

**ON  
ORDER AND PURPOSE  
IN  
EVOLUTION**

C. R. GROVES, M.Sc., F.I.M., A.R.I.C.

TWO SHILLINGS

## OTHER BLAVATSKY LECTURES

**INDICATIONS OF A NEW CULTURE**, by Adelaide Gardner. A comparison and a synthesis of Eastern and Western Yoga in the light of modern investigation. Price 6d. Post 1d.

**THE ETHICS OF THE SECRET DOCTRINE**, by Sidney Ransom. "Behold the truth before you; a pure heart; an eager intellect; an unveiled spirit perception. . . ." Price 6d. Post 1d.

**THE EVOLUTION OF MAN; INDIVIDUAL AND SOCIAL**, by Percy Lund. Price 6d. Post 1d.

**THE DISTINCTIVE CONTRIBUTION OF THEOSOPHY TO CHRISTIAN THOUGHT**, by Rt. Rev. J. I. Wedgwood, Docteur (Sciences) de l'Université de Paris. Price 6d. Post 1d.

**THE DIRECTION OF THE THEOSOPHICAL SOCIETY BY MASTERS OF WISDOM**, by Mrs. Josephine Ransom. Price 1s. Post 1d.

**THEOSOPHY AND THE CHANGING OUTLOOK IN SCIENCE**, by Corona Trew. Price 1s. Post 1d.

**THEOSOPHY AND THE WESTERN MYSTERIES**, by G. Nevin Drinkwater. Price 1s. 6d. Post 1d.

**THE POWER OF LOVE IN THE STRUGGLE FOR LIGHT**, by Greta Eedle. Price 1s. 3d. Post 1d.

**THE NATURE AND FUNCTION OF THE SOUL**, by E. L. Gardner. Price 2s. Post 2d.

**THE MYSTERY RELIGIONS**, by Charlotte E. Woods. Price 2s. Post 2d.

**ADAM: THE PRODIGAL SON**, by Laurence J. Bendit, M.D. A Study of Man. Price 2s. Post 1d.

---

**THE THEOSOPHICAL PUBLISHING HOUSE, LONDON, LTD.**  
68 Great Russell Street, London, W.C.1.

ON  
ORDER AND PURPOSE  
IN  
EVOLUTION



ON  
ORDER AND PURPOSE  
IN  
EVOLUTION

C. R. GROVES, M.Sc., F.I.M., A.R.I.C.

THE BLAVATSKY LECTURE  
Delivered at the Annual Convention  
of The Theosophical Society in  
England, at Besant Hall, London,  
June 4th, 1949.

THE THEOSOPHICAL PUBLISHING HOUSE, LONDON, LTD.  
68 Great Russell Street, W.C.1

Sold by  
The Theosophical Press  
Wheaton, Illinois

‘For God has a plan for men, and that plan is evolution.’—  
*At the Feet of the Master.*

To my wife.

## ON ORDER AND PURPOSE IN EVOLUTION

One of the greatest needs of humanity today is still what it was when H.P.B. first published the Secret Doctrine sixty-one years ago, namely to know that there is a plan, that things 'make sense', that the world-process is orderly and purposeful and is leading in some significant direction. Intuitively, of course, in the short run of day-to-day living men realize the ordered nature of events and take advantage of it to effect their own purposes, but in the longer perspectives of cosmic and human destiny there are many and grave doubts abroad as to whether there is in fact any ordered plan transcending the limited and egocentric planning of the human mind. The question is of fundamental importance, because if man feels himself to be the only rational creature in a random and alien universe, it cannot but in the course of time affect his whole attitude to living, whereas

'If man can believe in a congruity between his own nature and that of the universe, he has a confidence in his own destiny and value in the scheme of things'<sup>1</sup>

That there is such a plan, and that man may know it in part and co-operate with it has always been an important aspect of theosophical teaching, and it is the object of this lecture to consider this plan in some of its aspects, more especially with reference to man and the part he has to play in it. We may remind ourselves that two of the objects of H.P.B. and of Those behind her were to combat materialism in science on the one hand, and dogmatic and unenlightened theology on the other. The movement which she initiated has had an untold

effect on the thought of the world, but that there is still need to state and re-state the truths she taught is evident. When in preparation for Easter the B.B.C. can announce a series of broadcasts on 'The Death of God', meaning thereby the crucifixion of Jesus; when science is still looking for and finding to its own satisfaction mechanistic explanations for the phenomena of life; when the whole world is in such a state of uncertainty, unease, and crisis as never before, and it seems possible that humanity may be unable to prevent its own partial destruction; when large numbers of the more intellectual class still see man as a personality only, and—backed by many psychologists—the object of living to make life as pleasant and uninhibited as possible for this personality; and above all when men are still puzzled, frustrated, frightened, with no clear purpose in living, then there is still need to reiterate our conviction that there is a purpose and a plan, that the universe is orderly and significant, and that life is fundamentally beneficent and worth while.

