

Bhagawan Das on the Triune Nature of Emotions



Contents¹

Selections from Bhagavan Das' "Science of the Emotions"

| | |
|---|----|
| Introductory Note by the Series Editor. | 3 |
| Desire came first. | 5 |
| E-motions are Desires + Thoughts, ever shifting towards either of two opposing directions of Force. | 6 |
| Moderation in all things. | 8 |
| Fear came later. | 9 |
| Table 1. The primal trinity of e-motions in the East and the West. | 10 |
| Table 2. The true nature of feelings and e-motions proper. | 11 |
| Table 3. Examples of the triune expressions of the One Life. | 12 |
| Suggested reading for students. | |
| On the soul of the spiritual man lit by its own light. | 14 |
| Other works by Bhagavan Das. | 17 |



¹ Frontispiece: Nerds by Behind Infinity.

Selections from Bhagavan Das' "Science of the Emotions"

Αἱ κινήσεις αἱ ἀνθρώπικαι.

— LUCIUS FLAVIUS ARRIANUS¹

Introductory Note by the Series Editor.

Manas-mind, its vehicle, kāma-desire, and their interplay with other minds through karma-action are hard concepts to grasp without an appreciation that they are a single dynamic trinity, and not three ontologically distinct ideas. In his *Science of the Emotions*, Bhagavān Dās² undertakes a bold and incisive study of the continuum of Desire-Thought-Action, where he demonstrates elegantly and convincingly that “emotions” and “feelings,” mostly mixed and lumped together by the ignoramus, are none other than the workings of this occult triplet.

Mastership of the mind’s pendular māyāvic movements, swinging back and forth from the Centre of Being, is prerequisite to success in whatever domain it chooses to focus upon. Dr. Dās identifies the essential nature of Desire, elaborates upon the duality of primordial e-motions and their endless permutations, and proceeds unrav-

¹ Arrianus: *Epicteti Dissertationes* (1894, Schenk ed.), 2.20.19

² Dr. Bhagwan Dās was born at Varanasi on 12th 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 Vidya 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 18th 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,

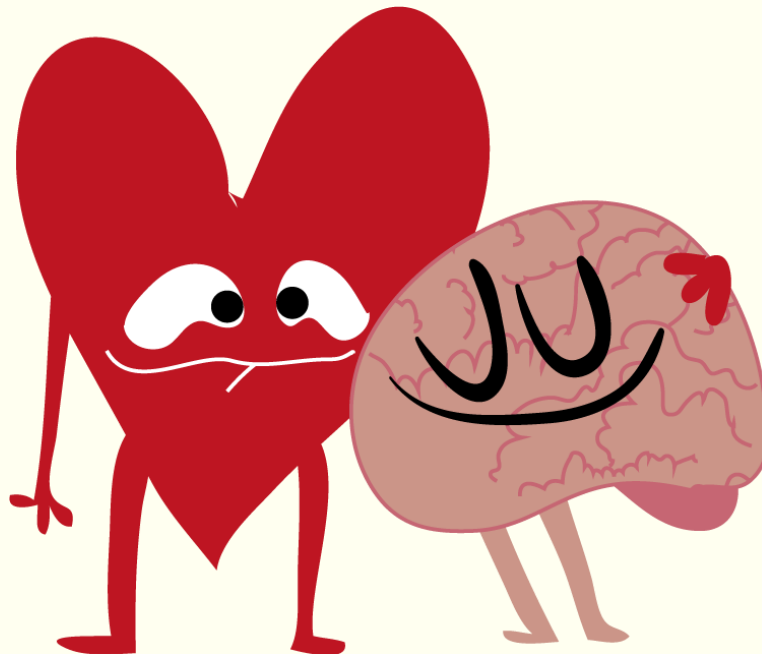
In essentials, in principles, in great things, unity; in non-essentials ... liberty; in all things, charity; this should be our guiding star.

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](#)

elling the ætiology of attitudes and their behavioural implications. His *Science* sheds light on man's lower propensities which, if left unchecked, will go on demeaning character and disgracing kith and kin. He instructs, amuses, and enlightens the reader through a series of pithy essays. He even lays bare the distinguishing qualities between confusingly similar emotions, from Devotion and Worship, to Smile and Laughter.¹ *The Science of the Emotions* remains the definitive text for those seeking knowledge of self and Self but sadly it has not been kept in print.

