

# Esoteric Psychology

C.C. ZAIN



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**Esoteric  
Psychology**

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Course 5

**Esoteric Psychology**

Student Manual

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**C.C. Zain**



The material contained in this book was originally published as a set of serial lessons. They are part of the 210 lessons written by C. C. Zain and published under the auspices of the Brotherhood of Light. Together they represent the complete spiritual and occult teachings which comprise the Religion of the Stars. The 210 lessons are currently published as 21 volumes or courses of study covering all three branches of occultism; Astrology, Alchemy and Magic.

See the back of this book for more information on the 21 Brotherhood of Light courses by C. C. Zain.



## Emblem of The Religion of the Stars

The emblem on the facing page symbolizes the philosophy and aspirations of all seekers of Divine Inspiration. The two interlaced trines signify the involution and evolution of the soul through the Cycle of Necessity. The downward pointing trine, dark in color, indicates the descent of the soul into material conditions for the purpose of gaining necessary experience. The upward pointing trine, light in color, indicates the ascent, or evolution of the soul, back to the realm of spirit after gaining experience in matter. Inside the interlaced trines is the word of Deity, JodHeVauHe, written in square formed Chaldean letters. Thus written, it signifies the belief that there is a Super Intelligence Who interpenetrates and exercises a guiding power over the whole universe. It sets forth the four universal principles through which this Super Intelligence always operates. The joined sun and moon at the top of the symbol indicate that spirituality may best be reached, and still further evolution in spiritual realms accomplished, through the marriage of a male and a female soul. The seven stars and the astrological symbols around the outside of the interlaced trines indicate the belief that astrological energies powerfully influence all life. Knowledge of these forces will enable the aspirant to avoid many misfortunes, as well as guide the development of personal talents, thereby successfully advancing spirituality while, at the same time, enabling the individual to contribute his or her utmost to universal welfare. See Course 12, Volume 2, *Natural Alchemy: Evolution of Religion*, by C. C. Zain, for an explanation of the origin and historical development of this symbol.

# Instructions for Using This Manual

This course, Esoteric Psychology is the 3rd of seven in The Brotherhood of Light series on Magic. In it you will find the serial lessons originally referred to as Serial Numbers 56-67.

## **Who Can Submit Final Exams:**

All seekers may submit a final exam for this course. If you do not have the final exam please request one from The Light of Egypt website.

## **Studying:**

This course consists of 7 lessons. At the back of the book beginning on page 205, are Study Questions which may be used as a guide in preparing for the open book final exam.

We suggest that you carefully read the study questions so you can identify the most important topic areas. Next read the lesson, concentrating on the study questions. Recording the answer to each study question is optional, depending on each persons study techniques. Please do not submit the study question answers for grading.

## **Taking the Final Exam:**

The Final Exam consists of 25 essay questions. Each answer is worth 4 points. Please limit your answers to 25 words or less.

Be sure to neatly print all the information requested on the first page of your answer sheet(s). Include your name, and email address. After the final exam is graded by a Hermetician your graded exam will be returned to you along with your Award Manuscript. This is an open book examination.

## **Time Limits:**

There are no time limits. The Light of Egypt suggests that you pass no more than one exam per month.

## **Suggestions:**

Some of our students have brought to our attention that they like to 3 hole punch their courses, along with the study questions and final exams, and keep them in a notebook for easy reference.

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**R**ELIGION should give instructions in optimum living. Optimum living embraces more than a few hilarious days, a few enjoyable weeks, or a few years of health and material prosperity which are followed by a long period of illness and misery. Optimum living gets the best out of life relative to its entire span. Considering the tremendous accumulation of scientific evidence that life persists after the dissolution of the physical, religion must embrace both life on earth and life beyond the tomb.

For living to best advantage after life on earth is done, man must know as much as possible about the innerplane realm, about its energies and properties. And, it is becoming increasingly evident that for him to live to best advantage while still in the physical form, he must know as much as possible about these innerplane energies.

University scientists have demonstrated extrasensory perception. Man's soul often acquires information, usually unknown to himself, upon which he acts successfully to adapt himself to future conditions he could not have perceived through his reason and physical senses. This extrasensory perception, through which all information must be acquired after he loses his physical body, is equally valuable during and after physical life.

University scientists have also demonstrated psychokinesis. As man will have no physical muscles, and as objects of the innerplane do not respond to gravitation or physical pressure of any kind; after leaving the physical, to move or build anything, or to go anywhere, man must exercise psychokinesis. While still on earth he often is able to bring psychokinesis into play to heal the sick and amazingly demonstrate other desirable physical conditions. Because of this, the use of psychokinesis on earth is equally as valuable as its use after earthly life is done.

On the innerplane there is no air, no moisture and no molecular vibrations which constitute heat. Thus after he leaves the physical he is not influenced by physical weather. He is markedly influenced by astrological vibrations, which constitute the innerplane weather. Though he may not be aware of it while on earth, the innerplane weather has as much or more influence over his life as the outerplane weather. Therefore, knowledge of how to forecast these astrological conditions and what precautionary actions should be taken relative to them, is equally important to man in the afterearth life as it is while he still occupies a physical form.

It seems inevitable that the Religion of the Stars shall become the world religion of the future because it includes all significant demonstrated facts of both the outerplane and the innerplane, Not that these are as yet all known, or that we expect a day to come when all of them will be known. But as fast as they are discovered and properly verified, if they are sufficiently important facts, they will be integrated into The Religion of the Stars.

Mankind is becoming too well educated to be guided either in religion or in its political views by blind belief in propaganda. More and more it is demanding demonstrated facts from those who advocate some economic or political system. And in due time it will demand demonstrated facts on which to base its religion. In 210 Brotherhood of Light lessons the writer has striven to set forth as many of such significant outerplane and innerplane facts, and

the logical inferences to be derived from them, as possible.

The writer believes The Religion of the Stars will be the world religion of the future not merely from the facts and logical inferences presented in these 210 lessons, but because these facts will be supplemented by additional facts as fast as they are discovered and verified. The Religion of the Stars is not a static religion. It will progress as fast as there is progress in demonstrable knowledge.

This writer is not so foolish to believe that what has already been published in the 210 Brotherhood of Light lessons is the last word, or that no errors have been made in them, or that new demonstrated facts may not make necessary some revision of the ideas there presented. He all too well remembers that when he went to college, the atom of each of the many chemical elements was indivisible, unchangeable and indestructible. Einstein had not yet published his Theory of Relativity. And four things, which since his youth have so greatly changed civilization, as yet had no existence: automobiles, airplanes, the cinema and the radio.

While he is still on this earth he will do all in his power to acquire new significant facts and revise The Brotherhood of Light lessons to include them. When he has passed to the next plane, undoubtedly new significant facts will be discovered that should be included in The Religion of the Stars. However, as orthodoxy will certainly try to get sufficient control to slant them into conformity with orthodox opinion, he believes the Brotherhood of Light lessons as he leaves them should remain unchanged.

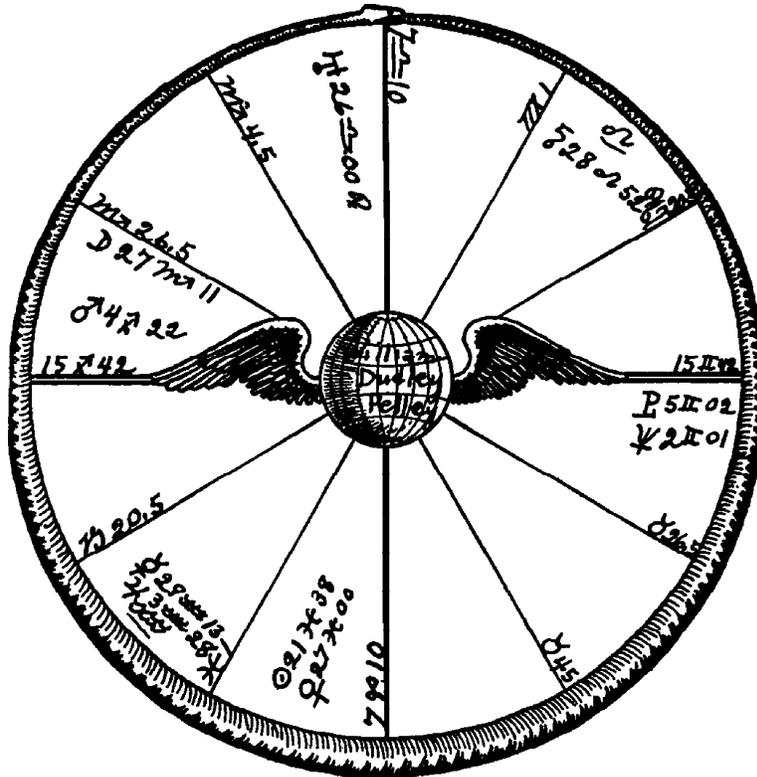
It would be unethical for someone to insert opinions or discoveries in these lessons and not take both the credit and the blame for them. The writer does not want the credit for the ideas or the errors of some other person. He asks that the printed pages of each lesson be left as he has last revised it.

However, in reprinting, it is easy to increase any lesson to 36 or 40 or any multiple of four pages. He suggests, therefore, that any errors he has made, or new discoveries, or logical opinions derived from these discoveries, be set forth and elaborated in an appendix following the 32 pages of the lesson which it is thought should be thus amended. Before this is done, the writer of the appendix should submit what he has thus written to Light of Egypt and secure their approval. And his name should appear in the appendix as the author of such commentary.

The author of the 210 Brotherhood of Light lessons desires that they be permanently retained as the Stellarian Beliefs as he has written them up to the date of his physical demise, and that subsequent amendments should be credited to the persons who make them.

C.C. Zain (Elbert Benjamine)  
August, 1951





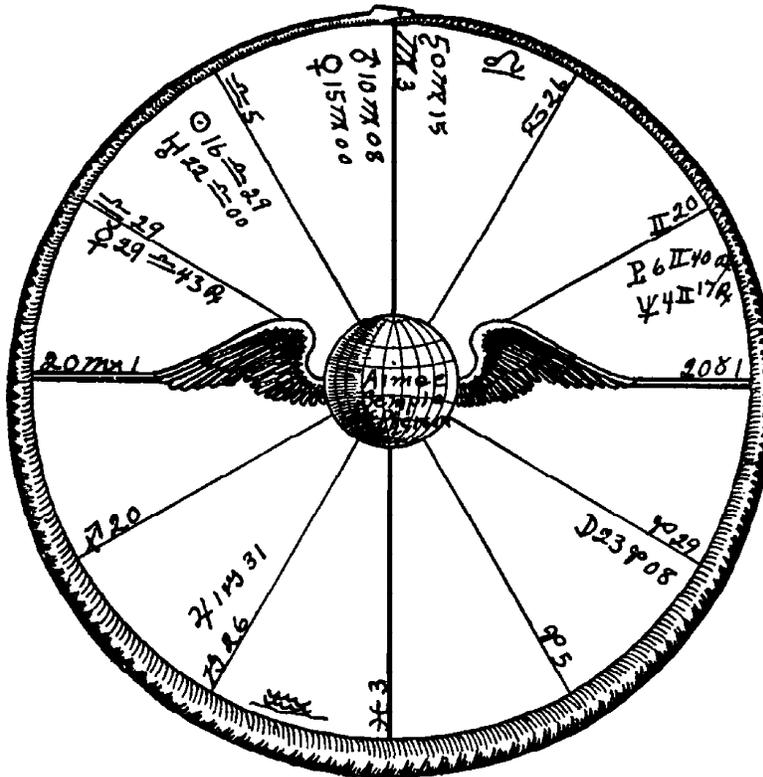
WILLIAM DUDLEY PELLEY

March 12, 1890, 12:51 a.m. 70—57W. 42—16N.

Winter 1917-18, in dead of winter, made way 3,600 miles out of Siberia, carrying \$750,000 for Harvester Corporation Sun, ruler of journeys (3rd), semi-square Neptune r; Mercury, ruler of money (2nd), semi-square Neptune r; Mercury, ruler of long journeys (9th) conjunction (prominence) Sun p.

May 28, 1928, was dead seven minutes, returned and wrote highly publicized, "Seven Minutes in Eternity" Sun, ruler of death (8th) sextile Mercury r, ruler of foreign travel (9th).

May, 1930, first issue of New Liberator, a mystical magazine with high political aspirations Sun, ruler of politics, semi-sextile Neptune r (mysticism).



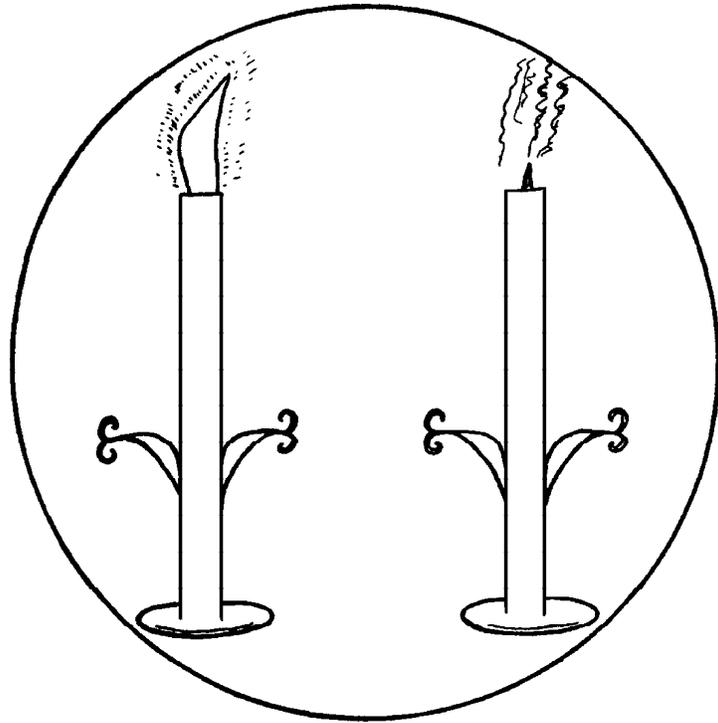
AIMEE SEMPLE McPHERSON  
 October 9, 1889, 9:07 a.m. L.M.T. 81W. 43N.

