

# *Lust, Jealousy, and Physical Love*



## *Abstract and train of thoughts*

### **Lust is the Mother of Jealousy.**

**The kind of Love that is mostly responsible for the feeling of Jealousy is that which is best denominated Lust.**

Satiety, exhaustion, weariness, dreariness, and unhappiness are some of the evil consequences of Lust. 3

**The riddle of physical love unriddled.**

Separateness is the cause of bondage as well as of freedom. 5

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## Lust is the Mother of Jealousy.

### The kind of Love that is mostly responsible for the feeling of Jealousy is that which is best denominated Lust.

From Bhagavan Dās.<sup>1</sup> *The Science of the Emotions*. Adyar: Theosophical Publishing House, 1924 (3<sup>rd</sup> ed.), pp. 165-67. A searchable PDF of the 2<sup>nd</sup> ed. of 1908 can be found in our Constitution of Man Series.

To refined natures it would probably at first sight look impermissible and improper to call Lust a kind of Love at all. Yet there is something in common between them. Later and evil associations, and natural and inevitable consequences, have made the present connotation of Lust a truly evil one. That it was not so always is apparent in the use of the expression “lusty Youth,” where only physical vigour and capacity for physical Love are meant, without any depreciatory significance.

As Love is desire for union by exchange and equalisation, generally, so Lust is desire for union by exchange and equalisation in the physical self or body pre-eminently.

**Satiety, exhaustion, weariness, dreariness, and unhappiness are some of the evil consequences of Lust.**

As marriage-unions based on Lust only lead invariably to exhaustion and satiety of the physical nature in a more or less short time, and, the higher mental and other superphysical selves or bodies not having been cultivated, the higher forms of Love

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<sup>1</sup> Dr. Bhagwan Dās was born at Varanasi on 12<sup>th</sup> January 1869. After a brilliant career as a student, he joined government service as a deputy collector. But he was too great a man to remain a relatively minor government official for long. Learning, more especially of religions and philosophy, was of absorbing interest to him. For a time he came under the influence of Dr. Annie Besant in collaboration with whom he founded the Central Hindu College. This institution developed in time into the Benares Hindu University. Later, he founded the Kashi Vidyā Pith, a national university and was its head for a number of years.

He was not only a philosopher, but a prominent public figure as well. He was an esteemed member of the Central Legislative Assembly of undivided India. He presided at a number of social and political conferences. He was associated with the Hindustani Culture Society and was president of the National Committee on Communal Riots. As a fighter for national freedom, he courted imprisonment.

An erudite scholar in Sanskrit, he coined a large number of Hindi words. He wrote no less than 30 books, a number of them in Sanskrit and Hindi. A majority of his works concern philosophy and ancient Indian lore. He studied other religions, as also diverse subjects like psychology and socialism. He wrote books on these subjects as well. He was thus a many-sided personality with achievements to his credit in several fields. His pre-eminently distinguished position in the country was recognised when the highest national award of Bharat Ratna was conferred upon him. He passed away on 18<sup>th</sup> September 1958, rich in years and in honours.

Dr. Bhagwan Dās will be chiefly remembered as a thinker. He tried to bring the West nearer to the east and made the old intelligible in terms of the modern. He wrote:

. . . the thoughts, the ideals, the ways of human communities require exogamous alliances . . . for a new lease of richer life. Any honest exchange of commodities spiritual, as well as material, is profitable to both the parties concerned.

He was a great believer, in synthesis. To quote him again,

In essentials, in principles, in great things, unity; in non-essentials . . . liberty; in all things, charity; this should be our guiding star.

This great son of India is no more, but the ideas which he expounded live on. The Indian P & T Department is happy to issue a special postage stamp in memory of the great philosopher on the occasion of his birth centenary. — [Indian Post](#)]

lasting even through rebirths and long æons of time, remain impossible; unhappiness is the logical consequence of such marriage unions, and, far more, of unions which are not sanctified by even the formalities of marriage — formalities which have at least a shadow of religion and spirituality, *i.e.*, the higher and wider consciousness, about them.

