. Enough has already been given out to bring home to anyone, endowed with ordinary intelligence, fairness, and desire for knowledge – conviction of the truth of this Science and the Powers it confers upon its devotees. When once all this is clearly understood, the only question for solution is how best to promote the Cause, and thus by an unselfish effort for the good of our fellowmen and their regeneration, to fit ourselves for the higher life of a true co-worker with those who have devoted themselves to the amelioration of the moral and spiritual condition of Humanity.

There are various ways of accomplishing this result, but as one man's meat is another man's poison, the Parent Theosophical Society has always endeavoured to leave the practical working of its Branches to their members, who are, or should be, the best judges of the circumstances they have to work under, and the material that can be utilized. Psychology is a vast field wherein many workers may employ themselves with advantage. The tastes of individuals must differ, but surely there can be found two or three in every Branch interested in the same subject. If a Branch divides itself into various Committees for the investigation of various subjects of Science, and communicates its results at general meetings, much good will ensue. Various articles in *The Theosophist* and other publications of the like nature might be taken up by different members, and the Society given the benefit of every individual exertion. . . . Several other matters of Reform might be undertaken by other Committees, without, of course, infringing

upon any individual's or people's religious or social right.

For those who are capable of an unselfish impulse to work for the moral and spiritual regeneration of Humanity, there is plenty to do. And it is men of this stamp that are the pillars of such a grand movement, which must necessarily depend upon their co-operation and zeal for its success.

Journal of the Theosophical Society, January 1884



The great and peaceful ones live regenerating the world like the coming of the spring; having crossed the ocean of embodied existence themselves, they freely aid all others who seek to cross it. The very essence and inherent will of Mahatmas is to remove the suffering of others, just as the ambrosia-rayed moon of itself cools the earth heated by the intense rays of the sun.

SHANKARACHARYA

THE LAW OF LOVE

We maintain that the highest ideal of love is to be found only in *Brahmavidya* or Esoteric Theosophy; our ideal of love being a perfect union with the All by an utter abnegation of the self and by ardent sleepless endeavours for the good of all sentient beings – even the brute creation, whose sufferings and wholesale slaughter, are made entirely subservient to the pleasure of Christians and Mahomedans. If the ideal of the Christians is different – they are welcome to it; only let them not place it higher than ours. . . .

How can we say the Christian "God is love," when he delivers up helpless Humanity, brought into existence without its consent, to the mangling tooth of sin and suffering for a small transgression of its first parents? Even human justice does not hold a son liable for the debts of his father beyond the extent of that father's assets. And how is it that not even the blood of Jesus could restore man to the "blissful seat" from which he had fallen? It may here be urged that the all-Merciful Father has ordained evil but for the ultimate good of man. But the other side may with equal justice contend that an Omnipotent cruel Ahriman has created all apparent good for the ultimate destruction of his creatures, not unlike the Satan of the Middle Ages, granting a short festive season to his servants as a prelude to the eternal damnation of their souls. The real fact is, that our inner self perceives, although the perception in very many cases is clouded by preconceived notions, that love and charity are but the law of our being, and that the violation of the law is always attended with suffering. It is no argument against this proposition that the general mind is not conscious of such being the case, any more than it is necessary for the miser to be

aware of the true worth of riches when counting his unsunned hoards with a greedy eye. . . .

The subordination of love to power, attributed to Theosophy, is due to the misconception of what is said in "The Elixir of Life,"* which has never been claimed as a complete exposition of the subject. . . . The article on "Morality and Pantheism" in *The Theosophist* for November last, has not been properly considered. There it is distinctly said: —

> Inactivity of the physical body *(sthula sarira)* does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in *samadhi*, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be seen by anyone who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the universal mind he becomes a real power in nature. Even on the objective plane of existence, the difference between brain and muscular energy, in their capacity of producing widespread and far reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the coolie's work can never be compared with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

The Theosophist, March 1884

* [An article by G. . . . . M. . . . . F.T.S. (Godolphin Mitford), in *The Theosophist*, March and April, 1882; republished in *Five Years of Theosophy*, pp. 1-20.]

THE SERVICE OF HUMANITY

It is admitted that the Theosophical Society has been engaged in doing good, with unparalleled success, to Humanity; that, had it not been for its exertions, people would have gone on in their own ways as heretofore, would have paid no attention to the writings of the ancient sages and would have remained in entire ignorance of the glorious truths contained therein, not because they could not have been found if properly searched for, but because the earnest spirit of enquiry which has now been raised could never have asserted itself. It is therefore a duty we owe to the Theosophical Society to encourage and support it by all possible means, if we have the least sense of gratitude within us. Moreover, it is within almost everyone's mouth that more and more important facts of the Esoteric Philosophy are being gradually given out through the instrumentality of the Theosophical Society. . . .

It is because the leaders and promoters of the Association find that their labour is not being thrown entirely upon barren ground, but that their work is being more and more appreciated, as is proved by important additions to its ranks; they thus feel encouraged to continue their arduous task more and more cheerfully. But let it be once proven that the work has created no interest, and that those for whom exertions are being made prefer to stubbornly remain blind to all higher considerations, and the theosophical leaders will be compelled to drop the work in spite of themselves. Is not the fact that the moral if not the active support given by people to the Society by joining it acts as a stimulant for renewed work – is not this fact a sufficient inducement for right thinking men not to keep aloof from the movement?

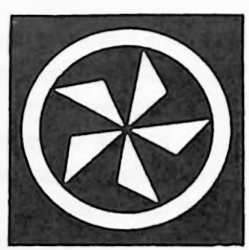
Again, the Theosophical Society being a Universal Brotherhood embraces all Humanity: as such it may very well be recognized as one complete organism. All its doings are *its Karma.* And just as the different organs derive nourishment from the joint work of the whole body; so also each member of this huge organism has a part of its nourishment from the accumulated store of the *Karma* of the Theosophical Society as a whole. And who will dispute the

fact that that Association has been acquiring an immense amount of good *Karma* by its beneficent work of increasing human happiness by promoting knowledge and by uniting together different people into one bond of an Intellectual Brotherhood?

Still further: it is a well-recognized principle that *Union is Strength;* and therefore if any Association could afford large opportunities for doing good, it is the Theosophical Society. Selfishness having sealed the eyes of the critics to the fact that they form but a part of the INTEGRAL WHOLE, they fail to perceive that the good of their Fellowmen is their own good. The cloud of self-benefit darkens their mental horizon, through which their sight cannot pierce to have a glance at the future results of their attitude. They see no superior advantage within the narrow range of their vision, and therefore they conclude no such advantage exists. They cannot understand that of all the Associations now existing in the world, the Theosophical Society is the only one that can be employed to the best advantage for promoting human happiness by bringing people to realize the common foundation of all Religions. And that the *Illuminated* have therefore adopted it as the channel of communication between themselves and the outer world.

As such, it forms the centre of light, and he who steps into its sphere from the outer darkness, comes within the radius of vision of the BLESSED ONES. To advance further depends upon his *active* goodness and work. By joining he has got his reward of giving an expression to his sympathy and thus affording moral support — and that reward is that he puts himself in a prominent position whence he can be more easily perceived than those who prefer to remain in the outer darkness.

Journal of the Theosophical Society, March 1884



THE THREE OBJECTS

Theosophy" and the "Theosophical Society" are two quite different things, since the latter, embracing the former, includes still a few other things. Permit me to remind you that, in our *Rules*, our objects are defined as follows: –

(1) To form the nucleus of an Universal Brotherhood of Humanity, without distinction of race, creed or colour.

(2) To promote the study of Aryan and other Eastern literature, religions and sciences, and vindicate its importance.

(3) To investigate the hidden mysteries of Nature and the Psychical Powers latent in man.

Of these, the first is the most important for us. It is urged that this Idea is Utopian. But whether it is or is not, is quite beside the question. What people want to know is, whether it is conducive to the happiness and well-being of humanity, and so, worthy of being given a trial – or not. And if it is, that is all we care for. How far we have succeeded in our endeavours, can be seen from the practical results of our work. If we have succeeded so far, it is because we ever kept in mind that we could admit only those who were capable of understanding what that term of Universal Brotherhood meant, and of appreciating the honour of having been accepted within its ranks. Therefore, we extended the Brotherhood only to those who could comprehend and hoped to conquer the immense difficulties encountered between Intellectual Solitude and Intellectual Companionship.

This is a position difficult to master; but once mastered, the Theosophical Society has found many recruits capable of forming and leading companies of their own. Thus has the Idea spread, thus have numerous Branches been formed, and thus have our operations extended almost all over the world. And the practical benefits, accruing from such an organization, each of our members can testify to, any day. Composed, as we are, of various nationalities and divers religious creeds, it was essentially necessary that we should have certain stringent rules to enforce harmony. And how could we do that except by allowing no one to enter before he pledged himself to abide by the principle of mutual religious

Tolerance and Sympathy?

There is a great deal of difference between orthodoxy and bigotry. A person may be very orthodox and not at all a bigot. An orthodox will cling tenaciously to his views, whatever they may be, while a bigot will try his best to *enforce* his ideas upon others, whether they be willing or not. We, therefore, have to admit only such persons who will not interfere with the views of their Fellow Members, but will try to promote mutual Intellectual Sympathy. Between calm and philosophical discussion and bigoted compulsion, there is a world of difference; and a person, who desires to arrive at Truth, must accept it from whatsoever quarter and wheresoever it may be found. Most of us, Asiatics, believe that we can find it in ancient religions, and, therefore, encourage their study. And here comes in Theosophy. . . .

Ordinary people say that Theosophy, derived from "*Theos* – God" and "*Sophia* – wisdom," means the wisdom of God. Hence they rashly jump to the conclusion that we are all believers in a *Personal* Deity. No graver mistake could ever be committed. "Theosophy" with us (and it did so with Plato and other ancient Theosophists) means "divine wisdom," or rather the knowledge of that which is yet a mystery to the ordinary run of mankind. In this sense, even a Materialist is a Theosophist, because he is ever trying to find the operation of such laws of nature as have not yet been discovered; a Buddhist – who recognizes no God, – is also one, for he strives to attain to a knowledge of that which he terms "Motion" and with its help to attain "Nirvana"; so also is a Vedantist, as he is in pursuit of the knowledge of that which he calls "Parabrahm," and thus reach "Moksha"; similarly is a Zoroastrian, for he is striving after that course which will enable him to perceive, with his inner eye, the God Zoroaster saw; and so on and on.

But, if we take the religious history of the founders of all these different faiths, we find that they proceeded by the same path and arrived at the same conclusions. It might be said: "How is it then that there should be so many antagonistic passages in different religious books?" Here then comes in true Theosophy, which is the only key to unlock the mysteries of all these noble, ancient philosophies. Secure this key, and all these inconsistencies will fade away. At least those, who have tried it and have succeeded,

assert this to be a fact. For a student of occultism, these externals have no charm. He tries to penetrate into the spirit of everything. For him, all exotericism is a mere wrangling of terms. . . .

Occultism is not meant for all. Just as, although surgery is open for all, yet not everyone can be a skilful surgeon, so also, not everyone can be a good occultist. In that line, as in every other, it is better not to touch it at all than to prove a failure. As occultism is not meant for the public, very few can appreciate it or understand its true significance and they, therefore, invent one of their own. Nevertheless, it does seem absurd to find such misconceptions about occultism. Certainly, the students are taught by its proficients to believe there is no such thing as a "miracle."

The idea of something taking place outside of the Laws of Nature is absurd; and, therefore, we reject it most emphatically. To us, however *apparently* miraculous a thing may appear, yet, we are sure that it always happens in obedience to the impulse of forces of Nature, not of any supernatural cause. This is the position assumed by the occultist. Therefore, he has never said that the miraculous phenomena attributed to the world's sages were not genuine; but only that they were *not* "miracles," in the sense of the supernatural, and were performed through their knowledge of the operations of the hidden or occult forces of Nature. Anyone can produce them; anyone – who is possessed with the purity of Buddha, undergoes the same training and obtains the same knowledge, – may become a Bodhisattva.

Gautama "Buddha" never claimed, to the knowledge of men, any *divine* inspiration – that is, any influence *external* to himself, since he rejected the very idea of the existence of God. He obtained his Buddhahood by developing his *latent* psychological faculties, which every man more or less possesses. . . . From the above you will also realize, it is to be hoped, that no Eastern occultist ever "pretended" or claimed to "hold *direct* communication with the Deity"; since he believes in and invokes no other Deity but the one enthroned within his own being. Having thoroughly realized that man is the microcosm within the macrocosm, he does not go to seek that in the external universe, which he fails to find within himself.

Breach Candy, Bombay
March 10, 1882

Secretary's Office
The Theosophical Society

SCIENTIFIC RELIGION

The Society includes every form of "Faith" and shade of religious belief or scientific opinion. While, in Theosophy, philosophical and metaphysical students find the common scientific basis of religion. In the second place, what you call religion, *Theosophists* (not mere Members of the Theosophical Society) consider as mere theological dogmas. You say that "Faith in Providence, Prayer and Personality of God" are "principles common to all religions." Is it really so?

I assert that the *impersonality* of the Ultimate Eternal Reality is a common religious principle. Take the Vedantic definition of Parabrahma, the Buddhistic definition of *Adi Buddha,* the Kabbalistic definition of *En Soph,* the Mohammedan idea of *Allah* as beautifully painted by Edwin Arnold in his *Pearls of the Faith* — and one and all, on deep reflection and study, will be found to impress upon the mind of the earnest student the incomprehensibility and the Impersonality of the Ultimate Reality. Theology limits its vision to narrow personalities. Religion expands it to that which is above and beyond personality. Thus, it will be seen that Theosophy is not in favour of theological bigotry, but it is not *anti-religious,* if the word religion is understood in its true sense. And any argument on the point is useless, so long as there is a difference of opinions concerning the meaning of the terms used.

The Indian Messenger, June 1884 — Letter to the Editor

UNITY AND DIFFERENTIATION

It is a trite axiom that truth exists independent of human error, and he who would know the truth must rise up to its level and not try the ridiculous task of dragging it down to his own standard. Every metaphysician knows that Absolute Truth is the eternal Reality which survives all the transient phenomena. The preface to the *Isis Unveiled* expresses the idea very clearly when it says: — "Man and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme." Language belongs to the world of relativity, while Truth is the Absolute Reality. It is therefore vain to suppose that any language, however ancient or sublime, can express Abstract Truth. The latter exists in the world of ideas, and the ideal can be perceived by the sense belonging to that world. . . . Words can merely clothe the ideas, but no number of words can convey an idea to one who is incapable of perceiving it. Every one of us has within him the latent capacity or a sense dormant in us which can take cognizance of Abstract Truth, although the development of that sense or, more correctly speaking, the assimilation of our intellect with that higher sense, may vary in different persons, according to circumstances, education and discipline. That higher sense which is the potential capacity of every human being is in eternal contact with Reality, and every one of us has experienced moments when, being for the time *en rapport* with that higher sense, we realize the eternal verities. The sole question is how to focalize ourselves entirely in that higher sense. Directly we realize this truth, we are brought face to face with occultism.