Our selections here are from the 3rd edition of Bhagavān Dās' *The Science of the Emotions*. Adyar: Theosophical Publishing House; 1st ed. 1900, 2nd ed. 1908, 3rd ed. 1924.²

TED THORNTON
Series Editor



¹ Look up suggested reading for students on the last page of this study.

² A searchable PDF of the 2nd edition can be found in our Constitution of Man Series. — ED. PHIL.

Desire came first.

**Desire *per se* is ir-rational,
a-vidya, a-jnana.**

Desire-Kāma is . . . essentially, Un-reason, the Irrational, the Arbitrary, the Un-reasonable, for which no reason can be assigned, *A-vidyā, A-jnāna*.¹

**Its fulfilment is the end;
cognitions and actions are the
means; end and means are al-
ways passing into each other.**

. . . The World-process is an endless cycle, a perpetual rotation of these three, a vicious, or a virtuous circle, as you please, a *māyā*, an illusion — but by which and out of which, we snatch self-realisation. Life is — living. A stream is — flowing. A conscious organism, a living body, an individual, is a perpetual desire, a flame, a force incessantly absorbing and rejecting material, the absorptions and rejections being cognitions or actions.²

**By individualising, Pursuant
Desire brings self to a focus.**³

No doubt, the whole truth is that Energy is triune or triple. Yet it is not wrong to say that it is Desire more especially. The cognitive and active aspects of Energy are the reflections in it of the Self and Not-Self respectively; and the Desire-aspect may well be said to be Energy itself, Shakti proper. It specially corresponds to Man (*i.e.*, individualised Energy), in the triplet of God — Nature — Man (the triplet being taken in the sense of particular solar systems) which is the Self's Energy long-circuited, long-drawn-out. This Shakti-Energy manifests by the individualisation of the Universal Self into pseudo-infinite jīva-atoms, individual selves (and then re-dissolution of them into the Universal Self). And (pursuant) Desire is, *par excellence*, the individualiser, the bringer of the self to a focus, the intensifier of its separate existence and feel (while renunciant Desire disintegrates). The “ruling passion,” the persistent desire or emotion, makes the “character,” characterises the individual. We all feel that Desire initiates all manifestation, all activity. Love creates, hate destroys, reason only helps to make order and to preserve, in between. *A-vidyā*, the perpetual cause of manifestation, *i.e.*, individualisation, is, etymologically, un-reason, blind passion, Desire, *a-jnāna, tamas, moha*.

**By destroying false indivi-
dualities, Renunciant Desire
proceeds to demolish the walls
of separateness.**⁴

¹ *Science of the Emotions*, p. 67 fn.

² *ibid.*, p. 34

³ Consciousness' descending arc

⁴ Consciousness' ascending arc

Hence we have such statements, [as]

The person is desire.

A person is what he aspires after.

Kama, Desire, existed, appeared, first. It was the seed of mind, *manas*. The sages sought and wisely found in the heart, the primal kinsman, the root, of the existent in the non-existent.¹

E-motions are Desires + Thoughts, ever shifting towards either of two opposing directions of Force.

Pleasure and Pain are not mere “aspects” of self. They are “degrees” of self.

“Pleasure” and “Pain” are *degrees* of the self, rather than *forms* or *aspects* of it. It may be said, by somewhat stretching the use of words, that they are connected with the “measure,” the “bulk” of the self, rather than with its “form”; and as such they pervade and overhang all the life of the self and its manifestation in the three *forms* or *aspects* of cognition, desire, and action. The feeling of the increase, expansion, growth, *moreness*, of the self is Pleasure;² of its decrease, contraction, decay, *lessness*, is Pain.

There is no joy in the little; greatness is joy . . . But the Final Greatness is that in which (*i.e.*, is attained when) the Self sees, hears, knows No-Other (*i.e.*, finds It-Self Alone Everywhere and None Else to dispute Its Sole Supremacy).³

The Desire for union implies awareness that such union is possible.

