

DAMODAR K. MAVALANKAR on recognizing ABSTRACT TRUTH**THE METAPHYSICAL BASIS OF “ESOTERIC BUDDHISM”**

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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: — “Men and parties, sects and creeds, are the mere ephemera of the world's day, while Truth, high seated on 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 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. Directly we realise 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 dogmatises, 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 organisation 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 stand-point, 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 Sankaracharya, 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 stand-point, 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 St. Germain and the works of the late Lord 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, moreover, forgotten 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."

DAMODAR K. MAVALANKAR on recognizing ABSTRACT TRUTH**A HINDU CHELA'S DIARY**

[in: *DAMODAR - The Writings of a Hindu Chela*, compiled by Sven Eek, Point Loma 1940, pp. 333-334]

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 souls 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.