In attempting to understand something of this plan we may begin by reminding ourselves of two significant facts. The first is that occultism is a succession of paradoxes which cannot be resolved by the mind alone. Now, a paradox consists of two irreconcilable statements both of which appear true, and many such paradoxes will be evident, including the Great Paradox to be discussed later from which all the others are derived. The mind's approach to truth is 'either—or', and how easy it is to take refuge in one of the two aspects! The other fact is that much of the body of teaching we call theosophy is for us far beyond anything we can possibly experience for ourselves at the present time. It was 'released', to use a modern phrase, by the Masters, for three main reasons. In addition to the two reasons mentioned earlier, namely to combat materialism and superstition, there was another, which was to draw together a

band of egos who in past lives have been associated with pioneering work under the guidance of the Masters, and who in this life have a spark of intuitional consciousness, tiny as yet, but bright enough to respond to the truth of the teachings,<sup>2</sup> and, of course, to add to their number. For Those responsible for the formation of the Society these teachings are matters of individual experience and experiment; indeed, they are on a strictly scientific basis, as is clear from many statements in Their letters.<sup>3</sup> For most of us they are matters of theory and faith. In many cases the theories are quite the most probable ones available, and as all students know, the whole theosophical scheme 'hangs together' in a way which is intellectually satisfying. As for faith, this is an omnibus word carrying many meanings, including many degrees of not-strictly-rational approach to truth. Faith may be anything from a mere emotional retreat into a pleasant fantasy to the highest spiritual intuition. Faith at some level there must be, however, if philosophic mechanism is to be avoided, for the mind can only deal with mechanism and with mechanistic explanations, and unless softened, sweetened, and expanded by faith it leads to pure determinism. This is, of course, one of the paradoxes mentioned above, for however men may argue and reason the fact remains that we still talk and think, organize society and administer justice as if man had, in fact, free will and was responsible for his own pattern of living.

It will be well at the outset to deal briefly with the fundamentals on which the theosophical concept of the plan is based, even at the risk of repeating familiar ideas. Everything in manifestation is the result of the interplay between two basic abstract principles which exist from eternity to eternity, namely 'spirit' and 'matter'. Of these all lesser pairs of opposites are diminished reflections. Manifestation begins, if it can ever be said to begin, by a polarization, a drawing apart of these two

principles at the highest level of abstraction (on the highest cosmic plane), and the tension resulting from this drawing apart persists throughout the cycle of manifestation. At the physical level the best analogy is still the rather overworked one of positive and negative electricity, which are the result of a lowering and a raising of potential respectively below and above neutrality. The neutrality is not electrical nothingness, but fullness containing the possibility of both positive and negative which are formed from it and which vanish into it.

The concepts spirit and matter are relative and can apply to any level of reality. 'Self' and 'not-self' are analogous terms of which we have immediate conscious experience, and the interplay is of the nature of a constant self-identification of spirit with matter, of self with not-self, and a constant self-realization and repudiation of matter.<sup>4</sup> This identification and repudiation, outbreathing and inbreathing, forthgoing and return, involution and evolution are of the very essence and substance of manifestation; the basis of all cycles in the cosmic process whether they be long or short to the time sense, from heartbeats to the alternation of manvantara and pralaya.

Evolution, then, which has always been preceded by involution, is in the widest sense a process by which, in time, spirit realizes itself, ceases to identify itself with matter, unfolds its intrinsic characteristics. To do this means the building of forms which are progressively more and more responsive, sensitive, alive, highly organized and delicately balanced yet stable, able to manifest more and more of the spirit. A mere glance at the well-known evolutionary ladder will show that this is in fact what is accomplished, as the physical (non-living), biological (plant and animal), and psychological (human) levels successively emerge. (Theosophy does not see evolution in its objective aspect as taking this obvious road, but the life-wave passes from kingdom to kingdom in the order given and the principle

remains valid.) This concept gives us a plan of evolution in the widest possible sense, and one which cannot but be completely, in the long run, optimistic. However long or short; however pleasant or painful the process may be; whatever temporary setbacks or even eonic failures may occur; the spiritual can never be completely submerged in the material, and the path of return is the second half of every cycle. Indeed, to quote again our electrical analogy, the lower the negative potential the higher the positive, and while we may sometimes wonder at the depths of materiality and separation into which we as egos have 'fallen', we may also remind ourselves that only by having done so are we able to attain our full spiritual stature. The egocentricity which we have achieved by our descent into matter on the path of forthgoing, is, on the path of return, the greatest if not the only, sin; but individuality is the other pole of unity, and it is only through the self that we can realize The Self. 'Forgoing self, the universe grows I' is meaningless unless we have the experience of I, and this can only be attained by coming right out to the physical level.

This spirit-matter relationship expresses itself to the human consciousness as a trinity, which is the basis of all the well-known trinities of the religions. In considering these it must always be remembered that the words used may apply with equal truth to the cosmos, to our solar system, and to man. Thus the 1st Logos, the Father, the Cosmic Will, is the ever-unmanifest One, the source of all, the fruition and seed of all, the First and the Last, the *purpose* which in any cycle is intrinsic at the beginning and which is accomplished at the end. 'Adi is the initiatory principle behind everything in the universe, the total purpose.'<sup>5</sup> In manifestation He is unity-individuality, and He is the Head of the Heavenly Man.

