

psychological suffering which involve more of the subconscious than of the conscious. Such forms of pain are usually called *psychotic*, and include *hysteria*. [2]

Taking into consideration the present condition of mankind, the topic of psychotic diseases should deserve some attention of theosophists, for several reasons. These are some of them:

1) There are large numbers of persons suffering from psychotic diseases nowadays in the West. The fact is well-documented and easy to observe in daily life. The problem has been getting worse as time passes, for the growing use of psychotropic drugs like cocaine and marijuana induces their consumers to fall into psychosis; and both drugs are rather “popular” nowadays in the West. Several well-researched books demonstrate that the use of psychotropic drugs leads to psychosis. [3]

2) The addiction to drugs and alcoholic beverages is widespread in political, financial and economic elites in Western civilization. Scandals revealing such behaviour on the part of public personalities are numerous and involve distinguished heads of state, prime-ministers, their main counsellors and other influential personalities - not to mention famous artists.

3) On the other hand, the dogmatic aspects of Western religion are seen by Freud as being not far from collective forms of psychosis. See the article “[A Psychoanalysis of Religions](#)”.

4) The intimate relation between Nazism, Fascism and psychosis is well known. On the other hand, persons of goodwill might have an interest in knowing what a psychoanalyst would have to say about the North-American use of two atomic bombs in Japan, in 1945. The US employed such bombs against defenceless civil populations, at the same time that it presented itself as the World Champion of Love for Life and the greatest defender on Earth of human rights. Was the bombing of Hiroshima and Nagasaki a psychotic action? Was it sane and moderate? Or was it a sick and unbalanced act, especially if one considers that Japan was already militarily defeated? These questions deserve attention.

One should seek for a psychoanalytic and psychiatric diagnosis of the wars promoted by the Western countries after the 1940s. I’m thinking of Korea, Vietnam, Iraq, Afghanistan, and the process of nuclear proliferation - not to mention the explosive growth of the sales of “conventional” weapons, even in times of peace.

The collective irruption of utter irrationality - a blind love of destruction in large scale - seems to be cyclic in human History. It is clearly recurrent, and Sigmund Freud studied it.

The phenomenon of “unlimited hatred” in social life was examined by Helena Blavatsky in her revealing article “[Turkish Barbarities](#)”. Such an epidemic disease must be examined in its roots at the individual life, for individual citizens give the basic substance of nations.

A Book on Frieda’s Life and Work

Frieda Fromm-Reichmann (1889-1957), a German Jewish thinker who was subject to Nazi persecution and exile, personally *knew* what human pain and desperation is about. Frieda is among the few who attempted to cure psychosis from the point of view of Psychoanalysis. She achieved considerable success, as shown in her well-documented biography “To Redeem One Person is to Redeem the World”, by Gail A. Hornstein.[4]

The presentation of the work in bookshops announces that Frieda “successfully treated schizophrenics and other seriously disturbed mental patients with intensive psychotherapy, rather than medication, lobotomy, or shock treatment.”

The book was “written with unprecedented access to a rich archive of clinical materials and newly discovered records and documents from across Europe and the United States”.

Frieda’s own writings indicate that the way to correctly relate to a person showing “psychotic” behaviour includes going beyond the realm of worded dialogue. Empathy is of the essence, even in the presence of violence.[5] Theosophy adds: a knowledge of the Zen tradition will help getting beyond the limits of words and transcend the *conceptual mind*, the actionless perspective of mere speech.

In theosophical and esoteric circles, intense struggles for power often include mental, occult forms of violence under the elegant appearance of philosophical or institutional disagreement. The intense psychological search for personal power and glory in spiritual organizations may correspond to the problem of obsessional patients. They often “withdraw into a private world of secret grandeur”.[6] They become convinced they are high Initiates; that they are the reincarnation of some great leader and Savior of mankind; that they can talk to spiritual Masters; or that they are clairvoyant. Imaginary clairvoyance is part of the psychotic world.

From Extreme Fragility to ‘Secret Omnipotence’

Sometimes the problem emerges when a person suffers from childhood with a profound feeling of being someone utterly destitute of value, useless, defenceless, or of being “deeply bad inside”. Such individuals often build a secondary layer of intended goodness and omnipotence, so as to compensate for their inner suffering and frailty. Such imagined omnipotence is easy to find in Carlos Castaneda’s books, side by side with the use of psychotropic drugs. Yet the problem of ‘omnipotence’ is not entirely rare in esoteric circles. Subconscious suffering tends to provoke imaginary compensations. Every student of religion and mystical philosophies should pay attention to such possibilities, for a rational understanding of the process of pain in human soul avoids psychotic disorders.

The fact is that the limits are not clear between psychosis and neurosis. Psychiatry usually detects - and precariously deals with - “psychotic crises”. However, the roots of the process are much wider, being invisible in daily life unless one develops a specific attention with regard to it.

On a social level, a sickly sense of omnipotence may be experienced in the act of researching, developing, deploying and having the actual possibility of using atomic or biological weapons. The phenomenon includes other forms of “absolute power”, such as the use of mass-hypnotism through large-scale propaganda intended to produce the subconscious manipulation of entire communities and nations.

