REAL KNOWLEDGE.

BY DAMODAR K. MAVALANKAR.

NOTE. Before Damodar left Adyar, he instructed those who asked his help, and one of his lessons, on "Real Knowledge," is of timely value.
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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

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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-prevading, 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.

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