. . . Love, the desire to unite with something else, implies consciousness of the possibility of such union, and that its full significance is this: an instinctive, ingrained, inherent perception by each individual self, each *jivātman*, of its essential underlying unity, oneness, *eka-tā*, with all other *jivatmāns*, all other selves; unity in the being of the All-Self, the

¹ *Science of the Emotions*, pp. 30-32; [quoting *Bṛihadāranyaka*, IV, iv, 5; *Bhagavad Gītā* ?; *Rig-Veda*, X, 29, 4]

² Why and how this third *appetite* to multiply? To *be* and to *increase* are intelligible from the ordinary egoistic standpoint, but why to *multiply*, with consequent responsibilities, etc.? The metaphysical reply would be somewhat like this. Egoism and altruism are both inherent in the Jīva; Egoism, because it is individualised, limited; altruism, because it is Self, the Universal. The former causes the feeding and the swelling of the cell; the latter (in combination with the fact and law of the many-ness of Matter) causes the fission of the cell into two, when the second becomes the centre of a new life, the locus of another jīva which, in certain stages of evolution and kingdoms of nature, remains dependent upon and relation with the parent, to the satisfaction of the “spiritual affections” of both. “Ambi-valence,” doubleness, egoism-altruism, pleasure-pain, in the widest sense, is characteristic of the World-process, and especially of sex. Egoism, culminating in the supremely self-assertive action of sex, breaks over into the supreme altruism of procreation and upbringing of another. Opposites are always passing into each other. (*ibid.*, pp. 40-41)

³ *ibid.*, p. 21; [quoting *Chhāndogya Upanishad* 7, 23, 1 & 7, 24, 1]

Universal, Abstract, Inner Self, the Pratyagātman; and the consequently inevitable endeavour of these individual selves, these fragments of the one Self, to break through the walls separating each from each — the walls that have disrupted the original “One Self” into the “many selves” — and thus merge into each other and re-form the single whole.¹

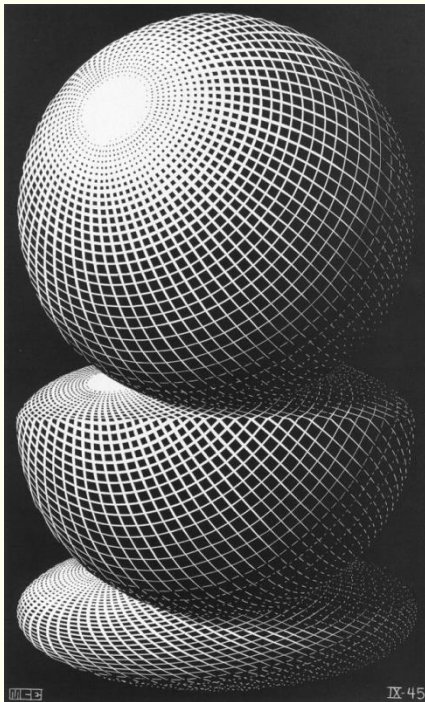
E-motions are manifested as physical movements towards pleasure or away from pain, in expectation and imagination.

. . . the two elementary Desires are: (a) the Desire to unite with an object that causes Pleasure; and (b) the Desire to separate from an object which causes Pain; in other words, Attraction and Repulsion, Like and Dislike, Love and Hate, or any other pair of names that may seem best.²

E-motions after Das —

Emotions are *desires* either to perpetuate a situation if pleasurable, or to escape out of it if painful; and the prospective fulfilment of the desire, or the defeat thereof, in expectation and imagination, gives the foretaste of the corresponding Pleasure or Pain, and makes the pleasurableness or painfulness of the total mood. The Emotion thus begins in, and looks back to, a feeling of positive Pleasure or Pain.³

E-motions after Plutarch —



(2) The soul has three movements — impression, impulse and assent. The movement impression we could not remove, even if we wanted to; rather, as soon we encounter things, we get an impression and are affected by them. (3) The movement of impulse, when aroused by that of impression, moves person actively towards appropriate objects, since a kind of turn of the scale and inclination occur in the commanding-faculty. So those who suspend judgement about everything do not remove this movement either, but make use of the impulse which leads them naturally towards what appears appropriate. (4) What, then, is the only thing they avoid? That only in which falsehood and deception are engendered — opining and precipitately assenting, which is yielding to the appearance out of weakness and involves nothing useful. (5) For action requires two things: an impression of something appropriate, and an impulse towards the appropriate object that has appeared; neither of these is in conflict with suspen-

¹ *Science of the Emotions*, pp. 25-26

² *ibid.*, p. 25

³ *ibid.*, pp. 22-23

sion of judgement. For the argument keeps us away from opinion, not from impulse or impression. So whenever something appropriate has appeared, no opinion is needed to get us moving and proceeding towards it; the impulse arrives immediately, since it is the soul's process and movement . . . (7) For the rationale of suspending judgement does not deflect sensation or implant a change in the irrational affections and movements themselves, which disturbs the occurrence of impressions; it merely removes our opinions, but makes natural use of all the rest.¹

Moderation in all things.²

Immoderate motions and speech are mere servitude towards a lower self,

Most people apparently believe that they are free to the extent that they are permitted to yield to their lust.³ . . . lack of power in moderating and checking the emotions I call servitude.⁴

marring fortunes.

