

THE SERVICE
OF
HUMANITY

DAMODAR MAVALANKAR



CONCORD GROVE PRESS

P. O. BOX 959, SANTA BARBARA, CALIFORNIA 93102

BRAHMA VACH or THEOSOPHIA is Divine Wisdom, the aggregate of the knowledge and wisdom that underlie the Universe — the homogeneity of eternal GOOD — and the sum total of the same as allotted to man by nature on this earth.

Blessed is the austerity of those who live in concord.

BUDDHA



Sangam Texts are sovereign aids to contemplation and action, to 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*) at appropriate times or upon entering the twilight of incarnated existence. Furthermore, the *asrama* 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 attaining self-regeneration in the service of *Lokasangraha*, the welfare of the whole of humanity.

This series of texts, initiated by *The Beacon Light* of H.P. Blavatsky, is dedicated to those who ardently seek to serve the Brotherhood of Bodhisattvas and the Teachers of BRAHMA VACH.

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

1982



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 Adwaittee 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 Adwaittee 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 *Purusba* and *Prakriti*, and which thus undergoes change during the period of cosmic activity. As *Purusba* is force, which remains immutable throughout, it is that aspect of *Mulaprakriti* which is identical with *Parabrahm*. Hence it is that *Purusba* 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 Chobans*. 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 Chobans* 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 Chobans*, 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 Chobans* 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 Chobans* 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