The political worship of “infallible” leaders or organizations are expressions of the same problem. False saints and “omnipotent” religious leaders are not hard to find in every nation. These forms of disease are not easy to fight because they occur in entire communities, and because psychosis is often well-disguised and firmly “denied” by the ones who suffer from it. The citizen who seeks for truth must have the courage to think by himself and get away from spectacular illusions. It is thanks to the use of calm discernment and common sense that he makes progress along the path to self-knowledge.

Frieda Fromm-Reichmann was a great ethical thinker, and a selfless friend of humanity. The healing effect of her writings, and of her biography by Gail A. Hornstein, goes far beyond the conventional world of so-called psychotic disorders. They help us understand the dangers of every “intense automatic fear-and-hatred”, both individual and collective.

Frieda’s biography makes it easier to see the practical effects of the wide use of drugs which provoke psychosis, among Western social elites, and its relation to collective karma in the context of the Doctrine of the Cycles in human history. It must be said also that “To Redeem One Person is to Redeem the World” is a well-written book and extremely nice to read.

(CCA)

NOTES:

[1] See the list of Fromm’s texts and books in one of the [associated websites](#).

[2] Read for instance the article “[The Politics of Hysteria](#)”. As to the writings of H.P. Blavatsky, examine “[A Case of Obsession](#)”.

[3] For example: “**Marijuana Debunked**”, a handbook for parents, pundits and politicians who want to know the case against legalization, by Ed Gogek, M.D., Chiron Publications, Asheville, North Carolina, U.S., copyright 2015, 331 pages.

[4] “**To Redeem One Person is to Redeem the World: The Life of Frieda Fromm-Reichmann**”, by Gail A. Hornstein, Other Press, New York, 2005, 478 pp., copyright 2000.

[5] “**Principles of Intensive Psychotherapy**”, Frieda Fromm-Reichmann, M.D., The University of Chicago Press, Chicago and London, copyright 1960, 246 pp.

[6] “**Principles of Intensive Psychotherapy**”, Frieda Fromm-Reichmann, p. 115.

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Self-Knowledge and Inner Peace: **Theosophy as a Spiritual Psychology**

Writing about the spiritual path, one of the masters of the wisdom said that the contemporary form of training for disciples occurs into a large extent spontaneously. It takes place through the psychological tests provided by the natural process of one’s daily life. The journey occurs in one’s own consciousness, said the master. Self-knowledge is the goal. [1]

The Eastern teachers also referred at least once to theosophy or esoteric philosophy as “Asiatic Psychology”. [2]

Anyone who studies the dynamics of regular discipleship and lay discipleship as described through events narrated in the Mahatma Letters and other classical writings of theosophy can see fascinating aspects of the Psychology of Theosophical Learning, because real spiritual learning means transforming life as a whole.

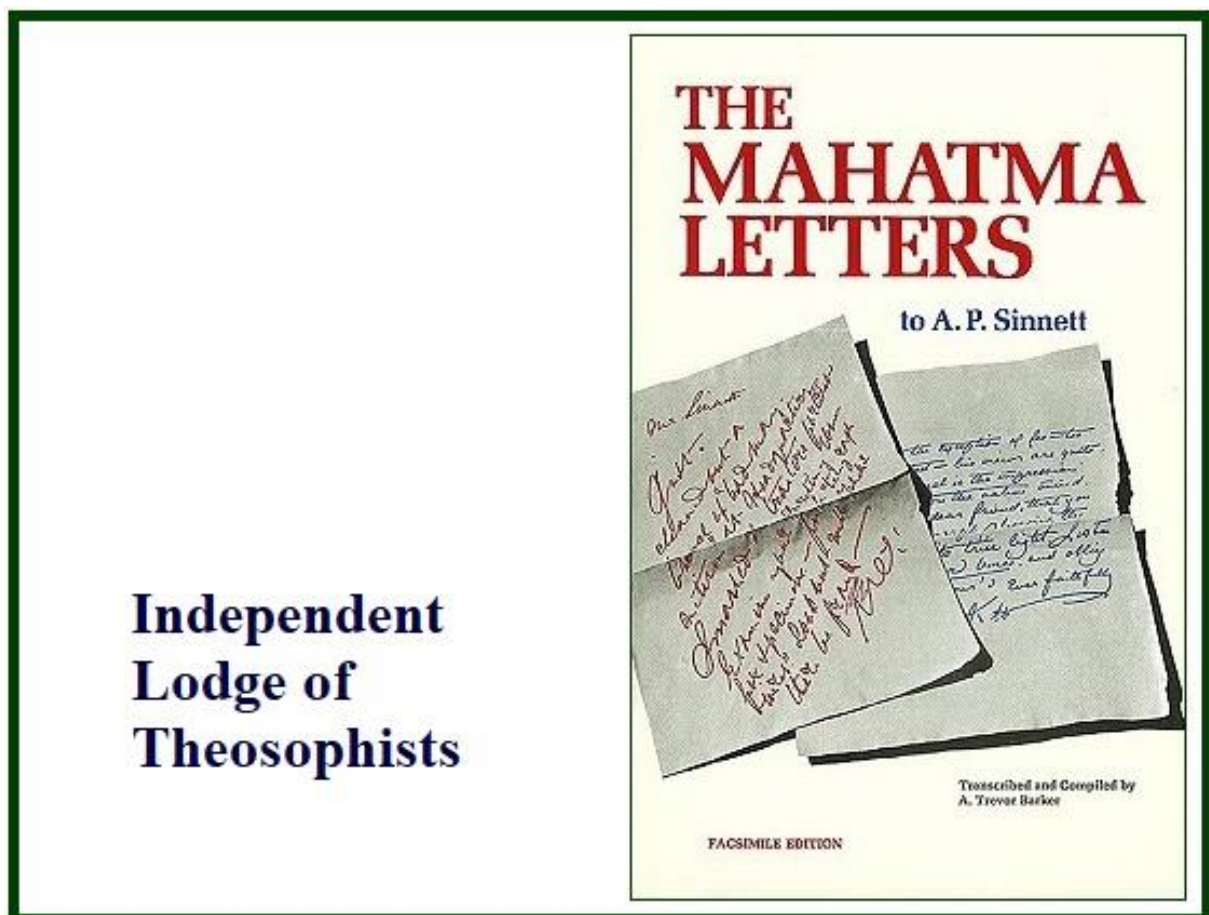
The Freudian concept of “resistance” coincides with one of the decisive elements of discipleship. Resistance is that powerful subconscious opposition to the changes in our