Mend your speech a little,
Lest it may mar your fortunes.⁵

The Pythagoreans considered fluctuations and extremes, whether physical or mental, as tell-tale signs of an anomalous life.

For they so attended to their bodies, that they might always remain in the same condition, and not at one time be lean, but at another, abounding in flesh. For they considered this to be an indication of an anomalous life. In similar manner, also with respect to the mind, they were careful that they might be mildly joyful with uniformity. But they expelled rage, despondence, and perturbation. *And it was a precept with them, that no human casualties ought to be unexpected by those who are endued with intellect, but that they should expect everything may happen which it is not in their power to prevent.* But if at any time they were in a rage, or oppressed with sorrow, or anything else of this kind, they separated themselves from the rest of their associates, and each by himself alone, endeavoured to digest and heal the passion.⁶

¹ *The Hellenistic Philosophers*, p. 450; [Plutarch on behalf of the New Academy, in: *Living without opinions: Against Colotes* 1122a-f.]

² Terence

³ Spinoza: *Ethics* V, 41, i schol. (tr. Curley)

⁴ *ibid.*, IV, preface (tr. Parkinson)

⁵ Shakespeare: *King Lear*, Act I, scene 1

⁶ Iamblichus: *Life of Pythagoras*, p. 270 *et seq.*, citing examples of restraint (tr. Taylor)

Fear came later.

**Though both mind and body
are moved by fear, the causes
of fear are neither good
nor bad.**

. . . Experience had taught me that all the things which regularly occur in ordinary life are empty and futile, and I saw that all the things which were the cause or object of my fear had nothing of good or bad in themselves, except insofar as [my] mind was moved by them . . . ¹

**Fear can only arise from the
possibility of another entity
from *without*.**

[Virāj, the self] was afraid. Therefore people [still] are afraid when alone. He thought: “Since there is nothing else but Myself, what am I afraid of?” Thereupon His fears were gone; for what was there to fear? Assuredly, it is from a second [entity] that fear arises. ²

**But, as All is ONE, fear is a
matter of personal opinion.**

It is not things themselves that disturb men, but their judgements about things. For example, death is nothing terrible, otherwise Socrates would have thought so; what is terrible is the judgement that death is terrible. So whenever we are impeded or disturbed or distressed, let us blame no one but ourselves, that is, our own judgements. ³



¹ Spinoza: *The Emendation of the Intellect*, etc., 1

² *Bṛihadāranyaka Upanishad*, I, iv, 2; (tr. Nikhilananda)

³ *The Hellenistic Philosophers*, p. 418; [Epictetus' *Manual*, 5]

Table 1.
The primal trinity of e-motions in the East and the West.

The will-to-become-an-individual¹ giving rise to mental functions as perceived . . .

| | In the East | In the West |
|---|------------------------------|------------------------------------|
| Illuminating the other two → | jñānam-cognition- | Intellect (cognition) ² |
| Energising ³ the other two → | Ichchha ⁴ -desire | Feeling (emotion) |
| Moving the other two → | Kriya ⁵ -action | Will (volition + desire) |



¹ i.e., Desire, libido, the will-to-be and to-become.

² According to Kant.

³ But always hidden and unperceived by the uninitiated.

⁴ Cf. Ichchha-shakti, *Sk.* [From *iccha* desire, will + *shakti* power.] Will power or the force of desire; this power of the will is one of the occult forces of nature. Its most ordinary manifestation on the physical plane is the generation of the nerve currents necessary to set certain muscles in motion for the accomplishment of the desired object, and the paralysing of other muscles. A yogi generally performs his wonders by using ichchha-shakti combined with kriya-shakti. Desire arouses or motivates the will, which then moves in accordance with the direction given it through the desire, which always partakes of mental activity. From this general basis, the adept with his knowledge of the laws of nature can utilise certain desires of a lofty character, which arouse the corresponding will on the different planes. — Cf. *Encyclopedic Theosophical Glossary*