At 18, psychic experiences, converted, married: Sun, ruler of religion (9th) inconjunct Neptune r (psychic) in house of marriage (7th).

At 20, husband died, leaving her stranded with baby in China: Sun inconjunct drastic Pluto r in 7th (husband).

1917, started to raise funds for her temple: Sun, ruler of religion (9th), sextile Venus r, in house of business (10th).

May 18, 1926, the famous evangelist made her notorious disappearance, later to reappear: Sun, ruler of publicity (9th), semi-sextile Uranus r.



*Chapter 1* 

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## Doctrine of Esoteric Psychology

**P**SYCHOLOGY is the science of mind; and the word esoteric signifies inner. Esoteric Psychology, therefore, embraces the inner workings of the mind; not being confined in its researches to the physical, or three-dimensional plane, but including every plane and every type of life-form through which mind, or soul, expresses.

This does not exclude the findings of exoteric psychology, which confines its attention to the physical world. Inner processes are largely recognized by their external effects. Thus the better to understand the relationship of inner mental factors, we can afford to ignore no demonstrated finding of laboratory psychology. In fact, the experiments of the Behaviorist school of psychology, and those of the psychoanalysts, afford us a vast fund of carefully checked evidence. Thousands of such experiments conducted by specially trained men enable us to cite facts which give us understanding of the processes of the unconscious mind.

Some fifty years ago Thomas J. Hudson, after observing various types of psychic phenomena, came to the conclusion that man possesses, in addition to his ordinary everyday consciousness, mental abilities and mental processes of which he is unaware. In his *Law of Psychic Phenomena* he set forth the theory and apparently demonstrated it by many examples of their workings, that each human being has two minds. The common everyday one, of which we ordinarily are conscious, he called the Objective Mind. The other, about the operations of which we usually have no knowledge, he termed the Subjective Mind.

Then, after Hudson, there arose the school of experimental research, which exerted a vast ingenuity and dogged perseverance in devising and applying tests by which they hoped to determine, not merely if spiritistic phenomena took place as claimed by its advocates, but if it all could be accounted for through the subjective mind, or as they chose to term it, the Subconscious Mind.

These found that there is a section of the human mind which functions while still attached to a physical body much as Hudson said. Some of the greatest of these scientific psychical researchers, such as Sir Oliver Lodge and Sir William Crookes, became convinced they had received evidence of the survival of the personality in an unseen world. And about that time it was decided that another name was more suitable for that which they had been

**Terminology**

calling the Subconscious Mind. They therefore joined the Latin *limen*, meaning threshold, to *sub*, meaning under, to form the word signifying those states of mind which are below the threshold of everyday consciousness.

Up to the time of Freud, the Subliminal Mind was the current terminology for that which Hudson had christened the Subjective Mind. It was coined as a strictly descriptive term. But certain popular metaphysical writers jumped to the unwarranted conclusion that it was used to denote sublime, in the sense of lofty, and was therefore a very superior thing to the Subconscious Mind.

To their imaginations, but not to scientific men, nor to genuine occult students, there existed three minds: the ordinary Objective Mind, the rather despised Subconscious Mind, and the god-like Subliminal Mind to which they looked in demonstrating whatever they desired; even to demonstrating into their own pockets, without giving value received, money which other people had worked hard to acquire.

Not that they wished to be dishonest. They merely lost sight of the fact that wealth is the product of labor applied to material, or its equivalent, and that even when wealth is demonstrated by the power of the Subliminal Mind, someone works to produce it. Money is not materialized out of thin air, but when one person acquires it, another person is deprived of it. Which is just enough, if he is given its equivalent value in return.

With the coming of Freud and the vast literature on psychoanalysis which followed him, a new fashion in terminology developed, and what had once been called the Subconscious Mind came to be recognized by psychologists as the Unconscious Mind. Therefore, to keep step with the approved terminology as it exists at the present moment, in these lessons that which once was called Subjective Mind, Subconscious Mind, and Subliminal Mind—all meaning the same thing—will be referred to as the Unconscious Mind.

Furthermore, because in it resides the sum total of consciousness, including that which connects up with the physical brain to express as Objective consciousness, it should be understood that the Mind, the Soul, the Character and the Unconscious Mind of an individual are one and the same thing. There are not two minds. What is called Objective Consciousness, or Objective Mind, and which there is a growing tendency upon the part of some psychologists to call Clear Consciousness, is merely a portion of the Mind, Soul, or Unconscious Mind—as you choose to term it—manifesting through the physical brain. To do this it utilizes electric energies to impart vibratory rates to the brain cells.

How the astral substance of the four-dimensional realm in which most of the energies of the Soul, or Unconscious Mind reside, exchanges energy with physical substance through their mutual contact with the ether is explained in detail in Course 1, *Laws of Occultism*. That mind, in some degree is an associate of substance wherever found is set forth at considerable length in Course 3, *Spiritual Alchemy*. And the steps and processes of the Involution and Evolution of the soul are given detailed attention in Course 2, *Astrological Signatures*. Therefore, it must be assumed that the reader is somewhat familiar with these subjects, which afford the necessary background for the comprehension of Esoteric Psychology

**Man's Highest  
Tendencies Are Built  
From Low Desires**

The practice of psychoanalysis, for instance, has revealed to psychiatrists that within man's Unconscious there lurks every tendency, impulse and desire characteristic of lower forms of life on earth. Many of these traits have been amalgamated to express man's higher tendencies, and in the normal human

life find little opportunity for their old expression. Nevertheless they are there, and under certain pathological conditions they separate from the higher tendencies of which they form a part and become dominant as bestial desires expressing in anti-social forms of behavior. And even in the lives of normal men the presence of these lower-than-human tendencies are revealed to the alert observer in the many little unconscious actions of everyday life, and particularly in dreams, while the vigilance of the higher mentality is dormant.

That such should be the case is to be expected when it is recognized that all the traits and characteristics of the Unconscious Mind are derived from its previous experiences, as conditioned, stored and fused into more complex organizations within the four-dimensional astral form.

Observing the operation of God's Great Plan, and how life-forms fit into it, each in its proper niche, all marching forward under cyclic law to perform a higher destiny, moving from the simple toward the more complex, brings conviction that souls are not brought into existence—differentiated, as the occultist would say—willy, nilly; but according to developing Cosmic Need.

The ego, or potentiality which furnishes the energy to cause the soul, or mind, ceaselessly to struggle forward to the accomplishment of its destiny, is a spark of the divine fire, that is, pure spirit; an eternal atom of Deity. But until the moment of differentiation, it has no special individuality. It has potentiality, but that potentiality has not been released in the performance of any given activity. Under the stress of the Cosmic Need for a special type of soul to perform a given function developing in the future, the spirit atom is drawn into the creative vortex of angelic parents and given that definite trend which becomes its individuality.

Needs and trends of the mental and physical worlds are mirrored by the positions of the planets and zodiacal signs. These create tensions and set up pressures in astral substance which have an influence upon life. Life-forms find it easy to move in the direction of the prevailing four-dimensional currents; but difficult to face the astral headwinds, or even to go cross-stream. Thus can activities on earth be foretold by charting the heavens.

This Law of Correspondences, as the relation between entities or movements and stellar positions is called, is universal in its application. And while the stresses in the Cosmic Mind belong to a plane of dimensions far above that which can be charted, we can assume that something similar obtains even in the most interior realm, and that, were we on the six-dimensional plane, the so-called Celestial Realm, where the ego receives its differentiation, that it would be quite possible to chart the stellar influences there which resulted in any particular ego's differentiation.

Observation, if extended sufficiently far, convinces that the universe is not fortuitous but exhibits the characteristics of intelligent design. And we must conclude, not merely from the Law of Correspondences, but from witnessing the processes of evolution, that the intelligent entities of which the universe consists, and which perform its work, are not brought into existence unintelligently, but because the completion of the universal design calls for the performance of the function for which each is being educated.

Each ego is called from the realm of potential unspecialized spirit by the developing need for a workman of a particular kind. And could we possess the stellar chart of the moment when it is born of angelic parents—that is, differentiated—this celestial birthchart would furnish us with the design of

**Every Soul Is Called  
Upon to Fill a Definite  
Cosmic Need**

the function the ego is called into existence to fulfill. Such would be the ego's birth-chart.

This celestial birth-chart mirrors one portion of the Whole Cosmic Plan. It is that section of the progressive Infinite Design which is the ego's special work and which it can do better than any other; because it is called into existence under those conditions which give its potentiality those special trends, which when developed through education, fit it particularly for that work.

As the Cosmic Temple is a very complex edifice there must be workers, so to speak, in iron and workers in brass, workers in wood and workers in glass—painters, masons, decorators, lighters, heaters and a myriad others—on the faithfulness and efficiency of all, each in his own line of endeavor, depending the perfection, utility and beauty of the Temple. Yet the edifice never will be completed; for it is laid out as a progressive plan, such that when one set of specifications is completely filled another is imposed, outlining a finer, more exquisite, effect.

Such increasing perfection, and such expanding proportions, not only require a continual addition of new workmen—egos with their attendant souls—but require in those already at work, increasingly higher skill of execution. Thus must they perpetually progress in the perfection of their abilities that they may handle the work which it is their special mission to perform, and which assures them of immortal life.

Each ego, therefore, at the moment of its differentiation, under the influence of the stresses that then mirror Cosmic Needs, is given a polarity—that is, attractive and repulsive qualities—that determines broadly the trend of its future development. This original polarity, could it be mapped, would constitute the ego's chart of birth, affording a blue-print of its future work, and indicating the type of experiences necessary to develop such abilities as are required in its performance.

The ego, when differentiated, however, can not be said to have possessed either feeling or knowledge—Love or Wisdom—because, as set forth in full detail in Chapter 4, Course 2, *Astrological Signatures*, all knowledge and feeling are derived from experience with environment. They are based upon perceptions of relations; and the ego as yet had experienced no relations. Awareness can be developed only through repeated contacts with changing environment.

### **All Feeling and Intelligence Are Due to Experience**

All intelligence and all feeling are developed through the recognition of the differences that exist between things contacted. And the ego, due to its original polarity—attractive and repellent quality—at once started attracting experiences. That is, it started having those experiences which are the basis of feeling and intelligence—Love and Wisdom. And thus it gradually built around itself, of the substance of the plane it occupied, a form which was sensitive to such contacts, registering and reacting to them.

How the ego, that it might have wider contrast and variety of experiences, extended the sphere of its influence to the fifth dimensional spiritual realm; and there, to still further widen the scope of its training and ultimate usefulness divided the soul-sphere which it had developed into two-monads, is explained more fully in Course 2, *Astrological Signatures*. Each of these twin souls however, expresses the birth-chart of the ego according to its masculine or feminine polarity.

These two souls are impelled in their forward evolutionary movement by the same spirit ego. There is the same potentiality, or driving power, behind

each. These souls, or minds thus developed by the ego, are organizations in substance which register experiences derived from contacts with the environment. The kind of environment attracted is determined by the polarity of the ego; that is, by its celestial birth-chart; just as the experiences attracted by a man are determined by his physical birth-chart. The ego at all times furnishes the divine driving power that urges the development of both souls and gives to them that ineradicable longing for significance that becomes the will to live and struggle. Nor can the soul lose its immortality so long as there persists the connecting line between itself and its ego.

The ego furnishes the eternal divine energy. This energy acts upon the substance of some plane of existence, and a form is gradually built. The form whether spiritual, astral or physical, becomes organized in a particular way through its contacts with environment. Its experiences are registered as feeling and intelligence. Feeling and intelligence, however, are not registered by physical substance. Three dimensional existence affords a means of contacting experiences of great contrast and wide diversity, but in itself is too coarse to retain such impressions. But associated with all physical substance (see Course 1, *Laws of Occultism*) is both the ether—a transition substance—and the four-dimensional astral, or stellar, substance. This four-dimensional substance is frictionless, and retains indefinitely the motions imparted to it. And it is in this fourth-dimensional substance that all physical and astral experiences are recorded.

The recording of an experience, whether directly derived from the external environment or from a mental process, causes a change to take place in the substance where the recording is made. That is, the sum total of the organization in the finer forms, all derived from experiences, constitutes the soul, the mind, the character, or the unconscious mind, these four terms signifying identically the same thing.

What these experiences have been was determined by the birth-chart of the ego. Each of its two souls or thought-organization, is moving forward under the impetus given it by the ego, gathering those experiences, in association with various forms, which it requires to develop the abilities indicated by the ego's birth-chart to be necessary to perform the required function in realizing the Cosmic Plan. It is busy acquiring both the experience and the power to be able to handle that section of Cosmic Work for which the ego provided the blue-print.

The ego's chart is the blue-print to which both the female soul and the male soul work. That is, in the division of the soul sphere in the higher state of the spiritual realm, as a physical cell so often divides to form two, the original polarity of the ego impressed itself equally upon each. But this quality of attracting certain events and repelling others, because exerted in the one case from feminine relations and in the other from those masculine, does not result in identical experiences for twin souls. As the essential polarity of each is the same, in their broader outline the trains of experience parallel each other. But in particulars there is wide variation. Yet both the parallels and the variations in training tend to educate them so that they both desire, and are fitted for, a given work, in which their abilities complement each other.

