

# The Science of the Emotions

*By Keith Bailey*

## **Preface**

The following paper was written in response to student request for a clarification upon the nature of the emotions. It comprises a synopsis of a book<sup>1</sup> published in 1900, but which is now out of print, called *The Science of the Emotions*, by Bhagavan Das. I have compiled, edited, deleted, rewritten, and introduced many additions in an attempt to update and cover the main points of the treatise. However, in order not to interrupt the flow of reading, no mention is made of where the original material begins or ends.

The original masterful treatise by Bhagavan Das was given to me in the summer of 1993 by a student who had traced the book through a nation-wide book search for over nine months. Upon receiving it, the student found it difficult to comprehend, for perhaps it is difficult for the western student who is not schooled in Sanskrit, or in the Eastern philosophical systems and modes of enquiry through proposition, question and debate, leading to illumined reasoning, wherein effects are traced back to causes and negation is the principle mode of resolving inseparable pairs of opposites into an unbreakable transcendental relation.

It would appear that a knowledge of Sanskrit and its translations was more customary to earlier western students during the latter part of the nineteenth century and the earlier part of this century (when this treatise was first published), as the wisdom of the East was being newly "discovered" and a floodtide of translations were finding their way to the West. The student giving me the treatise requested that I explain its contents, and upon

studying it I found it to contain such a beautiful jewel of thought that I resolved to make a synopsis of the entire book in order that it may be available to other students. This synopsis of *The Science of the Emotions* was therefore compiled, organized and developed with a view to producing comprehensibility for the modern western student. As this paper began to be received by other students, it was found to contain much of value and usefulness to them, and furthermore it was suggested by them that it be published and made available to all who care to study it. I am humbled that their request has been fulfilled.

The reader may forgive me for any omissions from the original treatise deemed important (for my endeavor has been to arrive at essential, concise significances) and also for any additions inserted by me for which there may be disagreement. No claims of infallibility are put forth for that which is contained herein, nor can the present writer claim originality for the organization of all the thoughts presented. The endeavor has been undertaken to meet a need, and the present writer has simply sought to revive certain invaluable insights of Bhagavan Das for the benefit of today's enquirers—the organization of which may otherwise be unavailable. Sound teaching on the nature of the emotions is most certainly needed these days, and this paper has attempted to present some clear thinking about the matter. It is thus sent forth as a further contribution to the general pool of thought upon a subject that is so often considered from the angle of effects of effects, rather than effects of causes. Though many

advances have been made, modern psychology usually omits all reference to an all-pervading immortal Self in its deductions, and thereby somewhat falls short of arriving at a more clearly defined system of consequences in its analysis. It is hoped that the propositions put forth in this paper will meet with sincere considerations, and provide a catalyst for further development and research for those who help others through teaching, counsel and therapy, and likewise for those interested in understanding themselves. May that which is revived and presented herein meet with a fresh receptivity.

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For our present purpose let us assume as the starting point for our study that emotions are forms of desire, and that the two elementary degrees of the self as experienced through emotion are: (1) the desire to unite with an object that causes pleasure, and (2) the desire to separate from an object which causes pain--in other words, attraction and repulsion, like and dislike, and any other pairs of opposites.

Before developing this point further, certain fundamental statements should be clarified, beginning with the simple, elementary factors, and proceeding thence to the more complex.

The first and most elementary factor of life is the SELF. It is no mistake to call the self the most elementary factor. It is not possible to analyze it into anything which is simpler, more intelligible, and more directly present to a living being. The self, towards itself, combines in one ever-present contemplation the three modes in which, when functioning through an individualized unit, it grasps the outer world. These three modes are called by the eastern philosophers: Cognition--*Jñânam*, Desire--*Ichchhâ*, and Action--*Kriyâ*, and they are distinguishable by them in reference to the outer world. But the attitude of the self towards itself is one of indifference, in which it encompasses these three aspects within and towards itself through self-consciousness (self-

knowledge and self-cognition), self-love (self-desire), and self-assertion (self-manifestation). To say that "we think before and after" and that the life of the self is made up of memories and expectations is only to describe what accompanies it, what is involved *with* rather than *in* the self and self-consciousness, and how it behaves and manifests itself in the individualized condition during the processes of self-conscious evolution and experience-gathering.

Indispensable for life experience in the same degree is the NOT-SELF. When the world which is cognized, desired and acted upon as something different from the self has been named, it is given the name, the not-self. This too cannot be reduced any further, even as the self cannot. The experience of life is therefore a relation of which the two indispensable factors are the self and the not-self. In this relation appear those states of emotion that modify the essential principle of desire. Many philosophers and psychologists assume a third state of the self--that of indifference. In the *Mahâbhârata* (Vanaparva:182), it says, "As between hot and cold there is a point, a state, which is neither, so is there somewhere between pleasure and pain, a point, a state, which is neither. It is none other than Brahman, All-Consciousness, Universal Self, which has to be diligently striven after and realized." Yet, if this is truly philosophically considered, this third state may be seen to be a condition of the first essential factor of consciousness that of the self--for do we not also find in the *Bahagavad Gita* the following statement of eternal consciousness: "Having pervaded this manifested world with one fragment of My Self--I Remain."

The factor of indifference may then be seen to be a condition relative to the actual consciousness of the self as it contemplates the not-self from its own plane of consciousness, and applied in contemplation there from to the primary modifications of pleasure and pain.

Equally universally known and recognized, and perhaps equally impossible to analyze into anything simpler, are pleasure and pain, the two primary modifications of desire, which in

alternation, are the constant alternating accompaniments to the self when functioning through and identified with the not-self. With pleasure goes attraction–liking; with pain, repulsion–dislike.

The attitude of the self towards its condition in the presence of that which causes it pleasure is desire, Attraction, liking, the wish to be nearer. The opposite attitude towards that which causes pain is that of aversion, repulsion, dislike, the wish to be more distant. Generally speaking, in the most comprehensive sense of the terms used, it is true that whatever pleases is liked, and whatever pains is disliked; and the primary consequences of pleasure or pain are the desire to take in, to absorb, to embrace, or to throw out, to push away, to repel the experience, person or thing causing the pleasure or pain respectively.

An attempt is made now and then to reduce the two to one or the one into the other. But the attempt does not succeed. It is the same with all inveterate pairs of opposites. The element of truth behind the effort and the reason why it is persistently made, is that each one of such a pair of opposites is inevitably dependent upon the other and has no significance of its own without reference to the other. Such indefeasible interdependence implies a common underlying unity. The element of error is that it overlooks the fact that the many are the many and cannot be reduced into one, into less than many, without the abolition of both.

The archetype, of course, is the Absolute Itself, the Supreme Self, wherein the self and the not–self co-exist as inseparable opposites in the unbreakable relation of negation. It is the same with such triplets as those of cognition, desire and action. On realizing the part-less continuum of the whole world process it will be seen to be the same with everything; everything is seen to imply and therefore to carry within it everything else. In such interdependence of pairs may be found the reason why either is always passing into the other, in endless rotation, light into dark, pleasure into pain, birth into death, the

physical into the super-physical and back again, seemingly endlessly.

It should be noted that there has existed a distinct difference between the eastern philosopher's view of the nature of emotion and that taken by the western philosopher. Generally speaking, the latter has regarded emotions as distinct from desires, and as *kinds* rather than as consequences of the two primary modifications of desire—that of pleasure and pain. Also, there is no clear distinction between mental functions and desires. The oriental philosopher, however, appears to regard all these *vrttis* (i.e., 'ways of existing', moods, functions, psychoses), which are usually called emotions in western philosophy, as *modifications* of desire.