emotional structure and character which are provoked by our very progress in interacting with the universal wisdom. There is an article about that in the associated websites:

* [Resistance to Change in Theosophy](#)

Various authors help us understand the subconscious process of boycott and resistance to spiritual learning. The books by Carlos Castaneda (1925-1998), for instance, have some points in common with esoteric philosophy, and many other points which belong rather to the territory of psychosis, and narrate confused and violent drug-induced dreams. Light and shadow are combined in his books, and the illusions of the lower astral outnumber real insights. Yet Castaneda admits:

“The only thing which we all have in common is that we play tricks in order to force ourselves to abandon the quest [for wisdom]. The counter-measure is to persist in spite of all the barriers and disappointments.” [3]



From these basic facts, at least two simple conclusions emerge:

- 1) The relationship between the student and the teaching is far from entirely peaceful, except perhaps on the surface of his verbal mind. There will be a deep conflict in his consciousness about the acceptance or rejection of the teaching.
- 2) The second conclusion is that such a largely subconscious dispute must be brought to one's daylight consciousness. It can be voluntarily observed and studied, so as to eliminate its causes, and not only its effects. The various aspects of such conflict are simply outward forms of one's own naiveté and lack of experience along the path to wisdom.

NOTES:

[1] Examine the post-scriptium to the letter 65 in “The Mahatma Letters”, which is Letter 136 in the Chronological edition published in the Philippines.

[2] See the “First Letter of K.H. to A. O. Hume” in “The Mahatma Letters”, Chronological Edition, Philippines.

[3] “Tales of Power”, Carlos Castaneda, Washington Square Press, Simon & Schuster, New York, London, Toronto, Copyright 1974, 295 pp., see p. 11. (Examine also p. 24.)

The Duty of Theosophists in the Present Moment of Our Planet



Many a theosophical association seems to have nothing to say about the situation of humanity in the first half of 21st century. They behave as if there were no connection between esoteric philosophy and the actual life of nations, or the dangers mankind now faces. In fact, H.P. Blavatsky and her masters teach that theosophists must look at daily life from the point of view of theosophy, and act accordingly. Such a task can only be accomplished by those who have a sense of personal duty and responsibility. The brothers and sisters who approach theosophy only to benefit themselves are welcome, no doubt, but they can't have access to the privilege of sharing the sense of sacred obligation regarding the future course of human evolution.

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Read more: [The Battle of Truth.](#)

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Helena P. Blavatsky: **On Mexican Adepts and Initiates**



The Mayan pyramid and temple of Calakmul, in the State of Campeche, Mexico

Modern society, on the authority of some men of Science, calls Magic charlatantry. But there are eight hundred millions [1] on the face of the globe who believe in it to this day; there are said to be twenty millions [2] of perfectly sane and often very intellectual men and women, members of that same society, who believe in its phenomena under the name of Spiritualism.

The whole ancient world, with its Scholars and Philosophers, its Sages and Prophets, believed in [Magic]. Where is the country in which it was not practiced? At what age was it banished, even from our own country? In the New World as in the Old Country (the latter far younger than the former), the Science of Sciences was known and practiced from the remotest antiquity.

The Mexicans had their Initiates, their Priest-Hierophants and Magicians, and their crypts of Initiation. Of the two statues exhumed in the Pacific States, one represents a Mexican Adept, in the posture prescribed for the Hindu ascetic, and the other an Aztec Priestess, in a headgear which might be taken from the head of an Indian Goddess; while the “Guatemalan Medal” exhibits the “Tree of Knowledge” - with its hundreds of eyes and ears, symbolical of seeing and hearing - encircled by the “Serpent of Wisdom” whispering into the ear of the sacred bird.

Bernal Díaz del Castillo, a follower of Cortéz, gives some idea of the extraordinary refinement, intelligence and civilization, and also of the magic arts of the people whom the Spaniards conquered by brute force. Their pyramids are those of Egypt, built according to the same secret canon of proportion as those of the Pharaohs, and the Aztecs appear to have derived their civilization and religion in more than one way from the same source as the Egyptians and, before these, the Indians. Among all these three peoples arcane Natural Philosophy, or Magic, was cultivated to the highest degree.