Because through the long stretch of time since its formation a soul continues to manifest attractive and repellent qualities similar to those of its ego's birthchart, even though these qualities have been given special twists and trends through contact with environment, the birth-chart of an individual when he appears on earth in human form bears, in a broad and general way

the impress which indicates his Cosmic Work. But from this we must not conclude that the birth-charts of twin souls must be almost identical. In their broader aspect they show similarity; otherwise they would not be fitted to work together in the performance of a common Cosmic Function. But that their abilities should complement each other, each has had a variety of experiences not undergone by the other; and a birth-chart is a map of all the experiences a soul has had up to the time of human birth.

Experiments with subjects in a state of hypnosis, psychoanalytical practice, and a wide variety of psychological phenomena all demonstrate that every experience, even the slightest and most inconsequential, is registered and retained without loss by the unconscious mind. The awareness of the experience by the unconscious mind adds energy to its organization. As the astral substance of the finer body is frictionless this energy is permanently retained; although it may unite with other energies in the formation of a more complex organization. Yet at any time contact is made with it by etheric energies that have the power to impress the cells of the physical brain, it reproduces itself there and the experience is remembered.

No theory of material science has ever satisfactorily explained memory. It is estimated that there are 1,200,000,000 cells in the gray matter of the human brain. These are dynamos for the production of the electric energy used in objective thinking, including objective memory. The white matter is a matrix on which are recorded, through the development of interlacing nerve fibres, action patterns which are established through etheric energy hookups. That is, etheric energies forced to travel certain paths once, develop physical lines through the white brain substance that permit them again to follow the same route with greater ease.

Such action patterns, making it easy for etheric energies to follow paths once traveled, aid objective thinking. But what about the intelligent action of blood corpuscles or of an intestinal loop, when removed from a human body, as cited in lesson Chapter 1, Course 9, *Mental Alchemy*? Nerves and brain facilitate objective consciousness, but many creatures have neither.

Yet memory is present, in some degree, in association with all life-forms. Goltz found that frogs deprived of their cerebral hemispheres would get out of an inverted jar by swimming under the bottom, and thus reach the air. And from such experiments material science concluded: "All nerve centers have then in the first instance one essential function, that of intelligent action." And Professor Ewald Hering after exhaustive research and experiments in the realms of biology was forced to admit that memory of a kind resides in protoplasm. In his *Memory; Lectures On the Specific Energies of the Nervous System*, he says;

Thus every organized being of our present time is the product of the unconscious memory of organized matter.

But while material science, to account for the things observed in laboratory experiments, insists all organized matter possesses an unconscious memory, it fails to suggest its mechanism. Nor can it be explained until it is recognized that associated with organized matter is a frictionless replica in four-dimensional substance which has the property of retaining all the impressions it receives, and through the intermediary of the electric energies which accompany all life processes, of again imparting similar energies to the physical protoplasm.

## The Energy of All Experiences is Retained

For sake of convenience all states of awareness may be classified as thoughts. All experiences of which the unconscious mind is aware, as well as those recognized by objective consciousness, therefore, may be classified according to the kind of thought-elements they contain. That is, the energies added to the four-dimensional form, and which organize it, are those of definite thought-elements. In this sense the astral form of every living thing is a thought-built body, built of the thought-elements which on the four-dimensional plane serve a purpose similar to that served by the chemical elements of the physical world.

These physical chemical elements combine in certain compounds to form the protoplasm which is the substance of physical organic life. The body of man, for instance, is chiefly composed of protoplasm and its secretions. And on the astral plane the thought-elements also combine in certain compounds to form the chief substance of the organic four-dimensional body; a substance called psychoplasm.

The protoplasm of the physical body exists in the form of cells. And in like manner the psychoplasm of the astral body is not just a homogeneous mass, but exists in the form of innumerable cells, which are called thought-cells or stellar-cells. They are termed thought-cells, and the structures they form are called thought structures, because they are thought formed; and they are also termed stellar-cells and stellar structures, because both astral and stellar pertain to the stars, and the substance of the four-dimensional plane is that not only of which the thought-cells are composed, but through which astrological energies exert their power.

Keeping in mind that stellar-cells are the thought-cells of which the four-dimensional body is formed, it is not difficult to understand that these enter into the organization of definite structures. In the physical body there are muscular structures, bony structures, membranous structures, nervous structures, etc., all composed of protoplasm cells or their secretions. So also in the astral body there are structures which have been built up by active stellar-cells, organized by the energies of thought processes into definite forms and each possessing its particular type of energy and performing its particular function.

The elements of which the stellar cells are composed have entered into combination according to the circumstances present at the time they were built, by experiences, into the astral form. The conditions then present, and subsequent mental processes, have arranged them according to a definite pattern, or have organized them into some definite structure of the astral body. The more powerful and energetic of these structures in the four-dimensional form are termed Dynamic Stellar Structures.

It should not be thought, however, that these thought-cells, thought-built stellar structures, and thought organized dynamic stellar structures have been chiefly acquired through experiences in human life. All life-forms on the astral plane and all lifeforms on the physical plane are constantly adding energies derived from their various experiences to the cells and organizations of their astral bodies.

Neglecting consideration of the thought-cells built by the soul in five-dimensional substances in its descent to the astral, let us consider that the unconscious mind, or astral organizations, as the result of its experiences in one form learns how to handle its processes, and in time to build and function through a still more complex form. Whatever experiences it had before it contacted the substance of three-dimensional existence formed thought-cells

within its structure. And as a result of these astral experiences it finally was able to enter into the fertilized germ of some lowly form of physical life.

When this single-celled organism died, the experiences it had had in connection with it underwent further organization as it lived on the astral plane, and gave it the ability to be attracted to, and to function through, a physical life-form still higher in the scale of evolution. And this process continued until at last it had had experience enough to build about itself the physical body of a human being.

Innumerable processes take place within the human physical body which are undirected by the objective mind, about which the objective mind knows nothing, and which if it did recognize them it would fail to understand. The manner in which the blood corpuscles carry nutrition to the tissues, the processes of glandular secretion, the assimilation of food from the digestive tract, and the work of the various organs are all directed by the unconscious mind, the thought-cells of which, and the thought-built structures of which, have learned how to do these things in association with lower forms of life. That is, many thought organizations in the human astral body were built in the past to enable some lower organism to perform its function.

Thus when the soul, or unconscious mind, is attracted to the fertilized seed of the human species, it has back of it a long history of accomplishment, which has developed the abilities it will be called upon to use as a human being. Innumerable thought cells fill the twelve distinct compartments of the astral body. Well built thought structures, or stellar structures, some of them containing great energy, such as the dynamic stellar structures that denote the natural abilities with which the child will be born, are already present.

And when the human child is born, due to that mysterious sympathy which exists between the soul and the stars, its birth-chart provides an accurate map of the most important arrangements of thought-cells within its unconscious mind, their composition, their energy, and particularly the type and activity of those most active groups of thought-cells, the dynamic stellar structures.

I am not here so much interested in indicating that a birth-chart is a map of the soul and its organization at the time of birth into human form, as in pointing out that the abilities and tendencies thus mapped are simply a cross section of the soul's progress through time. That is, centuries before birth its organization was different, and centuries after birth its organization will be different. That with which it is endowed at the time of birth represents the sum total of its experiences as organized at the time of birth. Before birth it had fewer experiences, and after birth it will have had more experiences, these adding new energy to the unconscious mind and changing its organization. Thus the soul, or unconscious mind, is not static; but ever moving forward, developing along the general line called for by its ego's blueprint; acquiring those experiences which most it needs at any given time to develop the abilities it will be called upon to use in Universal Construction.

### **The Justice of Each Soul's Experience**

At this point someone may inject the thought that it is unjust for one person to suffer and for another apparently to escape hardship and to realize most of his heart's desires with little effort on his part. Such a question, however, is based upon a narrow and purely materialistic conception of universal processes. It assumes that justice can be obtained only by material awards.

Yet even the materially minded must admit that the sense of satisfaction is a far better measure of how life has treated an individual than is the posses-

sion of health, long life and worldly goods. By worldly standards alone those who have less opportunity and fewer material possessions, even though pain and hardship is their lot, often gain more from life in the way of happiness than do those who apparently sit in the lap of the gods yet grumble because they still are discontented.

But to consider human life and the physical plane as the sole place and time from which justice must be measured, even if the soul returned over and over again to occupy a human form—which it does not—is to narrow the judgment to trying to appraise the whole value of a life which is illimitable in time by viewing a single cross-section of it which is infinitesimal in duration in comparison to the whole. It is less logical—because a day in proportion to the span of a man's physical life is far longer—than trying to judge how fortunate a man is, that is, what his rewards are, by estimating what befalls him on one day alone. Yet the particular day selected may not be a fair average. It may be the day of his whole life on which he has a heavy financial loss, takes down with a severe illness, has an accident, or on which he inherits money, gets honorable mention for some service, or is victorious over an opponent.

Not only the physical plane can not be used to estimate the justice with which an individual is treated by universal law, but even if the events stretching along the line of life in innumerable life-forms before the soul was incarnated as a human, and the myriad other events which are attracted after the soul has graduated from the physical plane, be used in the appraisal, the method still is faulty, because it omits the factor of satisfaction.

All life strives for satisfaction. And feels well treated or badly treated in the degree it attains or misses the satisfaction for which it craves.

The greatest single craving of any life-form is directed toward significance. Much will be said in subsequent lessons about this urge to be something, which is really the motive power behind every lifeform, causing it to cling to life and to struggle on, even in the face of difficulties. Yet, because the ego's blue-print is different, each pair of souls derives its ultimate sense of significance from attaining a different objective. That is, each pair of souls gains its sense of satisfaction from filling in the design furnished by its ego. Yet as the birth-chart, or blueprint, of each ego is different from that of every other ego, the line of effort which gives maximum significance and satisfaction to one pair of souls must be different than that of any other pair of souls.

To bring the discussion back to the commonplace, what man having great talent for watchmaking, and in love with his work, envies the locomotive engineer or the statesman? When a man is performing his proper function, whatever that may be, he has a sense of significance, and a happiness which he could gain in no other way. Who shall say that his real reward is smaller than another's; and by what standard shall it be judged that the born watchmaker is being unjustly treated because he was not born with talent as a physician or with a flair for law?

Each soul, at every stage of its cyclic journey, is striving toward the realization of the blue-print of its own spiritual ego. Such realization is only possible through the exercise of highly specialized talents; through the use of abilities that are not the same in detail as those of any other soul. The only possible way such abilities can be acquired is through a suitable education. And the original polarity imparted to it by its ego was such as to attract to it whatever experiences might be necessary to develop the essential abilities.

All life-forms on the physical plane and astral plane have obstacles to overcome, suffer pain, enjoy pleasure, and must struggle to adjust themselves

### The Three Psychological Levels

to an ever-changing environment. But the type of experience attracted by either a man or a worm is not determined by the moral worth, not meted out as reward or punishment: but is attracted because that man or that worm requires that particular experience to teach it something which it must know if it is to fulfill its eternal destiny.

If the lesson is not learned from one experience of a kind, it will continue to attract that type of experience until it does learn. Thus, whatever the experiences which a life-form undergoes at any particular time may be—however pleasurable or however painful—they are attracted because the soul has need of them in its education. The only way largely to escape painful experiences, therefore, is for the soul to learn how to acquire its essential lessons from experiences that are chiefly lacking in pain.

The soul that now molds the form of a man developed the ability to handle chemicals—chemical selectivity—from its experiences in the mineral realm. Its progressive experiences in the vegetable kingdom, recorded in the thought-cells of the four-dimensional form, gave it those experiences which developed its power to mold a form which has sensitiveness. Passing through the varied range of animal life, from the simplest to the highly complex, gave it experiences which finally enabled it to express Simple Consciousness. And because its experiences in such forms afforded it opportunity to learn how to handle a still more complex organism, it finally was attracted to the fertilized seed which under the intelligence stored in the cells and structures of the astral form, grew into a man, endowed with a still higher type of mental expression, called Self-Consciousness.

Experimental psychologists say that animal reactions, especially those of man, may be considered as occurring at three levels. The oldest is what they call the physico-chemical level, through which the unconscious mind directs such functions as circulation, digestion and growth. On this level the thought-cells of the astral body exercise control through the chemical regulators of metabolism, the endocrine glands and the sympathetic and autonomic nervous system. Such processes were learned by the thought-cells in forms of life lower in the scale than vertebrate animals.

The next level of experimental psychologists is that of the reflex, the sensori-motor level integrated by the peripheral nerves, spinal cord and brain stem. Its processes were learned by the thought-cells in forms of life lower than man which had advanced far enough to possess a well differentiated nervous system, such as all vertebrate creatures use.

The highest level considered by experimental psychologists, the third, is the so-called psychic level commonly made use of by man, in which there is no problem of leverage, hydrodynamics or temperature; with acids, bases or hormones; nor even with simple or compound reflexes or nerve cells, nerve fibres or synapses. Instead, the reactions arise from the use of symbols. To a limited degree certain of the higher animals seem capable of handling symbols in their mental processes, but at least those more complex, such as are called concepts and ideas, only emerge as the implements by which the organism adjusts itself to its environment when the soul, having graduated from forms lower in the evolutionary scale, reaches the estate called man.

Man, however, does not function exclusively on the symbolical level. It is merely the latest superstructure added to the edifice of his acquired abilities. And because so lately acquired, he has as yet learned to use it but imperfectly. More of his various reactions, therefore, still take place at the physicochemi-

cal and the reflex level; the symbolical, in so far as it takes part, merely acting as a stimulus to set these other processes into motion.

This symbolical level of reacting to conditions does not imply the process of reasoning or even the activity of a physical brain such as is called Objective Consciousness; for the dream life, conducted by the unconscious mind, in higher animals is almost exclusively on this level. So let us examine now the processes and functions of that limited field of mental activity called the Objective Mind.