In his classification of the phenomena of consciousness, (functioning through the individualized self-conscious not self), into that of cognition, desire and action, the oriental philosopher thereby describes the nature of the phenomenal aspects of consciousness when functioning through that which has been universally adopted in Theosophical terms, as the mental, astral and physical natures.

Furthermore, the oriental philosopher views these three phenomenon of consciousness essentially as modifications of the thinking principle; i.e., as thought modified through forms of thought and illusory perceptions; as these forms of thought become further modified through their contact with corresponding forms of desire through one or other of the pairs of opposites; and furthermore, as modified thought plus desire inevitably passes into action.

Technically speaking, 'pleasure' and 'pain' per se are regarded as *degrees* of the self through the primary modifications of desire, rather than forms or aspects of it. It may be said that they are connected with the 'measure' or the 'bulk' of the self rather than with its form, and as such they pervade the life of the self and its manifestation in the three aspects of cognition, desire and action. The feeling of the increase, expansion, growth, more-ness, of the self is pleasure; of its decrease, contraction, decay, less-ness, is pain. The following little

chart may clarify thus far:

Desire  
*modified through*  
PLEASURE—or—PAIN  
expresses  
EMOTIONS    EMOTIONS

What is generally and broadly observed is that particular situations in life arouse particular emotions—pleasurable or painful. The truth here is that the emotions are modified desires either to perpetuate a situation if pleasurable, or to escape out of it if painful; and the prospective fulfillment of the desire or the defeat thereof, in expectation and imagination, gives the foretaste of the corresponding pleasure or pain, and makes the pleasurable or painfulness of the total disposition. The emotion thus begins in, and looks back to, a feeling of positive pleasure or pain, and looks forward to, and ends in, a possible pleasure or pain. These various elements are, however, blended together in ordinary consciousness so closely that, unless a distinction is deliberately looked for, it easily escapes notice, and each emotion comes, as it has come, to be regarded as something not subject to analysis. It is true that we speak of pleasurable and painful cognitions and also actions, and scarcely of pleasant and unpleasant desires—though we speak of pleasant and unpleasant emotions. But it is because the fulfillment or defeat of desires, the increase or decrease of the being of the individual, is by means of cognitions and actions and not by desires per se.

The fulfillment of desire is the end; cognitions and actions are the means. Yet if truly analysed, we find that desire is only desire for cognitions and actions. End and means are always passing into each other in a seemingly endless cycle, passing from the indefinite into the definite and back again; passing into and suppressing, and yet supporting and clinging onto and generating each other so that it is a hard task even to distinguish them.

Hence, we may not wrongly say that Desire

is the innermost nature of the reincarnating *jiva* or individual, lying hidden *between* and manifested and realized only in and through cognition and action. The Logia, the 'Great Sentences' of the *Veda*, indicate this primal self-assertion as the will-to-live:

"He desired—may I be much and many, may I propagate."

"He thought (*ideated*)—may I be much and many, may I propagate."

"He thought—let me create worlds."

"He created it and entered into it (*imagined a body and identified Him self with it*)."

It will be noted that some of the logia of creation make prominent the desire aspect, some the thought aspect, and others the action or creation aspect. Yet "May I" "Let me," is present in all. Desire, indeed is the energizer of the other two, as cognition is the illuminator of the other two, and action is the mover of the other two—all, however, being coeval, interdependent, equal and important, but their functions distinguishable; all three being distinctions and transformations of Primal Shakti, or Energy.

"May I be," may be regarded as the primary form of desire, i.e., desire proper. Desire—being the lowest aspect of the will—is here crystallized through the desire for self-preservation, self-maintenance, self-continuation and self-direction. "May I be much," may be regarded as the cognitive aspect of desire, through the desire for self-enhancement, self-expansion, self-possession, self-accumulation and self-adornment through forms, knowledge, and things.

"May I be many," may be said to correspond to the creative aspect of desire, through the desire for self-multiplication in and through progeny, the self-manifestation through self multiplication in the sex-appetite for the mate, the partner, the completing half, the spouse; or self-multiplication through creative artistic expression.

In Sanskrit, the word *kâma* stands for the will-to-live, or the will-to-be-in-incarnation in the comprehensive sense, including all its three forms as indicated in the verse of the *Rigveda*, and in the verses of Manu; "Absence

of kâma is nowhere to be found in the World-Process. Whatever a person does, that is the work of kâma. The study of the scriptures, the performance of the duties ordained by them, are all motivated by kâma. None can do any action without the motive of kâma."

However it is necessary to bear in mind the broader sense of kâma, if metaphysical and psychological mistakes are to be avoided. The manifestation of even the sex-principle has more forms than the different-sexed human one. The *why* of the different ways of self-multiplication by fission, gemmation, conjugation, fusion, fecundation, germination, ignition, etc., and the corresponding physiological processes in the undifferentiated single cells and in the specialized germ cells, all require to be studied in the light of metaphysics. In the so-called sexless forms of life, we may regard the inner and the outer body, the soul and the body, as of different sexes. The primal archetype, of course, is the pair of *Purusha* and *Prakriti*--Spirit and Matter, and this distinction may be noted on all planes of awareness and life. On the mental plane, for instance, we may poetically say that the utterer of the aphorism, the *sûtra*, is masculine; and the composer of the commentary, the *bhâshya*, is feminine.

A divine duality therefore exists and is real, and is duplicated throughout the system in all the many grades of life. Yet this divine duality already exists as a primal unity, and is known likewise by the mediating neutralizing factor of the self on its own plane--self-absorbed, self-existent, self-conscious, unattached, indifferent and selfless; but this primal unity yet awaits conscious realization by the *jiva*. Hence, this will-to-live, in a general sense, is motivated by desire, a want, a sense of emptiness, a want of something by something, a hollow, empty something, a desire to unite the seeming pairs of opposites and thus bring fulfillment.

Forms, becoming living or entified, subjectively take the form of an ovoid, the matter of the form spinning around a central, but seemingly hollow, vortex. Substantial points of matter can be seen, as for instance,

around the atom, whirling in several various but symmetrical spirals around a central vortex. The negative-charged electrons whirl around the central equilibrating vortex through certain spirillae, and draw to the atom its density or mass.

The basis of this factor is preserved in the esoteric teachings through, for instance, Shiva's *Damaru*; the neuraxis, mystically described in the esoteric teachings as being the seat and pathway of the combined and triple *kundalini* energy, and consisting of the central *shushumnâ* nadis, with the *idâ* and *pingalâ* nadis intertwined and running either side, preserved likewise in the symbolism of the caduceus or Mercury's Rod.

We may thus form some idea of how desire creates all kinds of sheaths; how "Fohat digs holes in space," and, at the same time, spinning off shells of the displaced plenum around these 'holes,' creating atoms, vortices, whirlpools, whirlwinds and dust.

The position of desire in its primary dualistic distinction of experience through pleasure or pain is a peculiar one, for we tend to apply it to all three aspects. We speak of pleasurable or painful thoughts or attitudes; pleasurable or painful feelings or emotions; pleasurable or painful actions, movements, postures, and so on. It thus gives an indication to the basic polarization of humanity itself, for even our thoughts are colored by our emotional response as they pass through the emotional body to the physical brain and become registered by the materially functioning individual. This may further be considered thus: Cognitions lead to desire because they are either pleasurable or painful; desires lead on to actions only if the actions are expected to bring the fulfillment of pleasurable cognitions or remove painful ones.