(Helena Blavatsky)

NOTES:

[1] In the XIX century. (CCA)

[2] In the XIX century. (CCA)

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Reproduced from the text “Preliminary Survey”, which is included in the “Collected Writings” of Helena Blavatsky, volume XIV, TPH, USA, pages 24-25. The above lines are only part of one larger paragraph. We have divided them in various short paragraphs in order to make their contemplative reading easier. (CCA)

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The New Items in Our Websites

On 09 September we had 3096 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 13 items were in [Russian](#), 22 items in [French](#), 274 in [Spanish](#), 1392 in [English](#) and 1393 in [Portuguese](#).^[1]

The following items were published in English, Spanish and Russian between 12 August and 09 September 2022. The more recent titles are above:

1. **The Shock Doctrine** - James Rickards
2. **El Teósofo Acuariano 010, Septiembre de 2022**
3. **Escalation Toward a Nuclear War** - James Rickards
4. **La Pedagogía Teosófica** - Carlos Cardoso Aveline
5. **Humanity's Onward Path** - Radha Burnier
6. **Теософ эпохи Водолея, август 2022**
7. **Andes: El Agua Como un Ser Divino** - Luis E. Valcárcel
8. **Towards a Wise Mind and a Noble Society** - Radha Burnier
9. **El Maestro y la Figura Paterna** - Carlos Cardoso Aveline
10. **The Aquarian Theosophist, August 2022**

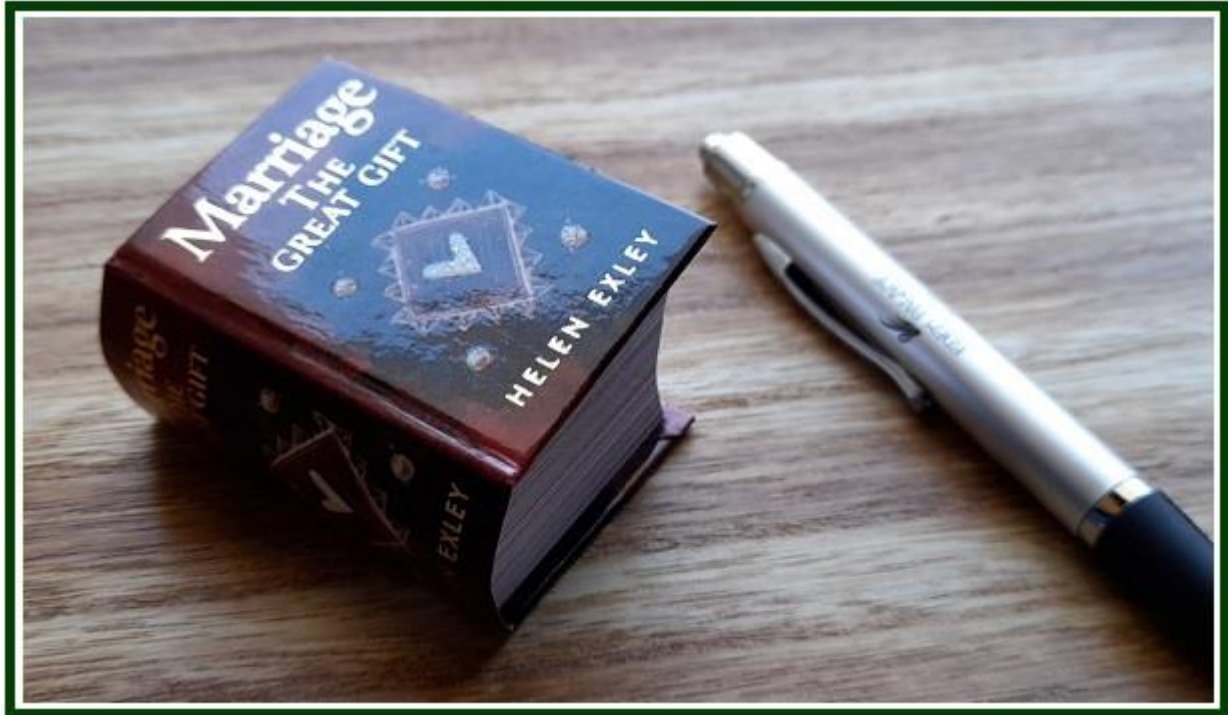
NOTE:

[1] These are some of our associated websites: www.TheosophyOnline.com, www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com,

www.CarlosCardosoAveline.com, www.TheAquarianTheosophist.com, and www.RussianTheosophist.com.