It then appears that the evil consequences of Lust, its resultant satiety, exhaustion, weariness, dreariness, and unhappiness, make it evil; otherwise, it were not evil; otherwise, its consanguinity to Love proper were undisputed. It is the same with other moods of mind to which the word Love is even less hesitatingly applied by mankind. We read that Roman and other epicures “loved” the cooked tongues and brains of nightingales and other delicate birds. The present constitution of the majority of the human race is such that it gladly sanctions the use of the word love in this connection, and entirely fails to see the horror of the wholesale murder involved. In the strict and abstract sense of the word, however, even this use is perfectly correct;<sup>1</sup> it is only the “consequences” involved that throw this gloom over the word in this reference. As Bhishma said:

Flesh groweth not on grasses, nor on trees, nor on stones; it is obtained only by killing a living creature; hence only the sin of eating it.

It may be noted here that the more love is confined to the physical self, the more it is lust; and the more lust approximates to a mere “appetite,” a pure sense-craving, the less it has of the character of emotion proper.<sup>2</sup>

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<sup>1</sup> *Mahābhārata Anushāsana Parva, cxv, 26*

<sup>2</sup> This may be said to be more or less the case in asexual reproduction and in what is called self-abuse, which may be regarded as a degenerate, *i.e.*, mistimed and misplaced and therefore infructuous or even harmful reversion to the primeval type of asexual reproduction. The facts involved here constitute another illustration of how extremes meet, how vice and virtue are inextricably tied to each other, how they are continuations and prolongations and excesses of each other, how the seeds of all the vices and all the virtues are always present in every one, how the “highest” and the “lowest” merge into each other at critical junction-lines.

Getting pleasure out of one’s own body, one’s outer self, in the way alluded to, is called self-abuse, and, generally speaking, is abuse. Getting the bliss of peace out of one’s Inmost Self by uniting, *i.e.*, identifying it with the Universal Self, is called, and rightly called, Divine Ecstasy and Moksha. Getting joy out of one’s middle self, the mind, by means of stimulated emotions, stimulated by means of one’s own imagination in day-dreams, phantasies, reveries or by another’s (the novelist’s, playwright’s, actor’s, cinema-showman’s) may be either debilitating waste of psychic energy, as in physical self-abuse, or may constitute instructive preparation for really good action (as in the Greek philosopher’s view that good poetry and tragic drama may be used to purge the mind and give it tone), according to circumstances and to the proportion between mental activity and physical action; even as getting joy out of one’s physical body, by exhilarating exercise or play may be unhealthy if overdone or wrongly done, or be very healthful if properly done and well-regulated.

And yet, so closely are good and evil interwoven, that even disproportioned excess has, at times, its own good use or even great value in the universal scheme of things. As sung by Sūr Dās,

Lord of Pity! we see not Thy ways!  
Out of sin Thou drawest virtue, out of virtue sin.  
From the deepest depths of hell King Nrga doth to heaven win!

Excessive introversion, selfward-directed activity, while, in one sense, it is “regressing mentally to the age in which the satisfactions are normally taken out of the self and not out of the external world, namely, the age of infancy” (of the individual as well as the Human Race, we may add), in another sense is closely allied to *Vairāgya*, in which mood, too, the self retires into or upon itself, goes into a sort of sleep-and-dream or seed or egg condition, before waking up anew into the full-blown *jñāna*, knowledge, of the Universal Self. In other words, the first introversion has for object the individual self; the second, the Universal Self.

In this connection, the following extracts from the *Chhāndogya-Upanishad* may be found suggestive (VII, xxv).

*Prāna* and *Vāch*, vitality and voice, this pair is in the AUM; when the two of a pair come together, they fulfil each other’s desires. . . . He who knoweth thus, findeth his love, his play, his pair, his blissful joy within himself, he becometh truly self-governed, self-ruling, *swa-rāt*, he moveth at will in all the worlds; but they that know otherwise, they have others [than themselves] for their rulers, and their possessions are perishable. →



## The riddle of physical love unriddled.

### Separateness is the cause of bondage as well as of freedom.

From Bhagavān Dās. *The Science of the Emotions*. Adyar: Theosophical Publishing House, 1924 (3<sup>rd</sup> ed.), pp. 168-73. A searchable PDF of the 2<sup>nd</sup> ed. of 1908 can be found in our Constitution of Man Series.