The 2nd Logos, the Son, the Cosmic Life and Love, is the vitalizing, organizing and cohesive principle. He is the 'Wisdom

that mightily and sweetly ordereth all things', life-in-form, whose expression is the cosmic *order*, of whom it is said 'who, abiding unchangeable within Thyself didst nevertheless, in the mystery of Thy boundless love and Thine eternal sacrifice, breathe forth Thine Own Divine Life into Thy universe . . . dying in very truth that we might live'. He is the Heart of the Heavenly Man.

The 3rd Logos, the Holy Spirit, is the Cosmic Becoming, God immanent in the evolutionary process, the Eternal manifest in time and place. He is energy-matter, the out-working of God, and He is the Hand of the Heavenly Man.

We may perceive these three in everyday affairs by realizing that to accomplish any operation requires firstly a purpose, secondly skill or ability, and thirdly the necessary technique.

Now, cosmos is plan, order, life, and chaos is randomness, disorder, death. It is a truism both of science and of everyday experience that all things when left to themselves tend to run down to a less orderly, i.e. more chaotic, state. Physical science points out that in all material systems entropy (which can be taken as a measure of the disorder of the system) tends to increase with the passage of time. A simple familiar example is the falling of a drop of ink into a glass of water. The drop sinks through the water and for a time remains relatively concentrated in the centre of the glass. Gradually, however, diffusion occurs, and the coloured molecules become evenly distributed through the water. The system has now reached equilibrium, a state of maximum disorder in which the coloured molecules are uniformly distributed at random throughout the medium and all further change ceases. The system is *at this level* dead, i.e. completely disordered.

This tendency to pass over from order to disorder is a universal characteristic of energy and matter. Heat tends to become evenly distributed and useless; motion is transmitted from

particle to particle until all move equally at random; diffusion occurs until a heterogeneous system become homogeneous; chemical actions tend to proceed to completion; positive neutralizes negative and both vanish. The same tendency is evident in the affairs of everyday living. Land reverts from the order of cultivation to the chaos of wilderness; materials rust and decay and tarnish; it is unnecessary to multiply examples. The whole physical universe is tending to 'run down' to a condition of complete disorder, non-differentiation, uniformly distributed energy and motion, in short, death.

What, then, is the condition of complete a-cosmos, of complete chaos? It can be nothing but 'the Eternal Parent'—space<sup>6</sup> (mulaprikriti), which is the state to which the material universe is tending, and which existed before manifestation, in which there are no recognizable units of structure. The argument is not invalidated by the fact that we are sometimes talking about the physical plane, and sometimes about the highest cosmic plane. 'As above, so below.'

The second important idea which follows this discussion of order and disorder is that living organisms establish, maintain, and increase order within their bodies, thus working against the universal tendency to increased disorder. Prof. E. Schrodinger<sup>7</sup> says the living creature 'sucks order' from its environment. A better conception it is suggested is that the ability to organize, to maintain and increase order, is an inherent quality of 'life'. This, indeed, is the fundamental difference between living and non-living. The living creature maintains itself and the order of its body against the constant tendency of the material universe to run down. Some scientific workers on the other hand begin to doubt whether this law of 'order degenerating into disorder' is in fact of universal application, or whether its applicability is only local,<sup>8</sup> as there are reasons for supposing that the creation of matter may be continuous in

the spiral nebulae; and that the universe has an infinite past and an infinite future throughout which the large-scale properties must remain unchanged. There may thus be no large-scale running down towards general disorder.<sup>9</sup> This does not, however, affect the general concept of the living organism maintaining order against the tendency of matter to degenerate into disorder.

At the cosmic level, then, the first organization, the formation of discrete energy centres in the field of undifferentiated space gives rise to the atoms of the highest plane—‘bubbles blown by the Great Breath’, ‘holes in space dug by Fohat’, and the organizing cause of this must be analogous to life. We may again turn to science to help our imagination. Prof. Geo. Gamow, for instance,<sup>10</sup> says of this first differentiation: ‘Thus the continuous nuclear fluid was pulverized into an incredibly large number of droplets’, and Einstein and Infeld<sup>11</sup>: ‘Matter is where the concentration of energy is great—field is where the concentration of energy is small, but if this is the case then the difference between matter and field is a quantitative rather than a qualitative one . . . and we could regard matter as the regions in space where the field is extremely strong’. Dr. A. Besant<sup>12</sup> says of this primary forthgoing: ‘I am this, these atoms are my body; they share my life.’ (The formation of the atoms is mainly the work of the 3rd Logos, the energy-matter aspect, but all three aspects must be at work and the organization is brought about by the life of the 2nd Logos.)

Now, the tendency of modern science is to regard every event as the most statistically probable of an enormous number of possible events, and the ‘laws of nature’ operating at any level as the statistical expression of purely random events at a lower level of experience.

A simple example dealing with the random fall of dice may help to make this clearer. If we make a throw with one ordinary

cubic die with the numbers one to six on its faces the probability of any particular number, say four, being uppermost is one in six. If we throw two dice together the probability of getting two fours is one in six<sup>2</sup>, i.e. one in thirty-six. If we threw ten dice the probability of getting all ten fours is one in six<sup>10</sup> (60, 466, 176). On the other hand, if sixty million single throws were made the number of fours recorded would be approximately ten million. It would be unlikely to be exactly ten million, but a number slightly greater or less than ten million; indeed, the probable degree of error can be calculated. All this means: (a) that to throw a hundred dice and score all fours is so unlikely that we may expect it never to occur; and (b) that on the average the number of fours will be  $1/6$  of the number of dice thrown. This is a simple, almost childish, example, but it illustrates the kind of probability on which the laws of nature are based.