Thus we see this basic universal desire, or will-to-be, is itself essentially dual (pleasurable or painful), though each degree of this duality is in itself a triplicity, (cognitive, desirative, active):

1. to be (an individual)
  - a. to be,
  - b. to be much,

- c. to be many,
- 2. To Not Be (an individual, but to be the Universal)
  - a. to not be (an individual),
  - b. to not be selfish,
  - c. to not be separate from the many (but to be one with the Universal)

and each of these again has countless forms, varieties and shades, all passing incessantly into and out of each other, elusively and illusively.

We may say, therefore, that the contact, association or experience with another object, person, or thing, has at some time been found empirically to result in either pleasure or pain. This implies, therefore:

- (1) that there is a memory of this past fact, and
- (2) that there is, in consequence, a desire for either repeated contact, association, experience, or avoidance of contact, association, or experience, but,
- (3) that while contact and association, or avoidance thereof, are possible, absolute union is impossible for it is based upon duality; the desire remains a desire only until it advances into the condition of an emotion proper, wherein an approach or withdrawal is advanced or retracted, and each imagines itself as a separate individual and snatches self-realisation, the taste of ahamkâra there from, by a necessary illusion and glamour.

An emotion, therefore, implies, a desire plus the cognition involved in the attitude of the one towards the other. The expected pleasure or pain, pictured in the imagination--imagination and expectation representing only slightly different aspects of a similar modified mental process--when interblended with desire, have generally been taken as one emotion, rather than as one cognitive-desire-emotion; attention having been taken up more with, and fixed by, the pleasure or pain-element than with the cognitive-desire element.

The very word--*emotion*--however, carries with it certain very interesting suggestions. The word *e+motion* could be regarded as a formula which suggests the idea of *energy+*

*motion* (i.e., energy in motion, though often unconscious and lacking the focused direction of the will, but set in motion as a result of desire, the lowest aspect of the will, modified through intelligent cognition, however dim) and carries forward the idea of the cognitive desire element to the motion and action consequent to the desire.

Emotion, therefore, is a form of motion; motion towards the object of desire, or away from it. The nearest equivalent Sanskrit word for emotion is *bhâva*, and implies a similar significance, meaning or implying 'a becoming' a 'coming into existence,' or 'a condition or state of being.'

It implies a somewhat prolonged intermediate condition of passing or changing from one state into another. When conjoined with *sva*, signifying 'self,' we have *svabhâva*, a most important and illuminating significance resulting from these compounds (pertaining to our thesis) expressing the idea of the essential nature of a being becoming itself through karmic habits of nature to be this or that--i.e., the many. *Svabhâva* has two main and important meanings:

(1) Coming into being or existence through an entity's or being's own innate or intrinsic powers of growth, and this can be applied whether the entity be a solar system, planetary scheme, a man or an atom; and,

(2) That whatever the entity or being is or does during its becoming, derives from the inherent or intrinsic qualities latent within it. This may be called its *character*, whereby its *becoming* is along, through, or by virtue of intrinsic lines of energies, forces, substances, and attributes which pour forth from within itself, and which are characterized by intrinsic aspects and attributes derived from and consequences of its primary ray or source. H.P.B. puts it concisely in the *Fundamentals of the Esoteric Philosophy*:

"The Monad is our inmost Self; each man has his own--or rather is his own--Monad;... every entity, high or low, has, so to say, a Keynote of its being, and this is its Svabhâva: the selfhood of the Self, essential characteristic of the Self, by the urge of which the Self becomes the many selves ... The urge behind evolution or development is not external to the

*evolving entity but within itself; and the future results to be achieved in evolution--that which the evolving entity becomes--lie in germ or seed in itself; both this urge and this germ or seed, arise out of one thing, and THIS IS ITS SVABHĀVA. "*

Now, let us see how the first of these two simple primary forms of emotion, or *bhāva* modified from within the *sva* itself, defined as a desire plus cognition (as a factor of the mental intelligent cognition or intellectual faculty, however dimly present (and as distinguished from a mere sense-cognition) differentiates into and evolves the more complex forms through this movement *towards* the thing desired through Attraction.

1. Attraction--*plus* the consciousness of the *equality* with one's self of the attractive object.
2. Attraction--*plus* the consciousness of the *superiority* to one's self of the attractive object.
3. Attraction--*plus* the consciousness of the *inferiority* to one's self of the attractive object.

It would seem necessary to make an effort to explain the meaning of these cognitional elements--the consciousness of equality, superiority, and inferiority--which can be observed to play such an important part in the structure and development of the emotions, and which are indeed the sole cause of their differentiation from the homogeneity of love into the heterogeneity of the numberless kinds, shades, and grades. A physical analogy will serve our purposes.

Given attraction between two magnets properly placed, that which moves the other towards itself, without itself displaying motion, would be called the more powerful magnet; while the other would as clearly be called the less powerful. But if the two should, both of them, move towards each other simultaneously and meet half-way, they would be called equal in power. The case is somewhat similar between two *jivas*, or individuals, for, towards, and between one individual and another individual. Given attraction between two individuals, that which moves towards the other first is so far the inferior; that which moves the other towards itself first, is, in time and space, the superior. If the two should move towards each other simultaneously, then they are equal.

A similar idea may be expressed in other words: love, registered as desire, tends to the desire for union with the object loved/desired, and, therefore, ever seeks to bring subject and object to a level in order that they may unite and become one. The fact that one individual is perceived to possess a quality which meets a *want* in another individual, and vice versa, lies at the root of their attraction; it furnishes the common ground, the possibility of a unity, of a coming together, between them. Where these wants and their corresponding supplies are both about equally divided between two individuals, so that each has wants that the other supplies, we may speak of them as equal; for each is inferior to the other in his wants, superior to the other in his corresponding supplies; whilst deficiencies and superfluities exist on both sides, their sums balance each other; exchanges will continue, however, until deficiencies and superfluities alike have disappeared, having become relatively neutralized. Where the wants of one individual are his distinguishing characteristic in his relation to another individual, whose distinguishing characteristic is his power to supply those wants, we may speak of them as inferior and superior respectively. Here, also, the action of Love gradually leads to equalization, as the superior fills up the deficiencies of the inferior, thus lifting him or her to a level of the superior's own and making union-like communion possible.

Of course, the terms inferior and superior are used in a relative sense, and have to do with the relative point in evolution reached by individuals in time and space; it has no reflection upon their ultimate relationship as *jivatmas* or their essential relationship-spiritually as soul to soul, or when merged with the Absolute.

Summing up the progressive definitions thus far, a convenient abbreviation would perhaps be: an emotion is a conscious or unconscious modified desire (desire in motion) in one individual to associate with or dissociate from another individual, plus a conscious or unconscious cognition of the latter's superiority, equality, or inferiority, with a view to a possible voluntary or forcible exchange of pleasures or pains between them.

It must also be realized, therefore, that there is no such thing as a pure emotion, for emotion is based upon an illusory duality, whereas only that which is from the soul is pure, being an unmodified condition of equipoise and equilibrium. Emotion, like any and every other aspect or feature or element of individualized life, can never exist in the entire absence of ultimate reference to some not-self.