Life-forms if they are to survive must make repeated adaptations to their environment. They must replenish the energy which is expended in their life processes. Furthermore, conditions surrounding them are never static; changes take place, and they must take appropriate action to prevent these changes causing their destruction. Their actions must be different in the heat of the day, for instance, than in the cool of the night; different in the summer than in the winter; different when in the presence of an enemy than when that enemy is absent.

These experiences of the forms it occupies at various times are retained in the thought-cells and thought structures of the unconscious mind and increase its ability to meet still other situations successfully. It learns how to do many things, and as soon as it has had enough experiences of a certain kind, the energies of the thought-cells involved become so accustomed to acting together in the manner required to meet that situation that the adaptation becomes habitual. That is, it requires no close attention to the details of its performance. Such actions are then said to be directed by the soul, or unconscious mind.

But when a new situation is present, toward which no habitual reaction has been established, a problem is presented which taxes the intelligence of the organism to solve. And to insure the organism of being fully aware of such changes in the environment, and to afford a keener tool to cut into the new problems thus presented, evolution—that is, accumulated and organized experience—has developed the nerve structures of the physical body, and as life progressed, grouped these nerves into a system, with ganglion, or centers, the highest type of which is the brain.

The brain of an animal was not designed to be aware of all the various states of consciousness, nor to direct all the activities of the body. It was evolved for the clearer apprehension of the external environment, and to direct more effectively those actions which were made necessary by new conditions.

The habitual responses of the organism to situations which it had encountered many times before are better taken care of by the unconscious mind. But to grasp all the implications of a new situation, and determine how they should be met, something more than the uncontrolled feeling which prompts habit became necessary. And to meet this demand for an additional implement for appraising reality, the cortex of the brain was evolved, which permits of feeling and wishing being to some extent subordinated to an intelligence which examines, compares, relates and finally decides. Exercising this and other functions through the brain is termed Objective Consciousness.

Objective Consciousness is not something apart from the Unconscious Mind. It is present when the unconscious mind is able to impart the energy of some of its thought-cells and thought groups to the electric energies which flow over the nervous system in such a volume that it sets up similar vibratory disturbances in the cells of the physical brain. The variety of thought-

**The Objective Mind  
Was Developed to  
Take Care of  
New Situations**

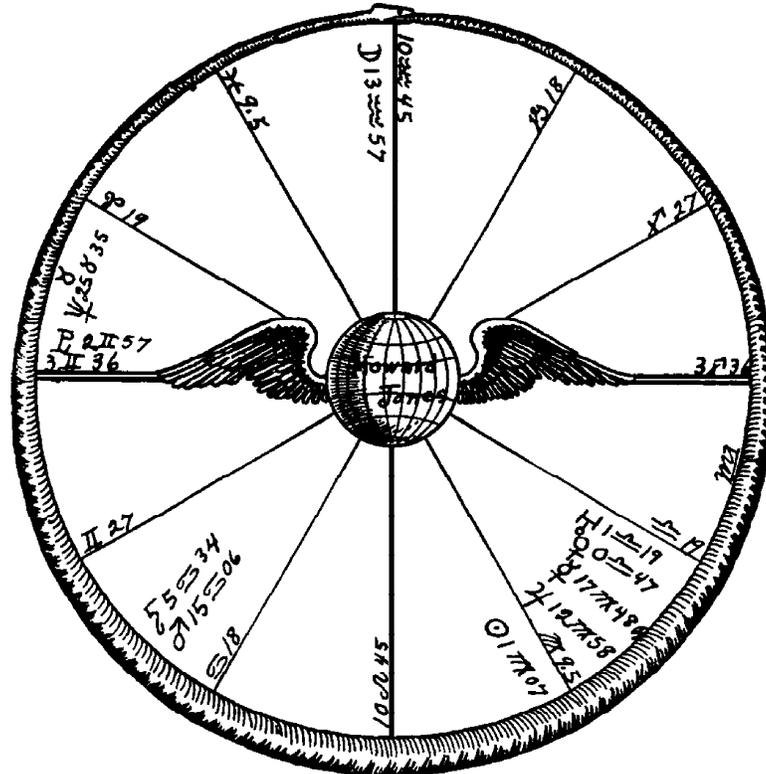
energies that the brain at one time can thus receive and handle is quite limited. That is, the consciousness which is associated with the physical brain can attend to but a few things at a time. Furthermore, in order to connect up the energy of the thought-cells of the astral body with the physical cells of the brain, a chain of relations must be stimulated by some environmental condition.

Objective consciousness it may thus be seen not only was not designed to embrace more than a limited field, but by the nature of the forces under which it developed, it becomes active only at the point of conflict of the organism with its environment. That is, Objective Consciousness is chiefly concerned with new physical and mental adjustments. And it concentrates the mental energies in such a way as the better to overcome the resistances of situations not before contacted.

We may expect, therefore, Objective Consciousness always to be engaged with some special situation or condition or the problems which it suggests. The thought-energies in the unconscious mind related to the particular thing which at the moment engages it are connected up, through the etheric energies which interpenetrate the physical body, with the cells of the brain. In sleep, because the thought-energies of the unconscious mind are largely disconnected from the cells of the physical brain, the Objective Consciousness does not function. Dreams, which are activities of the unconscious mind, are remembered only to the extent their energies are connected up with the physical brain, and thus brought up into the region of objective Consciousness.

Objective Consciousness has its important and special function to perform in life. But it can not be considered as the action of a different mind. No more so than the animal soul and the divine soul are separate entities within the domain of man. The Animal Soul merely embraces those thought-cells and thought organizations that are concerned only with the interests of the individual. Divine Soul merely embraces those that relate to universal welfare. Yet both groups of thought-cells and thought structures are interblended into the single organization called the unconscious mind. The soul, character, mind, or Unconscious Mind thus embraces all the states of consciousness of the organism. But the Objective Mind embraces only those that communicate their energies from the unconscious mind to the cells of the physical brain in a manner to be recognized.





HOWARD JONES

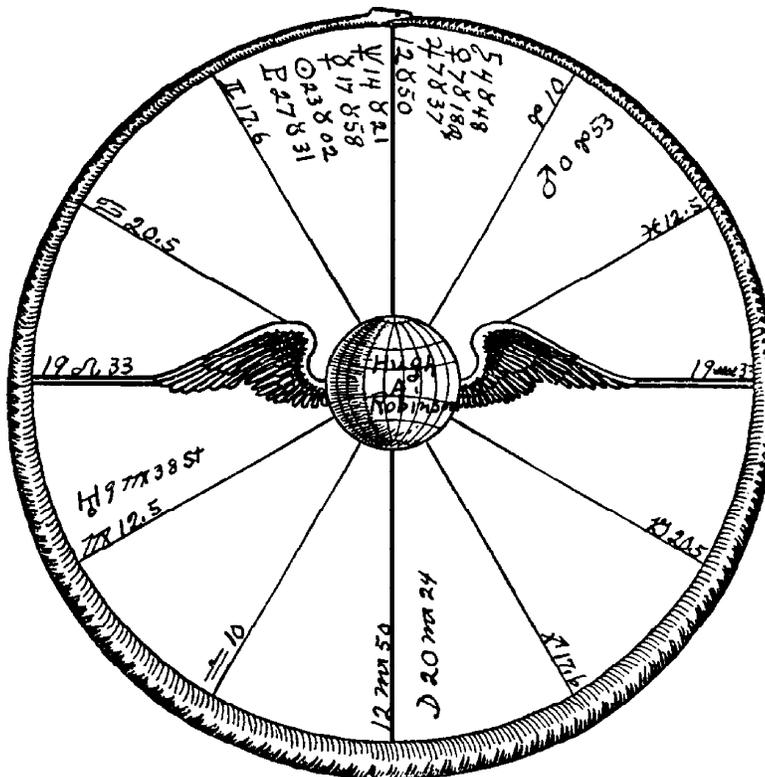
August 23, 1885, 10:45 p.m. L.M.T. 84—30N.

Famous football coach: Pluto, ruler of group action, conjunction Asc., and making Grand Trine with Venus in house of sports (5th), and N.C. (publicity) in house of honor (10th).

1903-1904, played football on the undefeated team of Exeter Academy: Sun conjunction Mercury r, in house of games (5th).

1908, obtained position as head football coach for Yale: Venus, ruler of house of work (6th), semi-square Jupiter r, in house of games (5th).

1932, high point in his career, University of So. California under his coaching won all 11 football games played: Sun conjunction (prominence) Mercury p, in house of games (5th).

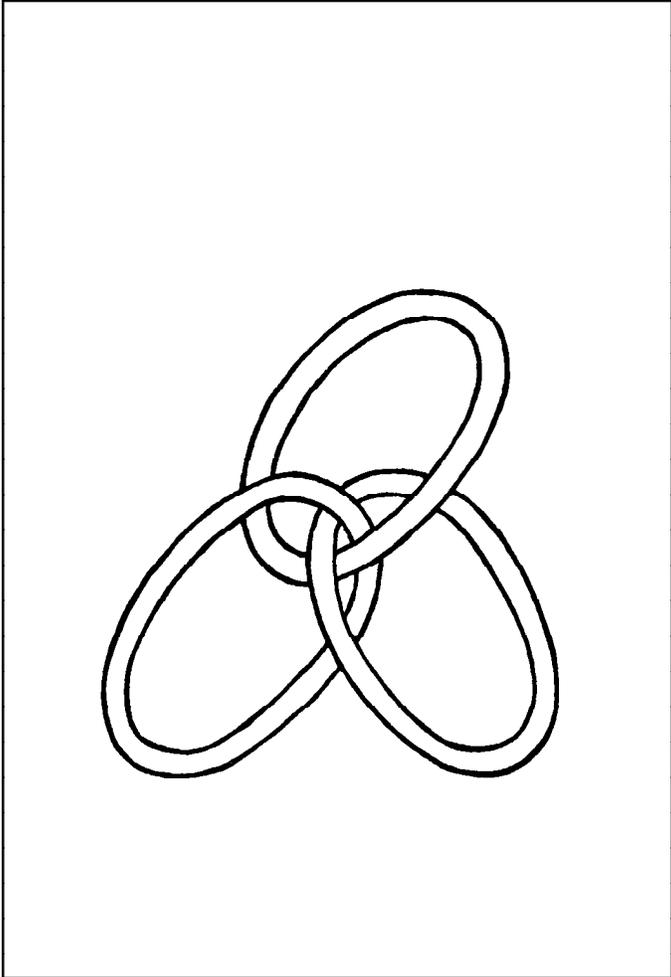


HUGH A. ROBINSO  
 May 13, 1881, 11:15 a.m. 94—30W. 37N.

Earliest (in 1936) living aviator: Neptune, ruling aviation, in house of occupation (10th) making many powerful aspects. Built world's first passenger air liner, a 10-passenger flying boat: three planets in house of voyages (9th) conjunction Neptune. Experimented for the government (Sun) with first wireless (Pluto rules radio) to be sent from an airplane (Neptune): Sun (government) is conjunction both Neptune and Pluto in house of occupation (10th).

1896, flew hot air balloon: Sun semi-sextile Venus r, Jupiter r, in house of travel (9th).

1897, started parachute jumping: Mars semi-square drastic Pluto r.



*Chapter 2* 

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**Reason and Intuition**

**A**S REASON and intuition are the very latest products of evolution, perhaps the best way to understand what they are and how they work is to trace the outstanding steps by which they gradually developed. Let us, therefore, start at the beginning, with the energy of the spiritual ego striving to realize that function in the Cosmic Plan for which it was called into being—which is the driving force behind every soul—and follow through to the present manifestation in a human form.

This urge to fill in its ego's blue-print manifests in all life-forms as the struggle to survive and to be something. That is, the desire for Significance is the oldest of all impulses with which the soul is endowed. And, as determined experimentally through laboratory work, it is the strongest of all desires. It is the one which, so long as life lasts, the soul will not relinquish. The thought-elements built into the astral body by experiences that give additional energy to this most deep-seated of all tendencies are called the Power elements. Their most energetic thought-structure in the astral body is mapped in the birthchart by the position of the Sun.

These Power elements, in their expression, give rise to two primeval desires of opposite polarity, just as the ego evolves a positive and a negative soul. The two primeval desires are not thought-elements, but the still more primitive factors of which all thought-elements are built.

In our physical universe positive and negative charges of electricity (see Chapter 2, Course 2, *Astrological Signatures*), as protons and electrons, are the building blocks of which all the elements of matter are composed. And in a similar manner, all true thought-elements are composed of Reproductive Desires and Nutritive Desires in some proportion. That is, the elements (belonging to 10 distinct families) of which the psychoplasm in the thought-cells is composed, are themselves built up of still simpler tendencies, called Reproductive Desires and Nutritive Desires.

Next to the desire for significance the two strongest are the positive desire to attain that significance through expression outside of the self and the negative desire to attain that significance through adding something to the self. The positive reproductive desire manifests as the tendency to perpetuate the race, or in the desire to perform some creative work; both of which give some satisfaction to the desire for significance. The negative, nutritive desire gives rise to all those activities having for their end self-preservation, which, in turn gives opportunity for significance.

**The Three  
Irresistible Drives**

Experimental work in psychology determines that the unconscious mind of man will give up life, or even sacrifice his offspring, rather than consider himself inferior. Nevertheless, love of life and the impulse to perpetuate are so strongly built into the astral body as a part of itself—that is, as an essential portion of the thought-elements of which it is composed—that it is impossible to suppress their energy.

In every person, therefore, as well as in all lower forms of life, there are three hereditary Drives: the Drive for Significance, sometimes called the Will to Power; the Drive for Race Preservation; and the Drive for Self-Preservation. Behind all the elemental thoughts of which the stellar body is composed, as the original source of energy, is the Drive for Significance. But entering into their construction, even as protons and electrons enter into the construction of all matter, are the Reproductive Drive and the Nutritive Drive. We say they are hereditary because every living creature is born with them. They have been acquired in all stages of the soul's past coincident with those processes which built up the astral form.