In parenthesis it is interesting to note that in the work of J. B. Rhine and his collaborators, described in *The Reach of the Mind*, in which dice were thrown by a machine in order to eliminate conscious or unconscious muscular influence, the fall of the dice could be affected by the human 'will', i.e. if a person willed that four should turn up, then more fours than the  $1/6$  of the number of throws which chance would dictate would in fact, turn up, thus demonstrating the fact of psycho-kinesis or the direct action of the human psyche on the course of physical events.

We may also use our drop of ink in the tumbler of water to illustrate this. The only law of nature which determines the diffusion is the incessant random motion of the particles of the liquids, and there is no law except that of probability to rule that at some instant this random motion will not result in all the coloured particles collecting together again at, say, the top of the tumbler, leaving colourless water at the bottom. The

fact is that this is so improbable that it is never likely to happen, so that the law of nature is that fluids tend to diffuse until homogeneous.

This is so completely mechanistic an idea that God has even been considered to be 'anti-chance', that is, if He existed He could only be an influence working against pure chance happenings. If we turn to *The Mahatma Letters* we find—

'When we speak of our One Life we also say that it penetrates, nay, is the very essence of every atom of matter.'<sup>13</sup>

'As to God, since no man has at any time seen him, or it, *unless he, or it, is the very essence and nature of this boundless eternal matter, its energy and motion.*'\*<sup>14</sup>

This is God immanent, the Holy Spirit as the dynamic force of evolution, as progress, the world process. This is why, in the words of Prof. J. E. Marcault, and in the light of his concept of the continually rising 'diaphragm' between objective and subjective 'as nature advances, God retreats'.

Passing from the purely inorganic to the biological field, we find the same mechanistic and statistical concepts being applied except in the important matter of the origin of the first living organisms. It was at one time supposed that this must have happened by chance like the events of the inorganic world, but recent calculations tend to show that this random origin of living matter is not only unlikely, but so improbable as to be virtually impossible. For instance, Charles-Eugène Guye, a Swiss mathematician, has calculated the chances of a simple protein-like substance being manufactured by chance at some time in the distant past. The probability against a single molecule of protein 'happening' is given as  $10^{161}$  against. (This, written as a number would be a one followed by one hundred and sixty-one noughts). Also, that the amount of matter necessary to make this probable would be  $10^{36}$  greater than all the matter in the

\*Italics in original.

universe, and the time for it to occur on the earth  $10^{243}$  years. Since the earth has probably been habitable only for  $10^8$  years, the probability is inconceivably low. Further, the proteins are made from long chains of simpler units called amino-acids, and the way in which the links of the chain are assembled is of fundamental importance if a protein capable of sustaining life is to be formed. Prof. J. B. Leathes has calculated that the links in the chain of a simple protein could be put together in  $10^8$  ways, and for chance to try all these ways during the time the earth has been cool enough for living organisms to exist, about  $10^{24}$  combinations a second would have to be tried.<sup>15</sup>

These figures may seem fantastic, and it is not possible for the non-expert to evaluate the evidence critically or substantiate them, but at least we may feel that the probability of living organisms having occurred on the earth by chance is so low as to be negligible.

The two factors controlling biological evolution are heredity which gives offspring similar to parents, and mutation which is a sudden inheritable change in some characteristic. Inheritance of parental characteristics is a matter of 'pure chance' so far as physical factors go, and mutation, which has been called the raw material of evolution, has been shown to be greatly influenced in a statistical way by physical events. Very briefly the mechanism of inheritance is as follows: In the nucleus of the living cell are certain fibrous or rod-shaped bodies called chromosomes. These occur in pairs, and each species has a definite number, e.g. in man the number is twenty-four pairs, i.e. forty-eight. This is in general true of the body cells, but in the germ cells, the egg and the sperm, the number is halved so that the fertilized ovum contains the full number, half from the father and half from the mother. Soon after fertilization, when the ovum begins to divide, certain cells are set aside, as it were, to be used for the formation of the future germ cells,

and the formation of these latter takes place by the division of these special cells, the nucleus dividing so that half the total chromosomes, i.e. one complete set, go to each germ cell. The pairs of chromosomes are all different, and it will be seen that although of a particular pair in the fertilized ovum one came from the father and one from the mother, when the next generation of germ-cells is formed there is an equal chance that this particular chromosome will have come either from the father or from the mother. This is true of every one of the (in man) twenty-four chromosomes from the father and twenty-four from the mother, and the appearance in the offspring of the characteristics associated with a particular chromosome depends on this random origin of that chromosome. There are further complications which cannot be discussed without the description becoming too laboured.