The so-called mystery of physical Love may not inappropriately be considered here. The question, of course, belongs, as usual, to Metaphysic, the Metaphysic of the *jīva* in the procreative aspect. But a brief statement may perhaps throw some light on that aspect of it which is more immediately dealt with here.

Amongst the primary so-called lowest organisms, procreation, self-multiplication, is a-sexual. A cell absorbs nourishment and grows; it appropriates other matter (and all matter is animate); it expands itself at the expense of something else, another self (in the general sense). Its own oneness grows. But the mass of *matter* that makes up its “oneness,” its “individuality,” carries within itself the principle of manyness inherently. It therefore necessarily, inevitably, falls apart into two, sooner or later.

But in falling apart, the new, the second, mass, retains the nature of “livingness” of that particular type, which it has acquired during the period of oneness; and so it becomes the centre of the new life of an individual similarly constituted; another *jīva*, of the same class, at once comes in and occupies the readymade, specially-prepared, home. Trace the process up from *udbhij-ja*, born by fission, separation, or sprouting; through *sveda-ja*, sweat-born, by exudation and gemmation; and *anda-ja*, egg-born; into *pinda-ja*, viviparous sexual humanity, step by step. The kind, the essential nature, of the process is exactly the same in essence, but the manner has changed completely. The “expansion” of one embodied *jīva*, which was in the first instance caused by direct actual and real nourishment, comparatively speaking, is now caused by an excitement of the multiple senses and organs of that *jīva* by an appropriation of another embodied *jīva*, which appropriation is only the *simulation* and the substitute of the process of the absorption of nourishment.

In the simulation and substitution is the apparent mystery. Each *jīva-upādhi* attracts the other in order to absorb it into itself and so enlarge its own life; and at the same time each repulses the other sufficiently to avoid being wholly absorbed into it. This is mutual. Attraction prevailing largely over Repulsion — the latter becoming reduced to a mere consciousness of separate individual existence in some of the highest forms of love or *mukti* — there is mutual approach and embrace, a *simulation* of absorption and nourishment, but not complete and real absorption and nourishment. And here appetite and desire pass into the form of emotion.

It may be noted that *simulation*, *māyā*, is the very nature of the world-process. Therefore the more the simulation, the deeper, the more complex, the more real-seeming the world-process. That the Infinite and ever-full and changeless and Universal I Am the infinite and individual I, and absorb matter and grow with nourishment, and be-

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(The quotation made above, regarding mental regression to infancy, is from Dr. Wilfrid Lay’s *The Child’s Unconscious Mind*, pp. 313-16 of which, it may be mentioned incidentally, contain some balanced and useful advice regarding the trouble of self-abuse and the way to deal with it, in connection with the education of children and youth, sympathetically, without prudery and without too much frightening and exaggeration as regards ill-effects so as to avoid lack of trust on the one hand, and, on the other, the production of neuroses in the tender mind which may be worse even than the habit of self-abuse.)

come too large to contain myself, to hold myself together, and so burst into many I's — this is the first simulation. That the individual I seem to absorb my fellow I, and so enhance and multiply myself, is the second and still more flimsy simulation. But the more absurd and impossible the hypocrisy, the deeper it deceives! So that Sex has become all-dominating at this stage of evolution. Because of the greater māyā of sex, there results in connection therewith, the greater play of mind — which mind is the very embodiment of māyā<sup>1</sup> — in all its aspects; for with the advent of sex-differentiation, desire takes on newer and more arbitrary shades, and intelligence, at the bidding thereof, helps more and more to complicate the simple by devising ever more tortuous means to attain the ends commanded by desire, and action corresponds in complexity with the plans of the intellect. “The mind is the cause of bondage as well as of freedom” and “the man is desire.”

It has been observed that, in most living organisms, all the psycho-physical functions increase and decrease simultaneously with sex-power.



<sup>1</sup> Śamkarāchārya, *Upadesha-Sāhasrī*

## Endnote by the Author.

The work of co-ordinating physiological facts with psychological experiences, of understanding physical processes and bringing them home to ourselves by reducing them into terms of mental processes, is one of the main functions of metaphysic. This view, the exact opposite of that materialism which held sway in the west a few decades ago, is steadily gaining ground there. Thus a medical man, Dr. Morton Prince, writes at p. 131 of his work on *The Unconscious* (publ. 1921) that:

. . . the psychical [and consciousness] is reality, while matter [and physical process] is a *phenomenon*, the disguise, so to speak, under which the psychical appears when apprehended through the special senses . . . In their last analysis all physical facts are psychical in nature . . . so that physiological and psychical are one.