For instance, love, registered as desire, is the desire for union with the object loved by equalization, reciprocation, or complete identification. But this desire can never be fulfilled, except by the disappearance of love/desire with the disappearance of its object. Each, if carried to excess, to its metaphysical completion, loses its original character and abolishes itself, becoming indistinguishable, indeterminable, and unspecifiable, in absence of its opposite. Love, uttermost, becomes IDENTITY, reducing all the Many into One.

It may be said that the virtues and vices of mankind are only those emotions which have become relatively permanent, wide-reaching, and habitual modified fixities of mind, further extended through desire, guiding modes of action towards others generally. How they become thus habitual and relatively permanent is a matter of psychological temperament, resulting from past karma and effort, education and environment--though all are subjected to the process of transformation through evolution and the conscious engagement of faculty.

Relatively speaking however, it is often said that, "the ruling passion strong in death" is the characteristic virtue or vice of a person. In the incarnated cognition its head, and action its limbs. In the case of virtues, we could say that those relatively permanent habits of virtue are emotions on the side of love; in the case of vices, those on the side of hate.

For example, love, felt and expressed as emotion by an individual, and originally felt towards a small circle, for personal reasons, ties of blood, etc., becomes, through transformation, the virtue of love--lovingness, an unselfish nature, inclusiveness, friendliness, affection, and benevolence--when felt towards all with whom such a person comes into contact, recognized deliberately or

instinctively as an automatic out-flowing expression owed to each, and based upon the root-idea of the growing realization of the Unity of the Self. The emotion of parental love, felt towards the progeny, becomes the virtue of compassion, tenderness and protectiveness, when exercised habitually towards everyone

Hence the Sanskrit saying that a person should regard all seniors as parents, all equals as friends or brothers and sisters, and all young folk as one's children, widening the personal emotion into its corresponding virtue. Hence, also, a Buddhist description of the Arhat speaks of his love as infinite, all-embracing, regarding all as a mother regards her firstborn child. Hence also, the Christian scripture which says that, "love is the fulfilling of the Law," since all that duty can lay down as virtue, true spiritual love pours out spontaneously in fullest measure.

Likewise, on the other side, fits of anger or scorn, when thus becoming habitual, make the vice of the individual into that of peevishness, malevolence, and hauteur. Thus, we then see that if an individual acts to every one as to his own under the sway of love, he will be a virtuous person; if he behaves to others generally as he does towards the special objects of his dislike, he will be a vicious one. We may rightly say, therefore, that virtues are emotions on the side of love, vices those on the side of hate.

A list of emotions might be prolonged indefinitely. The bulk of every language of an intellectually advanced race, excluding technical names and words relating to cognitions and actions, will be found to consist of words dealing with modifications of mind relating to phenomena, but particularly with those modifications of desire wherein is expressed some phase or other of an emotion. It is impossible to deal with all of them in one place, nor is it necessary. Illustration of the general principles expounded throughout this paper is the immediate purpose. It is hoped that the student find sufficient reason to understand that emotions are capable of being reduced into terms arising primarily from pleasure and pain, and from the two poles--love and hate, permuted and combined with cognitive consciousness of grades and kinds of



superiority, equality, and inferiority. But likewise, the student should try to find justification or refutation of this exposition in practical analytic exercises with the new phases of emotion that he or she may come across.

A few tabulations are here appended, tentatively casting the emotions of more frequent occurrence into groups. It should be noted that the subordinate triplet of cognition:

1. *chit* or *jñâna* conferring knowledge;
2. desire--*ânanda* or *ichchhâ*; and
3. action--*sat* or *kriyâ*

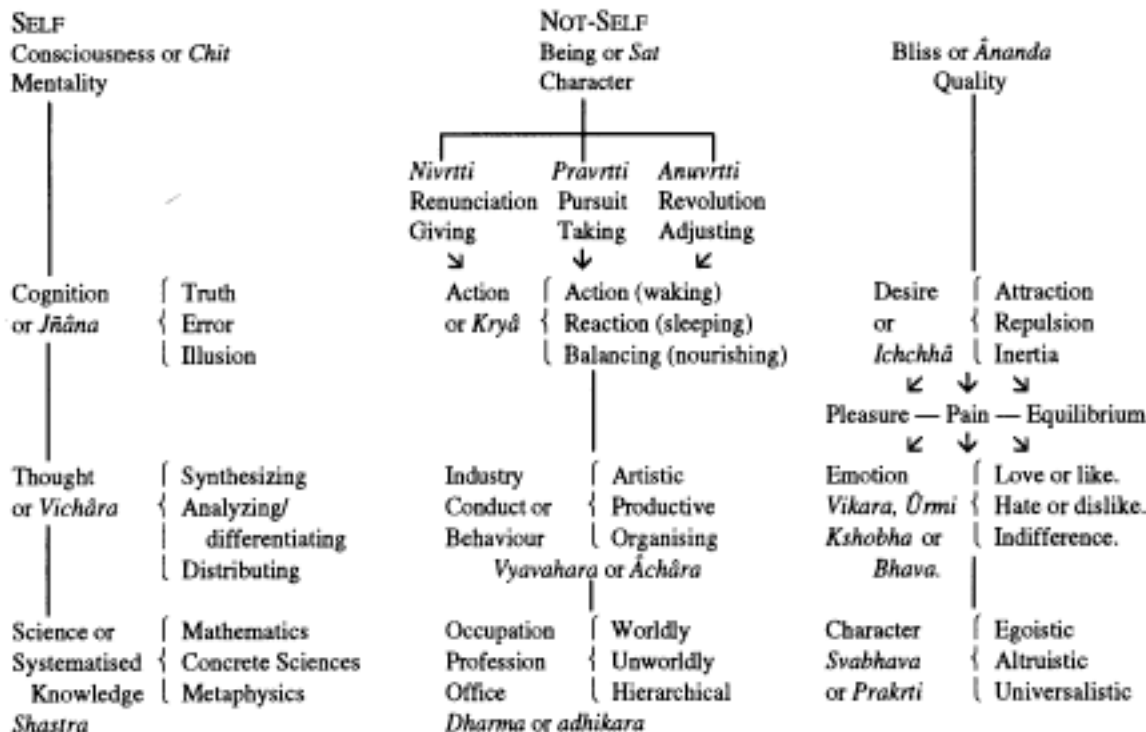
may be regarded as arising in the little or not-self by virtue of the reflection in it of the self in its indivisible triple aspect of selfhood, respectively:

1. consciousness--*chit*, (*chit* being literally 'intelligence,' and *chitta*-'intelligence', substance');
2. bliss--*ânanda*; and
3. being--*sat*;

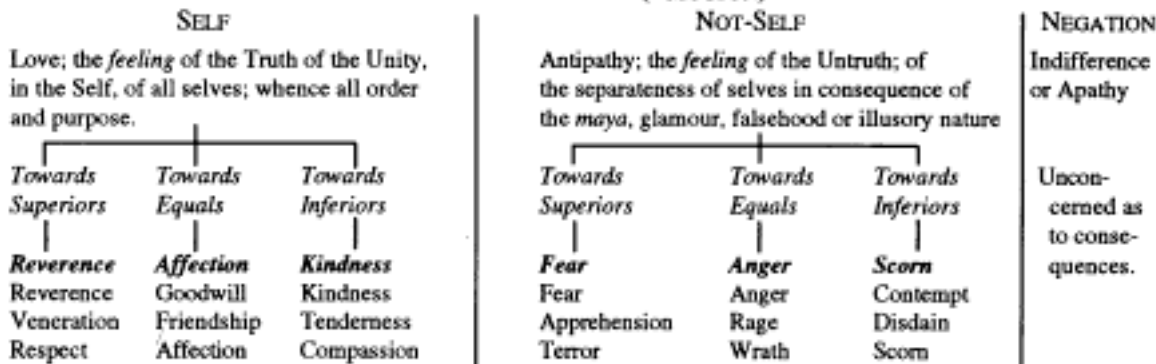
or to put this triplicity into its theosophical or more modern nomenclature and division--intelligence, love, and will, or Manas, Buddhi, an Atma. In these words, the following tabulations indicate this reflection or correspondence.