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The Mystery and Magic of Long-Term Love **The Philosophy of Spiritual Marriage**



- * **M**arriages are made in heaven. (Alfred, Lord Tennyson, 1809-1892)
- * Marriage is a serious business, but love turns the grey of life to gold. (Miriam Osborne)
- * There is no more lovely, friendly and charming relationship, communion or company than a good marriage. (Martin Luther, 1483-1546)
- * A happy marriage is the best thing life has to offer. It is built up brick by brick over the years and cemented as much by the moments of tenderness as by those of irritation. (Jilly Cooper, born in 1937) [1]

The Key Word in Real Love

- * Married couples who love each other tell each other a thousand things without talking. (Chinese Proverb)
- * Husband and wife come to look alike at last. (Oliver Wendell Holmes, 1809-1894)
- * The one word that makes a partnership successful is OURS. (Joanne Fink) [2]

The Woman and the Violin

* May all our mistakes and failures only serve to teach us how to love each other better. (Peter Gray, born in 1928)

* It is as absurd to say that a man can't love one woman all the time as it is to say that a violinist needs several violins to play the same piece of music. (Honoré de Balzac, 1799-1850)

* Every enduring marriage involves an unconditional commitment to an imperfect person. (Gary Smalley, from "Love is a Decision")

* The happiness of married life depends upon making small sacrifices with readiness and cheerfulness. (John Selden, 1584-1654) [3]

Mutual Trust, Love and Friendship

* Planning for one is a lonely business. Planning together is a companionable affair. (Pam Brown, born in 1928)

* Teacher, tender, comrade, wife, a fellow-farer true through life... (Robert Louis Stevenson, 1850-1894)

* A husband is the best friend you will ever have in your life. He will share your thoughts, your moods, your laughter and your tears. He is someone to live up to and to follow to the ends of the earth. (Susan Holmes)

* How comfortable are we together, safe from the world in mutual trust, in love and friendship. (Pam Brown)

* May we find strength that comes from unity, the quiet joy that comes from long companionship. (Pam Brown) [4]

NOTES:

[1] The four sentences above are reproduced from the miniature book "Marriage, the Great Gift", by Helen Exley, whose pages are not numbered. The quotations are in Chapter One. The volume was published by Helen Exley in Great Britain, copyright 2004, 2009, Helen Exley Giftbooks.

[2] The three sentences above are reproduced from "Marriage, the Great Gift", by Helen Exley, Chapter Two.

[3] The four sentences above respectively from chapters seven, eight, nine, and again nine, of "Marriage, the Great Gift". See previous notes.

[4] The last five sentences in the present compilation are reproduced from "Marriage, the Great Gift", Chapter Five. See the previous notes.

What Happens After One's Illusions Are Recognized As Such?



The foundations of inner peace do not depend on complicated explanations or too elaborate logical reasoning. One's well-being is not a mere result of deductions or elaborate speeches. The aim of the study of philosophy is not to pave the way for the student to have his own opinion on every subject, or to delude himself into the idea that he knows a lot.

The healthy goal of the study of Theosophy is to gradually enable the student to better structure himself in the face of life, thanks to a comprehensive understanding of all things, universal and personal.

Gradually he sees the illusion and gets rid of it. He painfully begins to perceive the mechanisms that reproduce his own self-deception, and the self-deception of others. He identifies himself with a more realistic view of things, and learns from direct experience that mutual help and mutual respect are central parts of the Law of Nature.

As the illusion dissolves itself, one's life gets naturally structured in better ways. When the night of egocentric childishness little by little disappears, a new day of efficient lucidity is dawning. Bitter disappointments open the door to spiritual contentment. Such a victory is durable, because it is moderate and balanced. And when it emerges, it's the right time to take practical action on the following issues:

- * What habits of daily life are in the service of illusion?
- * What habits of daily living are in the service of a sensible view of things?
- * What physical, emotional and mental habits should be strengthened? And what new habits, in these three planes of existence, must be created?

There is no hurry. Everything healthy and constructive must develop step by step, in relative silence, and with a reasonable amount of firmness.

St. Francis de Sales:
Keeping Your Emotions Under Control



St. Francis de Sales (1567-1622), the patron saint of writers and journalists

“**M**y soul is continually in my hands: and I have not forgotten Thy law”, was the exclamation of David. (Psalm 119, verse 109).

Frequently during the day if you can, but at least night and morning, examine yourself whether your soul is in your hand, or if it has not been snatched thence by some passion or anxiety. Examine whether your heart is under your control, or if it has not escaped thence in pursuit of some ill-regulated emotion of love, hate, envy, lust, fear, vexation, or joy. And if it has strayed, before all things seek it, and softly lead it back into the presence of God [1]; steadying your affections and desires under His guidance and in obedience to His holy Will. Just as those who fear to lose some precious treasure hold it carefully in their hand, so, imitating King David, we should always say, “My God, my soul is troubled, but it is always in my hand, therefore do I not forget Thy law.”

However small and insignificant your desires may be, do not allow them to disquiet you, for if you do, they will be followed by greater and more important desires, which will find your heart more disposed to anxiety and disorder. (St. Francis de Sales)

NOTE:

[1] Theosophy teaches that the term “God” - when used in the singular form - symbolizes the One Eternal Law. On another level, there is an incalculable amount of gods or divine

intelligences in the infinite universe. Sometimes “God” can also mean one’s own higher self or spiritual soul. So the word “God” has several meanings, and may create confusion. (CCA)

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Reproduced from “**Philothea, or An Introduction to the Devout Life**”, by St. Francis de Sales, TAN Books, Charlotte, North Carolina, USA, 2010, 326 pp., see pp. 272-273.

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Thoughts Along the Road

In All Aspects of Life, Four Factors Are Essential Tools for One’s Victory



* **T**he science of life is a practical form of knowledge.