Occultism teaches its votaries what sort of training will bring on such a development. It never dogmatizes, but only recommends certain methods which the experience of ages has proved to be the best suited to the purpose. But just as the harmony of nature consists in symphonious discord, so also the harmony of occult training (in other words, individual human progress) consists in discord of details. The scope of Occultism being a study of Nature, both in its phenomenal and noumenal aspects, its organization is

in exact harmony with the plan of Nature. Different constitutions require different details in training, and different men can better grasp the idea clothed in different expressions. This necessity has given rise to different schools of Occultism, whose scope and ideal is the same, but whose modes of expression and methods of procedure differ. Nay, even the students of the same school have not necessarily a uniformity of training. This will show why it is that until a certain stage is reached, the *Chela* is generally left to himself, and why he is never given verbal or written instructions regarding the truths of Nature. It will also suggest the meaning of the neophyte being made to undergo a particular kind of sleep for a certain period before each initiation. And his success or failure depends upon his capacity for the assimilation of the Abstract Truth his higher sense perceives. However, just as unity is the ultimate possibility of Nature, so there is a certain school of Occultism which deals only with the synthetic process, and to which all the other schools, dealing with analytical methods wherein alone can diversity exist, owe their allegiance.

A careful reader will thus perceive the absurdity of a dogmatism which claims for its methods a universal application. What is therefore meant by the Adwaitee Philosophy being identical with the Arhat Doctrine, is that the final goal or the ultimate possibility of both is the same. The synthetical process is one, for it deals only with eternal verities, the Abstract Truth, the noumenal. And these two philosophies are put forth together, for in their analytical methods they proceed on parallel lines, one proceeding from the subjective and the other from the objective standpoint, to meet ultimately or rather converge together in one point or centre. As such, each is the complement of the other and neither can be said to be complete in itself. It should be distinctly remembered here that the Adwaitee Doctrine does not date from Shankaracharya, nor does the Arhat Philosophy owe its origin to Gautama Buddha. They were but the latest expounders of these two systems which have existed from time immemorial as they must. Some natures can better comprehend the truth from a subjective standpoint, while others must proceed from the objective. These two systems are therefore as old as Occultism itself, while the later phases of the Esoteric Doctrine are but another aspect of either of these two, the details being modified according to the comprehensive

faculties of the people addressed, as also the other surrounding circumstances.

Attempts at a revival of the knowledge of this Truth have been numberless, and therefore to suggest that the present is the first attempt in the world's history, is an error which those whose sense has just been awakened to the glorious Reality are apt to commit. It has already been stated that the diffusion of knowledge is not limited to one process. The possessors of it have never jealously guarded it from any personal or selfish motives. In fact such a frame of mind precludes the possibility of the attainment of knowledge. They have at every opportunity tried all available means to give its benefit to humanity. Times there were undoubtedly when they had to rest content with giving it only to a few chosen pupils, who, it should be remembered, differ from ordinary humanity only in one essential particular, and that is, that by abnormal training they bring on a process of self-evolution in a comparatively very short period, which ordinary humanity may require numberless ages to reach during the ordinary course of evolution.

Those who are acquainted with the history of Count de St. Germain and the works of the late Lord Bulwer Lytton, need not be told that even during the past hundred years constant efforts have been made to awaken the present races to a sense of the knowledge which will assist their progress and ensure future happiness. It should not be forgotten, moreover, that to spread a knowledge of philosophical truths forms but a small fraction of the important work the occultists are engaged in. Whenever circumstances compel them to be shut out from the world's view, they are most actively engaged in so arranging and guiding the current of events, sometimes by influencing people's minds, at others by bringing about, as far as practicable, such combinations of forces as would give rise to a higher form of evolution and such other important work on a spiritual plane. They have to do and are doing that work now. Little therefore do the public know what in reality it is that they ask for when they apply for *Chelaship*. They have to thus pledge themselves to assist the MAHATMAS in that spiritual work by the process of self-evolution, for the energy, expended by them in the act of self-purification, has a dynamic effect and produces grand results on a spiritual

plane. Moreover, they gradually fit themselves to take an active share in the grand work. It may perhaps be now apparent why "THE ADEPT BECOMES; HE IS NOT MADE," and why he is the "rare efflorescence of the age." . . .

The great difficulty which an ordinarily philosophic mind has to contend against, is the idea that consciousness and intelligence proceed out of non-consciousness and non-intelligence. Although an abstruse metaphysical intellect can comprehend or rather perceive the point subjectively, the present undeveloped state of humanity, at any rate, can conceive the higher truths only from an objective standpoint. Just as, therefore, we are obliged to talk of the setting of the sun, in common parlance, although we know that it is not the movement of the sun that we really refer to, and just as in geocentric system we have to speak as though the earth were a fixed point in the centre of the universe so that the unripe mind of the student may understand our teachings, so in the same manner the Abstract Truth has to be presented from an objective point of view, so that it may be more easily comprehended by minds with not a very keen metaphysical intellect. Thus one may say that Buddhism is rational Vedantism, while Vedantism is transcendental Buddhism. . . .

The one Life permeates ALL. Here it may be added that consciousness and intelligence also permeate ALL. These three are inherent potentially everywhere. But we do not talk of the life of a mineral, nor of its consciousness or intelligence. These exist in it only potentially. The differentiation which results in individualization is not yet complete. A piece of gold, silver, copper or any other metal, or a piece of rock, etc., has no sense of separate existence, because the mineral monad is not individualized. It is only in the animal kingdom that a sense of personality begins to be formed. But for all that, an occultist will not say that life, consciousness or intelligence, do not potentially exist in the minerals. Thus it will be seen that although consciousness and intelligence exist everywhere, all objects are not conscious or intelligent. The latent potentiality when developed to the stage of individualization by the Law of Cosmic Evolution, separates the subject from the object, or rather the subject falls into *Upadhi* and a state of personal consciousness or intelligence is realized. But the absolute consciousness and intelligence which has no *Upadhi* cannot

be conscious or intelligent for there is no duality, nothing to wake intelligence or to be conscious of. Hence the *Upanishads* say that *Parabrahm* has no consciousness, no intelligence, for these states can be cognized by us only on account of our individualization, while we can have, from our differentiated and personal state, no conception of the undifferentiated, non-dualistic consciousness or intelligence. If there were no consciousness or intelligence in Nature, it were absurd to talk of the Law of Karma or every cause producing its corresponding effect.

The MAHATMA, in one of the letters published in *The Occult World*, says that matter is indestructible, but enquires whether the modern Scientist can tell why it is that Nature *consciously* prefers that matter should remain indestructible under organic rather than inorganic form. This is a very suggestive idea in regard to the subject under notice. At the beginning of our studies we are apt to be misled by the supposition that our earth, or the planetary chain, or the solar system, constitutes infinity and that eternity can be measured by numbers. Often and often have the MAHATMAS warned us against this error, and yet we do, now and then, try to limit the infinity to our standard instead of endeavouring to expand ourselves to its conception. This has led some naturally to a sense of isolation, and to forget that the same Law of Cosmic Evolution which has brought us to our present stage of individual differentiation, is tending to lead us gradually to the original undifferentiated condition. Such allow themselves to be imbued so much with a sense of personality that they try to rebel against the idea of Absolute Unity.

Forcing themselves thus in a state of isolation, they endeavour to ride the Cosmic Law which must have its course: and the natural result is annihilation through the throes of disintegration. This it is which constitutes the bridge, the dangerous point in evolution referred to by Mr. Sinnett in his *Esoteric Buddhism*. And this is why selfishness, which is the result of a strong sense of personality, is detrimental to spiritual progress. This it is that constitutes the difference between white and black magic. And it is this tendency to which reference is made when talking of the end of a Race. At this period, the whole humanity splits up into two classes, the Adepts of the good Law and the Sorcerers (or *Dugpas)*. To that period we are fast rushing; and to save humanity from a cataclysm

which must overtake those who go against the purposes of Nature, the MAHATMAS, who are working with her, are endeavouring to spread knowledge in a manner to prevent its abuse as far as possible.

We should therefore constantly remember that the present is not the apex of evolution, and that if we would not be annihilated, we must not allow ourselves to be influenced by a sense of personal isolation and consequent worldly vanities and shows. This world does not constitute infinity, nor does our solar system, nor does the immeasurable expanse our physical senses can take cognizance of. All these and more are but an infinitesimal atom of the Absolute Infinity. The idea of personality is limited to our physical senses which, belonging as they do to the *Rupa Loka* (world of forms), must perish, since we see no permanent form anywhere. All is liable to change, and the more we live in transient personality, the more we incur the danger of final death, or total annihilation.

It is only the seventh principle, the *Adi Buddha,* that is the Absolute Reality. The objective standpoint, however, adds further that *Dharma,* the vehicle of the seventh principle or its Upadhi, is co-existent with its Lord and Master, the *Adi Buddha*; because it says nothing can come out of nothing. A more correct form of expressing the idea would be that in the state of *Pralaya* the sixth principle exists in the seventh as an eternal potentiality to be manifested during the period of cosmic activity. Viewed in this light both the seventh and the sixth principles are Eternal Realities, although it would be more correct to say that the seventh principle is the only Reality, since it remains immutable both during cosmic activity as also during cosmic rest, while the sixth principle, the Upadhi, although absorbed into the seventh during *Pralaya,* is changing during Manvantara, first differentiating to return to its undifferentiated condition as the time for *Pralaya* approaches. . . .

Now the Vedantin doctrine says that *Parabrahm* is the *Absolute Reality* which never changes and is thus identical with the *Adi Buddha* of the Arhats. While *Mulaprakriti* is that aspect of Parabrahm, which at the time of *Manvantara* emanates from itself *Purusha* and *Prakriti*, and which thus undergoes change during the period of cosmic activity. As *Purusha* is force, which remains immutable throughout, it is that aspect of *Mulaprakriti* which is identical with *Parabrahm.* Hence it is that *Purusha* is said to be the

same as *Parabrahm*, or the *Absolute Reality*. While *Prakriti*, the differentiated cosmic matter, constantly undergoes change, and is thus impermanent, forming the basis of phenomenal evolution. This is a purely subjective standpoint from which Mr. Subba Row was arguing with the late Swami of Almora who professed to be an Adwaitee. A careful reader will thus perceive that there is no contradiction involved in Mr. Subba Row's statements, when he says from the objective standpoint that *Mulaprakriti and Purusha* are eternal, and when again from a subjective standpoint he says that *Purusha* is the only eternal Reality. His critic has unconsciously mixed up the two standpoints by culling extracts from two different articles written from two different points of view and imagines that Mr. Subba Row has made an error.

Attention must now be turned to the idea of the *Dhyan Chohans*. It has been already stated above that the sixth and the seventh principles are the same in all, and this idea will be clear to everyone who reads carefully the foregoing remarks. It has also been added that the sixth principle, being a differentiation of *Mulaprakriti*, is personal, however exalted and ubiquitous that personality may be. In the Adwaitee Philosophy the *Dhyan Chohans* correspond to *Iswara*, the Demiurgus. There is no *conscious Iswara outside* of the 7th principle of Maya as vulgarly understood. This was the idea Mr. Subba Row meant to convey when he said: "expressions implying the existence of a conscious Iswara which are to be found here and there in the *Upanishads*, are not to be literally construed." Mr. Subba Row's statement is therefore neither "perfectly inexplicable," nor "audacious," as it is consistent with the teaching of Shankaracharya.

The *Dhyan Chohans*, who represent the aggregate cosmic intelligence, are the immediate artificers of the worlds, and are thus identical with *Iswara* or the Demiurgic Mind. But their consciousness and intelligence, pertaining as they do to the sixth and the seventh states of matter, are such as we cannot cognize, so long as we prefer to remain in our isolation and do not transfer our individuality to the sixth and the seventh principles. As artificers of the worlds, they are the primary principle of the Universe, although they are at the same time the *result* of Cosmic Evolution. It is an incorrect understanding of the consciousness of *Dhyan Chohans* that has given rise to the current vulgar notion of God. Little do the

dogmatic theists realize that it is within their power to become *Dhyan Chohans* or *Iswara,* or at least they have the latent potentiality in them to rise to that spiritual eminence if they will but work *with* Nature. They know not themselves, and thus allow themselves to be carried away and buried under a sense of personal isolation, looking upon Nature as something apart from themselves. They thus isolate themselves from the *spirit* of Nature, which is the only eternal Absolute Reality and hurry towards their own disintegration. . . .

Speaking from a subjective standpoint, to talk of locality and time is absurd, since the latter are mere relative terms and as such restricted only to the phenomenal. Abstract space and eternity are indivisible; and therefore to try to fix time and place, as though they were absolute realities, is neither metaphysical nor philosophical. However, an objective standpoint is essential, as has been already pointed out. In the economy of Nature, everything is right in its place, and to ignore a certain plane is just as illogical as to over-estimate it. True knowledge consists in a right sense of discrimination: to be able to perceive what phenomenon performs what function, and how to utilize it for human progress and happiness. Both the objective and subjective standpoints, as much as the inductive and deductive methods, are therefore essential for the attainment of *true* knowledge which is *true* power. . . .

A few words may now be said in connection with the idea of *Buddha*. When Mr. Subba Row talks of the historical aspect of Buddha, he probably refers to *Gautama Buddha*, who was an historical personage. It must, of course, at the same time be remembered that every entity that identifies itself with that ray of the Divine wisdom which is represented by Gautama, is a Buddha; and thus it will be evident that there can be but one Buddha at a time, the highest type of that particular ray of Adeptship.

The Theosophist, May 1884

INDIVIDUALITY AND NIRVANA

September 6, 1881

My dear Judge,

I have received your favour of the 11th July. You ask me what is my belief about "re-incarnation"? Well, as it is a complicated question, I must give you a plain statement of my full belief.

To begin with, I am a Pantheist and not a Theist or a Deist. I believe that the whole Universe is God. You must however well understand that the word "God" does not convey to me any meaning attached to that word by the Westerns. When I say God, I understand it to be Nature or Universe and no more. Therefore, I might more appropriately be called a "Naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were such a possibility the harmony or equilibrium in nature could not be preserved and the whole Universe instead of being one harmonious whole would be but a Tower of Babel. This harmony can be kept only by the working of the Immutable Laws of Nature. And if the Laws of Nature are immutable, they must be blind and require no guidance. Hence the existence of an extra-cosmical Deity is impossible. This, as far as I can understand, is the chief teaching and principle of Aryan Philosophy.

The Aryan and the Shemite Philosophies differ from each other in this fundamental Idea, *viz.*, that while the former is pantheistic, *i.e.*, not acknowledging the existence of an extra-cosmical God, the latter is monotheistic, *i.e.*, admitting the existence of an intelligent Creator existing outside the cosmos. How far either of these is true I cannot say. But, as I think the former to be a logical position while the latter merely a matter of blind faith, I accept the former.

Now some of the Pantheists recognize the existence of two distinct existences, *viz.*, Matter and Spirit. But thinking deeply over the subject has led me to the conclusion that this position is not quite logical. For, as far as I can understand, there can be but one Infinite Existence and not two. Call it either Matter or Spirit,

anything you like, but it is one and the same. For who can say that this is Spirit and this is Matter? Can you draw anywhere a line between the two? Take an instance. Ice is a gross form of matter. Suppose it is a little rarefied, you will have water, which you will still call matter. Higher still, you have vapour, but it is still matter. Higher again, it becomes atmosphere, but still it is matter. Furthermore, it becomes ether, but still it is matter, and thus you may go *ad infinitum*. Thus becoming more and more sublimated it will reach its climax of the process of spiritualization. But still it does not become nothing. For if it does, there must come a time when the whole Universe will be nothing. If it is so, it is not infinite, as it has an end. If it has an end, it must have a beginning. If it had a beginning, it must have been created and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not a logical position. Then we thus find logically that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of Sublimation or Spiritualization when any further action would make it grosser, not finer.