Accordingly, the processes of cell-multiplication by simple or direct division, by mitotic or indirect division, and by conjugatory fertilisation, successively growing in complexity, require all to be translated into terms of metaphysical ideation (for many examples of which, see *The Pranava-vāda <Gargyayana>*, or *The Science of the Sacred Word*) <in 3-vols., by Bhagavān Dās. Adyar: The Theosophist Office, 1911>

“I that am One, may I become much and many”; for “The Solitary feels no joy; yet from *another* ariseth fear.” These, as indicated by the Upanishads, seem to be the main ideas or ideations that underlie multiplication of the various kinds, and indeed all manifestation of the Unmanifest, and also the ambivalence of all that manifestation.

With the progress of research, naturally, the accounts of these processes of cell-physiology have been amplified and also altered in details. Thus ch. xxi, by Guyer, in H.H. Newman’s *Evolution, Genetics, and Eugenics* (publ. 1921) contains many statements which not only supplement, but differ from, the descriptions given in the works on cytology of twenty years *ago*. But the main facts remain unchanged.

What the significance is, in terms of metaphysical ideation, of the elaborate and minute processes of these various kinds of cell-multiplication, is a subject of profound interest and importance, and, it is to be hoped, will be worked out some day.

The description in *Manu* (i, 9-13), of the beginning of our world-system (which too may be regarded as a cell, or an atom <*i.e.*, the “indivisible” or the Pythagorean *Monas*>, from different standpoints), may almost be interpreted as if it were in terms of cell-physiology.

He, the Subtle, the Self-born, the Unmanifest, manifested Himself as a whirling mass of light. Desirous of evolving various kinds of living beings, he created the waters [plasm], and in them the *bija* [nucleus]. It became the golden *anda* [egg, cell]. In it was born Brahmā [centrosome]. The *āpah*, waters [plasm], are created by Nara, the Self; therefore they are known as *nāra*; and because Nara comes to dwell in them [as nucleus], therefore is Nara also called Nārāyana. The Primal Cause [as the nucleus?] causes the formation, out of Himself, of Brahmā [the centrosome]. Brahmā, dwelling in the *anda* [egg or cell] for a long

age, divides it into two [brings about the formation of a second centrosome, polarisation, cleavage of chromosomes, etc.]. With the *shakalas* [pieces of chromosome] all the things of the world are built.

Incidentally, it may be mentioned here that the different species were fixed by Brahmā in the very beginning, according to *Manu* (i, 29). The latest researches in cytology also show that each species has its fixed number of chromosomes. This requires to be reconciled with the ordinary evolutionary view of the origin of different species from the same root-stock. The metaphysical explanation and reconciliation are simple. All the effects are already present in the One Cause. If cell-physiology can ascertain that at some stage the chromosomes also are or were modified, it will have effected the reconciliation.

There are many suggestive stories in the *Purānas* connected with this subject generally. Modern works on the reproductive processes (*e.g.*, Thomson and Geddes' *Sex*) tell us that single-celled organisms seem to lose their vital force and cease multiplying asexually, after the two-hundredth generation or so; but that conjugation, then, restores their vitality and power of multiplication to them. The *Purānas* say that Brahmā first created Shtānu-Rudra, and bade him go and multiply, and he went and repeated exact copies of himself. Whereat Brahmā was dissatisfied and divided himself into two halves, of two different and opposite sexes, (Manu and Shata-rūpā, "mind" and "the hundred-formed") and then the progeny multiplied and varied endlessly. Guyer, above referred to, tells us (at *pp.* 305, 306) that "sex, through recombinations of the ancestral materials" (particularly of the chromosomes), "undoubtedly means among other things, the production of great diversity in offspring." He also tells us that "a single set of chromosomes derived from one parent only is sufficient for the production of a complete organism." This is matched in the *Purānas* by the stories of special births from the father alone or the mother alone. Alternate predominance of one sex, in hermaphrodite organisms, (though perhaps more psychically than physically), has already been referred to in the case of Shakuni. Other cases are those of Rksha-rajā (in the *Rāmāyana*), of Ila-Sudyumna (in the *Purānas*), etc.