Deferring until lesson chapter 5 to indicate how the Reproductive Desire and the Nutritive Desire have combined to produce the ten families of thought elements—Power elements, Domestic elements, Intellectual elements, Social elements, Aggressive elements, Religious elements, Safety elements, Individualistic elements, Utopian elements, and Universal Welfare elements—let us now turn our attention to the underlying law which determines how experiences combine in the unconscious mind that enables it, when the process has evolved sufficiently, to express as Reason and Intuition.

## Sensation

Starting with a simple sensation: A disturbance at the end of a receptor, or sensory nerve, results in an etheric movement called a nerve discharge being sent along the nerve to the cells in the brain, where it gives up its motion. This electric motion communicates energy to the astral body in that compartment relating to such experiences, and when there is a recognition that it has some relation to previously acquired motions residing in the thought-cells there, it is then felt as a sensation. So long as the etheric motions in the physical brain-cells vibrate with the energy also communicated to the astral form, there is Objective Consciousness of the sensation. But when the etheric motions of the sensation subside all Objective Consciousness of it ceases.

The sensation is not lost, however, for the rates of motion imparted to thought-cells in the astral body, due to the frictionless nature of astral substance, persist. Under suitable stimulus, such as other etheric motions later setting up associated vibrations in the astral body, they may be communicated through etheric motions to the cells of the physical brain. The sensation is then remembered by the Objective Consciousness.

The more nearly the vibrations imparted to the etheric substance—which communicates the energy from the astral thought-cells again to the physical cells of the brain—resemble the original nerve discharge, the more perfect is the memory of the sensation.

Sensations commonly are the stimuli which produce physical motions. And that the reports of the senses may not be confused with the executive orders based by the soul, or unconscious mind, or even Objective Mind, upon these reports and upon the reports of long ago, there are different organic wires, or nerves. Those specially constructed to transmit messages, or electric motions, from the body to the Central Station, or brain, are called afferent, or

ingoing nerves. Those parallel wires so constructed as to carry messages from the Central Station, or from those substations called plexuses, back to the same point are called efferent, or outgoing nerves.

For the purpose of securing information about the environment the soul has developed special organs called senses. Material science commonly recognizes but five such senses, whose relative accuracy is determined by experience. But the ancient wise men recognized not merely seven physical senses; but also seven psychic senses by which the soul could apprise itself of the conditions in its astral environment. And it goes without saying that the reliability of these psychic senses also can only be determined by carefully checking their reports against subsequent experience.

The report of a psychic sense, because it does not come in over a physical nerve, nor by means of etheric motion, does not register directly on the cells of the physical brain. Its motions are carried to the thought-cells of the astral body by means of vibrations in four-dimensional substance. But they are, nevertheless, registered in the energies of the thought-cells as completely as are the motions received through nerve currents which directly impress the physical brain.

Thus when suitable conditions arise that enable these energies, through associated vibrations being set up by etheric energies that connect with the brain, to impart their motion to the physical brain cells, they are remembered. Recognition by Objective Consciousness of the report of one of the psychic senses is always, not a direct stimulus like a physical sensation, but a bringing up from the Unconscious Mind something which it has recognized on the four-dimensional plane. That is, even though the interval since the experience is infinitesimal, it is in the nature of a memory.

The awareness of a sensation—or of a combination of sensations; for what the individual is aware of is not just one sensation but various impressions that reach him from the environment—is called a PERCEPTION. Yet any given perception is not the simple thing it seems. The whole relation between sensation and objective phenomena has been established already through a process of trial and error. Thus the infant reaches for the moon and cries when it eludes him; but later experience teaches him that certain objects are too far away to be touched. Also that some other objects which look very nice, when reached for, give rise to pain.

Since it came into existence the soul has been gathering sensations. And the energy of these sensations, which when brought up into objective consciousness we call memory, is still retained in the thought-cells of its astral body. A sensation coming in, therefore, stirs up the thought-cells with which it becomes associated in the astral body, and these give up some of their memory energy to the physical cells of the brain. That is, the awareness of a sensation, such as may be called a Perception, is never simply the recognition of the energy which has come in over the nerves; for to this energy always is added that of associated experiences which has been stored in the thought-cells of the unconscious mind.

An apperception is the contribution of the mind—of the stellar cells in the astral body—based upon previous perceptions. And psychologists agree that APPERCEPTION contributes more to any perception than does the action of the stimulus upon the sense organ at the time. In other words, how an object

## Perception

## Apperception

looks, feels, tastes, smells or sounds to us, depends more upon the experiences stored away in the thought-cells of our unconscious mind than upon the report of the sense organ then active.

A savage looking at a beautiful painting may see only a few daubs of color where an artist will view a living scene of glory. The perspective of this or any other picture is simply an appeal to Apperception. It depends for its efficacy upon the fact that the observer has had innumerable experiences viewing objects whose lines presented similar gradations of shading and convergence, and in such cases the originals of the lines were found experimentally to have possessed three dimensions.

Apperception, while commonly facilitating the correct appraisal of environment, also may give rise to errors in perception. Writers, for instance find utmost difficulty in proof-reading their own mental output. So familiar are they with the way it should read, and with the spelling they intended to use, that in reading their copy for the purpose of detecting errors, they see it as they intended to write it rather than as it actually is.

### Preperception

A preperception is an anticipatory mental image. Thus, as an example which everyone has seen, an outline drawing of a cube may be made to seem to stand on one edge, or it may be made to seem to stand on its bottom, at will by expecting the position it will assume while steadily looking at it. Or an outline drawing of interlaced rings may seem to be solid rings interlinked; or simply rings cut to fit each other snugly at the point of intersection.

An illusion may be produced by associated preperceptions. Thus if a visiting card bent to inclose an oblique angle be stood on end with the vertical fold away from the observer, and he stand about a yard away and look a little downward into the cavity and imagines the two sides bent in just the opposite way so as to form a convexity, thinking the vertical line of the fold to be nearer than the edges, he will find he can then banish the illusion and make the card appear concave, as it actually stands.

Another illustration of illusion through preperception may be produced by handing some person a small box and a large one of equal weight and asking him to estimate the difference in weight. Or better still, have the small box lighter and have him fill it with sand until it exactly equals the weight of the larger. It will be found that because of the person's PREPERCEPTION, or expectation, that the smaller box will be deemed equal in weight to the larger when in reality it is very much lighter. A small object is expected to be light, and when given additional weight it seems unduly heavy.

When we see an object its picture is actually formed upside down on the retina of the eye. It might be expected, therefore, that instead of an object out in space in front of the eye and right side up, we should behold this small inverted picture in the immediate region of the eye. But Apperception and Preperception cause consciousness to refer the sensation to the outside world, right side up and in its proper place.

Due to the same influences, when a clairvoyant sees an image—which rises like a vivid memory into objective consciousness from a perception of an astral image—the thing seen commonly presents itself as if it were at a particular place in front of, behind, or at the side of the seer. This is because previous images derived from three-dimensional sources have registered in consciousness as occupying definite spacial relations. Consciousness has come to expect images to be related to the three-dimensional world. Thus also, when we visualize a past experience from memory, even though the original setting

of the occurrence has changed or been destroyed, we perceive it in the space relations with which once we were familiar.

Visual images are more important to man than those auditory. Yet the sense of hearing is subject to the same laws of perception.

Vibrations of the air strike the ear-drum and thus communicate motion to three little bones, to the liquid and otoliths in the vestibule, and thence to the membrane and nerves leading to the brain. The disturbance which impresses consciousness really occurs within the head. But through Apperception and Preperception it is referred to a definite location in the external world.

As with visual images, by appealing to Apperception and Preperception, it is easy to produce illusions. For instance, by looking upward in an anticipatory manner the attention of others are attracted to the region above, that is, a preperception is established that something is happening there. Then by speaking without lip movement, and in a voice that suggests effort yet is of diminished volume, apperception is brought into play. The hearer often has heard voices at a distance such as to give a similar impression of tension and lack of volume. It seems to him, therefore, that the sound must come from a distance. And because his attention has been directed in an anticipatory manner to a high place, it will seem to come from there. He will be made to think the voice is that of a person on a high building, when in fact it is the voice of someone at his elbow. Such are the means used by ventriloquists.

Not only do we never experience simple sensations, because they are always coincident with apperception—that is, perceived only coincident with related sensations previously stored in the stellar cells of the unconscious mind—but apperception and preperception can be used to increase the range of sense perception.

This may be demonstrated by having someone sit in a quiet room with his eyes closed. Let a watch be brought into the room and carried at the level of his head toward one of his ears, and the distance measured where its ticking first is heard. Then hold the watch for some minutes close to his ear until he has become thoroughly familiar with the sound, after which gradually move the watch from the ear while he endeavors to hear it, until at last he can no longer discern the sound. In this second experiment it will be found that the sound can be detected at a greater distance. The memory of the ticking (apperception) and the expectation (preperception) both aid in perceiving the sound.

Had his attention been focused on some other sensation, or on some mental process, he would not have heard the ticking of the watch even when it was adjacent to his ear. This circumstance derives from the well-known fact that the number of factors that can be attended to simultaneously by the mind is limited; and that the awareness of any additional sensation diminishes the clearness of other perceptions which are already before the mind. Concentrating the energies upon a mental process or upon a perception increases the efficiency in that direction.

The attention which is drawn to a perception or mental process, through the energy of the perception or mental process such as hearing a fire alarm or thinking about an absent loved one, is called SPONTANEOUS ATTENTION. It is the kind of attention animals lower than man in the evolutionary scale use almost exclusively, and also the kind man tends habitually to use. It gives rise to Fantasy Thinking, which has its use, but which also, through lack of critical discernment, is the source of most of our errors.

## The Two Kinds of Attention

The attention, on the other hand, which is focused in the manner decided upon after a selective appraisal of various possibilities, and in spite of the distracting stimuli of irrelevant sensations and desires, is called DIRECTED ATTENTION. Directed attention makes possible critical analysis and the separation of facts from the beliefs encouraged by desire. It gives rise to a form of thinking of which animals lower in the evolutionary scale than man are incapable, and which is the crowning glory of man's intellect—DIRECTED THINKING.

**All Mental Processes  
Are Governed By  
the Law of Association**

Sensations, perceptions, and other mental factors bear relations of likeness or of contrast to certain other sensations, perceptions and mental factors. And as experiences, either directly with the outside world or of a subjective character, add their energies to the thought-cells and thought-structures of the astral body these energies enter into combination with other energies added at the same time or already present in the thought-cells. And with what energies they thus combine is determined by the likeness or contrast between the two sets of energies.

To be more explicit, things are similar to each other, or dissimilar to each other according to size, color, weight, odor, taste, sound, form, feel, place in space, place in time, etc.

The similarity or dissimilarity in time or space has been given a special name. It is called CONTIGUITY. Two objects seen at the same spot, or near the same spot, at different times or at the same time are contiguous in space. Two objects seen at the same time, or near the same time, whether adjacent in space or not, are contiguous in time.

Other types of similarity or dissimilarity than those of time and space are classified under the term RESEMBLANCE. A red apple and a red nose resemble each other because both are red. A red apple and a white apple resemble each other by contrast between red and white. And a red apple and a baseball resemble each other, not so much through color as through form; that is, both are round. In a psychological sense, when the color of black suggests the color white, the images join in the mind through resemblance.

Taken together, Resemblance and Contiguity (which is really space or time resemblance) form the LAW OF ASSOCIATION.

That is, whatever enters the mind (adds its energy to the thought-cells and thought-structures of the astral body, or rearranges the thought-cells and thought-structures into different organization) combines with the factors already there, and exerts whatever influence it does, according to its Resemblance or Contiguity. And every and all mental processes, whether they rise into the region of objective consciousness or perform their activities wholly within the unconscious mind, are carried out under the influence of Resemblance or Contiguity, that is, according to the Law of Association.

**Sensations Combine to  
Form perceptions**

Granting that one sensation does not reach consciousness from the environment entirely apart from other sensations, and that when the soul is born in human form it has a wide background of experiences associated in its astral form, it is nevertheless both convenient and accurate to consider sensations as the building blocks of which all consciousness, however complex it may be, is composed.

The sun and fire give rise to similar sensations both of feeling and of sight, and become associated in the mind through this similarity; and the sun and ice give rise to contrasting sensations both of feeling and of sight,

and become associated in the mind through this dissimilarity. The association between both the sun and fire and the sun and ice derives from psychological Resemblance.

Light and warmth, however, and ice and cold—because the light of the sun or of a fire is often experienced at the same time as heat, and cold is frequently felt in the presence of ice—are associated through Contiguity.

Light, stimulating the optic nerve may, therefore, bring to mind the thought of ice, through the Law of Association; light being associated with cold, and cold being associated with ice. And in some such manner, through chains of contiguity and resemblance, are all processes of which the mind is capable carried out.

However, what we now perceive is not just a simple sensation, but a combination of them greatly modified by apperception. When we see an apple for the first time it presents to our vision the form of a disc and the additional sensation which we call the color red. Both the round form and the red color, as they enter consciousness are associated there with previous experiences of red and round, so that even on first sight the impression an apple gives is somewhat complex.

Let us then walk around the apple. The disc appearances which it presents from different angles then become fused, that is, the various sensations of form unite in the thought-organization of the astral form, to produce an image of a sphere. When the apple is taken into the hand this spherical image is confirmed, and to it is added the sensation of hardness which in the consciousness is correlated to previous experiences with softness, hardness and elasticity.

The apple then may be tasted, and the texture, flavor, and juiciness become associated together through contiguity, and associated with other sensations previously experienced through resemblance. When the core and seeds are encountered these give rise to definite sets of sensations, which in turn are associated through contiguity with the other sensations derived from the apple, and through resemblance with experiences with other things that have been recorded in the unconscious mind.