⁵ Cf. “Man knows, desires, and endeavours.” (Nyaya Philosophy)

Table 2.
The true nature of feelings and e-motions proper.

| | A | U | M |
|---|--|---|--|
| | Self | Not-Self | Self-Consciousness Individuality ¹ propelled into action by Univer- sal Energy or Primary Shakti. ² |
| Two feelings proper | Pleasure | Pain ³ | Indifference to either |
| | Feeling of increase, expansion, growth, moreness. ⁴ | Feeling of decrease, contraction, decay, lessness. | |
| Giving rise to | Attraction | Repulsion | Neutrality |
| | To like. | To dislike. | To remain impartial. |
| A wish | to be nearer. | To be more distant. | |
| A desire | to take in, to absorb, to embrace. | To throw out, to push away, to repel. | |
| A yearning | to be united with the object that causes pleasure. | To be separated from the object that causes pain. | |
| And to the primary emotions of | Love-raga | Hate-dvesha | Equanimity-vairagya |
| E-motion is either | a desire to perpetuate a situation if pleasurable. The prospective fulfilment thereof of the desire in expecta- tion and imagination gives a foretaste of pleasure. | or, a desire to escape out of a situation if painful. The prospec- tive defeat thereof of the desire in expecta- tion and imagination gives a foretaste of pain. | Cf. "Unexpected, pure, just, impartial, devoid of fear, and who have forsaken [personal] in- terest in the results of action." ⁵ |

¹ Experiencing phenomena of consciousness (vrittis) or ways of existing, moods.

² Shakti, *Sk.* [From the verbal root *shak* to be powerful, energetic, to have force.] The feminine aspect of Fohat; one of the seven forces of nature, of which six are manifest and the seventh partly manifest. It is energy that proceeds through itself, not being due to the active or conscious will of the one that produces it. Shakti in another sense is soul-power, the mental-psychic energy of the god as of the adept. In the *Mahabharata*, Draupadi, the wife or shakti of the five Pāṇḍava brothers, represents a spiritual power they all possessed in common. In legends and tales of the ancient peoples, the wives of the great heroes mystically represent the aggregate of the shaktis or spiritual powers that the heroes had individually attained. — Cf. *Encyclopedic Theosophical Glossary*

³ Pleasure and Pain are "degrees" of Self; not forms or aspects of it.

⁴ Cf. "There is no joy in the little; greatness is joy . . . But the final Greatness is that which (*i.e.*, is attained when) the Self sees, hears, knows No-Other (*i.e.*, finds It-Self Alone Everywhere and None Else to dispute Its Sole Supremacy)." — *Chhāndogya*, 7, 23, 1 & 7, 24, 1. (*qu.* in *Science of Emotions*, p. 21)

⁵ Cf. *Bhagavad Gītā*, 12 vs. 16

Table 3.
Examples of the triune expressions of the One Life.¹

| | A | U | M |
|---------------------------------|--|---|--|
| Aim and Objectives | Evidence-pramanam (samam) | Fact-prameyam (vivekam) | Doubt-samshayam (vairagyam) |
| Altruism–Egoism | Other-interest or altruism (parartham) | Self-interest or egoism (svartham) | Supreme-interest (paramartham) |
| Attributes | Passion (rajas) | Ignorance (tamas) | Virtue (sattvam) |
| Beginningless Tradition | Succession of Self dying, <i>i.e.</i> , self-sacrificing | Succession of Non-Self being born (samsaram) | World process of unremitting deaths and rebirths |
| Cause–Effect² | Cause (karanam) | Effect (kriyam) | Actor (kartam) |
| Divine Marriage | Christos ³ or Inner Consciousness | Sophia or Divine Wisdom | Holy Union of the High Occultists |
| Existence | Being (on) | Non-Being (zoe) | Becoming ⁴ (nous) |
| Feelings Proper | Pleasure | Pain | Indifference to either |
| Immortal Triad | Atman Abstract Spirit | Buddhi Differentiated Spirit | Manas Embodied Spirit |
| Learning Process | Cognition-jñanam | Action-karman | Desire-kamam |
| Motion Manifested | Activity (positive) | Inertia (positive, acting as negative) | Harmony (neuter, becoming positive) |
| Proclus’ | Imparticipable (amethekton) | Participable (metechomenon) | Participant (metechon) |
| Sankhya Philosophy | Spirit-Consciousness or Purusha-Power, an ever becoming subjectivity | Matter-Nature or Prakriti-Wisdom, objectivity in its purest abstraction | Energy, Life, Justice |

Continued overleaf

¹ From C.A. Bartzokas (*Ed. & Comp.*). *Compassion: the Spirit of Truth*. Gwernymynydd: Philaletheians, 2021. Look up § “Thoughts and emotions are one and the same,” pp. 295-98.