It has to be borne in mind that, metaphysically, and apparently physiologically also (as is but right, for spirit and matter, mind and body, go with each other), even in the case of what seems asexual cell-multiplication and reproduction by simple division, duality is present, though hidden.

Guyer's remark (*p.* 302) that "There is considerable evidence which indicates that throughout life, the chromosomes contributed by the male parent remain distinct from those of the female parent," and the notion put forward in Sanskrit works on medicine (*e.g.*, *Sushruta*), that, of the various systems which make up the human organism, the skeletal, the nervous, the vascular, the hairy, etc., some are derived from the mother and some from the father, may someday throw light upon each other. The dualistic symmetry pervading the body, of the right and the left sides, may also be due to some "sex" causes, the primal sex-difference being that of Purusha and Prakriti, Spirit and Matter.

BHAGAVAN DAS



## Suggested reading for students.



### More commonly confusing words.

- ADULTERY, LUST, MALICE
- ADYTUM AND ASYLUM
- AETHER AND ETHER
- AGNOSTICISM, ATHEISM, MONISM
- AION, ETERNITY, DURATION
- APPREHENSION AND COMPREHENSION
- ASTRAL LIGHT IS A TERM VERY LITTLE UNDERSTOOD
- AURA AND MAGNETISM
- BUDDHA AND PRINCE SIDDHARTHA BUDDHA
- BUDHISM IS INNER WISDOM
- CELIBACY, CONTINENCE, MONASTICISM
- CHEMIST AND ALCHEMIST
- CHILIASTS, MILLENNIUMISTS, MILLENARIANS
- DARKNESS IS INNER LIGHT
- DEVOTION, WORSHIP, LOYALTY
- EMANATION AND RADIATION
- EMBLEM AND SYMBOL
- GRAIKOS, HELLENE, HELLAS
- HIGHER SELF AND HIGHER EGO
- IMAGINATION AND IMITATION
- JIVA AND JIVATMAN
- JNANA AND YAJNA
- KAMIC VERSUS MANASIC ACTION
- KARMA AND KRIYA
- KARMA, NEMESIS, ADRASTEIA, THEMIS
- KOSMOS AND COSMOS

**LUST, JEALOUSY, PHYSICAL LOVE  
SUGGESTED READING FOR STUDENTS**

- KRONOS AND CHRONOS
- LAUGHTER, SMILES, TEARS
- LIGHT AND HEAT
- MAGNETISM, MESMERISM, HYPNOTISM
- MATERIALISM, SPIRITUALISM, MONISM
- MUZIRIS, MNIZURIN, MNOUZIRIS
- NIRVANA AND PARINIRVANA
- PANTACLE AND PENTACLE
- RAJA AND RISHI
- REMEMBRANCE, RECOLLECTION, REMINISCENCE
- SKANDHA, SHLOKA, STANZA, SUTRA
- SPIRIT, SPIRITS, SPIRITUALISM
- SPIRITUALISM IS A PHILOSOPHY OF YESTERDAY
- SVABHAVA AND SVAYAMBHU
- TELETE, MYESIS, EPOPTeia
- THEORETICAL AND PRACTICAL OCCULTISM
- THEOSOPHIST AND THEOSOPHER
- TRANSMIGRATION, REINCARNATION, GILGULIM
- TRIRATNA AND TRISHARANA
- TRUE AND FALSE PERSONALITY
- UNITY AND DUALITY
- VACH IS NOT MERE SPEECH
- VEDANTA, BUDDHISM, THEOSOPHY
- VRIL AND BOVRIL
- WILL AND DESIRE
- YOGIS AND MAHATMAS





**Further reading.**

- ANGELS WEEP AT THE SIGHT OF HUMAN SORROW
- DIVINE VERSUS WORLDLY LOVE

— *in our Higher Ethics and Devotion Series.*

- BHAGAVAN DAS ON THE TRIUNE NATURE OF EMOTIONS
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY.
- LOW BUFFOONERY AND MOCKING LAUGHS

— *in our Constitution of Man Series.*