The sensations we experience with the apple are retained in the mind in association with each other through Contiguity, and they join with other sensations already in the mind through Resemblance.

When, therefore, we again see a small red disc, the sensations experienced are much more complex than the color red joined to a round form. Instantly, through the Law of Association, the small red disc image connects up with a large variety of other sensations which, through experience, have become used with it. We perceive the apple not as merely a small red disc, but as being spherical, as having firmness, as possessing flavor, and containing seeds and a core. Apperception has played its part, and the fusion of many simple sensations has given rise to a composite picture presenting to us the many qualities which experience has taught us to expect in a red apple. In a parallel manner all perceptions are fusions of numerous simple sensations.

Things having qualities in common give rise to perceptions which, through Resemblance or Contiguity, become associated in the thought organization of the unconscious mind. In biology, for instance, a species embraces many individuals having almost identical characteristics; a genus embraces individuals having characteristics in common, but not so nearly identical; a family embraces individuals that may belong to a number of genera, and which have at

**Perceptions Fuse to  
Form Conceptions**

least a number of points in common; a class embraces individuals still more widely varying from each other; a phylum may include many classes, and a kingdom contains a vast number of individuals belonging to different phyla, classes, families, genera, and species. Yet because each of these terms embraces only individuals with points of resemblance it is called a CONCEPTION.

A Conception is built up somewhat after the manner of a composite photograph. By photographing successively on one plate a number of faces, allowing for the total exposure of all only the time commonly employed for one, a picture may be obtained such that all points in which the faces agree are brought out vividly, and those in which they disagree are hardly noticeable.

In a similar manner are all ideas built up. Apple, for instance, is a composite of all our perceptions of various kinds of apples. The image in our mind brings out strongly all the points in which the apples of our experience agree; but those in which they differ, one from another, are left vague.

As an idea retreats from specific sensations toward the fusion of a wide variety of sensations into One composite whole, moving toward generalities, it is said to become more Abstract. Jonathan apple is rather specific, applying to individuals joined in the mind by a number of well-defined and identical characteristics. The idea apple, however, growing more abstract, embraces many varieties and a number of species. When we speak of the Rose Family, if we are familiar with botany, we include not only apples, but pears, strawberries, plums, cherries, peaches, apricots, almonds, etc. The Vegetable Kingdom includes a still wider abstraction, and when we mention a living thing, there are still fewer points in common, and the term embraces a still wider field of individuals.

Finally, following this process, the fusion of points in common is so remote from suggesting any individual that it is called an ABSTRACT IDEA. Thus the number 10, because it does not bring to mind specific instances, but suggests so wide a scope of possibilities, is an abstract idea. The adjectives, such as good, bad, high, low; and such nouns as quality, honor, and integrity, while less abstract than numbers, are terms, nevertheless, which include points in common which have been derived from so wide a variety of perceptions, that they also must be considered Abstract in nature.

### Conceptions Unite to Become Reason

Let us take for a major premise the thought that all apples grow on trees. This signifies there have been many perceptions registered in the stellar-cells of the unconscious mind of apples, and many perceptions also registered there of another group of objects which we have regarded as trees. The first group, apples, has been formed by fusing all the sensations and perceptions of our experience with a certain type of fruit. The second group has been formed by fusing all the sensations and perceptions of our experience with woody plants of that size and texture which we have come to call trees. Apple is one idea, or conception; tree is another idea or conception; and to grow is a third.

These three conceptions have been bound together in the mind by their Contiguity, that is, by observing that whenever we found apples growing they were always in space and time associated with trees.

Now if we take for a minor premise that this object is an apple, it signifies that we have recognized a full resemblance between a group of images in the minor premise and a group of images in the major premise. Apples thus become a common factor.

When, then, the two propositions—the major premise and the minor premise—are brought together, their Contiguity reveals a full Resemblance

between concepts in both. They unite on this common ground to give rise to the Conclusion: The Object Grew on a Tree.

We do not, of course, in the common process of reasoning, state the matter in the form of a logical syllogism, as I have here presented the matter of the apple and the tree; but in all Reasoning there is, nevertheless, a clear establishment of associations between different states of consciousness by an intermediate state of consciousness, which by definite associations with both brings about their amalgamation.

Only when the chief steps in the process of arriving at some conclusion are recognized by the Objective Consciousness, that is, when the energies are communicated through etheric vibrations to the physical brain-cells, may it be called Reasoning. But this bringing together of different mental factors, including conceptions, is also a normal function of the Unconscious Mind.

Thought-cells fuse, exchange energies, become organized into complex structures, and discharge their accumulated tensions, in the four-dimensional realm which is their proper plane of movement. These activities take place in obedience to the Law of Association whether etheric energies connect them up with the physical brain or not. Psychoanalytic experiments prove that asleep or awake, man's mind is never still; trains of thoughts are constantly in motion, many of which never gain recognition by objective consciousness.

When a problem is presented, or the interest is aroused in some subject, this interest, or desire, focuses the attention upon it. The energies thus directed through the Law of Association, connect up with various factors in the unconscious mind that have a bearing upon the matter. If the interest—desire to know or observe—is keen enough, it may stimulate the psychic senses of the astral body to pick up additional information from the four-dimensional plane. The Law of Association then brings together all the available information possessed by the unconscious mind having an influence upon the thing under consideration, and a Conclusion emerges.

This Conclusion, which is the result of a process similar to reasoning carried out below the threshold of objective consciousness, because there is no necessity to impart energy to the ponderous physical brain-cells in each operation, may be reached instantly. The four-dimensional realm is frictionless, and its facilities for speed almost limitless; so that when Reasoning is carried out exclusively in the four-dimensional region of the unconscious mind, its processes seem to take no time.

When, as the result of attention being directed to some situation, the unconscious mind thus reaches a conclusion, objective consciousness may never be aware that such a conclusion has been reached. It is only when conditions are present that enable the conclusion reached by the reasoning of the unconscious mind to impart, through etheric energies, that conclusion to the cells of the physical brain, that objective consciousness is aware of it. When it does thus rise, apparently full formed and spontaneously, into the region of objective consciousness, it is called INTUITION.

Intuition is due to a process similar to reasoning carried out by the unconscious mind; and because from the four-dimensional plane so many more facts are discernible than from the three-dimensional plane, if it is unwarped while coming through from the four-dimensional region of the unconscious, it is apt to be a far more reliable guide to truth than clumsy and ponderous Reason.

It is well to cultivate the Intuition, not only because it now may be made to yield such accurate conclusions, but because, in a few years, it must chiefly

## Intuition

be depended upon; for after we have left the physical body behind, Reason, which is dependent upon physical brain-cells, can no longer offer guidance.

To do this the thought must be vigorously and positively held that the unconscious mind can form correct conclusions regarding the various problems of life. It should be recognized that its range of perception, through the use of the psychic senses of the astral body, is vastly greater than that of the three-dimensional brain, and that in it are stored a vast number of facts and impressions long forgotten by objective consciousness, upon which it can draw. Confidence should be placed in it to form correct conclusions, and to find the opportunity to project them up into the physical brain-cells as Intuition.

Then, to give assurance that it is being relied upon, the impressions should be alertly watched with the intention of discerning that feeling or inner knowledge which is Intuition. Every such impression should be noted. Not that it should be accepted as fact; for in each instance its accuracy should be subjected later to a rigid test of verification. The reliability of Intuition, of any psychical or physical sense, or of reason, can only be ascertained by checking it against subsequent experience. But by giving it the proper kind of exercise the power and accuracy of the Intuition can vastly be increased.

### Suggestion

Intuition, the reports of the psychic senses, and reason often are warped and distorted through the influence of some dominant idea; that is, of some organized group of thought-cells which have so much energy that they can determine what impressions shall, and what shall not, be imparted to the cells of the physical brain.

Emotions, particularly those experienced in early childhood before the critical faculties have acquired sufficient experience to appraise values and evidence, often add energy in unusual volume to the thought-cells relating to some conception. Those of shame, those of religious import, and those related to sex are particularly potent in this respect. When an idea attains an inordinate amount of power, through energy thus added to it in great volume, it is then able to dominate the unconscious mind to such an extent that no perception, impression, or fact in conflict with it can impart its energy to the physical brain-cells. It acts as a censor, and anything that gets objective recognition must subscribe to its policies.

Suggestion, also through concentrating the attention, and therefore much of the energy, upon a given idea or image, temporarily exercises a similar function.

We hear a great deal about the power of suggestion, about its use as a therapeutic agent, and sometimes unfortunately, how it can be used by one person to take unfair advantage of another.

It is not necessary that a person be asleep or in a trance to be susceptible to suggestion. It is merely necessary that the critical faculties shall be off guard or held in abeyance. A state something between the full waking condition and sleep, in which the person is aware of what is being said, but takes no pains to analyze the statements, nor to recognize inconsistencies, is fully as advantageous in administering suggestion.

As previously mentioned, the mind can give its attention fully to but a very limited field at any one time. To the extent the attention is completely occupied by one thought or one sense impression, are all other thoughts or sense impressions shut from the consciousness. Let the experimenter, for instance, while looking at a picture, call vividly to mind some scene of his childhood and hold it attentively. He will find that, even though looking stead-

fastly at the picture, it will vanish and in its place he will see only the picture imaged by his memory.

Then, while still holding the mental picture before the attention, if a portion of this attention be transferred to his objective surroundings, he will perceive dimly the physical picture and some environmental objects, but these will not be vividly recognized; they will seem a part of memory's scene. Thus, in hypnosis, or under the state of half sleep, half wakefulness in which suggestions best are applied either by another or to oneself, the attention is directed by the operator to certain images, which for the time are so vivid as to inhibit the clear recognition of objective reality which in any manner conflicts with them.

If the hypnotic operator suggests to his subject that a stick is a snake, the mental image of snake becomes so blended with the sense reports regarding the stick that the two are blended, and the subject sees the stick as a snake. He feels and acts toward it just as if it really were a snake.

In the case of the unscrupulous real estate operator who takes his victim to a suburban cottage and paints for him a rosy-hued mental picture, never permitting his prospect's attention to wander, or even to think about anything but what the operator is saying; the effort is made to build up an attractive picture which is so vigorous that it will, for the time being, exercise a censorship to keep the critical faculties in abeyance.

To give the image power, as many and as strong desires are appealed to as possible. It is the energy of desire, as the salesman knows, that leads to action. Thus he builds up the good qualities of the property in the prospect's mind, careful that he shall have no opportunity for calm reflection. Aware from experience that reflection will enable the critical faculties to impose disadvantages upon the image, the salesman increases his own enthusiasm and endeavors to push a quick sale before the glamour, which has been created by his suggestions, wears off. He knows that if his victim comes from under the influence of the dominant image built thus painstakingly into his unconscious mind, before the sale is made, that it will not be made at all.

Later, after he has placed his name on the dotted line, the victim wonders why he was so stupid as not to think of this disadvantage and that detraction, which were quite obvious, but which he completely overlooked while the salesman's suggestions were dominant enough to rivet his attention and prevent the entrance of images that were in conflict with them.

A person who is able to make no predictions as to the future, or to gain no unusual information without such aids, by the use of coffee grounds or tea leaves in the bottom of a cup, or by looking at clouds or into a flame, may be able to gain information quite inaccessible to the physical faculties, or to make predictions of startling accuracy as to the future.

Such methods of divination utilize the Law of Association in connection with apperceptions and preperceptions to bring up into objective recognition that which perceived by the senses of the astral body, or which already has found lodgment in the unconscious mind.

The psychic senses, functioning on the four-dimensional plane, are able to perceive a great variety of facts concerning a person, that are inaccessible to the objective consciousness of anyone. By combining these factors the unconscious mind is able to deduce correct conclusions not merely regarding the present but also regarding the future.

Unless the person, whose unconscious mind has been directed to ascer-

## Apperception and Preperception in Psychic Work

tain the facts of present and future regarding someone, is a very gifted seer, without artificial aids his unconscious will be unable to project the conclusions up into the physical brain-cells with sufficient force to receive recognition.

A certain group of leaves, grounds, clouds, or forms in the flame may remotely resemble some animal. It may really resemble the picture of a tree, a horse, a pig or a locomotive as closely as it resembles that of a dog, depending upon the angle from which it is viewed. But apperception and preperception cause it to be seen as the thing which is suggested by the unconscious mind.