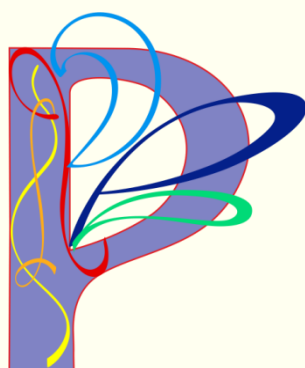
² Cf. Proclus’ αἰτιον, αἰτιατον, μεσον: “Every effect remains in its cause, proceeds from it, and reverts to it.” *Elements of Theology*, Prop. 35 (tr. Dodds)

³ Not the Christ of the Churches! Cf. “Christos [is] the incarnation of Divine Wisdom, through his Father Ennoia [Designing Thought plus Ophis Agathodaimōn, the Son, the Logoi of the Ophites] and Mother Sophia [Unrevealed Bythos].” *Isis Unveiled*, II p. 505

⁴ By mutual pervasion and interdependence of A and U. Cf. Plotinus’ noetic triad — ον, ζωη, νοϋς. Also cf. Shakespeare’s celebrated question “to be, or not to be.” *Hamlet*, Act III, scene 1

CONSTITUTION OF MAN SERIES
TRIUNE EXPRESSIONS OF THE ONE LIFE

| | | | |
|---------------------------|-----------------|-----------------------------|---|
| Socrates' | Plain Truth | Meadow | Aliment of Gods |
| Solar Bird in Time | I (a) | Am (ham) | He (sa) |
| Solar Radiations | Fire (pyr) | Flame (phlox) | Light (phos) |
| Time Divisions | Past | Future | Present |
| Unity-Trinity | Unity of Spirit | Trinity in Nature | Expressing an ever Unknown and Unknowable Cause |
| Vedanta Philosophy | Truth | Knowledge | Endlessness |
| Yoga Philosophy | Mind (chittam) | Its modifications (vrittis) | Their restrain or control (nirodham) |



Suggested reading for students.



On the soul of the spiritual man lit by its own light.

Insights to our divine ancestry and human nature may be gleaned from the following titles in the same series:

- A CONGENITAL PREPONDERANCE OF FIRE ELEMENTALS
- ANCIENT BELIEFS IN THE IMMORTALITY OF SOUL
- ANCIENT OPINIONS UPON PSYCHIC BODIES
- APOLLONIUS COMFORTS A BEREAVED FATHER
- ASTRAL BODIES OR DOPPELGÄNGERS
- ATMAN IS A RAY FROM A SPARK OF UNCREATED RAY
- BLAVATSKY ON AETHROBACY AND FAKIRS
- BLAVATSKY ON OCCULT DEVELOPMENT
- BLAVATSKY ON THE DUAL ASPECT OF WISDOM
- BLAVATSKY ON THREE ESSAYS BY É. LÉVI
- BLOOD IS THE FIRST INCARNATION OF UNIVERSAL FLUID
- CHINESE BELIEFS ABOUT THE HUMAN SOUL
- CICERO'S DREAM OF SCIPIO AND MACROBIUS' COMMENT
- CLASSIFICATION OF THE PRINCIPLES IN MAN
- COMMON-MISCONCEPTIONS-OF-THEOSOPHICAL-DOCTRINES
- CONCERNING THE DOCTRINES OF THE THEOSOPHISTS
- CONSTITUTION OF MAN - DRAWING
- CONSTITUTION OF MAN - ESOTERIC
- CONSTITUTION OF MAN - OVERVIEW
- COSMOS AND DEITY IN MAN - DRAWING
- DAS' SCIENCE OF THE EMOTIONS (1908)
- DEATH AND IMMORTALITY
- DEATH AND POST-MORTEM STATES
- DEATH HAS NO TERRORS