The factors governing the development of a particular characteristic in the offspring are known to be located at definite places along the length of the chromosomes, and are called genes. Now, mutation depends on some change in a gene, which incidentally is quite a small collection of atoms—it may even be a single very large molecule. The mutation once produced breeds true, although all the offspring will not show it, because of the random inheritance of the particular chromosome containing it. Mutation can be induced, or at least the tendency to mutate can be increased by irradiation with X-rays, and the increased rate of mutation is proportional to the dose of X-rays or rather to the ionisation they are capable of producing. Indeed, there have been interesting speculations as to whether mutation, and therefore evolution, was not governed by the cosmic rays with which our earth is continually bombarded. All this description is necessarily very approximate, and many features of lesser importance have been omitted, but enough has been said to show that the mechanisms of mutation

and heredity are gradually being elucidated and prove to be largely statistical. In an article in *Nature* for January 8th 1949, Prof. C. D. Darlington spoke of 'a complete gene replica which possesses to a varying extent the capacity to self-duplicate', and said that 'biological workers are converging to the point of view that self-propagating particles variously located are responsible for both growth and differentiation'.

The above is a useful reminder of what we as theosophists are perhaps inclined to forget, namely that physical-plane phenomena must have physical mechanisms, even those connected with living organisms and consciousness. On the other hand, it is true that there is no event either physical or mental which is not controlled by the influence of embodied intelligences at some level of being, from the highest planetary spirits down to the humblest of nature spirits. When we contemplate a living organism such as a tree or an animal, and think of all the devices it shows to ensure its continuance, we can only believe that it has developed according to an archetypal ideal existing at the mental level and worked out on the physical plane with intelligent assistance from deva and nature spirit. It is entirely implausible that the whole development in space and time of a complex organism and all its descendants can be determined by chromosomes, genes, and 'self-propagating particles' in its seed. If this were so, then matter would indeed be God.

It is even more impossible to believe that the great steps forward of life from level to level can have 'just happened' by chance. These steps are (a) the formation of the first discrete centres of organisation from undifferentiated space; (b) the coming of living organisms; and (c) the emergence of man. If we can trust our judgement (and what other criterion of truth have we?) then the whole world-process is a purposeful evolu-

tion of forms through which the indwelling life may be expressed and released.

Turning now to the psychological (human) level we reach the crux of the whole evolutionary process. H.P.B. says:

‘when we say human we mean . . . those intelligences that have reached the appropriate equilibrium between matter and spirit . . . as we have since the middle point of the Fourth Root Race of the Fourth Round was passed’<sup>16</sup>

Also:

‘There exists in nature a triple evolutionary scheme . . . or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or Spiritual), the Intellectual, and the Physical evolutions. . . . This body (i.e. the physical body) serves as the vehicle for the “growth”, to use a misleading word, and the transformations through Manas, and owing to the accumulation of experiences, of the finite into the Infinite, of the transient into the Eternal and Absolute. . . . It is the union of these three streams in man which makes him the complex being he now is’.<sup>17</sup>

The well-known statement that man is highest spirit joined to lowest matter by the bridge of intelligence is a simplification of this.

The predominant influence in the formation of each of the levels of being is one of the aspects of the Logos. Thus inorganic nature is mainly the work of the 3rd aspect (energy-matter), biological nature of the 2nd aspect (life-form), and man of the 1st aspect. The formation of the causal body at individualization is brought about by the 3rd Outpouring from the Will aspect, with the result that in man, for the first time, intelligent purpose and will develop. There is ‘purposive striving’ at the

biological level, but it is instinctive and not intelligent. Says M. of *The Mahatma Letters*:

‘No, there is not, nor can there be, any responsibility until the time when matter and spirit are properly equilibrated. Up to man ‘life’ has no responsibility in whatever form’.<sup>18</sup>

Now, the whole life-wave passes through the human kingdom. All that exists either was, is, or will be man. In the eloquent words of D. N. Dunlop (who incidentally was the first to suggest the idea of the Blavatsky lectures):

‘For creation from the first has been a continued effort to put forth the human form. Mineral, vegetable, and animal forms, nay, atmospheres, planets and suns, are nothing else than so many means and tendencies to man on differing stages of his transit. . . . Creation is the coming and becoming of man. The world is because he is; the reason of everything it contains is written in the book of human nature.

‘Through each product and influence of the globe we have circled and circled till we have arrived at the form of man. From the time we were sacs merely, floating with open mouths in the creative sea, to the present, when we have begun to be man, we have exhausted millions of winters and summers. There are millions ahead of us and millions ahead of them. It is needful for the harmonious development of the soul that all stages of material existence should be passed through. In each stage of the long process the outward form represents so much of the unfoldment of the inherent and indwelling God as its grade of life permits it to express.

‘Out of the lowliest forms man has come to be something, and will come to be much more. Gradually he gets rid of the propensities which have held over in him his upward progress. The God in us still keeps climbing. Nor are leaders wanting

to humanity in this advancing change. There are Men higher than the present man . . . man on the higher planes is more than he is on the lower. Man is not limited by being man. What cramps him is that he is not enough man.'<sup>19</sup>

J. Krishnamurti, echoing one of the older philosophers, expresses the same idea in the phrase 'Man is the measure of all things.'