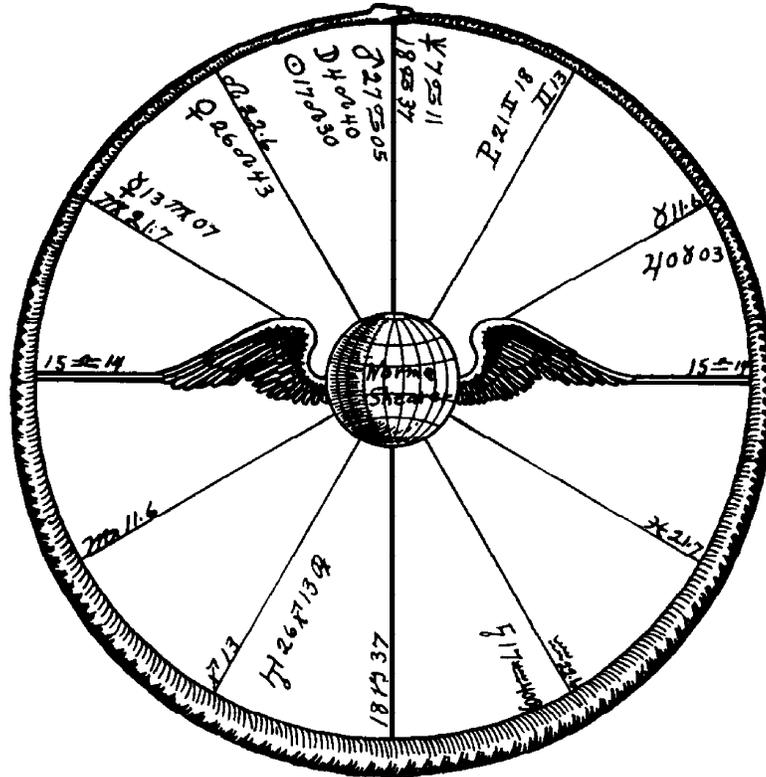
There is anticipation that something will be seen in the divinatory instrument which will reveal the information sought; that is, there is a preperception that the image seen will represent information possessed by the unconscious mind. The unconscious mind under this impetus has sought out the information and has had its attention focused upon it. The nerve current set in motion by the image registered by the physical sense of sight thus connects up, through the Law of Association, with the information on which the attention of the unconscious mind is focused. The image in the unconscious mind, struggling to find an avenue into the realm of objective consciousness, thus all at once finds the necessary electric energy available to which it can impart its motions with sufficient intensity that the impact is registered by the physical brain cells. Thus to the image registered by the physical sense of sight is added apperception—that is, the image with which it has become associated in the unconscious mind. And this apperception contributes so much energy that the physical perception is made to resemble the apperception. If the image dog is in the unconscious mind, and has sufficient energy, when it is connected up with the physical brain through electric energies, it can make any object seen, whatever it may be, so strongly resemble a dog that the thought of a dog will register in the objective mind.

And where, as in most divinatory instruments, there are a wide variety of images, or alternate readings to select from, the attention is easily directed by the unconscious mind to such an image as needs no great distortion through apperception to enable the information it is striving to impart to gain recognition from objective consciousness.

## Evolution of Mind

Starting with merely the energy of the desire for significance, the soul acquires the ability to feel sensations. Sensations twine together to form perceptions, perceptions fuse into conceptions, and conceptions unite to produce those mental processes of which man is so proud, which, when the conclusion alone is presented to the objective consciousness, we call Intuition; but which when the intermediate steps also are objectively recognized, we call Reason.





NORMA SHEARER

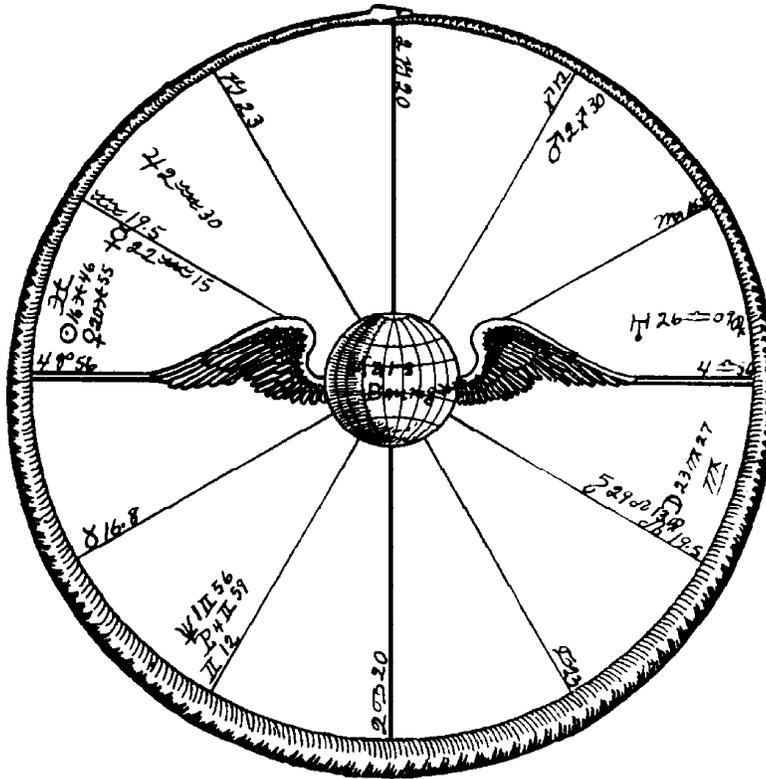
August 10, 1904, 10:00 a.m. E.S.T. 73W30. 45N30.

1920, went to New York and received discouraging screen test: Venus inconjunct Saturn r. Got job posing for commercial photographers: Venus semi-sextile Sun r. Later given first chance in pictures: Mars semi-sextile Neptune r, the movie planet.

1921, given her first lead role in pictures: Mars semi-sextile Neptune p, Sun semi-sextile Moon r, in 10th.

1929, happily married: Venus sextile Mars r, co-ruler of 7th.

1936, husband, a wealthy and talented director, died just as she was receiving high honors: Mars opposition Saturn r, conjunction Sun r in 10th.



#### MARS BAUMGARDT

March 7, 1890, 7:20 a.m. P.S.T. 122W45. 45N30.

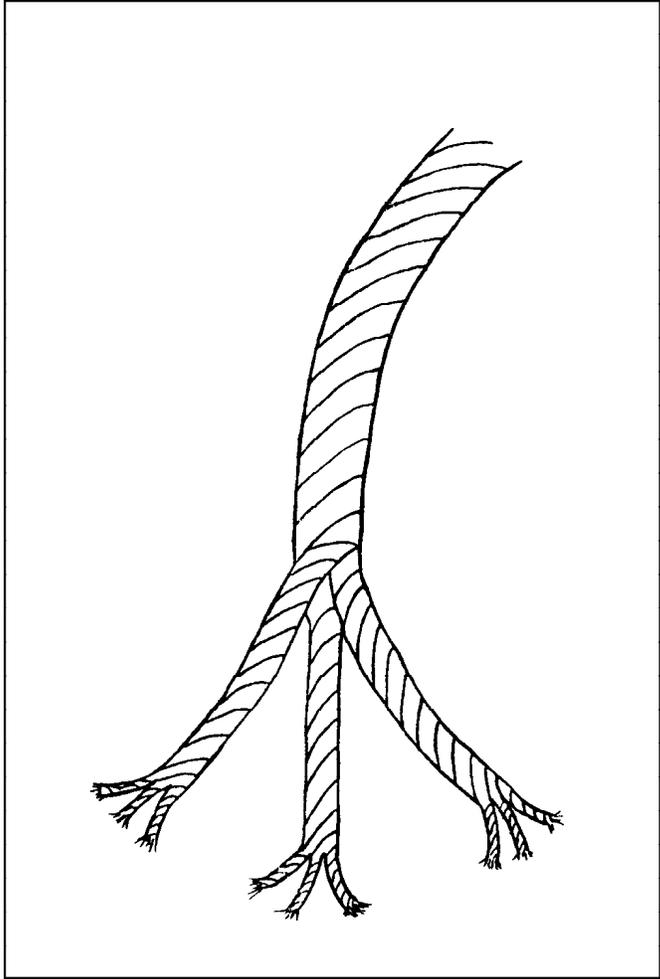
1897, started collecting stamps: Mercury, ruler of letters (3rd), square Neptune p.

1907, owned and operated first cinematograph and first radio in Southern California: Sun sextile Pluto r, the radio planet.

1908, gave lecture before Astronomical Society: Sun sextile Pluto p.

1913, made curator of Clark Observatory, where for 21 years he gave regular lectures on astronomy to vast crowds: Sun trine Mars p.

1922, started radio lectures on astronomy which were a regular feature for 10 years: Sun semi-square Pluto r, the radio planet.



*Chapter 3* 

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## Language and the Value of Dreams

ONE can hardly locate any point in the evolution of mind where symbols first were used. After all, concrete things can not exist bodily in the mind, and as a symbol is that which stands for something, what ever mental images the mind holds are the symbols of its physical and mental experiences. Those symbols which are now in current use as the words of our language, are merely the more complex development of a process that is as old as life itself.

The oldest language of all is the language of feeling; used by the soul, or unconscious mind, to receive information from its sense organs, and to communicate its orders to the form it occupies. Whatever, at any point in its cycle that form may have been, it reacted to the conditions of its environment. That which is felt was stored as thought-elements in the thought-cells of the unconscious mind. This feeling, as thus stored, imparted information to the unconscious mind; information which **CONDITIONED** the future conduct.

Even at the present day, because the language of feeling has been so very long in use, the cells and organs of our physical bodies take their orders readily from feeling, and but reluctantly from the reasoned commands of objective consciousness. One must steel oneself carefully making the reasoned command unusually forceful, to prevent flinching while a knife digs out a sliver of wood that inadvertently has found its way under the finger nail. The old language of feeling gives the command to move away from the object inflicting pain. Reason says hold firm, that the offending invader may be removed and thus prevent still greater future pain.

When attacked, reason commands anger to be held in abeyance; that the actions may more effectively be guided by cool judgment. But the old language of feeling harks back to primitive occasions of attack, and commands that adrenaline should be secreted, stimulating the heart action, and withdrawing blood from certain vulnerable regions and giving those organs used in combat an additional supply. Even though the head be kept clear, when conflict thus arises, it is the unusual person whose physical cells and organs are so under the dominion of reason that his body does not react to the stimuli of his glands. In spite of reasoned commands, on occasions people blush, grow pale, flush, exhibit signs of nervousness, and blunder in the performance of trivial tasks. All because the glands, cells and organs of the physical body more readily understand the language of feeling than they do the words employed by the objective mind.

Because physical life had the power to feel before those special organs of feeling used in hearing and in sight were developed, the general language of feeling is the oldest of all means by which the unconscious mind communicates its desires to the physical organism. But with the development of hearing and sight, visual images and auditory images were related, through the LAW OF ASSOCIATION, with this language of feeling.

Sight is the ability to feel, through special sense organs, the etheric vibrations reflected from objects in such a manner as to distinguish and define those objects. Hearing is the ability to feel, through special sense organs, the molecular vibrations that have been set in motion within the range called sound. Other people have a nervous system so sensitive that they can feel the thoughts of others at a distance in such a manner as to recognize their significance. And some, furthermore, perceive through bringing up into objective consciousness what is recognized by the special sense organs of the astral body. Yet whatever the organ employed to gain information from the environment, it merely specializes in some process of feeling.

**Every Thought Brings  
a Change in the  
Physical Body**

Creatures with eyes have learned to place great dependence upon visual images, that is, upon the ability of the eyes to interpret the feeling received from lightwaves. Repeated experience has associated certain images with definite feelings. The image of a snake close at hand is so closely associated with danger that not only man, but many beasts, react instantly by leaping away from the image. No slow and laborious process of reasoning here. Nor in dodging a missile seen coming at one's head. Time is too short to think the matter over. Association has related the image of the snake or the missile not only with danger, but also with a special kind of movement to avoid the danger. The visual image itself, through its previous associations, is utilized by the soul, or unconscious mind, as a means of commanding specific action.

Another visual image—the sight of food—is utilized by the unconscious mind as a means of commanding the flow of saliva and the gastric juice.

Or if we wish to turn to auditory impressions, the cracking of a dry stick in a region where game has been much hunted, is so closely associated in the mind of each animal with danger, that it has all the force of a command from its unconscious mind to flee at once. No stopping to think it over. No pausing for visual verification. The crack of the broken stick sets it off as if, which at times it does, its very life depended on it.

Here I have given a few outstanding examples of the operation of a principle which the laboratory psychologists have formulated in these words: "No mental modification ever occurs which is not accompanied or followed by a bodily change."

This means that every perception, sensation and conception being a change in the astral form is accompanied by a tendency to produce corresponding changes in the physical body. Astral substance being so much more mobile, the changes usually take place in it first. In the case of organic growth, for instance, the organic processes of renewal and multiplication of tissue afford the astral form the opportunity to mold the physical form by acting upon small particles as they are deposited from nutrition.

It means also that while feeling is the oldest language used by the unconscious mind, that the unconscious mind in communicating information to the physical cells, physical glands and physical organs, customarily uses visual images, auditory impressions, sensations of odors, and perceptions of taste.

**Symbols Are  
Habitually Used by the  
Unconscious Mind to  
Communicate With the  
Bodily Organs**

The higher types of animals have had abundant experiences in association with each of the five common physical senses. The association of experiences of a given type with a given sense impression relates these so closely in the thought-cell structure of the unconscious mind that when one is given energy the other also receives energy. And because the experiences in the past have called for some special activity, this activity is also associated with the same thought-cell structure. The sense impression, whatever it may be, thus adds energy to thought-cells, which in turn stimulate physical change.

To put the matter in a slightly different manner, a certain sense impression has come, through repeated association, to have a definite meaning to the unconscious mind. It is the symbol of a condition. And acting upon that usual association the unconscious mind has come to use that symbol in issuing its commands to the physical organs. That is, visual images, auditory impressions and other sense impressions are the habitual symbols used by the unconscious mind to communicate information and to command action. And thus it is, whether through dreams, visions, or divinatory instruments, because the unconscious mind is so accustomed to using such symbols, it finds it easier to communicate whatever it perceives to the objective mind by means of such symbols, rather than by means of lately acquired arbitrary words.

The term language more commonly is applied, not to communications between the unconscious mind and its physical vehicle, or between the unconscious mind and the objective mind, but as denoting the means by which one individual communicates with another. And in this more widely accepted significance of the term it is interesting to note that the rudiments of language may be observed in animals other than man. Sounds, for instance, which arise involuntarily from an emotional stress, become associated with the emotion as its auditory symbol.

When an animal which has experienced pain that has caused it to cry out, hears another animal emit a similar cry, the LAW OF ASSOCIATION comes immediately into play. The sound is at once related in the animal's mind to its own cry, and to the pain which was coincident. In one way or another the particular cry becomes associated with pain in the mind of each member of a flock. And as pain in a similar manner has become associated with that which causes pain, the cry becomes a symbol by which the whole flock is made aware of the presence of danger.

