

# THE ETHICS OF SCIENTIFIC RESEARCH

## Humility

Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.

*The Voice of the Silence*, p. 41

H.P. Blavatsky

## Help Nature And Work On With Her

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

*The Voice of the Silence*

H.P. Blavatsky

## The Torch of Science

Every country has had its saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus discovering to us the truth, deserves that title as a mark of our gratitude quite as much as he who saves us from death by healing our bodies. Such an one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame, hitherto absent, and he has the right to our grateful worship, for he has become our creator.

Passage from “The Beacon-Light of the Unknown.”  
*Theosophist*, July, August, September, 1889

H. P. Blavatsky

## Scientific Discoveries

Thus Newton, whose profound mind read easily between the lines, and fathomed the spiritual thought of the great Seer in its mystic rendering, owes his great discovery to Jacob Boehme, the nursling of the genii (Nirmanakayas) who watched over and guided

him, of whom the author of the article in question so truly remarks, that “every new scientific discovery goes to prove *his profound and intuitive insight into the most secret workings of nature.*”

*The Secret Doctrine* i, p. 494

H.P. Blavatsky

### **The Secrets of Nature**

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense – in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists – would not agree with us in saying: – Far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done...

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands – what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians – those who, to an innate propensity towards evil, unite highly-developed mediumistic natures – are but too numerous in our age. It is nigh time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of “suggestion” and “explosives” that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

From “The Blessings of Publicity” *Lucifer*, August, 1891

H.P. Blavatsky

### **On Hypnotism**

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism “there is an abyss.” That one is beneficent, the other maleficent, as it evidently must be; since,

according to both Occultism and modern Psychology, hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves, which being, so to say, the sentries that keep the doors of our senses opened, getting anæsthetized under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, "Solution du problème de la suggestion hypnotique."<sup>1</sup> Thus he shows that while "in Magnetism (mesmerism) there occurs in the subject a great development of moral faculties"; that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness"; in hypnotism, on the contrary, "the subject becomes a simple mirror." It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject." Again . . . . "In hypnotism instinct, i.e., the animal, reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. "In one, his ideal nature, his moral self – the reflection of his divine nature – are carried to their extreme limits, and the subject becomes almost a celestial being (un ange). In the other, it is his instincts which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism (Mesmerism) is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is – most dangerous."

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (i.e., the occult sciences in its spirit) and to subject it to trials; finally, to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation." He who uttered this great truth was "the voice speaking in the desert." But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body – nay, on every government – to put an end to public exhibitions of this sort. By trying the magic effect of the human will on weaker wills, by deriding the existence of occult forces in Nature – forces whose name is legion – and yet calling out these, under the pretext that they are no independent forces at all, not even psychic in their nature, but "connected with known physical laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma – the terrible but just Retributive Law – will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the active living germ artificially implanted does not disappear with it; that once dropped into the seat of the human – or, rather, the animal – passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the suggestion of

a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or – a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in “suggestion” by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the inner lower “Ego,” has never been studied so far, because that Ego itself is terra incognita (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. Result on Karmic lines: every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public “Hypnotic” experiments which thus lead to, and virtually are, BLACK MAGIC.

Excerpt from “Black Magic in Science” Lucifer, June, 1890

H.P. Blavatsky