We have seen that living implies the imposition and maintenance of order. At the biological level this is chiefly confined to the body of the organism, and is only extended to the environment to a very limited degree, as in web and nest, burrow and den. But man characteristically organizes his environment to a unique extent, because he intrinsically prefers order to disorder; and having ordered it he accepts the responsibility for the maintenance of this order against the universal tendency to disorder and for the constant vigilance and effort which this maintenance requires. Mr. E. L. Gardner's well-known analogy of running up a descending staircase is of universal application to all living things and their spheres of organization. Man not only orders his material environment, but organizes himself into societies. Again, the embryonic beginnings of this can be seen in the animal kingdom in pack and herd, but it only reaches a really significant development in man. At the animal level it is instinctive, but in man it is a manifestation of the social sense, a typically human development belonging to the higher mind. The more advanced the cultural level, the more complex and highly organized the society. Man also organizes at the mental level. Just as his material organizing works on the matter of the physical plane, rendering it more responsive to life, so his thinking affects the matter of the mental plane, making it easier for those who follow him to think. This is very obvious to one who follows a particular mental discipline such

as one of the sciences, and lectures on it to successive batches of students over a number of years. The whole of the previous thinking on the subject builds a comprehensive thought-form which is constantly being added to and which makes it easier for each wave of students to advance to a further and deeper level of understanding.

That human evolution is still proceeding is fully recognized by science; indeed, Dr. Julian Huxley, in his book of essays *The Uniqueness of Man*, says that of all living species man is the only one with an evolutionary future. All other species have ceased to evolve and are merely reproducing similar offspring, e.g. some species of ants have not changed recognizably for 30,000,000 years.

It is pointed out that evolution brings (a) increase in the control of environment, (b) independence of environment, (c) responsiveness and sensitivity, (d) stability as an organism.

The uniqueness of man is due to:

(a) Mentality and the possibility of passing on knowledge and tradition from generation to generation and the education of the young up to the level of their day.

(b) Man is a single species of which any two parents, however different, can produce fertile offspring. This is not true of creatures of different species whose offspring are usually infertile. The result of this interfertility of the whole human race is extreme variability and the emergence of new characteristics. (It should also be pointed out that the psychological variation in humanity is very much greater than the physical.)

(c) Long interuterine and educational periods necessary for the development of the psychological factors.

(d) Late sexual maturity, so that the foundations of artistic, social, and cultural interests can be laid before the onset of sex.

(e) Continuous sexuality as against the seasonal sexuality of practically the whole animal world, giving increased emotional and mental drive.

(f) A long post-mature period. In the animal kingdom when the peak of the physical powers is passed the creature soon loses its place in the stream as its *raison d'être* is over. In humanity, on the other hand, the period of physical post-maturity is often the most useful period of the life.<sup>20</sup> This period corresponds in the well-known ladder of development of Prof. Marcault to the step from concrete to abstract thinking and the social sense, and for some even to the beginnings of buddhi-manas. It is at this time that a synthetic viewpoint is attained which may pass into the ripe wisdom which transcends intellect.

Man, then, is a creature able to organize his physical and mental environment, and having individuality, intelligence and will he has the responsibility for the future in his hands. This truth of human responsibility is one which is constantly stressed in *The Mahatma Letters*:

'Neither ourselves nor our philosophy believe in a God. . . . Our chief aim . . . is to teach man virtue for its own sake, to walk through life relying on himself instead of leaning on a theological crutch. If people are willing to regard as God our ONE Life immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. We know that there are planetary and other spiritual lives, and we know there is in our system no such thing as God either personal or impersonal.'<sup>21</sup>

If this does not square with the quotation which inspires this lecture 'For God has a plan for men', then if we turn to the next page of *At the Feet of the Master* we find:

‘For *you* are God, and you will only what God wills; but you must dig deep down into yourself to find the God within you, and listen to His voice which is *your* voice.’

But man, in becoming man, assumes responsibility not only for his own evolution, but for that of the system to which he belongs, for as he now organizes part of his earthly and mental environment and also the society of which he forms part, so in the future will the total man, the Heavenly Man pervade and organize the whole system and become in his turn a creator therein.

The ideal which is so often stressed in theosophical circles of co-operating with the plan, of taking the short, hard path up the mountainside, of anticipating in the fifth, sixth and seventh races the development of the corresponding rounds, is one it is suggested for which there is not only every justification, but even pressing need. It is often emphasized that in this way one’s own evolution and that of the whole race is accelerated, but it is more than a mere saving of time that is urgent. The plan, far from being a fixed and unalterable blue-print of inevitable progress is, in fact, tentative and experimental, as indeed it must be if it is to be administered by beings at all levels who have free will. It is true, as stated earlier, that in the deepest sense spirit can never be entirely submerged in matter, neither can the monad be ‘lost’. In *The Mahatma Letters* we read:

‘The Monad or the “spiritual individuality” remains untainted *in all cases*.’\*<sup>22</sup>

‘Of course the Monad never perishes whatever happens.’<sup>23</sup>

Unless, however, the monad succeeds in establishing a vehicle, or at least a centre which can at will be vivified into a vehicle on each of the five planes, the whole cycle has to a large extent

\*Italics in original.