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- DEVACHAN, DREAM REALM WHERE PURE SOULS ARE REWARDED
- DREAMLESS SLEEP
- ELIPHAS LEVI ON DEATH AND SATAN
- EVOLUTIONARY TRANSMIGRATION OF MATERIAL PARTICLES IN NATURE
- FACING SEVEN VIRGINS IN THE HALL OF JUDGMENT
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
- PLUTARCH COMFORTS APOLLONIUS
- PLUTARCH COMPARING PASSIONS AND DISEASES – TR. WHITE
- PLUTARCH ON BOASTED WISDOM, FORTITUDE, MAGNANIMITY, AND TEMPERANCE
- PLUTARCH ON EXERCISES PROPER FOR A SCHOLAR
- PLUTARCH ON PLATO'S PROCREATION OF THE SOUL
- POST-MORTEM WANDERINGS OF THE WICKED SOUL
- PREMATURE AND PHENOMENAL GROWTHS
- PSYCHOLOGY LACKS ENTIRELY KNOWLEDGE OF THE SOUL
- PSYCHOMETRY IS THE NATURAL BUT LATENT FACULTY IN US
- REAL DREAMS ARE ACTIONS OF THE TRUE SELF

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- RELEASING THE ASTRAL SOUL FROM ONE'S ASHES
- SEPTENARY IS THE CONSTITUTION OF MAN
- SIXTH SENSE IS REASON OVER INSTINCT
- SPECULATIONS ABOUT REINCARNATION AND MATERIALIZED SPIRITS
- SPIRIT AND PERISPIRIT
- SPIRIT PHOTOGRAPHS ARE OBJECTIVE COPIES FROM SUBJECTIVE IMAGES
- SUBBA ROW ON KAMA-LOKA
- SUBBA ROW ON THE SEVENFOLD PRINCIPLE IN MAN
- SUBBA ROW ON THOUGHT TRANSFERENCE
- SYNESIUS CONCERNING DREAMS
- THE AQUILINE NOSE IS ROYAL AND NOBLE
- THE DEVOTIONAL LOVE AND NOBLE ASPIRATIONS OF LOWER MANAS
- THE ESOTERIC PHYSIOLOGY OF MAN
- THE HEART IS THE ORGAN OF SPIRITUAL CONSCIOUSNESS
- THE IMAGE-MAKING POWER
- THE KARMIC EFFECTS OF INVASION, CIVILIZATION, AND VULGAR SPECULATION
- THE LIFE PRINCIPLE
- THE MOON REGULATES THE PRANA OF NATURE AND MAN
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
- THE PROPHECY OF GENERAL YERMOLOV
- THE SUTRATMAN OF THE UPANISHADS
- THE TWO VOICES OF LORD TENNYSON
- THE VOICE OF THE WILL IS THE ATOMIC POINT
- THEOSOPHICAL JEWELS - MAN, THE JEWEL OF THE UNIVERSE
- THEOSOPHICAL JEWELS - SEPTENARY ANTHROPOS
- THEOSOPHICAL JEWELS - THE CYCLE OF LIFE
- THEOSOPHICAL JEWELS - THE PATH OF ACTION
- THEOSOPHICAL JEWELS - THE PATH OF RENUNCIATION
- THEOSOPHICAL JEWELS - THE SUTRATMAN OF THE UPANISHADS
- THREE CUBITS OF THE EAR, FOUR OF THE STALK
- TIBETAN TEACHINGS ON AFTER-DEATH STATES
- TROUBLES FROM UNDISSOLVED EX-DOUBLES

- TWO SPIRITS UNITED IN THE ELYSIAN FIELDS
- WHEN INNER AND OUTER MAN ARE OFF-KILTER
- WHEN THE GREEN IS OVERCOME WITH AZURE
- WHEN THE SERPENT SLOUGHS OFF HIS SKIN
- WHY SECLUDING WOMEN DURING THEIR MENSTRUAL PERIOD
- WOE FOR THE LIVING DEAD



Other works by Bhagavan Das.

- ADULTERY, LUST, MALICE, *in our Confusing Words Series.*
- ANGELS WEEP AT THE SIGHT OF HUMAN SORROW, *in our Higher Ethics and Devotion Series.*
- DEVOTION, WORSHIP, LOYALTY, *in our Confusing Words Series.*
- DIVINE VERSUS WORLDLY LOVE, *in our Higher Ethics and Devotion Series.*
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY, *in the same series.*
- LOW BUFFOONERY AND MOCKING LAUGHS, *in the same series.*
- LUST, JEALOUSY, PHYSICAL LOVE, *in our Confusing Words Series.*