What is commonly understood by the word "Spirit" is nothing but that highly etherealized form of matter which we with our finite senses cannot comprehend. But it is still matter in as much as it is still something and liable to be grosser. Some argue that these terms are adopted to signify the two extreme conditions of matter. But then I cannot with my finite senses comprehend where you can draw the line between Matter and Spirit. And the gradations being infinite, I give up this task as hopeless for me, an imperfect finite being. Well then, there is *only one* eternal Infinite Existence, call it either Spirit or Matter. I will however designate it by the latter name as that term is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*.

Now some say that Matter, when assuming form and shape and being temporary, is illusion and therefore does not really exist. But I do not agree there. In my opinion — and such is that of every rational metaphysician — it is *the only* Existence. And it is called *Maya simply on account of these Transformations*. It is never steady. The Process is ever working. The one Infinite Agglomeration of matter is in some of its modes becoming grosser

and grosser, while, in others, becoming more and more sublimated. The Circle is ever turning its round. Nothing goes out of that Circle. Everything is kept within its bounds by the action of the Centripetal and the Centrifugal Forces. The forms are changing but the *Inner* substance remains the same.

You will naturally ask what is the use of our being good or bad, if Nature has her own course? Our souls will be etherealized in their proper time? But then, what is a Soul? Is it material or immaterial? Well it *is* material for me as there is nothing immaterial as said above. Then what is it? Well, as far as I can think, it is an agglomeration of all the attributes together with that something which gives us the consciousness that we are. And just as Thought is Matter, so is every attribute Matter.

It might be then asked, will not our souls be etherealized in their proper turn? Well, then take here again the instance of Ice. It is the grossest form of matter. We say it then becomes water. But will it be so unless it comes in contact with heat? Decidedly not. The action of the Centripetal Force is strong and it keeps up together the particles of Ice. It requires the action of Centrifugal Force, which is done by the supply of heat. If that piece of Ice be left in a cold place it will remain so until by accident Sun's rays might penetrate there or in some such way heat might be supplied. Just so then with man.

The action of the Centripetal Force keeps us to our gross forms. And if we have to etherealize ourselves we must supply the Centrifugal Force, which is our WILL. And this is the first principle of OCCULTISM. Just as the etherealization of our Souls is the result of the action of our Will, so is everything else the result of something else. The action of the working of the Circle of Matter is regulated by the Law of Cause and Effect. Nothing can be without it. And everything is at the same time in itself a Cause and an Effect. Take, for instance, heat. It is the cause of the melting of ice into water and at the same time it is the result of some other force. It did not come out of nothing. Then, how can we etherealize ourselves? By studying the action of Causes and Effects and acting accordingly. Or, in other words, by obtaining knowledge of the Forces of Nature — in one word, by studying occultism.

You might ask, Can we not rise higher and higher without being Occultists? I reply, decidedly not to that extent to which an

Occultist will rise. You will simply desire to rise higher? Well, as said above, this is only the first principle of occultism. And just as one step leads you to certain progress, more Knowledge will lead you to a greater progress; for every result must be in proportion to the cause producing it. As said above the action of matter is always going on. And we are every instant emitting and attracting various atoms of matter. Now a person who is not an occultist will have various desires and unconsciously to himself he will produce a Cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined and thus other Individualities which are thus formed will have to suffer for no fault of theirs. While an Occultist directs both. He is the Master of the Situation. He is not guided by the blind Forces of Nature. He guides them. And by knowing their action, he produces such conditions as are favourable to his attaining "Nirvana." But what is Nirvana?

By Nirvana I do not mean any locality but a *state*. It is that condition in which we are so etherealized that instead of being merely a mode of the one Infinite Existence as at present, we are merged into Totality or we become THE WHOLE. There is also another reason why an advanced occultist is superior to one who merely is content with the first step mentioned above. The more he studies and understands the action of the Forces of Nature, the more is he in a position to benefit Humanity. While the one is merely content with his own advancement – the other one, the advanced occultist, places his happiness in the good of Humanity which he practically assists and benefits.

Perhaps you might ask that as the Universe is evolving, there must come a time when this process of evolution must cease and *in*volution begin; and when the latter process has done her course, everything will be in Nirvana; and therefore what is the use of troubling oneself with the study of Occultism, etc., if we can be just as well in that state? But then there are two reasons why we should do it. The first is, we do not know when the process of involution will begin and perhaps millions and billions of years might pass before everything is in Nirvana, and who knows through how many transformations we may have to pass, for, as said above, Matter is never steady but is ever changing forms. A

practical occultist reaches that state in a comparatively very short time. The other reason is – When everything will be in Nirvana, it will not be *me* that attains Nirvana. And here I must state I believe that a man can attain Nirvana only *in this life and no other.*

If I do not go to *Nirvana* some time after death, where do I go in the end, you will naturally ask? My reply is that if I do not keep up my Individuality, I lose it. My *Ego* remains; but my Individuality is lost. I lose that something which at present furnishes to me the consciousness that I am Damodar, that I exist as such. My Spiritual Soul or *Ego* if pure and good may be etherealized and reach the Nirvana state but it will no longer be the Individuality of Damodar that will attain that state. Therefore I must keep up that Individuality until I reach the Nirvana state. And how to do it is taught by occultism. I did not come out of Nothing. The particles of which I am formed have always existed, and yet I do not know in what form they existed before. Probably they have passed through millions or billions of Transformations. And why do I not know it now? Because I did not retain my Individuality. I did not supply the action of the Force that would not have allowed the disintegration of my Individuality. Occultism furnishes that Key. And if I act up accordingly I may attain Nirvana. But then I shall not be eternally in that state. For it is unjust that the actions of a few years should be rewarded or punished eternally. At the most, how long can a human life last? Not more than four hundred years. Would it then be just that my actions of so short a period should be punished or rewarded eternally? For what are even billions of years compared to eternity?

Well, then you might say what is the use of our attaining Nirvana if we are to come back again? The reasons are twofold. The first is – I shall be in Nirvana for some time, so long as the action of the Force keeps me there, or, in other words, I shall be there until the completion of the result of my endeavours to attain it, the effect being always in proportion to the Cause. Here again you might ask, but can we not keep up this process *ad infinitum?* Certainly you cannot, because the Law of Exhaustion must assert itself. Everything you do must be to the detriment of another, or, in other words, you exhaust a certain amount of Energy to produce a certain Result. The other reason is that while you are passing through this process of etherealization you all along give a

certain tendency to the particles of which you are formed. This tendency will always assert itself and thus in every Cycle, *i.e.*, in each Circle of your transformation or Re-incarnation, you will have the same advantages which you can always utilize to be soon free, and, by remaining longer in the Nirvana State than the generality of Humanity, you are comparatively free.

So every consciousness which has been once fully developed must disintegrate if not preserved by the purity of its successive *Egos* till the attainment of the Nirvana State. Now I believe that the full development of my consciousness as Damodar is possible only upon this earth and therefore should a person die before his consciousness is developed, he must be reborn on this earth. And this is possible only in two states, *viz.*, if one dies in childhood, or as a congenital idiot. Or there is a third state possible, which is this. Suppose I am studying Occultism and I reach a certain stage where I am able to retain my Individuality; suppose my body should be incapacitated for my practical purposes. Then with my Knowledge I can choose any body I like, for, as I said above, the Nirvana State is possible of attainment only in this earthly life. I may be in any other body, but my Individuality will be the same as now and I shall know myself as Damodar.

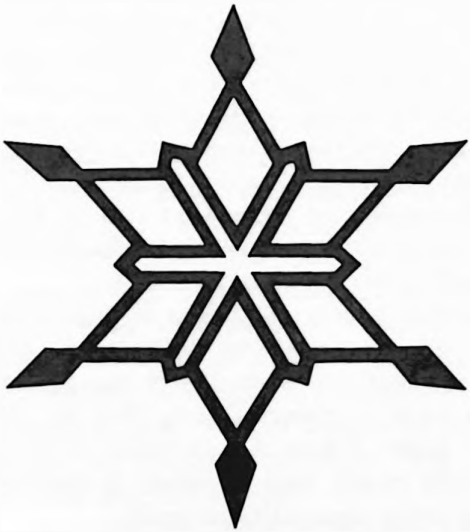
It is very difficult to put such ideas on paper, for the process is tedious. Such things are to be understood intuitionally and therefore our conceptions of them are more ethereal. The first thing I have to do is to materialize my thought, put it into shape and then write down. I have also to think of the objections that might be naturally raised. And therefore in such matters I find it easier to discuss orally than write or speak.

I must have missed many points but I have given you the principal ideas so that you may put your questions and I will be most happy to answer them. I must however ask you to hold me alone responsible for any mistakes. I have merely read *Isis Unveiled* and heard H.P.B. talk often with others as also *The Higher Powers* on some few occasions. I have got hints from them. But the subsequent working is entirely of my own making. If you think it good and correct, all credit is due to them — our Brothers — for having got the hints from them and H.P.B. If there are any mistakes, the whole fault rests entirely with me for not having properly understood their teachings. And this would but show

that I am greatly lacking in my intuition.

You ask me what my opinion about the West is? Well, to be candid, I cannot think very highly of a Theosophical Society that cannot go on without the child's toy of a ritual!

The Path, January 1896



ADEPTSHIP

Nirvana is wrongly used as a synonym for *annihilation.* Yes: it *is* annihilation, not of the spiritual Ego, but of the lower principles in man, of the animal Soul, the personality which must perish. The powers of black magic are due to the will power engendered by a concentrated form of selfishness. This is possible only when the *Manas* — the fifth principle of man, as the occultist calls it — resides very firmly in his lower principles.

A careful study of the "Fragments of Occult Truth"* and other literature on Esoteric Theosophy shows that these lower principles are destructible and must therefore be annihilated. Of course, the greater the powers of a black magician, the greater must be his selfishness. The energy of cohesion being thus very powerful, it must take a very long period before annihilation is complete. For aught we know, it (not his physical body which cannot live so long) may extend over thousands — nay, a million — of years. The tendency for evil is there; the desire for mischief is strong: but there are no means for the gratification of sensual appetites: and the miserable being suffers the throes of dissolution for a very, very long period until he is totally annihilated.

While, on the other hand, the white magician, by his training as described in "The Elixir of Life," gradually kills his lower principles, without any suffering, thus extending over a long period their dissolution; and his *Manas* identifies itself with his higher — the sixth and seventh — principles. Every tyro in Occultism knows that the sixth principle being but the vehicle of the seventh — which is all-pervading, eternal essence — must be permanent. From the foregoing remarks it is evident that it is the black magician whose lot is annihilation; while the *adept,* the white magician, enjoys the blissful condition of absolute existence where there is no pain or pleasure, no sorrow or joy, since these are all relative terms, and the state is one of supreme bliss; in short the latter enjoys an immortality of life.

Journal of the Theosophical Society, February 1884

* *The Theosophist,* October 1881-May 1883.

FEMALE ADEPTS

Will you kindly let me know whether females can attain to adeptship, and whether female adepts exist at all?

AN INQUIRER

It is difficult to see any good reason why females should not become Adepts. None of us, Chelas, are aware of any physical or other defect which might entirely incapacitate them from undertaking the dreary ordeal. It may be more difficult, more dangerous for them than it is for men, still not impossible. The Hindu sacred books and traditions mention such cases, and since the laws of Nature are immutable, what was possible some thousand years ago must be possible now. If our correspondent had referred to the Editorial Notes on "Re-Incarnations in Tibet", he would have found the existence of a female Adept hinted at — the pious Chinese Princess who, after living for ten years a married life, renounced it with her husband's consent and became a *Gelung-ma,* or Ani, *i.e.,* a nun. She is believed to be still re-incarnating herself *"in a succession of female Lamas."*

The late Tde-shoo Lama's sister is said to be one of such re-incarnations. From this lady-Adept, the Superior of the Nunnery on the Palte-Lake — a Tibetan pedlar of Darjeeling acknowledged to some Bengal Theosophists, who visited that place last year, to have received a talisman. That pedlar is now supposed to be dead; but those Theosophists who heard repeatedly his statement can testify to the fact. In Nepaul, we all know, there is a high female Adept. And in Southern India, flourished at a recent date, another great female Initiate named Ouvaiyar. Her mysterious work in Tamil on Occultism is still extant. It is styled *Kural,* and is said to be very enigmatically written, and consequently inexplicable.

In Benares too lives a certain lady, unsuspected and unknown but to the very few, to whom reference has been made in *The Theosophist.* . . . Further information about these few already mentioned or any other female Adepts we may know of, we do not feel at liberty to give.

The Theosophist, October 1883

FOOD AND SPIRITUAL LIFE

Theosophy admits of no dogmatic assertion of the fitness of things; therefore no particular kind of food is ordered imperatively, neither is there any that is "forbidden" or "prohibited" in the strict sense of the terms. The Occultist, after careful investigation of all the facts and circumstances of the *whole* case and their impartial consideration with a broad and enlightened vision, *recommends* a certain course of action as the best. He always takes his stand in the middle, and, surveying the lines pointing to the extremities, comes to a decision. There are people who argue that destruction is the order of the universe, and everywhere we see one creature preying upon another, itself being the food of a third, and that it is therefore perfectly natural for people to kill animals for food. There are others who say that everywhere is to be seen in nature a feeling of love, an affection — the mother taking care of the children and so on. Therefore no life should be destroyed. There are not a few who say that they use animal food merely because they find animals already dead or killed, but that on no account would they allow slaughter intended solely for themselves.

A dispassionate consideration of these three arguments is now necessary. The first class show that they have not risen above their animal nature. Otherwise they would see that this beastly tendency, this desire for the assimilation of animal food with their physical frames, has the effect of chaining them down to a physical plane from the meshes of which no rising is possible unless a more human feeling begins to assert itself. The latent spark of this noble feeling is inherent in animals too, for if they did not have it, they would not feel that tenderness towards their young which they manifest. This class, therefore, we must leave out of consideration for the present. The sophistry of the third class is self-evident. Our answer to them is that they must remember that an appreciable decrease in the number of flesh eaters must have the effect of lessening the number of slaughtered animals. If they use the flesh of dead animals, they may just as well be asked to follow the example of the Chinese who do not spare the flesh of dead persons. We must now divert

our attention to the second class. If the theory that no life should be destroyed be carried to its legitimate extent, the very existence of man would become impossible, for even the air he breathes is full of animalculae, which he must inhale when the respiratory process is in operation. Nay — we can go still further; the ONE LIFE permeates *all*; each and every atom has latent life in it, and therefore every atom we displace in our movements is an injury to life. The great problem is how to get out of this difficulty.

The Occultist recognises the important fact that everything in nature progresses gradually and nothing is achieved by starts or jumps. At the same time he realises that destruction and creation are relative and interchangeable terms, since destruction relates only to form — the substance remaining always permanent — and that the destruction of one form is the creation of another. These relative ideas therefore cease, when the phenomenal and noumenal are blended together into THE ONE SUBSTANCE. The aim of the Occult Student is therefore to gradually progress on the path of perfection, so that he may get out of this world of forms and be merged into the ARUPI TOTALITY. This is not the work of a day, nor of a few years, but of *ages*. He therefore gradually by a special training induces in himself such conditions as would enable him to rise higher and higher on the path of perfection. He does nothing violently: he only anticipates, by his knowledge, the usually slow process of Nature, and he conforms his mode of living to the then conditions of his existence, bearing also in mind that it is but temporary since a higher state of existence requires a better mode. The neophyte gradually leaves off eating until he reaches a stage where no food is necessary. And the ultimate stage is that where all relativity ceases and he identifies himself with the ABSOLUTE EXISTENCE.