failed. This is the main theme of *The Imperishable Body*, by E. L. Gardner,<sup>24</sup> and it is referred to often by H.P.B. and in *The Mahatma Letters*. These failures are the 'useless drones who refuse to become co-workers with nature and who perish by millions during the manvantaric cycle'.<sup>25</sup> Also Master M.: 'Only how many—oh, how many, will be destroyed on their way'(26), and:

'The individuality . . . to run successfully its . . . course has to assimilate to itself the eternal life-power residing but in the seventh, and then blend the three (fourth, fifth, and seventh) into one, the sixth. Those who succeed in doing so become Buddhas, Dyhan Chohans, etc. The chief object of our struggle and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the fifth, sixth, and seventh rounds.'<sup>27</sup>

The whole plan, then, largely depends on man, individual and collective man. Not fortunately only on animal man, but also on 'those strong hands which hold back the heavy karma of the world', on man perfected, the Divine Spark conscious and able to work at all levels. These are those Great Ones who

'relinquish at their death . . . the *summum bonum* of bliss and of individual personal felicity—that they may be born again and again for the benefit of mankind . . . provided that by such self-sacrifice repeated through long and dreary centuries they might become the means of securing salvation and bliss in the hereafter for a handful of men. . . .'<sup>28</sup>

'It is not the individual and determined purpose of attaining oneself Nirvana . . . which is after all only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as

many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true *Theosophist*.'<sup>29</sup>

These quotations express in the words of K.H. the views of the Maha-Chohan, and this is our chief justification for membership of the Society and for all the privileges of insight into the plan which a knowledge of theosophy brings. It is said<sup>30</sup> that there are 60,000,000,000 egos concerned with this particular cycle to which we belong, of whom about 3/5 will succeed in passing the 'judgement day' in the middle of the fifth round; and it is for the purpose of assisting the Great Plan by striving to increase the numbers of the 'saved' that the Masters live, and that we in our turn can be training to live.

This training is, of course, the old and so-oft-repeated story of acquiring the qualifications for the Path; of yoga, meditation and prayer; of discipline and self-abnegation; of non-attachment and acceptance. The object of all these is to transfer the centre of consciousness from the personal man moved by desire and fear, living in time and wasting his substance in memory and anticipation, to the immortal man, desireless, karmaless, living in the eternal, and moved only by The Will. Being man it is through manas that our salvation has to be achieved. Kama-manas has to become buddhi-manas.

' . . . that part of the disciple's being in which his immediate battle is waged, the vesture formed of mind, whose transformation into the vesture formed of intelligence is the task before him. For mind is the cause of his bondage, and in turn of his liberation; when darkened by the powers of passion it is the cause of bondage, and the cause of liberation when pure of passion and darkness. . . . The lower mind inflamed by desire and drugged by sloth is the cause of bondage to sin and sorrow; the higher mind illumined by the spirit is the bridge to liberation.'<sup>31</sup>

In the motion of a reciprocating crank there is a 'dead' or neutral point between the outward travel and the inward travel, and man is at a similar neutral point. This is the cause of the difficulty and tension of the human stage and the reason for humanity's need for help; it is the swing-over of consciousness from the personal to the impersonal, from the individual to the universal, from the temporal to the eternal, from ego-centricity to theo-centricity, from the relative to the absolute, from complication to simplicity. The mind is capable of elaborating words without end about this but never able to express the reality.

This is the Great Paradox earlier referred to which is that:

'The primordial triangle . . . as soon as it has reflected itself in the Heavenly Man . . . disappears, returning into Silence and Darkness.'<sup>32</sup>

The primordial triangle is the threefold monad, and the heavenly man is atma-buddhi-manas,

'the pilgrim for whose evolution the system was brought into being'.<sup>33</sup>

This principle seems to be valid at all levels that God, the Self, the 'Father in Heaven', is, at the beginning of a cycle, reflected into the objective levels forming a vehicle therein and then, while 'returning to silence and darkness', still remains as the highest subjective self, the summit, the goal, the purpose of that cycle. 'The spark hangs from the Flame by the finest thread of Fohat' and humanity though truly described by K.H. as:

'the Great Orphan, the only disinherited one upon this earth'<sup>34</sup>

never wholly loses consciousness of the Father in Heaven; and the monad remains to the pilgrim his purpose, his life and his

becoming. That the principle is universal is shown by the following from *The Early Teachings*:

‘The highest Planetary Spirits appear on earth at the origin of every new human kind at the junction or close of the two ends of the great cycle; and they remain with man no longer than the time required for the eternal truths they teach to impress themselves so forcibly upon the plastic minds of the new races as to warrant them from being entirely lost or forgotten in ages thereafter by the forthcoming generations. The mission of the Planetary Spirit is to strike the key-note of truth. Once he has directed the vibration of the latter to run its course uninterruptedly along the catenation of the race and the end of the cycle, the denizen of the highest inhabited sphere disappears from the surface of our planet until the following resurrection of flesh.’<sup>35</sup>

To the mind, which is a reflection of the Divine Mind, the 3rd Logos, the becoming, evolution and the plan are a pilgrimage to be worked out in time and place. Intuition and the mystic vision affirm ‘I am *now* the Spirit, God, the Absolute, the Eternal, the All. Every event happens in and through me. Knowing myself, I know all. Time is now, and place is here. A mahakalpa of 311,040,000,000,000 years is no nearer to the eternity in which I have my being than the 1/30,000 second which can be measured by science. Living begins anew at every instant which is the sum of all previous instants and the seed of all future instants.’ Says Ruysbroeck:

‘at each moment of time in the fullest meaning of the word *now*, Christ is born in us and the Holy Ghost proceeds bearing all its gifts’.