Starting with Tabulation II, the tabulations are according to Ray types. It is presumed that the student is familiar with the teaching on the Seven Rays, for it is the most important truly psychological key yet given to mankind. Therefore, the writer begs the forgiveness of the reader for omitting any introduction or explanation of this indispensable teaching concerning these sevenfold distinctions, for such is not the purpose of this paper. The earnest student is of course referred to the Tibetan Teacher's Instructions, published in the books bearing Alice Bailey's name.

**TABULATION—I (LIFE)**



**TABULATION II—(EMOTION)**



COMPLEX EMOTIONS (roughly classified under ray by predominant characteristic.)

<p>RAY 1. Veneration Reverence Humility</p> <p>RAY 2. Faithfulness Trust Loyalty</p> <p>RAY 3. Devotion Sincerity Respect</p>	<p>RAY 1. Goodwill Depth Steadfastness</p> <p>RAY 2. Endurance Serenity Calmness</p> <p>RAY 3. Strength Heartiness Cheeriness Joviality</p>	<p>RAY 1. Tenderness Tolerance Strength</p> <p>RAY 2. Compassion Patience Empathy Protective</p> <p>RAY 3. Magnanimous RAY 3. Sympathy</p>	<p>Ray 1. Malice Intimidated Loathing</p> <p>RAY 2. Distrust Humiliation Envy</p> <p>RAY 3. Humiliation Dejection Obstinacy</p>	<p>Ray 1. Anger Rage Wrath</p> <p>RAY 2. Coldness Annoyance Anxiety</p> <p>RAY 3. Indifference RAY 3. Discontent Chagrin</p>	<p>Ray 1. Disgust Arrogance Humiliation (of another)</p> <p>RAY 2. Aloofness Reserve RAY 2. Contempt</p> <p>RAY 3. Impertinence Coldness RAY 3.</p>
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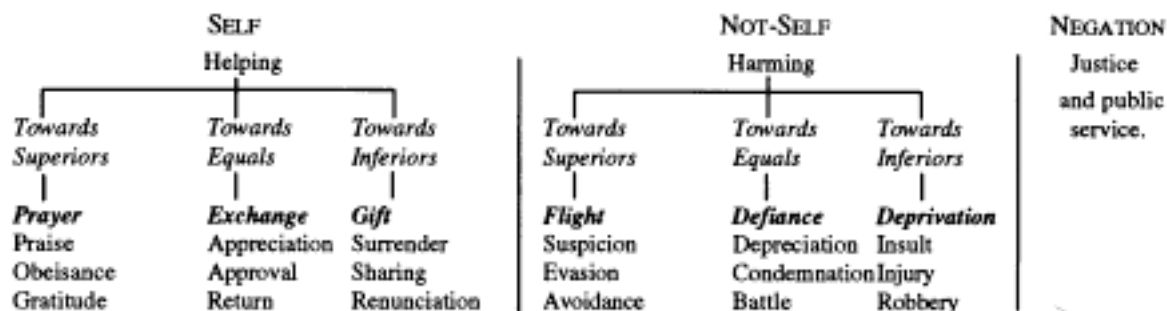
### TABULATION II—(EMOTION)

RAY 4.	Humorous	Tolerance	RAY 4.	Disappoint-	Ridicule
Devotion	RAY 3.	Patience	Jealousy	ment	Critical
Admiration	Sincerity	RAY 4.	Despair	RAY 4.	Coldness
Wonder	Contentment	Sympathy	Cowardice	Fret	RAY 4.
RAY 5.	Forbearance	Joviality	RAY 5.	Worry	Insolence
Reverence	RAY 4.	Confidence	Irreverent	Anxiety	Lust
Devotion	Affectionate	RAY 5.	Intimidated	RAY 5.	Impatience
Love	Generous	Forgiveness	Humiliation	Bitterness	RAY 5.
RAY 6.	Unselfish	Justice	RAY 6.	Vexation	Disdain
Devotion	RAY 5.	Mercy	Glamour	Wrath	Critical
Loyalty	Uprightness	RAY 6.	Shame	RAY 6.	Arrogance
Reverence	Purity	Love	Shyness	Combative	RAY 6.
RAY 7.	Love	Sacrificial	Jealousy	Personalism	Mortification
Humility	RAY 6.	Tolerance	Envy	Anger	(of another)
Esteem	Loyalty	Purity	Fear	Rage	Lust
Diffidence	Tenderness	RAY 7.	Terror	RAY 7.	Prejudice
	Serenity	Courage	RAY 7.	Bigoted	RAY 7.
	Sacrificial	Tolerance	Humiliation	Narrowness	Loathing
	Strength	Courtesy	Mortified	Harshness	Abhorrence
	RAY 7.		Distrust		Intolerant
	Courtesy				
	Dignity				
	Gentleness				

### TABULATION III—(CHARACTER)

RAY 3.	RAY 3.	RAY 3.	Slyness	Selfishness	Pride
Sincerity	Contentment	Patient	Deceitful	Pride	Insolence
Cooperative	Tolerance	Truthful	RAY 4.	RAY 4.	RAY 4.
Service	Sincerity	Unconven-	Sulkiness	Indolence	Impatient
RAY 4.	RAY 4.	tional	Timidity	Sullenness	Impetuosity
Devoted	Generous	RAY 4.	Rebelliousness	Moroseness	Rashness
Holiness	Affectionate	Foresight	Pusillanimous	RAY 5.	RAY 5.
Receptive	Fraternal	Generous	RAY 5.	Arrogance	Malignity
RAY 5.	RAY 5.	Affectionate	Irreverence	Pride	Harshness
Reverence	Uprightness	RAY 5.	Prejudice	Peevishness	Unforgiving
Truthfulness	Honesty	Truthful	Critical	RAY 6.	RAY 6.
Obedience	Prudence	Illuminating	RAY 6.	Fury	Hypocrisy
RAY 6.	RAY 6.	Upright	Servility	Distortion	Sanctimony
Submissiveness	Love	RAY 6.	Rebelliousness	Misunder-	Ferocity
Devotion	Tenderness	Tenderness	Prejudice	standing	Vehemence
Loyalty	Loyalty	Kindhearted	RAY 7.	RAY 7.	RAY 7.
Reverence	RAY 7.	Love	Judgement	Pride	Pride
RAY 7.	Dignity	RAY 7.	Pride	Judgement	Judgement
Obedience	Gentleness	Dignity	Bigoted	Reserve	Self-
Humility	Strength	Gentleness			importance
Dignity	Courtesy	Benevolent			
Holiness					

**TABULATION IV—(BEHAVIOUR)**



COMPLEX BEHAVIOUR (classified under ray according to prevailing characteristic).