So long, therefore, as we are in the phenomenal world, we cannot but guide our actions by the law of relativity and have always to make a choice between two evils. A true philosopher, one who has put himself *en rapport* with his *Buddhi*, makes the right choice. It is for this reason that Occult Science is useful. It gives its votaries a right sense of discrimination and enables them to adopt only that course which would not come in the way of progress, while ordinary humanity, engulfed in the trammels of *Avidya*, gropes in the dark and many a time does exactly the

opposite of what may be conducive to progress. This should not be assumed to mean an occultist is infallible; but by his superior knowledge he is in a better position to do what is right than one whose perceptions are clouded by *Maya*. This explanation, I believe, is sufficient to show that *no hard and fast rules can be laid down for general guidance.* There is an infinite gradation of progress towards the ABSOLUTE, where alone all difference can come to an end. As regards the use of animal food, the answer to the first class of men under consideration covers the point.

The Theosophist, April 1884

If there is one thing more than another which paralyzes the will-power in man and thereby paves the way to physical and moral degradation it is intemperance in eating: 'Gluttony, of seven deadly sins the worst.' Swedenborg, a natural-born seer, in his 'Stink of Intemperance', tells how his spirit friends reproved him for an accidental error leading to over-eating. The institution of fasts goes hand in hand with the institution of feasts. When too severe strain is made on the vital energies by overtaxing the digestive machinery, the best and only remedy is to let it rest for sometime and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop.

Fasts were instituted simply for the purpose of correcting the evils of over-eating. The truth of this will be manifest from the consideration that the Buddhist priests have no institution of fasts among them, but are enjoined to observe the medium course and thus to 'fast' daily all their life. A body clogged with an overstuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenised food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the 'psychic man'.

H. P. BLAVATSKY

RENUNCIATION OF CASTE

I was born in the family of the Karhada Maharashtra caste of Brahmins, as my surname will indicate. My father carefully educated me in the tenets of our religion, and, in addition, gave me every facility for acquiring an English education. From the age of ten until I was about fourteen, I was very much exercised in mind upon the subject of religion and devoted myself with great ardour to our orthodox religious practices. Then my ritualistic observances were crowded aside by my scholastic studies, but until about nine months ago, my religious thoughts and aspirations were entirely unchanged. At this time, I had the inestimable good fortune to read *Isis Unveiled* and to join the Theosophical Society. It is no exaggeration to say that I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an unfathomable abyss.

I feel that now for the first time I have a glimpse of what man and life are – the nature and powers of the one, the possibilities, duties, and joys of the other. Before, though ardently ritualistic, I was not really enjoying happiness and peace of mind. I simply practised my religion without understanding it. The world bore just as hard upon me as upon others, and I could get no clear view of the future. The only real thing to me seemed the day's routine; at best the horizon before me extended only to the rounding of a busy life with the burning of my body and the obsequial ceremonies rendered to me by friends. My aspirations were only for more zemindaries, social position and the gratification of whims and appetites. But my later reading and thinking have shown me that all these are but the vapours of a dream and that he only is worthy of being called man, who has made caprice his slave and the perfection of his spiritual self a grand object of his efforts. As I could not enjoy these convictions and my freedom of action within my caste, I am stepping outside it.

In making this profession, let it be understood that I have taken this step, not because I am a Theosophist, but because in studying Theosophy I have learnt and heard of the ancient splendour and

glory of my country – the highly esteemed land of Aryavarta. Joining the Theosophical Society does not interfere with the social, political, or religious relations of any person. All have an equal right in the Society to hold their opinions. So far from persuading me to do what I have, Mme. Blavatsky and Col. Olcott have strongly urged me to wait until some future time, when I might have had ampler time to reflect. But the glimpse I have got into the former greatness of my country makes me feel sadly for her degeneration. I feel it, therefore, my bounden duty to devote all my humble powers to her restoration. Besides, histories of various nations furnish to us many examples of young persons having given up everything for the sake of their country and having ultimately succeeded in gaining their aims. Without patriots, no country can rise.

This feeling of patriotism by degrees grew so strong in me that it has now prepared my mind to stamp every personal consideration under my feet for the sake of my motherland. In this, I am neither a revolutionist nor a politician, but simply an advocate of good morals and principles as practised in ancient times. The study of Theosophy has thrown a light over me in regard to my country, my religion, my duty. I have become a better Aryan than I ever was. I have similarly heard my Parsi brothers say that they have been better Zoroastrians since they joined the Theosophical Society. I have also seen the Buddhists write often to the Society that the study of Theosophy has enabled them to appreciate their religion the more. And thus this study makes every man respect his religion the more. It furnishes to him a sight that can pierce through the dead letter and see clearly the spirit. He can read all his religious books between the lines.

If we view all the religions in their popular sense, they appear strongly antagonistic to each other in various details. None agrees with the other. And yet the representatives of those faiths say that the study of Theosophy explains to them all that has been said in their religion and makes them feel a greater respect for it. There must, therefore, be one common ground on which all the religious systems are built. And this ground, which lies at the bottom of all, is truth. There can be but one absolute truth, but different persons have different perceptions of that truth. And this truth is morality. If we separate the dogmas that cling to the principles set forth in

any religion, we shall find that morality is preached in every one of them.

By religion I do not mean all the minor sects that prevail to an innumerable extent all over the world, but the principal ones from which have sprung up these different sects. It is, therefore, proper for every person to abide by the principles of morality. And, according to them, I consider it every man's duty to do what he can to make the world better and happier. This can proceed from a love for humanity. But how can a man love the whole of humanity if he has no love for his countrymen? Can he love the whole, who does not love a part? If I, therefore, wish to place my humble services at the disposal of the world, I must first begin by working for my country. And this I could not do by remaining in my caste.

I found that, instead of a love for his countrymen, the observance of caste distinction leads one to hate even his neighbour, because he happens to be of another caste. I could not bear this injustice. What fault is it of anyone that he is born in a particular caste? I respect a man for his qualities and not for his birth. That is to say, that man is superior in my eyes, whose *inner* man has been developed or is in the state of development. This body, wealth, friends, relations and all other worldly enjoyments that men hold near and dear to their hearts, are to pass away sooner or later. But the record of our actions is ever to remain to be handed down from generation to generation. Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death. I could not do this by observing the customs of caste. It made me selfish and unmindful of the requirements of my fellow-brothers.

I weighed all these circumstances in my mind, and found that I believed in caste as a religious necessity no more than in the palm-tree yielding mangoes. I saw that, if it were not for this distinction, India would not have been so degraded, for this distinction engendered hatred among her sons. It made them hate and quarrel with one another. The peace of the land was disturbed. People could not unite with one another for good purposes. They waged war with one another, instead of devoting all their combined energies to the cause of ameliorating the condition of the country. The foundation of immorality was thus laid, until it has reached

now so low a point that, unless this mischief is stopped, the tottering pillars of India will soon give way.

I do not by this mean to blame my ancestors who originally instituted this system. To me their object seems to be quite a different one. It was based in my opinion on the qualities of every person. The caste was not then hereditary as it is now. This will be seen from the various ancient sacred books which are full of instances in which Kshatriyas and even Mahars and Chambhars, who are considered the lowest of all, were not only made and regarded as Brahmins, but almost worshipped as demi-gods simply for their qualities. If such is the case, why should we still stick to that custom which we now find not only impracticable but injurious? I again saw that if I were to observe outwardly what I did not really believe inwardly, I was practising hypocrisy. I found that I was thus making myself a slave, by not enjoying the freedom of conscience. I was thus acting immorally. But Theosophy had taught me that to enjoy peace of mind and self-respect, I must be honest, candid, peaceful and regard all men as equally my brothers, irrespective of caste, colour, race or creed. This, I see, is an essential part of religion. I must try to put these theoretical problems into practice. These are the convictions that finally hurried me out of my caste.

I would at the same time ask my fellow countrymen who are of my opinion, to come out boldly for their country. I understand the apparent sacrifices one is required to make in adopting such a course, for I myself had to make them, but these are sacrifices only in the eyes of one who has regard for this world of matter. When a man has once extricated himself from this regard and when the sense of the duty he owes to his country and to himself reigns paramount in his heart, these are no sacrifices at all for him. Let us, therefore, leave off this distinction which separates us from one another, join in one common accord, and combine all our energies for the good of our country. Let us feel that we are Aryans, and prove ourselves worthy of our ancestors.

I may be told that I am making a foolish and useless sacrifice; that I cut myself off from all social intercourse and even risk losing the decent disposal of my body by those upon whom our customs impose that duty; and that none but a visionary would imagine that he, even though chiefest among Brahmins, could

restore his country's greatness and the enlightenment of a whole nation, so great as ours. But these are the arguments of selfishness and moral cowardice. Single men have saved nations before, and though my vanity does not make me even dream that so glorious a result is within my humble grasp, yet a good example is never valueless, and it can be set even by the most insignificant. Certain it is that without examples and self-sacrifices, there can be no reform. The world, as I see it, imposes on me a duty, and I think the most powerful and the only permanent cause of happiness is the consciousness that I am trying to do that duty.

I wish it understood – in case what has preceded has not made this perfectly clear – that I have neither become a Materialist nor a Christian. I am an Aryan in religion as all else, follow the Ved, and believe it to be the parent of all religions among men. As Theosophy explains the secondary human religions, so does it make plain the meaning of the Ved. The teachings of the Rishis acquire a new splendour and majesty, and I revere them a hundred times more than ever before.

The Theosophist, May 1880

SPIRITUAL REGENERATION

SECRETARY'S OFFICE
THE THEOSOPHICAL SOCIETY
Breach Candy, Bombay

July 27, 1882

Pandit Gopi Nath
Editor, *Mittra Vilasa,* Lahore

My dear Sir,

It was with great pleasure that I read your favour of the 17th. . . .

Truth we have always accepted and will ever accept from whatsoever quarter it may come. And we care to enlist the sympathies of those only in our cause, who are animated with the same love of Truth as ourselves. We want such recruits as will fight by our side the fierce battle of Truth, and will either perish or conquer on the field, rather than turn away like cowards when the fight is raging hot. Such a spirit of Fair-Play and love for what you consider and believe to be the Truth seems to possess your heart. We do not care for a man's riches or his worldly position for these are but the passing freaks of chance. How many instances do we see with our own eyes of a man turning his plough today turned the next day into a reigning monarch and vice versa.

It is to the man of intellect and of noble feelings that we turn our eyes of respect and admiration. Mere idle talkers, and *sentimental* lovers of Truth we can find by scores; what we want is men who will do what they say. They must ever have before their mind's eye the motto "Speak little and do much." Every such man who is animated by such noble feelings and who has a true feeling of patriotism lurking within his heart ought to take an interest not only theoretically but practically in a movement which has for its chief object the moral and spiritual regeneration of India and through India, that of the world.

Just as, if the fountain of a river were cleared of all the rubbish

in its way, everywhere through which the current may pass will be clean swept of all dirt; so also when India – the fountain head of all moral and spiritual greatness – is thoroughly purified of all the rubbish thrown into it by the ignorant and selfish persons, it will, through its lucid stream, carry purity all over the world. It is to your patriotic and noble feelings that an appeal is made by this movement, not for our sakes, but for your own and for that of your country. . . . It is a spirit of indolence, apathy and indifference that is gnawing its teeth at the root of all our degeneration. It is that we have to cut off and those who take an active interest in the movement have to set a practical example. . . .

You have to set a noble example to your colleagues by taking the initiative yourself. You must show to them practically that your enthusiasm for our movement is not a mere flash of the moment but a settled conviction that that alone on account of its love of Truth and Fairplay is the only one destined to bring back to India the days of our ancient and holy Rishees when they mingled with the simple people they led on, who had not only developed their moral and spiritual powers but had progressed as well in arts and civilization, distorted and half-ruined relics of which we still see but can neither understand nor appreciate. Do you not feel as a Hindu that the advent of that long-looked for day should be hastened, when we, dreamy enthusiasts, shall see the seeds of a revival of our ancient glory and splendour, fairly taken care of and speedily take root and germinate?

Why then, for goodness' sake, should there be any delay until this one or that one does this thing or that? Have you not yet thoroughly realized the importance of this movement and the necessity of its being pushed on at rapid strides? From your writings, it can hardly be thought that you have not. Take then time by the forelock, and *begin* work, my dear friend. As soon as you take the initiative, the rest of your colleagues are sure to follow. As soon as an application is received, I shall see that steps are taken to procure and send you a Charter authorizing the formation of a Branch composed *exclusively* of orthodox Pandits. This section of the Orthodox Pandits must be an *independent* Branch as one Buddhist section is in Ceylon. Sub-Branches of this Branch may be formed almost everywhere – wherever it may be practicable. The organization of such a Section is as you will admit

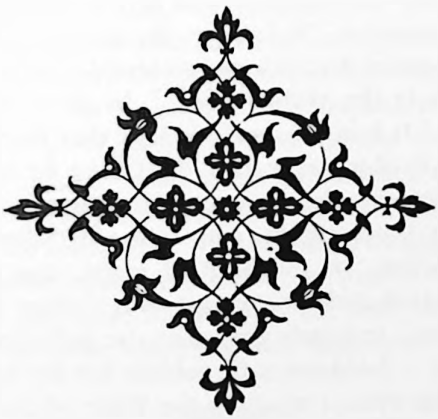
a necessity to *counteract* the evil influences of false and invented rumours which might be spread about us by a Society the alliance between whom and ourselves is just broken. . . .

I have read the *Mittra Vilasa* you were kind enough to mark. As far as I understand, it is well-written. But I mean to send it to our Bareilly Branch to send us a correct translation of the same.

Expecting, in the meantime, an *early reply*, and with best wishes and kind regards,

I remain,
Sincerely and fraternally yours,

Damodar K. Mavalankar



The great and peaceful ones live regenerating the world like the coming of the spring; having crossed the ocean of embodied existence themselves, they freely aid all others who seek to cross it. The very essence and inherent will of Mahatmas is to remove the suffering of others, just as the ambrosia-rayed moon of itself cools the earth heated by the harsh rays of the sun.

SHANKARACHARYA

TRUE PERCEPTION

The important question: What is Real Knowledge? should be answered. Many people confound physical seeing with knowledge. They do not think deeply enough to discover that one may *see* a thing and not *know* it, while he may know a thing and yet not see it.

True perception is true knowledge. Perception is the capacity of the soul; it is the sight of the higher intelligence whose vision never errs. And that can be best exercised in true serenity of mind, as Mahatma K.H. observes: "It is upon the serene and placid surface of the unruffled mind that visions gathered from the invisible, find a representation in the visible world." In short – as the Hindu allegory has it – "It is in the dead of night that Krishna is born."

In occultism, Krishna represents the Christ Principle; the Atma of the Vedantins, or the seventh principle; the Logos of the Christians – the Divine spirit, who is the manifested Son of the unmanifested Father. In the dead of night, that is, when there is complete physical and mental rest, when there is perfect quiet and peace of mind. It is only then that the individuality of man – his higher nature – becomes a fit vehicle for the manifestation of *The Word*. This is what is meant in the Bible where it says that we must try to obtain "redemption through Christ." The Divine Principle in man is indivisible; the human soul is universal. He who would live and enjoy eternal life must live in and unite the human soul with the Divine Principle. Therefore a sense of personal isolation brings on *death* and annihilation, while genuine unselfish philanthropy places the individual in touch with the Divine Spirit, and thus gives him eternal life.