* Regardless of appearance, the pursuit of pleasure is the exact opposite of the pursuit of happiness. Lust and hatred never get too far from one another. Lust easily becomes anger, and the other way around.

* A civilization based on the search for short-term pleasure is doomed to live in growing ill-will, frustration, fear, anger and other forms of spiritual ignorance.

* These factors constitute a chain of causation which leads to large scale dishonesty, social injustice, wars and despair. On the other hand, valuable goals, honesty of purpose, purity of feelings and elevation of mind form a chain of causation which produces peace, both individually and in nations and communities around the world.

* The pursuit of true happiness is no different from the search for a knowledge of one’s spiritual soul, an understanding of universal wisdom and a love for the Law of the Universe.

In order to be in harmony with the Law, all we need is a moderate amount of common sense, a modest degree of discernment, and an enduring will to improve oneself.

Solitude and Contemplation

* A degree of solitude may be comfortable - and even necessary - for those who seek to build a contemplative life. On the other hand, one must avoid any excess in the practice of self-isolation, which may become neurotic. Regarding the importance of preserving an open mind and good will towards all beings, a Master of the Wisdom wrote to a lay disciple:

* “Beware (...) of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature that have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity.” [1]

* In every aspect of life, four factors are essential tools for one’s victory: balance, discernment, firmness, and a humble ability to learn.

Intelligent Human Beings

* Few people use their intelligence indeed, for intelligence is inseparable from ethics, humbleness and other qualities of the spiritual soul. Many human beings are educated from childhood to limit themselves to trying to be clever, instead of being intelligent.

* A Master of the Eastern Wisdom wrote:

* “Only the progress one makes in the study of Arcane knowledge from its rudimental elements, brings him gradually to understand our meaning. Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men - the temporarily isolated fragments of the universal Soul and the cosmic Soul itself - bring them into full rapport. Once this established, then only will these awakened sympathies serve, indeed, to connect MAN with - what for the want of a European scientific word more competent to express the idea, I am again compelled to describe as that energetic chain which binds together the material and Immaterial Kosmos, - Past, Present, and Future - and quicken his perceptions so as to clearly grasp, not merely all things of matter, but of Spirit also.” ([“The Mahatma Letters”](#), p. 29.)

* The Eastern teacher goes on:

* “I feel even irritated at having to use these three clumsy words - past, present and future! Miserable concepts of the objective phases of the Subjective Whole, they are about as ill-adapted for the purpose as an axe for fine carving. Oh, my poor, disappointed friend, that you were already so far advanced on THE PATH, that this simple transmission of ideas should not be encumbered by the conditions of matter, the union of your mind with ours - prevented by its induced incapacities! Such is unfortunately the inherited and self-acquired grossness of the Western mind; and so greatly have the very phrases expressive of modern thoughts been developed in the line of practical materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate seemingly ideal machinery of the Occult Kosmos.” ([“The Mahatma Letters”](#), same p. 29.)

* Each student of philosophy must constantly challenge his own limitations, and expand horizons all the time.

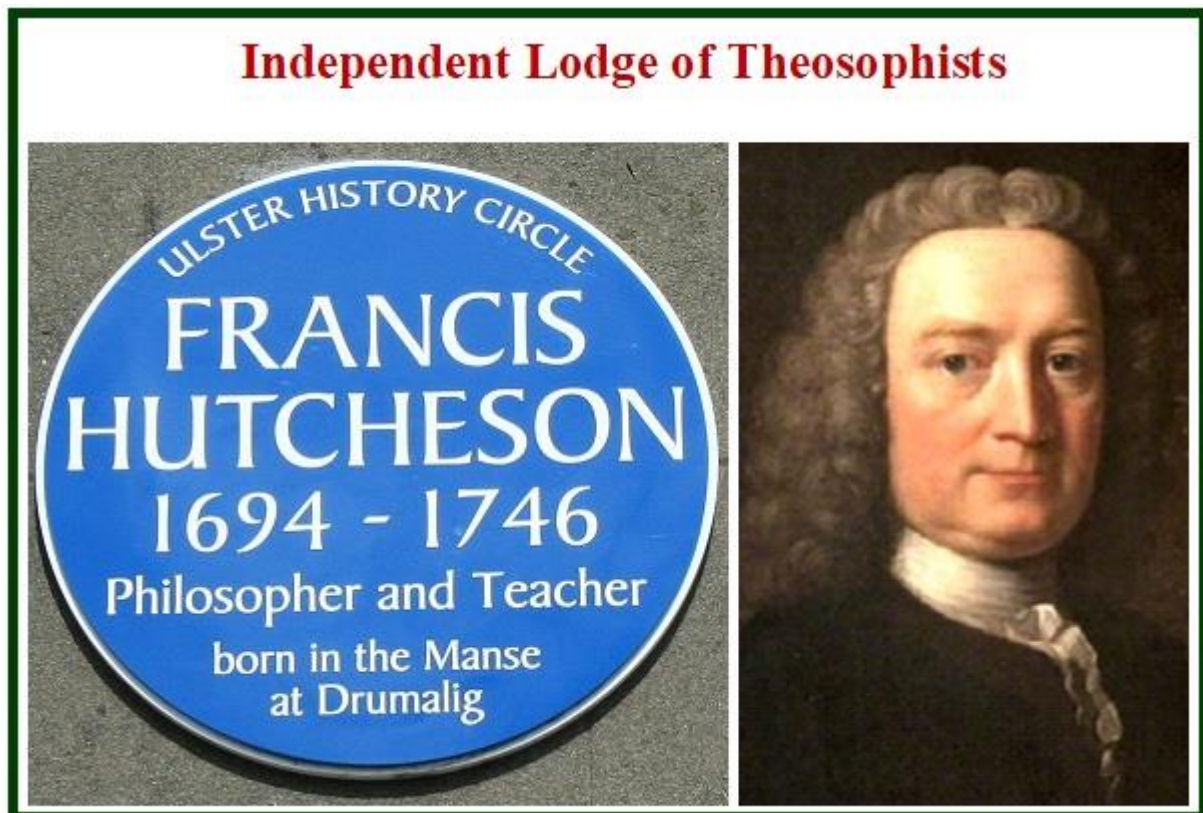
NOTE:

[1] Second paragraph of letter 66, p. 367 in "[The Mahatma Letters](#)".

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Concerning the Finer Powers of Perception - 03 (Concluded) **And Some Other Natural Determinations of the Will, And General Laws of Human Constitution**

Francis Hutcheson



When we gratify the bodily appetites, there is an immediate sense of pleasure, such as the brutes enjoy, but no further satisfaction; no sense of dignity upon reflection, no good-liking of others for their being thus employed. There is an exercise of some other bodily powers which seems more manly and graceful. There is a manifest gradation; some fine tastes in the ingenious arts are still more agreeable; the exercise is delightful; the works are pleasant to the spectator, and reputable to the artist. The exercise of the higher powers of the understanding, in discovery of truth, and just reasoning, is more estimable, when the subjects are important. But the noblest of all are the virtuous affections and actions, the objects of the moral sense.

Some other abilities and dispositions of soul, which are naturally connected with benevolent dispositions, and inconsistent with the highest selfishness and sensuality, seem to be immediately approved by the moral sense itself. These we refer to another place. We shall only take notice here that by certain associations of ideas, and by frequent comparisons made in similes and metaphors, and by other causes, some inanimate objects have obtained additional ideas of dignity, decency, sanctity; some appear as mean and despicable; and others are in a middle state of indifference. Our relish for imitation and observing resemblances has made all languages full of metaphors: and similitudes and allegories give no small pleasure in many compositions; hence we cloth many objects with additional ideas of qualities they are not naturally capable of; some of these ideas are great and venerable, others low and contemptible. Some attempt to explain the natural cause or occasion of laughter, a commotion of mind generally agreeable, of which all are susceptible, from a natural sense of the *ridiculous* in objects or events.

VIII

Before we pass to the dispositions of the will, we may observe a natural involuntary determination to associate or bind together all such perceptions as have often occurred together, or have made at once a strong impression on the mind, so that they shall still attend each other, when any object afterwards excites anyone or more of them. As this is experienced in smaller matters, so it affects our apprehensions of good and evil natural and moral.

When the strain of conversation and popular maxims have long represented certain actions or events as good, and others as evil; we find it difficult to break the association, even after our reason is convinced of the contrary. Thus certain actions are confusedly imagined honourable, others dishonourable; certain stations miserable, and others happy; as spectres are imagined in church-yards. Though many miseries and vices spring from this fountain, we may see the absolute necessity of this determination. Without it we could have little use of memory, or recollection, or even of speech. How tedious would it be to need a particular recollection, upon each word we hear or desire to speak, to find what words and ideas are joined by the custom of the language? It must be as tedious a work as deciphering after we had found an alphabet. Whereas, now, the sound and idea are so associated that the one ever is attended with the other. Nay, how is it we remember? When we are examined about a past event, the time, or place, some circumstance or person then present is suggested in the question, and these bring along with them the whole train of associated ideas. The subject of a debate is suggested; a man conversant in it finds, previous almost to volition, the principal reasonings on both sides arising in his mind. To this disposition in a great measure is owing the power of education, which forms many associations in our early years; and few have the patience or courage to examine whether they are founded in nature, or in the weakness of our instructors.

IX

Many of the natural determinations of the will are abundantly explained by such as treat designedly upon that subject, and point out the natural occasions of the several passions and affections. To these authors we may refer much of this subject. We considered, above, the strong natural propensity to action. We may also observe another determination, or law of our nature, by which the frequent repetition of actions gives not only a facility in performing them, by increasing our active powers, but makes the mind more prone to them for the future, or more uneasy when it is by violence restrained from them. And this is called a Habit. In our passive sensations the pleasures and pains are rather abated by frequent feelings: and yet the

uneasiness under the want of pleasures is increased by our being long inured to them. If we find much detriment from habits of vice, equally great is the advantage of the habits of virtue. It is of general advantage to a rational species, that is thus can increase any of its powers as it chooses, and make them more stable and vigorous. It is still in our power, too, to wear out any habits by abstaining from their acts, or resolutely acting in opposition to them.¹ Could we acquire no habits, our powers must remain miserably weak, and all artificial action continue as uneasy as we found our first essays.