RAY 1. Glorification Obedience Humility	RAY 1. Strength Steadfast Tenderness	RAY 1. Sympathy Tolerance Patience	RAY 1. Irreverence Pride Obstinacy	RAY 1. Ambitious Willful Arrogance	RAY 1. Hardness Controlling Arrogance	RAY 1. Dynamic Inspiration
RAY 2. Homage Thanksgiving Rejoicing Faithfulness Humility	RAY 2. Fearlessness Calmness Endurance Unselfishness	RAY 2. Inspiration Compassion Unselfish Benediction	RAY 2. Ingratitude Pride Self-pity Blushing	RAY 2. Anger Revenge Competitive	RAY 2. Harshness Intimidation Tyranny Dominating	RAY 2. Inclusive Radiation
RAY 3. Devotion	RAY 3. Empathy Serenity	RAY 3. Love Giving	RAY 3. Coldness Fearful	RAY 3. Selfish Indifference Complaining	RAY 3. Violent Cruelty Inhibiting	RAY 3. Magnetic Work
RAY 4. Devotion Adoration	RAY 4. Sincerity Patience Communi- cation.	RAY 4. Teach Salvage Humour Joy	RAY 4. Pride Coldness Obstinacy	RAY 4. Attachment Oversensitive	RAY 4. Impatience	RAY 4. Creative Harmoni- sation and Unification.
RAY 5. Reverence Devotion Love	RAY 5. Adaptable RAY 4. Affectionate Devotion	RAY 5. RAY 3. Sympathy Patience Understanding	RAY 5. Whining Temperamental	RAY 5. RAY 3. Pride Selfish Careless	RAY 5. RAY 2. Contempt Scoffing Sneering RAY 3. Critical Manipulative	RAY 5. Realisation

**TABULATION IV—(BEHAVIOUR)**

RAY 6.	Purity	RAY 4.	Unreliable	Devious	Devious	and Illumi- nation.
Submissiveness	Unselfish	Generosity	Moody	Deceitful	Deceitful	
Worship	Humorous	Humour	RAY 5.	Manipulative	RAY 4.	RAY 6. Directed, Inclusive Idealism.
Piety	Fun	Mediation	Prejudice	RAY 4.	Combative	
Faith	RAY 5.	RAY 5.	Critical	The long face	Agitative	RAY 7. Interpreta- tion, Co- operation, Identifica- tion.
Aspiration	Uprightness	Justice	Irreverence	Grumbling	Conflictive	
Penitence	RAY 6.	Sympathy	RAY 6.	Moodiness	RAY 5.	
Devotion	Devotion	Lucidity	Impiety	Combative	Harshness	
Reverence	Tenderness	RAY 6.	Superstitious	Cowardice	Critical	
RAY 7.	Loyalty	Rewarding	Deceptive	Indolent	Arrogance	
Humility	Sacrifice	Tolerance	Dependency	RAY 5.	Unforgiving	
Love	RAY 7.	Tenderness	Jealous	Critical	Prejudice	
Poise	Courtesy	Inspiration	Oversensitive	Narrowness	RAY 6.	
	Gentleness	RAY 7.	RAY 7.	Arrogant	Bigotry	
	Courage	Tolerance	Pride	Unforgiving	Blackmail	
	Dignity	Unitarian	Superficiality	RAY 6.	Anger	
		Courtesy		Partiality	Merciless	
				Sectarianism	Militant	
				Fanatical	Intimidating	
				Jealous	Tyrannical	
				Dependency	Deceptive	
				Unreasoning	Prejudice	
				Emotionalism	Suppressive	
				Over-reactive	Unreasoning	
				RAY 7.	Excessive	
				Pride	Maniacal	
				Superficial	Extreme	
				Judgmental	RAY 7.	
				Opinionated	Bigotry	
				Bigotry	Narrowness	
					Judgmental	
					Pompous	
					Intolerant	
					Rigid	
					Imposition	

A consideration may be advanced as to corresponding emotions with each other, and how the presence of one calls another into existence. *Emotions tend to create their own likeness*, even as fire does. Indeed, every other element too. The principle of self-assertion, of imposition of self on others, of self-enhancement, self-multiplication and conversion is present everywhere, always, and in everything, because the Infinite Self is present in, and identified with everything. In the actual workings of life, these results undergo modifications by the special circumstances of the cases. These modifications may be generalized under two observations:

1. Among ordinary individuals, inclined strongly neither to the side of love nor to the side of hate, emotions produce their own likeness or counterpart.
  2. Among individuals belonging definitely to the one class rather than the other; the emotions of others, whether those emotions belong to the side of love or of hate, create the corresponding emotions in that class only to which the individuals belong.
- Thus, among ordinary people, midway, so to say, between pursuit and renunciation, love will produce love, and anger, anger, assuming equality. Pride and scorn and oppressiveness will inspire fear and malice and vindictiveness in the really inferior; equal or greater pride

and scorn and oppressiveness in the really superior and stronger; or merely anger and annoyance in the really equal. Again, fear and distrust will inspire pride and scorn in the superior; and equal or greater fear and distrust in the really inferior; or merely anger and annoyance in the really equal. So benevolence will inspire humility, love or benevolence. And again, humility will evoke benevolence, love or humility.

But in an individual belonging to the class in whom the "united self" is strong (belonging to the side of virtue, love and unselfishness by deliberate cultivation) the sight of fear, equally with the sight of humility, will not arouse scorn—but on the contrary, benevolence, or friendliness, or greater humility accordingly as the person towards whom fear is expressed feels himself to be stronger; that of anger, sullenness, and moroseness will not inspire annoyance, reserve and withdrawal, but likewise on the contrary, will evoke love and affection and an effort to break down the

other's crust-wall of evil, selfish mood; equally, that of pride will not evoke fear, but true humility, benevolence or friendliness.

Conversely, in an individual belonging through definite intention or persuasion in the direction of the darker side, (the side of hate, vice and selfishness), the sight of humility will evoke disdain, suspicion, contempt, anger or scorn; that of love--anger, scorn, suspicion and fear; that of benevolence fear and distrust.

The correspondences may be worked out and observed through all grades and kinds of emotion, the details being as numberless as individual beings.

It may be useful to put the generalizations made above in the form of tabulations:

TABULATION 1.

The sight, in another of:	PRIDE	BENEVOLENCE	ANGER	LOVE	FEAR	HUMILITY
will inspire						
in the { <i>Superior</i> }	Pride	Benevolence	Pride	Benevolence	Pride	Benevolence
ordinary { <i>Equal</i> }	Anger	Love	Anger	Love	Anger	Love
if it is { <i>Inferior</i> }	Fear	Humility	Fear	Humility	Fear	Humility

TABULATION 2.

The sight, in another of:	PRIDE OR BENEVOLENCE	ANGER OR LOVE	FEAR OR HUMILITY
will arouse			
in the { <i>Superior</i> }	Benevolence	Benevolence	Benevolence
virtuous { <i>Equal</i> }	Love	Love	Love
if it is { <i>Inferior</i> }	Humility	Humility	Humility
And in the { <i>Superior</i> }	Pride	Pride	Pride
vicious { <i>Equal</i> }	Anger	Anger	Anger
if it is { <i>Inferior</i> }	Fear	Fear	Fear

Generally speaking, "three ways of dealing with impulses recognized by society as undesirable," are: (1) rewards and punishments; (2) sublimation, and the provision of harmless (or even useful) outlets;

and (3) physiological treatment leading to the weakening or destruction of the impulse in question. These three modes, in essentials, are as old as humanity itself, but in accordance with the general law of change and evolution,

newer aspects and forms are always coming forward and sending older ones into dissolution.