The Divine Spirit is all-pervading, and those who put themselves

en rapport with the Divine Spirit are necessarily *en rapport* with all other entities who are also *en rapport* with it. Hence, the Mahatmas, who are conscious of the Logos, are in constant magnetic relation to those who succeed in extricating themselves from the lower animal nature; and, by evolving the higher manas (the mind, the fifth principle of the occultist), to unite it permanently with buddhi and atma, the sixth and the seventh principles mentioned in the occult doctrine. It is by this means that the Mahatmas must first be known. What is a Mahatma? Is it his physical body? No! The physical must perish, sooner or later. But the Mahatma lives in his higher individuality and, to know him truly, he must be known through that individuality in which he is centered. The body is merely a fulcrum of the lever through which physical results have to be produced. But, for him, the body is like a house. He inhabits it so long as it serves his purpose.

Knowledge increases in proportion to its use. That is to say, the more we teach, the more we learn. In the same manner, the more that an organ is exercised, the greater is its functional activity increased; provided, of course, that too much is not expected of it at once. So also is the will strengthened, the more it is exercised; and the more one meets with temptations — which can only be possible if he lives with his companions — the greater opportunities has he of exercising and thereby strengthening the will. In this process, there does come a time when the constitution of one is so changed as to incapacitate him for work on the physical plane. He must then work upon it, through higher planes into which he must retire. But until that time arrives he must be with humanity, and unselfishly work for their real progress and advancement. This alone can bring true happiness.

The Word, October 1904

Intuition is an *instinct of the soul*, which grows in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our senses and the exercise of our reason.

H. P. BLAVATSKY

CONTEMPLATION

I

A general misunderstanding of this term seems to prevail. The popular idea appears to be to confine oneself for half an hour – or at the utmost two hours – in a private room, and passively gaze at one's nose, a spot on the wall, or, perhaps, a crystal. This is supposed to be the true form of contemplation enjoined by *Raja Yoga*. It fails to realize that true occultism requires "physical, mental, moral and spiritual" development to run on parallel lines. Were the narrow conception extended to all these lines, the necessity for the present article would not have been so urgently felt. This paper is specially meant for the benefit of those who seem to have failed to grasp the real meaning of Dhyan, and by their erroneous practices to have brought, and to be bringing, pain and misery upon themselves. A few instances may be mentioned here with advantage, as a warning to our too zealous students.

At Bareilly the writer met a certain Theosophist from Farrukhabad, who narrated his experiences and shed bitter tears of repentance for his past follies – as he termed them. It would appear from his account that the gentleman, having read *Bhagavad-Gita* about fifteen or twenty years ago and not comprehending the esoteric meaning of the contemplation therein enjoined, undertook nevertheless the practice and carried it on for several years. At first he experienced a sense of pleasure, but simultaneously he found he was gradually losing self-control; until after a few years he discovered, to his great bewilderment and sorrow, that *he was no longer his own master*. He felt his heart actually growing heavy, as though a load has been placed on it. He had no control over his sensations; in fact the communication between the brain and the heart had become as though interrupted. As matters grew worse, in disgust he discontinued his "contemplation." This happened as long as seven years ago; and, although since then he has not felt worse, yet he could never regain his original normal and healthy state of mind and body.

Another case came under the writer's observation at Jubbulpore. The gentleman concerned, after reading Patanjali and such other works, began to sit for "contemplation." After a short time he commenced seeing abnormal sights and hearing musical bells, but neither over these phenomena nor over his own sensations could he exercise any control. He could not produce these results at will, nor could he stop them when they were occurring. Numerous such examples may be multiplied. While penning these lines, the writer has on his table two letters upon this subject, one from Moradabad and the other from Trichinopoly. In short, all this mischief is due to a misunderstanding of the significance of contemplation as enjoined upon students by all the schools of Occult Philosophy. With a view to afford a glimpse of the Reality through the dense veil that enshrouds the mysteries of this Science of Sciences, an article, "The Elixir of Life," was written. Unfortunately, in too many instances, the seed seems to have fallen upon barren ground. Some of its readers only catch hold of the following clause in the said paper: —

> Reasoning from the known to the unknown meditation must be practiced and encouraged.

But, alas! their preconceptions have prevented them from comprehending what is meant by meditation. They forget that it "is the inexpressible yearning of the inner Man to 'go out towards the infinite,' which in the olden time was the real meaning of adoration" — as the next sentence shows. A good deal of light will be thrown upon this subject if the reader were to turn to the preceding portion of the same paper, and peruse attentively the following from *The Theosophist* for March 1882.

> So, then, we have arrived at the point where we have determined — literally, *not* metaphorically — to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This 'next' is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process . . . we have to prepare for this physiological transformation.
>
> How are we to do it? In the first place we have the actual, visible material body — MAN, so called, though, in

> fact, but his outer shell — to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. . . . Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin — so our astral, vital body . . . may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them. . . . We can say no more.

A correct comprehension of the above scientific process will give a clue to the esoteric meaning of meditation or contemplation. Science teaches us that man changes his physical body continually, and this change is so gradual that it is almost imperceptible. Why then should the case be otherwise with the *inner man?* The latter too is constantly developing and changing atoms at every moment. And the attraction of these new sets of atoms depends upon the Law of Affinity — the desires of the man drawing to their bodily tenement only such particles as are *en rapport* with them or rather giving them their own tendency and colouring.

> . . . For Science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner men,* however sublimated their organism may be, are still composed of actual, *not hypothetical,* particles and are still subject to the law that an 'action' has a tendency to repeat itself; a tendency to set up analogous action in the grosser 'shell' they are in contact with and concealed within. *(The Elixir of Life.)*

What is it the aspirant of *Yoga Vidya* strives after if not to gain *Mukti* by transferring himself gradually from the grosser to the next more ethereal body, until all the veils of *Maya* being

successively removed his *Atma* becomes one with *Paramatma?* Does he suppose that this grand result can be achieved by a two or four hours' contemplation? For the remaining twenty or twenty-two hours that the devotee does not shut himself up in his room for meditation – is the process of the emission of atoms and their replacement by others stopped? If not, then how does he mean to attract all this time – only those suited to his end? From the above remarks it is evident that just as the physical body requires incessant attention to prevent the entrance of a disease, so also the *inner man* requires an unremitting watch, so that no conscious or unconscious thought may attract atoms unsuited to its progress. This is the real meaning of contemplation. The prime factor in the guidance of the thought is WILL.

> Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, but *a settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation.*

The student would do well to take note of the italicized clause in the above quotation. He should also have it indelibly impressed upon his mind that

> It is no use to fast *as long as you require food.* . . . To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

Without realizing the significance of this most important fact, anyone who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes – at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown. Wallowing in the mire of exotericism, he knows not what it is to live in the world and yet be not of the world; in other words to guard *self* against *self* is an incomprehensible axiom for nearly every profane.

The Hindu ought at least to realize it by remembering the life of Janaka, who, although a reigning monarch, was yet styled *Rajarshi* and is said to have attained *Nirvana.* Hearing of his widespread

fame, a few sectarian bigots went to his Court to test his *Yoga*-power. As soon as they entered the court room, the king having read their thought – a power which every *chela* attains at a certain stage – gave secret instructions to his officials to have a particular street in the city lined on both sides by dancing girls who were ordered to sing the most voluptuous songs. He then had some *gharas* (pots) filled with water up to the brim so that the least shake would be likely to spill their contents. The wiseacres, each with a full *ghara* (pot) on his head, were ordered to pass along the street, surrounded by soldiers with drawn swords to be used against them if even so much as a drop of water were allowed to run over. The poor fellows having returned to the palace after successfully passing the test, were asked by the King-Adept what they had met with in the street they were made to go through. With great indignation they replied that the threat of being cut to pieces had so much worked upon their minds that they thought of nothing but the water on their heads, and the intensity of their attention did not permit them to take cognizance of what was going on around them.

Then Janaka told them that on the same principle they could easily understand that, although being outwardly engaged in managing the affairs of his state, he could at the same time be an Occultist. He too, while *in* the world, was not *of* the world. In other words, his inward aspirations had been leading him on continually to the goal in which his whole inner self was concentrated.

Raja Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena,* not the outer shell of *phenomena.*

The first requisite for it is thorough purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed – these are the essentials of one who would rise above the ordinary level and join the "gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of

which constitutes the progress towards deliverance from the chains forged by Maya around the Ego. No student will attain this at once, but as our VENERATED MAHATMA says in *The Occult World*: —

> The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for humanity as a whole.

In short, the individual is blended with the ALL.

Of course, contemplation, as usually understood, is not without its minor advantages. It develops one set of physical faculties as gymnastics does the muscles. For the purposes of physical mesmerism, it is good enough; but it can in no way help the development of the psychological faculties as the thoughtful reader will perceive. At the same time, even for ordinary purposes, the practice can never be too well guarded. If, as some suppose, they have to be entirely passive and lose themselves in the object before them, they should remember that by thus encouraging passivity, they, in fact, allow the development of mediumistic faculties in themselves. As was repeatedly stated — the Adept and the Medium are the two Poles: while the former is intensely active and thus able to control the elemental forces, the latter is intensely passive, and thus incurs the risk of falling a prey to the caprice and malice of mischievous embryos of human beings, and — the Elementaries.

II

In the article on the above subject in the February Theosophist *occurs the following: —*

1. Without realizing the significance of this most important fact, anyone who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes — at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown.

I cannot understand how an ordinary man, who has, on the one hand, the

above-mentioned defects in his nature, (which he generally tries to control, though sometimes with questionable success); and who, on the other hand, tries also to practice contemplation as explained in the article, runs the danger of being ruined. What are the dangers? Can they be named, and the particular causes which give rise to them?

2. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy.

This passage is too learned for an ordinary man. Can an example of "the highest ideal" be given? How is the ordinary man of the world to strive after it?

Suppose an ordinary man of the world rises in the calm hours of the morning after a moderate rest, what is he to do? What kind of ideas should he fill his mind with? How is he to sit? How is he to carry on the contemplation so as to steer clear of all shoals and rocks in the sea of occultism? The greatest aim of the man in question is to spiritualize himself as much as could be done safely, *so that if he cannot eventually be accepted as a chela, in this life — he may at least have the* assurance *to lead the life of an ascetic in the next birth.*

I regret the whole article is totally misunderstood. All I meant to say was that temporary estrangement, from family or friends, does not constitute an essential qualification for advancement in occultism. This ought to be plain to one who weighs carefully my illustration of Janaka, although *in* the world, to be not *of* it. Failing to realize the meaning of this important teaching, many people rush in from a sentimental disgust of worldliness, arising probably out of some worldly disappointment — and begin practising what they consider to be a true form of *contemplation.* The very fact that the *motive* which leads them to go in for this practice, is as is described in the quotation given by my correspondent — this fact itself is a sufficient indication that the candidate does not know the "contemplation" of a *Raja Yogi.* It is thus impossible in the nature of things that he can follow the right method; and the physical practice, which he necessarily undertakes, leads him to the disastrous results adverted to in the article.

Any reader, who has intuition enough to be a practical student of occultism, will at once see that to work up to perfection is the highest ideal that a man can have before him. That is not the work of a day nor of a few years. "The Adept *becomes*; he is NOT MADE" — is a teaching which the student must first realize. The aspirant works up to his goal through a series of lives. Col. Olcott says in his *Buddhist Catechism*: —

> . . . Countless generations are required to develop man into a Buddha, and *the iron will to become one runs throughout all the successive births.*

That *"iron will"* to become *perfect* must be *incessantly* operating, without a single moment's relaxation, as will be apparent to one who reads *carefully the article as a whole.* When it is distinctly said that during the time that this contemplation is not practiced, *i.e.*, the iron will is not exerting, the process of the emission and attraction of atoms is not stopped, and that the desires, instinctive or otherwise, must be so regulated as to attract only such atoms as may be suited to his progress — I cannot understand my correspondent when he asks me what he should do at a particular hour in the morning. He should cultivate only such thoughts as would not be incompatible with the highest ideal he has to work up to.

By perfection, which should be his highest ideal, (I must add) I mean that *divine* manhood which the Occult Philosophy contemplates the seventh race of the seventh Round will attain to. This, as every tyro knows, depends largely upon a cultivation of the feeling of Universal Love, and hence an earnest desire to do some practical philanthropic work is the first requisite. Even this state, I admit, is not *absolute perfection*: but that maximum limit of ultimate perfection is beyond our comprehension at present. That condition can only be intellectually realized as a practical ideal by those *divine men* — Dhyan-Chohans.

To be identified with THE ALL, we must live in and feel through it. How can this be done without the realization of the feeling of Universal Love? Of course Adeptship is not within the easy reach of all. On the other hand, occultism does not fix any unpleasant place or locality for those who do not accept its dogmas. It only recognizes higher and higher evolution according to the chain of causation working under the impulse of Nature's immutable law. The article on "Occult Study" in the last number gives the necessary explanation on this point.

It is painful for me to find that the very thing I attempted to point out in that article to be mischievous in its results, is again put forward as a desirable attribute or adjunct of true contemplation. I would ask my correspondent to read again the same article, with these additional remarks, before thinking of the

necessity of any peculiar or particular posture for the purpose of *contemplation*. I, at any rate, am unable to prescribe any specific posture for the kind of *incessant contemplation* that I recommend.

III

Notwithstanding the article on the above subject in the February *Theosophist*, many of its readers still seem to imagine that "contemplation" is a particular form of gazing or staring at something, which process, when undergone a set number of hours every day, will give psychological powers. This misunderstanding is apparently due to the fact that the main point discussed has been lost sight of. Instead of realizing that there is but one chief idea meant to be conveyed by that article by arguing it through many of its phases, it seems to be imagined that almost every sentence expresses quite a distinct idea. It may not therefore be uninteresting or unprofitable to revert to the subject and put forward the same idea from another standpoint and, if possible, in a clearer light. It must first be borne in mind that the writer of the article did not at all mean to imply the act of gazing by the word "contemplation." The former word would have been made use of, were that the idea. "The Imperial Dictionary of the English Language," (1883) – defines the word contemplation thus: –

(1) The act of the mind in considering with attention; meditation; study; continued attention of the mind to a particular subject. Specifically – (2) Holy meditation; attention to sacred things.

Webster's Dictionary thoroughly revised – also gives the same meaning.

Thus we find that contemplation is the "continued attention of the mind to a particular subject," and, religiously, it is the "attention to sacred things." It is therefore difficult to imagine how the idea of gazing or staring came to be associated with the word contemplation, unless it be due to the fact that generally it so happens that when anyone is deeply absorbed in thought, he apparently seems to be gazing or staring at something in blank space. But this gazing is the effect of the act of contemplation. And, as usually happens, here too the effect seems to be confounded with the cause. Because the gazing attitude follows the act of contemplation, it is at once assumed that gazing is the cause which produces contemplation! Bearing this well in mind, let us now see

what kind of contemplation (or meditation) "The Elixir of Life" recommends for the aspirants after occult knowledge. It says: —

> Reasoning from the known to the unknown meditation must be practiced and encouraged.

That is to say, a *chela's* meditation should constitute the "reasoning from the known to the unknown." The "known" is the phenomenal world, cognizable by our five senses. And all that we see in this manifested world are the effects, the causes of which are to be sought after in the noumenal, the unmanifested, the "unknown world:" this is to be accomplished by meditation, *i.e.*, continued attention to the subject. Occultism does not depend upon one method, but employs both the deductive and the inductive. The student must first learn the general axioms. For the time being, he will of course have to take them as assumptions, if he prefers to call them so. Or as "The Elixir of Life" puts it: —

> All we have to say is that if you are anxious to drink of the "Elixir of Life" and live a thousand years or so, you must take our word for the matter, at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or the so-called exact science laughs at it.