But all these associations, habits, customs or prejudices recommend objects to our liking, or raise aversions to them, under the notion of some quality or species perceivable by the senses we are naturally endued with, nor can they raise any new ideas. No sentiments therefore of approbation or condemnation, no liking or disliking, are sufficiently explained by attributing them to prejudice, custom, or education, or association of ideas; unless we can fully show what these ideas or notions are, and to what sense they belong, under which these objects are approved or condemned, liked or disliked.

X

At a certain age arises a new desire between the sexes, plainly destined for the continuance of our race; which, as it would be pernicious or useless in our first years, before we had acquired knowledge and experience sufficient for the preservation of offspring, is wisely postponed in the order of nature. This desire in mankind does not terminate merely on sensual pleasure, as in the brutes; nor is it in mankind only a blind impulse, such as excites the brutes, previously to experience of pleasure. There is a natural liking of beauty as an association of a temper and manners. A character is apprehended, and thence goodwill and esteem arise, and a desire of society for life, with friendship and mutual love, and united interests. Thus these sentiments and desires, in mankind, always accompany the natural impulse. They have also universally a desire of offspring, where no stronger inconsistent views restrain them.

Toward offspring there is in man, as in other animals, a peculiar strong affection, and a tender solicitude for their preservation and happiness. In mankind this affection continues during life, as parents may always do some good to their posterity. It descends to grandchildren, and their children, almost undiminished. In the brutes it is found where the young need assistance; where they don't, it is not found. It lasts till the young can support themselves, and then generally ceases. All this carries with it manifest evidences of design in the Author of Nature. Like affections, but weaker, are found generally to attend the ties of blood among collaterals. These tender affections are the springs of more than one half of the labours and cares of mankind: and where there is any ability, they rouse the mind to diligence and industry, and to things great and honourable. By means of them the heart is made more susceptible to every tender kind and social affection.

XI

One can scarce deny to mankind a natural impulse to society with their fellows, as an immediate principle, when we see the like in many species of animals; nor should we ascribe

¹ This helpful principle of self-discipline is the same idea established at the aphorism 33 of Book Two, in the Yoga Aphorisms of Patanjali: to replace wrong thoughts by pondering upon their opposites. See for instance "[The Yoga-Sutra of Patanjali](#)", by M.N. Dvivedi. (CCA)

all associating to their indigence. Their other principles, their curiosity, communicativeness, desire of action; their sense of honour, their compassion, benevolence, gaiety, and the moral faculty, could have little or no exercise in solitude and therefore might lead them to haunt together, even without an immediate or ultimate impulse, or a sense of their indigence. The ties of blood would have the same effect, and have probably first united large numbers of mutual assistance and defence, upon a common apprehension of their indigence in solitude. When many were thus associated, the superior goodness, prudence, or courage of some, would naturally procure them a superior esteem and confidence from all around them. Controversies would arise; the mischief of deciding them by violence would soon appear. They would soon see the danger of divided counsels, either about improving their condition, or common defence; though all agreed in the general end. The most esteemed would soon be chosen *arbitrators* of their controversies, and *directors* of the whole body in matters concerning their common interest; and, as their prudence suggested, laws and political institutions would be established. The rest, finding the sweets of good order, safety, and laws, would have a veneration for the society, and its governors, and constitution. The finer spirits would feel patriotism and the love of a country in their breasts: and all, in some measure, by bonds of acquaintance and intercourse of business, and the enjoyments of protection for themselves and their fortunes, would acquire a love to the community and zeal for its interests.

XII

As the order, grandeur, regular dispositions and motions of the visible world must soon affect the mind with admiration; as the several classes of animals and vegetables display in their whole frame exquisite mechanism and regular structure, evidencing counsel, art, and contrivance for certain ends; men of genius and attention must soon discover some intelligent beings, one or more, presiding in all this comely order and magnificence. The great and the beautiful strike the mind with veneration, and lead us to infer intelligence as residing in it, or directing it: a careful attention to the structure of our own nature and its powers leads to the same conclusion. Our feeling moral sentiments, our sense of goodness and virtue, as well as of art and design; our experience of some moral distribution within, by immediate happiness or misery constantly attending virtue and vice, and of a like distribution generally obtaining even in external things by a natural tendency, must suggest that there is a moral government in the world: and as men are prone to communicate their knowledge, inventions, conjectures, the notions of a Deity and providence must soon be diffused; and an easy exercise of reason would confirm the persuasion. Thus some devotion and piety would generally obtain, and therefore may justly be called natural to a rational system. An early revelation and tradition generally anticipated human invention in this matter: but these alone could scarce have diffused the belief so universally, without the aids of obvious reasons from strong appearances in Nature. Notions of Deity and some sort of worship have in fact as universally obtained among men as living in society, the use of speech, or even propagating their kind; and thus may be counted as natural.

The several powers, dispositions or determinations above-mentioned are universally found in mankind, where some accident has not rendered some individual monstrous, or plainly maimed and deficient in a natural faculty. But, in the different individuals, these dispositions are not in the same proportion as to strength; one being prevalent in one, and another in another: and hence the great diversity of characters. Yet, upon a proper occasion, when there is no opposition from some stronger principle, each of these powers will exert itself, and have its effect.

