

## DAMODAR on DEDUCTIVE AND INDUCTIVE METHOD

### Oxford Mission Shots at Occultism

He says: —

"The trance consciousness in me may be the gateway to imperfect and distorted visions, the creations of brain in an unnatural tension, and not free from its own preconceptions."

Precisely so: this is just what the occultist guards himself against by first passing through the process of unlearning before beginning to learn. He rests neither upon the **deductive nor the inductive method** solely, but employs both before accepting any fact. More than this: he practically and experimentally demonstrates to himself the truth of the conclusion he arrives at, before taking them as final. Human will is merely the manifestation of the Divine Will or rather Paramatma. But its action or expression depends upon its associations and the medium through which it has to act. It is all these disturbances or the veils of Maya, that the occultist guards himself against in his studies, and it will be admitted that this mode of procedure is a purer source of knowledge than any other where the counteracting influences are allowed their full sway.

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### Contemplation — II

[From *The Theosophist*, August, 1884.]

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 realising 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 stand-point 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 any one 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 practised 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, 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. 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 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 Eliphaz 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.