These axioms have sufficiently been laid out in the articles on "The Elixir of Life" and various others treating on occultism, in the different numbers of *The Theosophist*. What the student has first to do is to *comprehend* these axioms and, by employing the deductive method, to proceed from universals to particulars. He has then to reason from the "known to the unknown," and see if the inductive method of proceeding from particulars to universals supports those axioms. This process forms the primary stage of true contemplation. The student must first grasp the subject intellectually before he can hope to realize his aspirations. When this is accomplished, then comes the next stage of meditation which is "the inexpressible yearning of the inner man to 'go out towards the infinite.' " Before any such yearning can be properly directed, the goal to which it is to be its aim to run, must be determined by the preliminary stages. The higher stage, in fact, consists in realizing practically what the first steps have placed

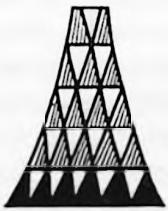
within one's comprehension. In short, contemplation, in its true sense, is to recognize the truths of Eliphas Levi's saying: —

> To believe without knowing is weakness; to believe, because one knows, is power.

Or, in other words, to see that "KNOWLEDGE IS POWER." "The Elixir of Life" not only gives the preliminary steps in the ladder of *contemplation* but also tells the reader how to *realize* the higher conceptions. It traces, by the process of contemplation, as it were, the relation of man, "the known," the manifested, the phenomenon, to "the unknown," the unmanifested, the noumenon. It shows to the student what ideal he should contemplate and how to rise up to it. It places before him the nature of the inner capacities of man and how to develop them. To a superficial reader, this may, perhaps, appear as the acme of selfishness. Reflection or contemplation will, however, show the contrary to be the case. For it teaches the student that to comprehend the noumenal, he must identify himself with Nature. Instead of looking upon himself as an isolated being, he must learn to look upon himself as a part of the INTEGRAL WHOLE. For, in the unmanifested world it can be clearly perceived that all is controlled by the "Law of Affinity," the attraction of one to the other. There, all is Infinite Love, understood in its true sense.

It may now be not out of place to recapitulate what has already been said. The first thing to be done is to study the axioms of Occultism and work upon them by the deductive and inductive methods, which is real contemplation. To turn this to a useful purpose, what is theoretically comprehended must be practically realized.

The Theosophist, February, April 1884



ON PRAYER

We act upon the principle that what is meat for one is death for another. While, therefore, some people may not be able to develop their latent psychic capacities without prayer, there are others who can. We set no value upon the words uttered. For, if the words had any effect, how is it that different religionists, although using different forms of expression, obtain the same result? Again, those who pray silently and intensely gain their object, while those who merely mumble some formula without understanding the meaning, get no answers to their prayers. As has been said in *Isis Unveiled,* we believe prayer is the giving of expression to the desire, which generates Will. And this WILL is all-powerful; its effect depending, of course, upon all the surrounding conditions.

Philosophers can be but few. They need no external ceremony or object for the purpose of concentrating their Will-force. We cannot expect the ordinary mortals, whose sensuous perceptions and avocations do not permit them to penetrate behind the mask, to do without the help of some external process. What we regret is the degeneration of this real prayer — the outward expression of the inward feeling — into a meaningless jumble of words. The prayer of the philosopher is his contemplation.

The Theosophist, March 1884

The great and peaceful ones live regenerating the world like the coming of the spring; having crossed the ocean of embodied existence themselves, they freely aid all others who seek to cross it. The very essence and inherent will of Mahatmas is to remove the suffering of others, just as the ambrosia-rayed moon of itself cools the earth heated by the intense rays of the sun.

SHANKARACHARYA

GUIDANCE FROM ADEPTS

In *Isis* the author has shown what powers man is endowed with and how he can use them. The use depends upon their development which occultism teaches us how to cause to effect in us. In order to show that the study of occult sciences has enabled certain persons to develop their powers, a few of the performances of these mysterious personages have been quoted. She has clearly proved that there live to this day adepts who have obtained a thorough control over themselves and over the forces in nature, and have guarded from time immemorial the sacred writings of the venerable sages of the past who found out the Spiritual Powers of man and the only way in which he can develop them. But have these adepts succeeded in developing their powers at once when they began? Is it possible for a person to get to the top of a house without using any means by which he can do so? Or again does it not appear absurd that a man can climb a tree without proceeding step by step? Do you expect a child to be a philosopher as soon as it is born? Are not these illustrations sufficient to convince you that in order to succeed in anything you must proceed gradually? You know anything rashly done is sure to be imperfect.

In undertaking anything the first thing required is perseverance. "Try again" should ever be our motto. A child will never learn how to walk if it were never to try to do so, simply because in its primary attempts it suffers failures and falls every now and then. But the instinct of the child urges it nevertheless to continue in its efforts until it succeeds. Does not the same Spirit which gives the child the instinct illuminate the child after it grows into manhood? Is it not shameful for every person that, although in childhood he acts in obedience to the instructions of the Divine

Spirit, he after coming to maturity should become deaf to the teachings of that Spirit which once gave him success in his childhood notwithstanding all the primary failures? If we understand all these things why should we not proceed cautiously and patiently? If you see before your eyes a thing which you were hunting after for a long time, why should you not try to grasp and tenaciously cling to it? Should you give it up simply because you do not succeed for the first time? Is all the trouble you took in finding it out and getting at it to go in vain? Should you not at such a trying moment summon the assistance of moral courage? Is it not degrading for us that we cannot *even follow* the footsteps of our ancestors who discovered the true path to Spiritual Enlightenment, although their footprints are so clear that they can be vividly seen by anyone who cares to do so? How very difficult would it then have been if the task of discovery had involved upon us? Not only are these footprints still preserved but we can find to this day guides who have trodden upon these steps and have nearly attained the same end which these discoverers did.

The question naturally arises where can these guides be found? The answer is of course India. But are they accessible to all? Can anybody employ them as other guides are? What are their charges for employment? One answer is, it is presumed, sufficient to answer all these queries. The fact that they retire from the busy world necessarily proves that they do not care for anything pertaining to it. What else then can induce them to come over to you to guide you through this path? It is the proper performance of certain duties which a man ought to do. But what are these duties is a question which springs from this answer. . . . We must consider the whole mankind as one brotherhood for the whole creation has emanated from that eternally Divine Principle which is everywhere, is in everything and in which is everything and is therefore the source of all. We should therefore do all we can to do good to humanity.

You know the soul of man is composed of Spirit and Matter and thus forms a distinct individuality. Our chief end should be to preserve this individuality until the Soul is freed of all the Matter that stuck to it and mixes into that Principle which gives it birth or rather from which it proceeds. One of the various things you must do in order to accomplish this is to leave off as much of

worldly consideration as possible. Your only desire should be to do everything for humanity and not for yourself, i.e., although *you* are in the world, your *inner man* should be out of it. When you do this much, you will know other means of accomplishing your aim from the Adepts. You must neither despair, nor think that there are no adepts simply because you have as yet seen none. If you have not met with any, you should know that it is because you have not properly performed your duties. You would perhaps think that these personages stop in India and you have therefore no chance of finding any in America. But then you must remember that for a person whose Spiritual Sight is opened time and space can offer no obstacle. He can travel any distance whenever he pleases in no time. Such men are actually in search of persons who truly and sincerely desire to go to them and study occult Sciences. Why should they not go to you if you are honestly working with that desire? If you produce a certain cause will it not have its effect?

Man is endowed with a power by which he can produce a certain cause, but the production of the effect rests with that force in Nature to which the cause is directed. But does this force go against its laws? Certainly not, for if it were to do so, it would be a miracle, but you know that there can be no miracle. If you therefore perform your duties as you ought to do, you will certainly rouse the good Spirits (Forces) in Nature who will compel an Adept to come to you and teach you what you so ardently desire to learn. If you despair after making some progress and learning certain things what should I do? . . . What I have said above are the aspirations of a Hindu and should be of every person of whatever creed or colour, for castes and races are but the invention of man to suit his convenience. Do not therefore despair but go on with confidence, and success is at hand. If after performing your proper duties you do not meet with an adept you will at least have the consolation of having done what you are in duty bound to do. All your good actions in this world will help you in after-life. I therefore ask of you, my dear brother, to proceed cautiously and patiently with what you have begun. Despair not, and you will shortly trample the foe under your feet. Bear in mind the motto "Try again," and apply it in your case.

The Path, 1886

PILGRIMAGE IN INDIA*

A FRAGMENTARY TALE

Twice before have I seen these silent temples standing by the rolling flood of sacred Ganges. They have not changed, but in me what changes have occurred! And yet that cannot be, for the I changeth not, but only the veil wrapped about, is either torn away or more closely and thickly folded round to the disguising of the reality. It is now seven months since I began to use the privilege of listening to Kunala. Each time before, that I came to see him, implacable fate drove me back. It was Karma, the just law, which compels when we would not, that prevented me. Had I faltered then and returned to the life then even so far in the past, my fate in this incarnation would have been sealed — and he would have said nothing. Why? Happy was I that I knew the silence would have not indicated in him any loss of interest in my welfare, but only that the same Karma prevented interference.

Very soon after first seeing him I felt that he was not what he appeared exteriorly to be. Then the feeling grew into a belief within a short time so strong that four or five times I thought of throwing myself at his feet and begging him to reveal himself to me. But I thought that was useless, as I knew that I was quite impure and could not be trusted with that secret. If I remained silent I thought that he would confide to me whenever he found me worthy of it. I thought he must be some great Hindu Adept who had assumed that illusory form. But there this difficulty

* *In the month of December he arrived at Benares, on what he hoped would be his last pilgrimage. As much as I am able to decipher of this curious manuscript, written in a mixture of Tamil — the South Indian language — with Marathi, which, as you know, is entirely dissimilar, shows that he had made many pilgrimages to India's sacred places. . . . As he must long ago have risen above the flowery chains of even the Vedas, we cannot really tell for what reason these journeys were made. Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He had, when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale.* W.Q.J.

arose, for I knew that he received letters from various relatives in different parts, and this would compel him to practice the illusion all over the globe, for some of those relatives were in other countries, where he had been too.

Various explanations suggested themselves to me. I was right in my original conception of Kunala that he is some great Indian Adept. . . .

I always thought of retiring from this world and giving myself up to devotion. To Kunala I often expressed this intention, so that I might study this philosophy, which alone can make man happy in this world. But then he usually asked me what I would do *there* alone? . . . If I really wanted to gain my object I should have to work in the form in and through which I had met so many good men and himself also, and when the Higher Ones, whom I dare not mention by any other names, were satisfied with me they themselves would call me away from the busy world and teach me in private. . . . He said once to me: "One of our Brothers has told me that as you are so much after me I had better tell you once for all that I have no right to give you any information about them, but if you go on asking Hindus you meet what they know about the matter you might hear of them, and one of those Higher Ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do." . . .

I then asked one or two of my own countrymen, and one of them said he had seen two or three such men, but that they were not quite what he thought to be *'Raja Yogis.'* He also said he had heard of a man who had appeared several times in Benares, but that nobody knew where he lived. . . . I never lost the firm confidence that Adepts do live in India and can still be found among us. No doubt too there are a few in other countries, else why had Kunala been to them. . . .

The next day came X to see us. He never speaks of himself, but as 'this body.' He told me that he had first been in the body of a Fakir, who, upon having his hand disabled by a shot he received while he passed the fortress of Bhurtpore, had to change his body and choose another, the one he was now in. A child of about seven years of age was dying at that time, and so, before the complete physical death, this Fakir had entered the body and afterwards used it as his own. He is, therefore, doubly not what he seems to

be. As a Fakir he had studied Yoga science for 65 years, but that study having been arrested at the time he was disabled, leaving him unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the inner X is 118 years old. In the night I heard him talking with Kunala, and found that each had the same Guru, who himself is a very great Adept, whose age is 300 years, although in appearance he seems to be only 40. He will in a few centuries enter the body of a *Kshatriya*, and do some great deeds for India, but the time had not yet come.

Yesterday I went with Kunala to look at the vast and curious temples left here by our forefathers. Some are in ruins, and others only showing the waste of time. What a difference between my appreciation of these buildings now, with Kunala to point out meanings I never saw, and that which I had when I saw them upon my first pilgrimage, made so many years ago with my father. . . .

*Yesterday, just after sunset, while Kunala and X were talking, Kunala suddenly seemed to go into an unusual condition, and about ten minutes afterwards a large quantity of malwa flowers fell upon us from the ceiling. . . .

When I was there and after I had finished my work and was preparing to return here, a wandering Fakir met me and asked if he could find from me the proper road to Karli. I directed him, and he then put to me some questions that looked as if he knew what had been my business; he also had a very significant look upon his face, and several of his questions were apparently directed

* *It is apparent that he had often been before to the holy city of Benares, and had merely seen it as a place of pilgrimage for the religious. Then, in his sight, those famous temples were only temples. But now he found, under the instruction of Kunala, that every really ancient building in the whole collection had been constructed with the view to putting into imperishable stone, the symbols of a very ancient religion. . . . There were many Adepts then well known to the rulers and to the people. They were not yet driven by inexorable fate to places remote from civilization, but lived in the temples, and while not holding temporal power, they exercised a moral sway which was far greater than any sovereignty of earth. . . . These Adepts, some of them here and there being really themselves Maha Rajas, caused the temples to be built in forms, and with such symbolic ornaments, that future races might decipher doctrines from them. . . . The ideas underneath symbols do not alter, no matter what might be the language, and symbols are clear immortally, because they are founded in nature itself. In respect to this part of the matter, Kunala informed him that the language used then was not Sanscrit, but a far older one now altogether unknown in the world.* W.Q.J.

to getting me to tell him a few things Kunala had told me just before leaving Benares with an injunction of secrecy. The questions did not on the face show that, but were in the nature of inquiries regarding such matters, that if I had not been careful, I would have violated the injunction. He then left me saying: "You do not know me but we may see each other." I got back last night and saw only X, to whom I related the incident with the Fakir, and he said that, "it was none other than Kunala himself using that Fakir's body who had said those things, and if you were to see that Fakir again he would not remember you and would not be able to repeat his questions, as he was for the time being taken possession of for the purpose, by Kunala, who often performs such things." I then asked him if in that case Kunala had really entered the Fakir's body, as I have a strange reluctance toward asking Kunala such questions, and X replied that if I meant to ask if he had really and in fact entered the Fakir's person, the answer was no, but that if I meant to ask if Kunala had overcome that Fakir's senses, substituting his own, the answer was, yes: leaving me to make my own conclusions.

I was fortunate enough yesterday to be shown the process pursued in either entering an empty body, or in using one which has its own occupant. I found that in both cases it was the same, and the information was also conveyed that a Bhut goes through just the same road in taking command of the body or senses of those unfortunate women of my country who sometimes are possessed by them. And the Bhut also sometimes gets into possession of a part only of the obsessed person's body, such as an arm or a hand, and this they do by influencing that part of the brain that has relation with that arm or hand; in the same way with the tongue and other organs of speech. With any person but Kunala I would not have allowed my own body to be made use of for the experiment. But I felt perfectly safe, that he would not only let me in again, but also that he would not permit any stranger, man or gandharva, to come in after him. . . .