## 1. Rewards and Punishments

- a. In the case of the deliberate preserver of self-discipline, the use of rewards and punishments would be primarily subjective or mental, would take the shape of meditating upon the negative and positive consequences of resisting or yielding to the good or the evil impulses--pain first and pleasure afterwards where the virtuous impulses are followed; or pleasure first and pain afterwards when the vices are given play.
- b. In the case of the ordinary person also, the persisting idea of punishment and reward produce motives for refraining from indulgence of the more selfish passions, thereby permitting the manifestation of the good. The difference is that the indulgence avoided and subsequent elimination of its inevitable or consequent manifestation, in this case the mostly overt one, produces rewards and punishments that are personal.

Where the unity of all life has been recognized, the good or ill consequences are sensed as wide-reaching, and as psychical as well as physical. The indulgences are therefore guarded against, whilst beneficent manifestations are promoted--the rewards and punishments contemplated being inner more than outer.

For the individual who is dominated by the sense of personal egoistic separateness and selfishness, the system of external rewards and punishments and the constant maintenance of these before his or her mind's eye by various devices of instruction and discipline, have to come primarily and mainly from without.

In the case of the individual who has crossed over from prevailing egoism to prevailing altruism, from "I" to "We," from the concrete to the abstract, the singular to the universal, the needed instruction and discipline well up primarily and mainly from

within.

## 2. Sublimation.

The measure which should follow immediately after, or indeed be taken simultaneously with, that of the restraint of the vicious impulse, is the providing of a healthy outlet for the energy involved, by means of sublimation--that is, transmutation or elevation from a lower and grosser form of expression to a higher, finer and more noble one. As is axiomatic in psychology, physiology, physics, politics, etc., mere repression of energies without redirection into safe and useful vents or outlets could lead only to explosions, dam-burstings, inundations, revolts, hysteria, insanities, manias, congestions, and peculiar maladies or diseases of all kinds, the disease of cancer being a prime example.

"Do not do this," is only less than half the wise counsel. "Do this other thing," is the other and more important half. The indispensable complement of *vairâgya*, "turning away" from the wrong, is *adhyâsa*, "turning towards" the right. With sublimation, as with rewards and punishments, the direction has to come from without for the unregenerate and predominantly egotistic individual. For the altruistic or twiceborn, it comes from within.

One predominant way to bring about the needed change of heart and head, to transform and sublimate the energies of passion into regenerating moral fire and illuminating intellectual light--whereby people will foster and promote each other by action and reaction--is to teach diligently a new and yet most ancient religion, to spread anew the "Eternal Universal Mystery Religion of the Indestructibility and Inextinguishable nature of the Universal Flame of the Spirit of Man," which of course, lies at the heart of all beings and all true religion. When that Elixir of Life enters into and slowly pervades the organism of the human race, the disease and corruptness extant will be regenerated through fiery aspiration and transformation, thereby leaving the body of humanity whole.

### 3. Physiological Operations.

The third mode of physiological treatment, which is the view of the more orthodox thinkers, considers that the impulsive life can be utterly transformed by physiological means, that is, by stimulating or retarding the action of various glands or by extirpations of various parts of the brain or other organs. Whilst the benefits of modern surgery and medical science to humanity must be duly acknowledged as nothing short of an absolute essential and most significant advancement in the care of the human race, here also, the ancient eastern practice seems to have been to work mostly from within, while the modern western society has worked more from without. Both methods of course are complementary and will some day be seen so to be. Physiological means become psycho-physical ones in yoga practices. Surgical operations are not unknown to yoga; but the general suggestions and indications in such works as the *Yoga Sûtra* and *Bhâshya* are that the nerves and glands can be worked on from within (as a result of a study and knowledge of the occult anatomy involved in the constitution of man) by means of the three process of *dharanâ* (concentration or focusing the mind), *dhyâna* (contemplation leading to an evoked regeneration of *chitta-intelligence* substance into regenerated wisdom substance, through steady and intent observation), *samâdhi* (rapt realization or the highest form of meditation-contemplation), and which are all summed up in *sam-yama* (mind-control attention). It must be noted that while some details are given exoterically as regards the stimulation of special glands and plexi for the development of special powers or extension of faculties, indications and training must also be given regarding the cultivation of special virtues and the atrophying or eradication of the more selfish tendencies.

An old Sanskrit verse says, "There is no sound which has not magical potency, and which is not a mantra-incantation. There is no substance which has not a therapeutic value. There is no human being who is really good-for-nothing. But what is wanted and is not

easily found is the person who knows how to use each." A scientific yet all-inclusive social organization which will effect a compromise between individualism and socialism, which will reconcile or indeed combine the divisions of the stages in the individual life and the divisions of vocations in the communal life, must first be agreed upon so as to shape the world into an orderly world.

Some of the undesirable and selfish passions (from which nearly all human beings suffer, more or less) would have a better chance of being transmuted into their corresponding virtues, or at the very least, diluted into milder forms, through the transformation of society itself. But, let it be reiterated, what has been herein set forth is comparative. Speaking in terms of *absolutes*, and with regard to conditions relative to and within our three worlds of human evolution, neither is 'good' wholly abolishable, nor 'evil'; neither joy, nor sorrow, As Shukra said to Bali in the *Bhâgavata*, "Untruth, Error, Evil, is the hidden root and manure of the Tree of Life; Truth, Wisdom and Beauty or Goodness is its flower and fruit."

The place where all these states begin and end is in the mind nature itself, and thus through its non-use, misuse, use or right use, it leads to suffering or to joy, to bondage or to freedom and liberation. It is thus to that of right mental development, control and expansion and the right use of the mind that our attention is directed in order to reinforce - in right spiritual direction—the nature of the will.

However, collectively speaking, a state or condition in which only the one exists, and not the other, is not possible relatively speaking. But what is possible, and actually occurs, is that at certain periods in time and space the good prevails, and then the evil. It is for all of us to endeavor to make the good prevail. The duty of the person who has glimpsed the unity of all life and the organic continuity of all nature is to strive to the best of his or her little power, whatever be the actual result, to minimize the bad and maximize the good within the time and space, culture and



civilization, to which his or her reach extends. Thus, also, can a well-planned social organization emerge into fuller beauty.