Christ is the anupadaka, the 2nd Logos, and the Holy Ghost is the cosmic becoming, and together with the Divine Purpose they constitute the monad who is

‘our very self, the root of our being, the innermost source of our life, the One Reality. Hidden, unmanifest, wrapped in silence and darkness is ourself, but our consciousness is the limited manifestation of that self, the manifested God in the cosmos of our bodies which are His garments’.<sup>36</sup>

Since many references to science and the scientific point of view have been made in this lecture, it would be appropriate to end with a quotation from an address given by Prof. John Read as President of the Chemistry Section of the British Association meetings in 1948. He concluded with the words:

‘ending as we began . . . we realize that the microcosm of man has its roots and being in the macrocosm of the outer world with which it is one. As Salomon Trismosin wrote in the heyday of alchemy:

“ ‘Study now whereof thou’rt part,  
So shalt thou see of what thou art;  
What thou studiest, learn’st and art,  
Of that it is thou formest part.  
All that is around without us  
Is eke within us. Amen.’ ”

## REFERENCES

- <sup>1</sup>*Man and His Meaning*. Dr. J. P. Millum. Review in *Nature* (26/1/48).
- <sup>2</sup>*Man, Whence, How, and Whither*. A. Besant and C. W. Leadbeater. pp. 64 and 275.
- <sup>3</sup>*The Mahatma Letters to A. P. Sinnett from the Mahatmas*. M. and K.H. Transcribed and compiled by A. T. Barker.  
*Letters from the Masters of the Wisdom*. 1st Series. Transcribed and compiled by C. Jinarajadasa.
- <sup>4</sup>*A Study in Consciousness*. A Besant. 2nd edition. pp. 6 *et seq.*
- <sup>5</sup>*Outline of Metaphysics*. Furze Morrish. pp. 67 *et seq.*
- <sup>6</sup>S.D. 1. p. 67. All references are to the 3rd and revised Edition, 1893
- <sup>7</sup>*What Is Life?* Prof. E. Schrödinger. Cambridge University Press.
- <sup>8</sup>*The Stars and the Mind*. Dr. M. Davidson. Watts & Co. p. 184.
- <sup>9</sup>F. Hoyle: *Nature* (5/2/49). p. 196. 'Stellar Evolution and the Expanding Universe.'
- <sup>10</sup>*Atomic Energy in Cosmic and Human Life*. Prof. Geo. Gamow. Cambridge University Press. pp. 87 and 88.
- <sup>11</sup>*Evolution of Physics*. Einstein and Infeld. Cambridge University Press. pp. 256, 257.
- <sup>12</sup>*Study in Consciousness*. p. 39.
- <sup>13</sup>K.H. in *Mahatma Letters*. p. 52.
- <sup>14</sup>*ibid.*, p. 55.
- <sup>15</sup>Prof. H. V. Mottram in *Science and Religion*. Vol. 1, No. 4. Paternoster Press.
- <sup>16</sup>S.D. 1., p. 132.
- <sup>17</sup>*ibid.*, pp. 203, 204.
- <sup>18</sup>*Mahatma Letters*, p. 77.
- <sup>19</sup>*Protean Man*. D. N. Dunlop. Path Publishing Co.
- <sup>20</sup>*The Uniqueness of Man*. Dr. Julian Huxley.
- <sup>21</sup>K.H., *Mahatma Letters*. p. 52 *et seq.*
- <sup>22</sup>*ibid.*, p. 105.

- <sup>23</sup>*Mahatma Letters*, p. 106.
- <sup>24</sup>*The Imperishable Body*. E. L. Gardner. Transaction of Theosophical Research Centre, London.
- <sup>25</sup>S.D. 111. p. 526.
- <sup>26</sup>*Mahatma Letters*, p. 77.
- <sup>27</sup>*ibid.*, p. 78.
- <sup>28</sup>*Letters from the Masters*. 1st series. C. Jinarajadasa. pp. 10, 11.
- <sup>29</sup>*ibid.*, p. 4.
- <sup>30</sup>*The Inner Life*. C. W. Leadbeater. Vol. 1, p. 107. See also *The Solar System*, by A. E. Powell, pp. 72 *et seq.*, and *The Imperishable Body*, pp. 5 and 16.
- <sup>31</sup>*The Crest Jewel of Wisdom*, p. XII. Translated Chas. Johnson. Quarterly Book Dept., New York.
- <sup>32</sup>S.D. 111. p. 444.
- <sup>33</sup>*Study in Consciousness*, p. 61.
- <sup>34</sup>*Mahatma Letters*, p. 32.
- <sup>35</sup>*The Early Teachings of the Masters*. C. Jinarajadasa.
- <sup>36</sup>*Study in Consciousness*. p. 55.