The feeling was that I had suddenly stepped out into freedom. He was beside me and at first I thought he had but begun. But he directed me to look, and there on the mat I saw my body, apparently unconscious. As I looked, the body of myself opened its eyes and arose. It was then superior to me, for Kunala's

informing power moved and directed it. It seemed to even speak to me. Around it, attracted to it by those magnetic influences, wavered and moved astral shapes, that vainly tried to whisper in the ear or to enter by the same road. In vain! They seemed to be pressed away by the air or surroundings of Kunala. Turning to look at him, and expecting to see him in a state of samadhi, he was smiling as if nothing, or at the very most, but a part, of his power had been taken away. Another instant and I was again myself, the mat felt cool to my touch, the bhuts were gone, and Kunala bade me rise.

He has told me to go to the mountains of ——— where ——— and ——— usually live, and that even if I were not to see anybody the first time, the magnetized air in which they live would do me much good. They do not generally stop in one place, but always shift from one place to another. They, however, all meet together on certain days of the year in a certain place near Bhadrinath, in the northern part of India. He reminded me that as India's sons are becoming more and more wicked, those adepts have gradually been retiring more and more toward the north, to the Himalaya mountains. Of what a great consequence is it for me to be always with Kunala. And now X tells me this same thing that I have always felt. . . . All my hopes and future plans are therefore centred in him. My journey therefore to upcountry has done me one good, that of strengthening my belief, which is the chief foundation on which the grand structure is to be built.

As I was walking past the end of Ramalinga's compound holding a small lamp of European make, and while there was no wind, the light there several times fell low. I could not account for it. Both Kunala and X were far away. But in another moment, the light suddenly went out altogether, and as I stopped, the voice of revered Kunala, who I supposed was many miles away, spoke to me, and I found him standing there. For one hour we talked; and he gave me good advice, although I had not asked it – thus it is always that when I go fearlessly forward and ask for nothing I get help at an actual critical moment – he then blessed me and went away. Nor could I dare to look in what direction. In that conversation, I spoke of the light going down and wanted an explanation, but he said I had nothing to do with it.

I then said I wanted to know, as I could explain it in two ways,

viz: 1st, that he did it himself, or 2d, that someone else did it for him. He replied, that even if it were done by somebody else, *no Yogi will do a thing unless he sees the desire in another Yogi's mind.* The significance of this drove out of my mind all wish to know *who* did it, whether himself, or an elemental or another person, for it is of more importance for me to know even a part of the laws governing such a thing, than it is to know who puts those laws into operation. Even some blind concatenation of nature might put such natural forces in effect in accordance with the same laws, so that a knowledge that nature did it would be no knowledge of any consequence.

I have always felt and still feel strongly that I have already once studied this sacred philosophy with Kunala. . . . This must have been a fact, or else how to account for the feelings created in me when I first met him, although no special or remarkable circumstances were connected with that event. All my hopes and plans are centred in him, and nothing in the world can shake my confidence in him especially when several of my Brahmin acquaintances tell me the same things without previous consultation.

I went to the great festival of Durga yesterday, and spent nearly the whole day looking in the vast crowd of men, women, children and mendicants for some of Kunala's friends, for he once told me never to be sure that they were not near me, but I found none who seemed to answer my ideas. As I stood by the ghat at the river side thinking that perhaps I was left alone to try my patience, an old and apparently very decrepit Vairagin plucked my sleeve and said: "Never expect to see anyone, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within." . . .

Very wearying indeed in a bodily sense was the work of last week and especially of last evening, and upon lying down on my mat last night after continuing work far into the night I fell quickly sound asleep. I had been sleeping some hour or two when with a start I awoke to find myself in perfect solitude and only the horrid howling of the jackals in the jungle to disturb me. The moon was brightly shining. . . . Finding that sleep had departed, I began again on those palm leaves. Just after I had begun, a tap arrested my attention and I opened the door. Overjoyed was I

then to see Kunala standing there, once more unexpectedly.

"Put on your turban and come with me", he said and turned away. . . . He walked out into the jungle and turned into an unfrequented path. The jackals seemed to recede into the distance; now and then in the mango trees overhead, the flying foxes rustled here and there, while I could distinctly hear the singular creeping noise made by a startled snake as it drew itself hurriedly away over the leaves. . . . He at last came to a spot that seemed bare of trees, and bending down, seemed to press his hand into the grass. I then saw that a trap door or entrance to a stairway very curiously contrived, was there. Stairs went down into the earth. He went down and I could but follow. The door closed behind me, yet it was not dark. Plenty of light was there, but where it came from I cared not then nor can I now tell. It reminded me of our old weird tales told us in youth of pilgrims going down to the land of the Devas where, although no sun was seen, there was plenty of light.

At the bottom of the stairs was a passage. Here I saw people but they did not speak to me and appeared not to even see me although their eyes were directed at me. Kunala said nothing but walked on to the end, where there was a room in which were many men looking as grand as he does. . . .

Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment more was I again at my door. It was as I left it, and on the table I found the palm leaves as I dropped them, except that beside them was a note in Kunala's hand, which read: "Nilakant – strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition." . . .

Once more I was to be blessed by another visit with Kunala to some of his friends whom I revere and who will I hope bless me too. When everyone had quieted down he told me to go with him to the sea which was not far away. We walked for about three quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following, we went for about seven minutes, when we came to a small island; on it was a building and on top of that a triangular light. From the sea shore, the island would seem like an isolated spot covered all over by green bushes. There is only one

entrance to go inside. And no one can find it out unless the occupant wishes the seeker to find the way. On the island we had to go round about for some space before we came in front of the actual building. There is a little garden in front and there was sitting another friend of Kunala with the same expression of the eyes as he has. I also recognized him as one of those who was in the room underground. Kunala seated himself and I stood before them. We stayed an hour and saw a portion of the place. . . .

I have been going over that message I received just after returning from the underground room, about not thinking yet too deeply upon what I saw there, but to let the lessons sink deep into my heart. Can it be true — must it not indeed be true — that we have periods in our development when rest must be taken for the physical brain in order to give it time as a much less comprehensive machine than these English college professors say it is, to assimilate what it has received, while at the same time the real brain — as we might say, the spiritual brain — is carrying on as busily as ever all the trains of thought cut off from the head. Of course this is contrary to this modern science we hear so much about now as about to be introduced into all Asia, but it is perfectly consistent for me.

The Path, June, July 1886

The great and peaceful ones live regenerating the world like the coming of the spring; having crossed the ocean of embodied existence themselves, they freely aid all others who seek to cross it. The very essence and inherent will of Mahatmas is to remove the suffering of others, just as the ambrosia-rayed moon of itself cools the earth heated by the intense rays of the sun.

SHANKARACHARYA

INITIATION

I went with Kunala to this underground place, and there saw and heard most instructive and solemn things. I return to my room and begin to puzzle over them all, to revolve and re-revolve them in my mind, with a view to clearing all up and finding out what all may mean. But I am interrupted by a note from Kunala directing me to stop this puzzling, and to let all I saw sink deep into my heart. Every word of his I regard with respect, and consider to hold a meaning, being never used by him with carelessness. So when he says, to let it sink into my 'heart,' in the very same sentence where he refers to my thinking part – the mind – why he must mean to separate my heart from my mind and to give to the heart a larger and greater power.

Well, I obeyed the injunction, made myself, as far as I could, forget what I saw and what puzzled me and thought of other things. Presently, after a few days while one afternoon thinking over an episode related in the *Vishnu Purana*, I happened to look up at an old house I was passing and stopped to examine a curious device on the porch; as I did this, it seemed as if either the device, or the house, or the circumstance itself, small as it was, opened up at once several avenues of thought about the underground room, made them all clear, showed me the conclusion as vividly as a well demonstrated and fully illustrated proposition, to my intense delight. Now could I perceive with plainness, that those few days which seemed perhaps wasted because withdrawn from contemplation of that scene and its lessons, had been with great advantage used by the spiritual man in unravelling the tangled skein, while the much praised brain had remained in idleness. All at once the *flash* came and with it knowledge. But I must not

depend upon these flashes, I must give the brain and its governor, the material to work with.

Last night just as I was about to go to rest, the voice of Kunala called me from outside and there I went at once. Looking steadily at me he said: "we want to see you," and as he spoke he gradually changed, or disappeared, or was absorbed, into the form of another man with awe-inspiring face and eyes, whose form apparently rose up from the material of Kunala's body. At the same moment two others stood there also, dressed in the Tibetan costume; and one of them went into my room from which I had emerged. After saluting them reverently, and not knowing their object, I said to the greatest,

"Have you any orders to give?"

"If there are any they will be told to you without being asked," he replied, "stand still where you are."

Then he began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body. I cannot tell now what time passed between that and what I am now to put down here. But I saw I was in a peculiar place. It was the upper end of ——— at the foot of the ——— range. Here was a place where there were only two houses just opposite to each other, and no other sign of habitation; from one of these came out the old Fakir I saw at the Durga festival, but how changed, and yet the same: then so old, so repulsive; now so young, so glorious, so beautiful. He smiled upon me benignly and said:

"Never expect to see anyone, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within."

The very words of the poor Fakir!

He then directed me to follow him.

After going a short distance, of about half a mile or so, we came to a natural subterranean passage which is under the ——— range. The path is very dangerous; the River ——— flows underneath in all the fury of pent up waters, and a natural causeway exists upon which you may pass; only one person at a time can go there and one false step seals the fate of the traveller. Besides this causeway, there are several valleys to be crossed. After walking a considerable distance through this subterranean passage we came into an open plain in L———K. There stands a large massive building thousands

of years old. In front of it is a huge Egyptian Tau. The building rests on seven big pillars each in the form of a pyramid. The entrance gate has a large triangular arch, and inside are various apartments. The building is so large that I think it can easily contain twenty thousand people. Some of the rooms were shown to me.

This must be the central place for all those belonging to the ——— class, to go for initiation and stay the requisite period.

Then we entered the great hall with my guide in front. He was youthful in form but in his eyes was the glance of ages. . . . The grandeur and serenity of this place strikes the heart with awe. In the centre was what we would call an altar, but it must only be the place where focuses all the power, the intention, the knowledge and the influence of the assembly. For the seat, or place, or throne occupied by the chief ——— the highest ——— has around it an indescribable glory, consisting of an effulgence which seemed to radiate from the one who occupied it. The surroundings of the throne were not gorgeous, nor was the spot itself in any way decorated — all the added magnificence was due altogether to the aura which emanated from Him sitting there. And over his head I thought I saw as I stood there, three golden triangles in the air above. Yes, they were there and seemed to glow with an unearthly brillance that betokened their inspired origin. But neither they nor the light pervading the place, were produced by any mechanical means. As I looked about me I saw that others had a triangle, some two, and all with that peculiar brillant light. . . .

*14*th day of the new moon. The events of the night in the hall of initiation gave me much concern. Was it a dream? Am I self-deluded? Can it be that I imagined all this? Such were the unworthy questions which flew behind each other across my mind for days after. Kunala does not refer to the subject and I cannot put the question. Nor will I. I am determined, that, come what will, the solution must be reached by me, or given me voluntarily.

The Path, August 1886

The great and peaceful ones live regenerating the world like the coming of the spring; having crossed the ocean of embodied existence themselves, they freely aid all others who seek to cross it. The very essence and inherent will of Mahatmas is to remove the suffering of others, just as the ambrosia-rayed moon of itself cools the earth heated by the intense rays of the sun.

SHANKARACHARYA

THE INMOST SHRINE

Of what use to me will all the teachings and all the symbols be, if I cannot rise to that plane of penetrating knowledge, by which I shall myself, by myself, be able to solve this riddle, and know to discriminate the true from the false and the illusory? If I am unable to cut asunder these questioning doubts, these bonds of ignorance, it is proof that not yet have I risen to the plane situated above these doubts. . . . Last night after all day chasing through my mental sky, these swift destroyers of stability – mental birds of passage – I lay down upon the bed, and as I did so, into my hearing fell these words:

"Anxiety is the foe of knowledge; like unto a veil it falls down before the soul's eye; entertain it, and the veil only thicker grows; cast it out, and the sun of truth may dissipate the cloudy veil."

Admitting that truth, I determined to prohibit all anxiety. Well I knew that the prohibition issued from the depths of my heart, for that was master's voice, and confidence in his wisdom, the self-commanding nature of the words themselves, compelled me to complete reliance on the instruction. No sooner was the resolution formed, than down upon my face fell something which I seized at once in my hand. Lighting a lamp, before me was a note in the well-known writing. Opening it, I read:

"Nilakant. It was no dream. All was real, and more, that by your waking consciousness could not be retained, happened there. Reflect upon it all as reality, and from the slightest circumstance draw whatever lesson, whatever amount of knowledge you can. Never forget that your spiritual progress goes on quite often to yourself unknown. Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of

harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory's matrix. Bring then, to bear upon this other memory of yours, the peaceful stillness of contentment and the vivifying rain of benevolence."

. . . In last month's passage across the hills near V————, I was irresistibly drawn to examine a deserted building, which I at first took for a grain holder, or something like that. It was of stone, square, with no openings, no windows, no door. From what could be seen outside, it might have been the ruins of a strong, stone foundation for some old building, gateway or tower. Kunala stood not far off and looked over it, and later on he asked me for my ideas about the place. All I could say was, that although it seemed to be solid, I was thinking that perhaps it might be hollow.

"Yes," said he, "it is hollow. It is one of the places once made by Yogis to go into deep trance in. If used by a chela (a disciple) his teacher kept watch over it so that no one might intrude. But when an adept wants to use it for laying his body away in while he travels about in his real, though perhaps to some unseen, form, other means of protection were often taken which were just as secure as the presence of the teacher of the disciple." "Well," I said, "it must be that just now no one's body is inside there."

"Do not reach that conclusion nor the other either. It may be occupied and it may not."

Then we journeyed on, while he told me of the benevolence of not only Brahmin Yogis, but also of Buddhist. No differences can be observed by the true disciple in any other disciple who is perhaps of a different faith. All pursue truth. Roads differ but the goal of all remains alike.

. . . Repeated three times: "Time ripens and dissolves all beings in the great self, but he who knows into what time itself is dissolved, he is the knower of the Veda."

What is to be understood, not only by this, but also by its being three times repeated?

There were three shrines there. Over the door was a picture which for a moment seemed to blaze out with light like fire. Fixed upon my mind its outlines grew, then disappeared, when I had passed the threshold. Inside, again its image came before my eyes. Seeming to allure me, it faded out, and then again returned. It remained impressed upon me, seemed imbued with life and

intention to present itself for my own criticism. When I began to analyze it, it would fade, and then when I was fearful of not doing my duty or of being disrespectful to those beings, it returned as if to demand attention. Its description:

A human heart that has at its centre a small spark — the spark expands and the heart disappears — while a deep pulsation seems to pass through me. At once identity is confused, I grasp at myself; and again the heart reappears with the spark increased to a large fiery space. Once more that deep movement; then sounds (7); they fade. All this in a picture? Yes! for in that picture there is life; there might be intelligence. It is similar to that picture I saw in Tibet on my first journey, where the living moon rises and passes across the view. Where was I? No, not afterwards! It was in the hall. Again that all pervading sound. It seems to bear me like a river. Then it ceased, — a soundless sound. Then once more the picture; here is Pranava. But between the heart and the Pranava is a mighty bow with arrows ready, and tightly strung for use. Next is a shrine, with the Pranava over it, shut fast, no key and no keyhole. On its sides emblems of human passions. The door of the shrine opens and I think within I will see the truth. No! another door? a shrine again. It opens too and then another, brightly flashing is seen there. Like the heart, it makes itself one with me. Irresistible desire to approach it comes within me, and it absorbs the whole picture.