To recapitulate: the self has been stated to be the first and foremost indispensable factor of life. It has also been stated that, in the conscious individual condition, the self, through modified extended identification with an *upâdhi* (a vehicle or body), and therefore with the outer crust of material life, is in a state of either pleasure or pain. By careful examination, it has appeared that pleasure is the feeling of an expansion, an increase of the self, or self as experienced unconsciously through the self. The very essence of pleasure is an enhancement of the self, its growth, its intensification, its superiority over others or over its own past states, its moreness in short-moreness than before or compared with others. Likewise, pain is the feeling of contraction, narrowing, inferiority, lessness of the self than before and than compared to others. But if pleasure and pain are capable of such uniform characterization, how is it that in the concrete, actual life experience, that which gives pleasure to one individual gives positive pain to another, and vice versa? Do these facts contradict the definition or are they reconcilable with it? They are, of course, reconcilable with it for indeed, it is out of all such facts that the definition has been generalized. An individual is a compound of the *Pratyagâtma* (the abstract self, the one) and a portion of the concrete not-self, the *Mûlaprakriti*, (the many). Not until such a combination takes place is the multitudinous world-process, *samsâra*, possible. The self, as such, the abstract self, is incapable of being added to or subtracted from; it has no quantity. The not-self as such, the concrete many, is also incapable of being added to or subtracted from; it is only the implicit total, the whole of all particulars and has no manifest and explicit quality. For there to be any definition the two *Avyaktas*, the Unmanifest Infinite Self and the Indefinite Not Self, must be seen in relation, in mutual transfusion, confusion, superimposition, *adhyaśa*. This superimposition brings out attributes in each,

and, at the same time, imposes those of each upon the other, whereby we have qualities, quantities, and movements in the causal, subjective, mental and psychical, as well as in the objective, physical portions of the individual. Thus, we are referred again to *svabhâva*. Now, when the self has become identified with an *upâdhi*, a vehicle or portion of the not-self, principally through desire, when an individual proper--a conglomerate of self and not-self, the whole behaving and regarding itself as an individual--the semblance of a personality with quantity and quality has been formed, then contraction and expansion, pain and pleasure, become possible. Accordingly, the nature and the stage of development of the particular, limited, individual personal self will determine its causes of pleasure and pain. Whatever helps to expand that particular nature will be on the side of pleasure; the opposite painful.

Selfish individuals find pleasure in whatever increases their individual sensory pleasure, or material sheath (*upâdhi*), their 'feeling good' or physical possessions and belongings; hence for them 'taking' is the watchword, even if, for them it is unconscious. With unselfish individuals, on the other hand, 'giving' is the guiding principle. In the first case, the individual is under the illusion or glamour that the more he solidifies his astral or material sheath (or *upâdhi*) the more he strengthens, perpetuates, and expands his self. In the second case, the individual feels that the more he gives away of his *upâdhi*, the more he eliminates from it, attenuates, cultures and re-fines it, then more is the possibility of his self uniting with other selves, and through its expansion and increase, assimilation into the One Self.

Bearing in mind the possibility of endless modifications all of which will be found capable of reduction by the general principles mentioned in this paper--it may be noted that to a certain class of individuals the circumstances arousing the one class of emotions will be exclusively pleasurable and the opposite painful; whereas amongst the other the reverse will be the case. Wherever

there is occasion for the exercise of an ~ emotion of one class, there is present also, either as cause or ~ effect, an occasion for an emotion of the opposite class.

It should also be noted that the desire of the individual is always towards 'moreness' and away from 'lessness'. It loves that which makes it more; it hates that which makes it less. But the it that is to be made more or less of is different in varying cases. Desire, per se, may be considered neither pleasurable nor painful. *That which is desired*, and *the condition* of the self when it has been gained, are both called pleasurable. That which is desired to be avoided, and the condition of the self when it is *not* avoided, are both called painful.

The individual cannot fully understand and realize the true meaning of love and hate until it has, in some moment or other of its life, risen beyond them into, and preserves the memory of, the region in which neither has existence and from which both take their birth. It is at such time that the Science of the Emotions is most helpful. But having, even once, seen them on their essential level, the individual can thenceforth deliberately choose those on the side of love, for in that realization and choice, the purposes of Deity are cooperated with. From that moment onwards, with increasingly clearer vision, the individual—reviewing before and after as consequential, understanding the way it has come, understanding also the way it must return, knowing the nature of the desires that led it 'forward,' into denser and denser material life and would now hold it there—rises above them by that very knowledge, for to know the limited is to be above and beyond it.

Thus then, may the Science of the Emotions be addressed to all, though all may not obviously and openly be in sympathy with its practical purpose. For, hidden away in the heart of each member of the human race, is the seed of *vairâgyâ*,<sup>2</sup> and there is no mystery in this. Desire is in the human heart, or rather the "sun of the personality." Desire carries with it its own frustration, and in the frustration is *vairâgya*. Cultivate *vairâgya* my

brothers. And when the seed of it begins to show soft sprouts within your minds, nourish and guard them carefully. Cease to live for the separated self; begin to live for others. There is no fallacy in spreading abroad this counsel, friends! For such an individual becomes, by constant practice, the master of emotions from having been their slave; and by and by, with further long-continued practice, the individual learns to guide the emotions of his fellow-men also to better, or more desirable ways, himself being always guided by the large-hearted charity in the interpretation of the conduct of others which arises in him from the knowledge that we are all, at least, as much effects as causes, and that we are all "as we have made ourselves" through past habits, desires, and efforts; yet there is also and always the possibility of remaking ourselves anew.

### **Last Words—Verbatim from Bhagavan Das**

My readers! Never again, after having read this booklet with understanding, can you be altogether without the self-examining consciousness and the self-mastery that makes you turn again and again upon yourself to watch and regulate what you are thinking, saying, doing; and even if with this there should come upon you a harassing weariness and sense of emptiness of life and constant defeat of pleasure, you will not think that this is due to your new habit of self-analysis. You will know that this has come to you with the partial cessation of Desire, which has made it possible for you to turn inwards towards the Self, and understand the Science of the Emotions as one important portion of the Science of the Self. And you will know that it is this very Science that will help you to successfully struggle against and gain victory over that dreary emptiness and dull harassing weariness, by enabling you to cultivate Love universal and the capacity for work in identification with the cosmic life of Ishvara, and gradually to find greater and greater joy in sacrifice for others, even as He finds joy in sacrifice for His worlds. Long do the uses of this Science last—indeed, all through the life of

the cosmic systems. For, wherever and whenever is the Jiva-self, there with it go its threefold activities of Cognition, Desire, and Action. Thought, Emotion, and Occupation, and therefore always is it useful to know and bear in consciousness the inmost nature of these three. Facts of outer science are useful or useless according to the outer material surroundings. The chemistry of an element, the physics of a force, are useless in a world where the element or that force is not. But there are no worlds where Jivas are not; and therefore are the facts of the inner Science useful always; therefore is the Science of the Self, Adhyâtma-Vidyâ., the highest of the Sciences.

### PEACE TO ALL BEINGS

1. In a Treatise on White Magic (p.296) the Tibetan states "I would like to suggest to students that they procure if possible The Science of the Emotions by Bhagavan Das. It is an able treatise on the astral and sentient body, and deals with the factors that most nearly concern the aspirant as he faces the problem of understanding and of controlling His emotional nature, of mastering the technique of development, and of reorienting it to wider experience and of preparing it for the tests and expansions of the second major initiation—the Baptism and the final entering of the stream."

2. Vairâgya: A very important word in Sanskrit with a profoundly untranslatable meaning. It essentially refers to the seed or condition within which is capable of turning towards the Light, or an even greater Light, at any stage of the journey towards enlightened Being. It is essentially that condition of "turning" or "that which can be turned."

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*Keith Bailey, a musician and composer, performs concerts on his Temple Percussion Instruments. He received the "Young Musician's Award" from the Greater London Arts Association and a "Composition*

*Fellowship" from the Arts Council of Great Britain. He studied music composition in New York City with Nils Vigeland and, as a "fellow" at S.U.N.Y., Buffalo, with the late Morton Feldman. A Long-time student of the Ageless Wisdom, Keith has emerged as a teacher and writer in this field, speaking at seminars, workshops, and conferences. He formed Fiery World Music in 1984 and Ancient Universal Mysteries (A.U.M.) in 1988.*