

DAMODAR K. MAVALANKAR ‘CONTEMPLATION’

[*The Theosophist* Vol. V, No. 5, February, 1884, pp.112-14]

[Sven Eek, *Dâmodar and the Pioneers of the Theosophical Movement*, p. 393]

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 *Raj Yoga*. It fails to realize that true occultism requires "physical, mental, moral and spiritual" development to run on parallel lines.

(...) *Raj 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.

DAMODAR K. MAVALANKAR ‘CONTEMPLATION’

[*The Theosophist* Vol. V, No. 7, April, 1884, pp.170-71]

[Sven Eek, *Dâmodar and the Pioneers of the Theosophical Movement*, p. 395-96]

All I meant to say was that temporary estrangement, from family or friends, does not constitute an essential qualification for advancement in occultism. (...) Although *in* the world, to be not *of* it. Failing to realise the meaning of this important teaching, many a 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 realise. 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 practised, 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 Spiritual perfection is beyond our comprehension at present. That condition can only be intellectually realized as a practical ideal by those *divine men* — Dhyān-Chohans. To be identified with THE ALL, we must live in and feel through it. How can this be done without the realisation 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 recognises higher and higher evolution according to the chain of causation working under the impulse of Nature's immutable law.

DAMODAR K. MAVALANKAR ‘CONTEMPLATION II’

[*The Theosophist* Vol. V, No. 11, August, 1884, pp.267-68]

[Sven Eek, *Dâmodar and the Pioneers of the Theosophical Movement*, p. 399-400]

(...) a *chela's* meditation should constitute the "reasoning from the known to the unknown." The "known" is the phenomenal world, cognisable 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.*

(...) 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 realise 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 realising

practically what the first steps have placed within one's comprehension. In short, contemplation, in its true sense, is to recognise the truth 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 *realise* 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 realised. It is to be hoped that this explanation may make the meaning of the former article on this subject clearer.