"Break through the shrine of Brahman; use the doctrine of the Teacher."

The Path, September 1886

The great and peaceful ones live regenerating the world like the coming of the spring; having crossed the ocean of embodied existence themselves, they freely aid all others who seek to cross it. The very essence and inherent will of Mahatmas is to remove the suffering of others, just as the ambrosia-rayed moon of itself cools the earth heated by the intense rays of the sun.

SHANKARACHARYA

THE SECRET SANCTUARY

The whole groundwork of spiritual progress then comes to this: *check your desires and learn to control your mind.* And if you will think over it a little you will find the rationale of the philosophy. The desires and passions are, so to say, chains (*real magnetic chains*) which bind down the mind to these earthly carnal enjoyments and appetites. And he who wishes to rise superior to the Maya which pervades this world must do so by breaking those adamantine chains which hold him a prisoner in this transient world. When these chains are once snapped, the cloud will be gradually swept away from off your inner sight, and your vision will be clear to perceive the truth. This is the grand secret of accomplishing the end; but although said in these few words, it embodies a grand philosophy which unfolds gradually to him who rightly follows the path.

No Guru will ever come to you; pretenders you may find many, but a real Master we must approach and force our own way to. If by our irresistible and strong will-power, our indomitable courage, and our moral purity, we are determined, and set about to work in the right direction hinted at above, we cannot but *force* our way to a Guru, who *cannot* refuse taking us as pupils. Remember that the purer and more spiritual the man, the more sensitive is his heart to all pure attractions. If we therefore by our *iron Will* force our way, we touch the chord which cannot help taking us to the proper channel. (For a clearer comprehension of what I mean, I cannot do better than refer you to the article, "How a Chela found his Guru," in *The Theosophist* for December, 1882, and my footnotes thereon. . . .)

According to our Indian Rules, a chela is accepted for practical

occultism either at the second or third cycle of his age at the latest. This is no whim or caprice on the part of the venerated Masters; all Their rules and laws are based upon a thorough comprehension of the hitherto unknown laws of nature, and a better understanding of the Humanity which surrounds Them. Modern science even has found out that after each seven years, the body of a man is entirely changed. You will thus perceive that for the body to be so completely changed within seven years, the process must be going on gradually all the time, and the new body that is thus formed is entirely of the man's own making, for this process of the emission and the attraction of atoms is going on all the time. If, therefore, knowing this secret, the man controls his desires and passions all the time, so that he will emit from himself those atoms that are not suited for his progress, at the same time giving them a good tendency so that they may not prove a nuisance to others, and if he attracts only those atoms which are suited to his progress, then the body he will have formed will be entirely his own creation, and he can use it in any way he likes. For the completion of this process seven years are necessary.

You will thus see why the probationary period is fixed for seven years. It is no arbitrary rule, but the necessary condition exacted by nature itself. This is the reason also why the neophyte has always to guard self against self; *i.e.*, he must watch all the time his desires and passions, so as to prevent them from attracting atoms unsuited to spiritual progress. When, therefore, the third cycle of a man's age is past, his vitality is, in the first place, expended in directions opposed to spiritual progress; in the second place, his mind has been wont to run into channels which are inconsistent with psychical development and from which it is extremely difficult to turn it into correct grooves. Hence chelas are admitted and brought up from their young age. You yourself know the proverb that you can bend a young plant but not an old tree. Perhaps you will say that if chelas have to force their way to the Masters, how can children (for under twenty-one they cannot be properly called men) be expected to do what advanced persons find so difficult? Here, then, my friend remember that no one becomes an adept in one life.

Before a person can have the privilege of being admitted as a

chela even, he has to pass through a succession of lives, and *prepare* himself *theoretically* for the task. I do not know but that according to western notions this may sound very strange; but, nevertheless, it is a fact. The man has to study theoretically first, and develop within himself this germ of adeptship, before he can ever hope to approach the Secret Sanctuary in any capacity. Here then is the chance for you. *Live the life*, and prepare yourself for a future birth under more favourable conditions and circumstances. Keep always in mind that a man spins his own web in which he entangles himself, and if these meshes press hard upon him they are all of his own making.

The law of Karma — that Immutable Force of Nature — which governs the universe is strict and just, as Justice cannot but be strict and severe, and if we allow ourselves to be swayed by undesirable influences, we have to blame none but ourselves. Utilize this life of yours, then, for securing a happy future. By the means pointed out to you already, prepare yourself to perceive the truths which are not given to all to comprehend, and gain as much mastery as you can over the theoretical side, assisted by psychical development. This you cannot achieve better than by *realizing* the grandeur and the intellectual eminence of the leading idea of our society, *viz.*, Universal Brotherhood of Humanity. The various theosophical publications must by this time have given you a glimpse of the fact that this idea is the first step on the ladder leading to the attainment of that most difficult of all accomplishments — Nirvana. If you will thoroughly comprehend the germs of philosophy contained in that one idea, you cannot but try your best to promote and propagate it as far and wide as possible. Remember that humanity is but a part of nature, and to attain Nirvana one must identify himself with nature and *through* humanity to thus merge into universal totality; this you will see can be done only by a thorough comprehension and proper study of the sublime idea of Brotherhood. There lies the path then — identify yourself with nature through humanity, by means of the development of an unselfish philanthropic feeling and fitting acts, and thus mend your own future.

The Theosophist, December 1908

The great and peaceful ones live regenerating the world like the coming of the spring; having crossed the ocean of embodied existence themselves, they freely aid all others who seek to cross it. The very essence and inherent will of Mahatmas is to remove the suffering of others, just as the ambrosia-rayed moon of itself cools the earth heated by the intense rays of the sun.

SHANKARACHARYA

THE OMNIPRESENT MAHATMAS

It should be at first realized that the Mahatmas are constantly and incessantly engaged in the helping of the onward progress of humanity. The higher they rise the more they are united to the more permanent and more ubiquitous. In fact, it is this union which marks the progress. Thus in one sense the real Mahatmas may be said to be almost everywhere, although they may not take cognizance of everything. But at the same time they cannot help giving their attention to where the magnetic attraction draws them; and hence to come under the notice of the Mahatmas depends upon oneself. We must also remember that what we are is the result of what we were, and hence whatever we enjoy or suffer is the just retribution meted out by the law of Karma, which cannot err.

To our undeveloped minds various sufferings may look like acts of injustice on the part of nature, but we should not forget that justice is the immutable and fundamental law of nature, and whatever result may appear unjust must be the effect of some remote cause, although the apparent cause and the immediate one may seem to produce an unjust effect — whatever is, is right in nature. It rests with us to so produce the causes as will make our future destiny better, and ensure our future progress, but we cannot meddle with effects. Of course it is possible that while certain causes are operating we may combine to them a cause or set of them as will modify the result; but we must not forget that it is impossible for us to obliterate the causes already produced.

Now, if we want to rise higher, we must produce the necessary conditions. In the first place we know that the higher states are more and more ubiquitous. Hence what we must first do is to centre our *manas* (the fifth principle) in those higher ubiquitous

states, and this can be done only by constantly disassociating ourselves from the lower desires, etc., which chain us to our narrow personality, and by transferring our consciousness to the *Divine Atma*, and its vehicle (6th and 7th principles) by incessantly cultivating within ourselves the highest aspirations.

The more we succeed in doing that, the more do we obtain knowledge, for the seventh principle is itself absolute knowledge, and by our living in it, as it were, we live in knowledge.

In the second place, we must know that to help purity of thought in ourselves, we must be surrounded by the pure thoughts of others. Hence the more we help others to be pure by education, by teaching them the *Law of Karma* and of *Cosmic Evolution*, the more we help ourselves, for the purity of others elevates the surrounding objective nature into a more subjective state, and those subjective currents react upon us to help us in our higher evolution. Hence a feeling of *unselfish philanthropy* is an essential necessity. Also a sense of discrimination and an intellect that can properly understand the operation of the *Law of Karma* or of *cause* and *effect*. You will thus see that no interference or recommendation is necessary, and that for the *Mahatmas* to assist anyone is the result of a purely psychological attraction — an immutable *Law of Nature*, which no one can override.

Adyar, Madras
May 25, 1894

Secretary's Office
The Theosophical Society

HIMALAYAN JOURNEY

FEBRUARY-APRIL 1885

Damodar was ready from his last birth to enter the highest PATH and suspected it. He had long been waiting for the expected permission to go to Tibet before the expiration of the 7 years.

The Theosophist, August 1932 H. P. BLAVATSKY

* * * * * * *

Damodar K. Mavalankar is one of the best-known characters in the early Indian history of the Theosophical Society. . . . He left Adyar, while I was away in Burma, for the last time on the 23rd February 1885, for Calcutta, in the *SS. Clan Grant*, with the intention of going to Tibet *via* Darjeeling. This was thirty-six days before H.P.B.'s own final departure for Europe. . . . A nobler heart never beat in a human breast, and his departure was one of the hardest blows we ever received. . . . Yet, with undaunted courage, he undertook the hard journey across the Himalayas, indifferent to the biting cold, the drifted snow, the lack of shelter and food, intent upon reaching the Guru whom he had first seen in his youth when lying on a sickbed, of whom he had lost sight for many years, but whom he had recovered soon after joining the Theosophical Society, as his spiritual faculties developed and he was able to seek him in the *sukshma sarira*. What made him so devotedly attached and unswervingly loyal to H.P.B. was the discovery that this Guru was one of the Adepts behind our movement, the intimate associate of 'Upasika,' as he always subsequently called H.P.B.

From the chief coolie of his escort I got particulars about him of great interest. . . . The last that was seen of him by the coolies was when, with face turned towards the Tibetan frontier, he trudged painfully on and disappeared behind a turning of the road. . . . That he reached his destination safely, and has ever since been under the protection of his Guru, I have reason to believe. So far, however, as intercourse with him in the ordinary way is concerned, he might as well be dead, for he is inaccessible by post, telegraph, or messenger. Though he has written thrice to two persons in India, he has passed out of our reach as effectually as

though his body had been dropped into the sea in a shotten hammock, and I have refused the most urgent requests to disclose his place of abode or the possible time of his return. This latter, for the good reason that I do not know when, if ever, he will come back to us. That he will, I believe; and I should not be surprised if he came when H.P.B., reincarnated and, like himself, changed beyond all recognition, shall resume the world-work she had to drop on 'White Lotus Day' in 1891.

Old Diary Leaves, III, 259 ff., 1895 H. S. OLCOTT

* * * * * * *

To relieve the anxiety of a great many friends who have been anxious to learn the fate of our brother Damodar K. Mavalankar, . . . we are very happy to state that we have positive news as late as the 7th of June that he has safely reached his destination, is alive, and under the guardianship of the friends whom he sought. The date of his return, however, is yet uncertain, and will probably remain so for a long time to come.

The Theosophist, July 1886 H. S. OLCOTT
T. SUBBA ROW

* * * * * * *

True, we have certain ascetics among us, but they would be almost useless in practical affairs, and when they advance to a certain stage they withdraw from the world and are lost to the sight of men. A case in point is our ever-beloved Damodar, who laboured night and day without ceasing as our Secretary, and then suddenly left his desk for the *ashram* of his spiritual Teacher, with whom he has been residing now about three years.

The Theosophist, January 1888 H. S. OLCOTT

* * * * * * *

In my seventeenth year, two years after I joined the T.S., I saw Damodar for a few days during 1885, when he halted in Benares for about a fortnight, on his way to the Himalayas. He was a small thin young man, with an ascetic face, exaltation of high aspiration written on his face. He used to wear a cap of dark brown fur, very soft and long, which, he told us had been given to him by the Master K.H.

Benares BHAGAVAN DAS
November 7, 1945*

* Sven Eek, *Damodar*, Theosophical Publishing House (Madras, 1965), p. 10.

SELF-MAGNETISATION

Once that the eyes are closed and the mind, drawn away from all external objects of sense, is concentrated, what may appropriately be called the sixth sense, or "Siva's eye" – clairvoyant sight – is opened and the Astral Light, one of the correlations of *Akasa,* becomes perceptible. Those who are mediumistic can achieve this quicker than others and in some instances, on certain occasions, without any effort. But these effects will not be under the control of these peculiarly constituted people who become but passive agents of the elementals and the elementaries. He who desires to develop his psychological capacities has to practise self-magnetisation and, becoming an active operator, has to subject the nature-forces to his WILL. It was with that view that the ancient *Aryans* enjoined the performance of the *Sandhya* Ceremony.

The Theosophist, September 1883 DAMODAR MAVALANKAR

Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits.

SHRI KRISHNA

THE PYTHAGOREAN SANGHA

THE JEWEL IN THE LOTUS edited by Raghavan Iyer
THE GRIHASTHA ASHRAMA by B. P. Wadia
THE MORAL AND POLITICAL THOUGHT OF MAHATMA GANDHI by Raghavan Iyer
THE BHAGAVAD GITA edited by Raghavan Iyer

THE MAITREYA ACADEMY

PARAPOLITICS — TOWARD THE CITY OF MAN by Raghavan Iyer
THE PLATONIC QUEST by E. J. Urwick
OBJECTIVITY AND CONSCIOUSNESS by Robert Rein'l

SANGAM TEXTS

THE BEACON LIGHT by H. P. Blavatsky
THE SERVICE OF HUMANITY by D. K. Mavalankar
HIT THE MARK by W. Q. Judge
THE PROGRESS OF HUMANITY by A. P. Sinnett
CONSCIOUSNESS AND IMMORTALITY by T. Subba Row
THE GATES OF GOLD by M. Collins
THE LANGUAGE OF THE SOUL by R. Crosbie
THE ASCENDING CYCLE by G. W. Russell
THE DOCTRINE OF THE BHAGAVAD GITA by Bhavani Shankar
THE LAW OF SACRIFICE by B. P. Wadia

SACRED TEXTS

RETURN TO SHIVA (from the *Yoga Vasishtha Maharamayana*)

THE GATHAS OF ZARATHUSTRA — The Sermons of Zoroaster

TAO TE CHING by Lao Tzu

SELF-PURIFICATION (Jaina Sutra)

THE DIAMOND SUTRA (from the Final Teachings of the Buddha)

THE GOLDEN VERSES OF PYTHAGORAS (with the commentary of Hierocles)

IN THE BEGINNING — The Mystical Meaning of Genesis

THE GOSPEL ACCORDING TO THOMAS (with complementary texts)

THE SEALS OF WISDOM — The Essence of Islamic Mysticism by Ibn al-'Arabi

CHANTS FOR CONTEMPLATION by Guru Nanak

INSTITUTE OF WORLD CULTURE

THE SOCIETY OF THE FUTURE by Raghavan Iyer

THE RELIGION OF SOLIDARITY by Edward Bellamy

THE BANQUET (Percy Bysshe Shelley's translation of Plato's *Symposium*)

THE DREAM OF RAVAN *A Mystery*

THE LAW OF VIOLENCE AND THE LAW OF LOVE by Leo Tolstoy

THE RECOVERY OF INNOCENCE by Pico Iyer

UTILITARIANISM AND ALL THAT by Raghavan Iyer

NOVUS ORDO SECLORUM by Raghavan Iyer

The CGP emblem identifies this book as a production of Concord Grove Press, publishers since 1975 of books and pamphlets of enduring value in a format based upon the Golden Ratio. This volume was typeset in Journal Roman Bold, printed and softbound by Sangam Printers. A list of publications can be obtained from Concord Grove Press, P.O. Box 959, Santa Barbara, California 93102, U.S.A.