A dog recognizes the snarl and bared fangs of another dog as the symbol of its animosity. A horse will paw the earth as a symbol of its desire to travel, will neigh as a symbol of greeting, and will snort as a symbol of fright. Other horses recognize the significance of these expressions; but the number of such symbols of communication that can clearly be recognized thus by other horses is hardly so numerous that such animals can be said to have a language. Perhaps even the methods commonly employed by man to express emotions of various kinds, though conveying definite information to other men, should not be dignified by the term language. But certainly they border closely on it.

In nesting time, if you will conceal yourself in almost any thicket and suck on the back of your hand, in imitation of the distress call of a fledging bird, every old bird in the vicinity, regardless of species, will come close and exhibit signs of anxiety and excitement. It is a favorite method used by bird lovers to see their feathered friends that otherwise remain invisible. But what interests us here is that birds of different species recognize the sound as conveying the information that some young bird—perhaps their own—is in

### Universal Emotional Symbols Used by Animals and Men

trouble. That is, this particular sound is a universal symbol recognized by much of the bird world.

Thus also, a frown, a smile, laughter, tears, a cry of joy, an exclamation of fright, are universal symbols recognized in the world of men. Laughter, the world over, is recognized as the symbol of mirth. A smile is recognized as denoting pleasure. A frown indicates displeasure; as does the growl of a dog. The whine of a dog denotes anxiety, and is so recognized by other dogs and by men. Weeping is a symbol of grief among men; and a shout of victory, whether from the throat of a barnyard cock or from those who attend a football game, is unlikely to be misunderstood.

**Men Then Added  
Universal Imitative  
Symbols**

But in addition to these emotional sounds, some of which the higher animals use to convey similar information to their fellows, man at a very early date added those of imitation. That is, he heard the wind through the trees, the noise of water babbling over stones, the cries of birds and animals, and other noises of the wild. And he adopted and adapted these sounds to convey information about the objects with which more commonly they were associated. The sounds that express fear, love, anger and pleasure were derived from the spontaneous expression of these emotions; and an object that commonly gave rise to an emotion might be designated by the emotion; but if there was no such emotional association, it might be designated, instead, by some sound associated with it.

Take, for example, the sound of rushing water and note how it resembles the sounds of the names given it in the various languages: "Rauchen, risseln, ruschen, rinnen, rennen, to rush, ruscello, ruisseau, river, rhein."

If you ever have listened to the whine of a Norther the word, wind, will be more than vaguely suggestive; as will the word, snow, to one who frequently has heard it slithering along an already ice-hardened crust.

The tracing of words to their origins is an interesting task. And the more we know about such origins the more clear it becomes that there is a complete chain of ASSOCIATION between the emotional and imitative sounds used by primitive people and the words we use today.

For that matter, through using imitative sounds and gestures as universal symbols, it is possible for two people of different nationalities to carry on considerable conversation. Once as a young naturalist in Southern Oregon, in a day when fewer Red Men spoke the English language, I had an Indian tell me of various experiences.

When he wished to tell me of a trapped animal, he placed his hands open on the ground like the jaws of a trap, then closed them suddenly on his foot and emitted the cry of the indicated animal when in distress. I have had him tell me, in such fashion, how many coyotes he had caught; repeating the performance and imitating the snarls and howls of a coyote how many wild cats he had captured; repeating the performance the proper number of times, and giving vent each time to yawns and cat-calls. I have had him tell me of other game, imitating the bounding of a deer by leaps with his hands, then picking up a stick and leveling it, and shouting "boom," much as a child might do. Although I never received instruction in such sign language, I had no difficulty in following the tale he told.

**Things Acquire Their  
Names Through the  
Law of Association**

Through Resemblance and Contiguity sensations fuse to become perceptions, perceptions join to become conceptions, and conceptions amalgamate to become reason and intuition. And under the influence of the same two factors, which together constitute the LAW OF ASSOCIATION, an object acquires its

name. In sound, form, color or some other attribute it may Resemble something for which already there is a name; or it may be Contiguous in time or space with something already named. And from the attributes of objects—as in the obvious relation between pigeonhole, which now means a place where a document ceases activity, and the hole in a dovecote where a pigeon comes to rest—as the need for speaking of them grew, were also derived the words by which man designates his conceptions.

Having once associated a word with an idea, another word expressing a different idea often is derived from it through Resemblance or Contiguity. And a whole train of ideas may be expressed by a single word through its associations with some of the words in the train. This development of language, one association leading on to another, each expression built in obedience to the LAW OF ASSOCIATION, on what had been before, is dramatically stated by Anatole France:

The metaphysician has only the perfected cry of monkeys and dogs with which to construct the system of the world. That which he calls profound speculation and transcendent method is to put end to end in an arbitrary order the natural sounds which cry out hunger, fear, and love in the primitive forests, and to which were attached little by little the meanings which one believed to be abstract, when they were only crude.

Written language, also, is based upon an imitative foundation. To express that a man was doing a particular thing, the simplest form of writing merely pictured the man engaged in the act. The Cro-Magnons who invaded Europe at the end of the Ice Age thus drew pictures upon the walls of the caves where they resided; and from which they had driven Neanderthal, who was the original cave man.

American Indians, to indicate where game was abundant, traced the trail to be followed on a conspicuous rock, and crudely pictured the game to be found at the proper place along the crooked line which mapped the trail.

Such pictographs are purely imitative, as much so as to make the sound of rushing water to designate a flowing stream. The association is of the most obvious kind. But intelligent peoples were not long content to be restricted by what could thus actually be pictured.

To express one thing, they pictured something else which was invariably associated with it. The spring of the year could not be pictured; but a rose, which came always with the spring, could easily be pictured. The time of year when cattle were taken into the mountains could not be pictured; but the clover on which the cattle fed in the high valleys could easily be drawn, and came thus into use to designate the summer.

Or take the cuneiform writing of the early Sumerians. Sheep when sold were kept in pens. It was difficult to draw a sheep with the little wedge-shaped marks in soft clay tablets, but four such marks in a rectangle made an excellent picture of a sheep pen. It was used to indicate sheep. And after it were placed as many wedge-shaped marks—shaped thus because the papyrus stem used for stylus is triangular—or tallies, as there were sheep to be designated. Thus a record was kept of sheep bought and sold.

Some sheep were fat, and some were not fat, and it was desirable in calculating the price to know how many of the sheep bought or sold were fat.

To draw a picture of fat is difficult. But to get sheep fat it was customary to

**Symbolical Pictograph  
is Closely Allied to  
the Oldest Language  
of Feeling**

feed them grain. To picture a sheaf of grain with the little wedge-shaped marks made by a papyrus stem was easy. It is the origin of the astronomical symbol of the sign Virgo, and also of the Biblical blessing given to his Virgo son by Jacob: "Out of Asher, his bread shall be fat." To indicate the number of fat sheep in a transaction, such a crudely pictured sheaf of grain was placed alongside of the pictured pen which denoted sheep, and the required number of tally marks placed after it. Tallys after a pen adjacent to no sheaf of grain were so many sheep which had not been fattened.

In Chapter 8, Course 12-1, *Natural Alchemy, Evolution of Life*, the history and development of writing is followed to its more complex modern forms. But here it is only necessary to trace it from its simple beginnings as visual pictograph images to the next step, which is the visual symbolical pictograph. Yet the necessity is urgent to make clear at this point that pictographs and symbolical pictographs not only were the first visual images used by the race in the communication of ideas from one to another, but that, because they represent obvious associations, they are the images still employed by the unconscious mind.

While the words we speak, and the letters we write, in reality are linked historically through a long chain of association with obvious relations between things, yet the links in the chain mostly have been lost. Thus our written and spoken language has the appearance of arbitrary sounds and arbitrary marks on paper. It is, in fact, a most effective tool for the expression of precise and detailed information. Yet biologically it is a very recent acquisition, as well as a complex one, and the unconscious mind, for this reason, often finds it a difficult instrument to use.

Pictographs, however, are closely related to feeling. To recognize a mountain or a tree from its picture requires no complex mental process. And if the individual is accustomed to think of the mountain as an obstacle, if it has prevented him from journeying to some desired spot on the other side, the picture of the mountain also, in his mind, has the function of a symbolical pictograph of an obstacle. And if he is accustomed to think of trees only in terms of fire wood, a tree, following the most obvious association, may readily become the symbolical pictograph of fire.

Many thoughts can not be expressed merely by pictographs. We can not picture energy, love, desire, ambition, thought, religion, statesmanship, and thousands of other conceptions. But through the commonly observed and recognized relations of such conceptions to things that we can picture they can be expressed pictorially.

**Symbolical Pictograph  
is the Language  
Commonly Employed  
by the Unconscious  
Mind When Feelings  
Do Not Suffice**

Feeling is the oldest language in existence. Visual and auditory images such as either directly or symbolically represent thoughts are far more closely allied to this oldest language than are arbitrary words and phrases; and therefore they are much more easily handled by the unconscious mind. Consequently, when the unconscious mind strives to communicate with objective consciousness, it may make use of feeling. We often hear people say that they "feel" something to be true, even when reason indicates the contrary. Or the unconscious mind may make use of visual and auditory images, such as those experiences which people have in their dreams.

Because symbolical pictograph is the language commonly employed by the unconscious mind to impart information too complex to be expressed merely as feeling, its appeal is universal. Pictorial symbols may be chosen, the common associations of which are the same the world over. In this man-

ner, regardless of changes in arbitrary speech, or differences in nationality, an idea can be conveyed to any intelligent people in the world in spite of passing time.

It was the understanding of this language commonly employed by the unconscious mind, that led the ancient wise men to employ it to impart to posterity their knowledge of occult law and spiritual verity. Instead of intrusting their wisdom to the fluctuations of arbitrary speech, they employed symbolical pictographs which were universal in import. Such universal symbols were traced in the sky as the constellations, and were traced on tablets as the sacred tarot.

The question often arises, especially in studying the significance of dreams, why when the unconscious mind attempts to impart some information to the conscious mind, it does not use the language to which the person is accustomed in his ordinary waking life. The reason now should be apparent; it is because symbolical pictograph is far more familiar to it, and is therefore much easier to use.

There are, in fact, three elements of the dream life that need some special consideration. 1. The effect of desire. 2. The effect of the preceding waking period and of stimulation from the external environment. 3. The actual experiences of the soul on the astral plane.

To understand the effect of desire upon dream experiences the difference between Directed Thinking and Fantasy Thinking must be known. Desires are energies in a state of tension within the thought structure of the astral body. Such energies, which are ever straining for release, as well as physical stimuli, tend to attract the attention. Because it was not decided beforehand to focus the attention thus, this type is called SPONTANEOUS ATTENTION.

The energy of a desire tends toward release in action of a particular kind. All action, in fact, is due to desire energy thus released. Yet desire can find expression not merely in physical activity, but also in mental activity. And when it is permitted thus to express in mental images which are uncurbed by the critical faculties, the process is called FANTASY THINKING.

DIRECTED THINKING is thinking with the attention directed by volition. The attention also usually is directed to actual conditions, the effort being made that the images shall stand in their natural relation each to the other, without distortion. That is, directed thinking is a careful attempt to reproduce reality.

FANTASY THINKING, on the other hand, makes little attempt to maintain the distinction between actual conditions and desired conditions; but follows wherever Spontaneous Attention leads.

When a master said that the person who Thinks is the exception, and a great naturalist remarked that few people ever think who think they do, they did not refer to Fantasy Thinking, but to Directed Thinking. Fantasy Thinking takes very little effort; but Directed Thinking quickly uses up energy. It is a process of psychic assimilation that consumes much vitality and leaves the system correspondingly exhausted. In other words, there is no harder work in the world, and none more useful, than Directed Thinking.

In regard to Fantasy Thinking, the late William James said:

Our thought consists for the greater part of a series of images, one of which produces the other; a passive dream-state of which the higher animals are also capable. This sort of thinking leads,

## The Three Dream Factors

nevertheless, to reasonable conclusions of a practical as well as of a theoretical nature.

As a rule the links of this sort of irresponsible thinking, which are accidentally bound together, are empirically concrete things, not abstractions.

Day-dreaming and dreaming in sleep are not dissimilar processes. The difference is chiefly in how much consciousness is influenced by awareness of external conditions. Sit in a chair, relax the body, lean back and close the eyes:

The sound of a street car may recall the rumble of an earthquake, and thus through the LAW OF ASSOCIATION bring before the mind a whole train of images. To the extent the attention is completely withdrawn from the objective world does it more and more become absorbed in Fantasy images. The physical world seems to cease to exist. So long as the physical brain registers a recognizable consciousness of the physical environment it may be said to be awake; but when Fantasy Thinking so absorbs its attention that the few impressions received from objective consciousness are greatly distorted, the physical brain is said to be asleep.

The thought-cells and thought structures of the astral body never cease interacting with each other. In them are stored energies always straining for release. And those which at the time find some measure of expression become the focus of attention. Or, as the laboratory psychologist would put it, every person at all times has trains of thought passing through his mind. Every person dreams continually all the time he is asleep, even though he is unaware he ever has a dream. The psychoanalysts have proved this so completely that it is universally accepted.

Without as yet explaining the source of the energies which desires possess, let us merely consider them as energies straining for release. If a particular desire, whatever it may be, is rather completely realized in the daily life, it has released its energy in thus finding satisfaction. Because it no longer has much energy to spend, it has little power spontaneously to attract the attention, and little energy to use up-in the weaving of Fantasies relating to its fulfillment. Its influence upon the dream life, therefore, is not apt to be profound.

We will learn later that attention reinforces the energy of desire and that action is always in the direction of the strongest release of desire energy. Yet the conditions of civilized life place, and rightfully, many inhibitions upon desires that have acquired tremendous energies in their biologic past. It is no longer considered good taste to kill an opponent, even if that opponent is the suitor for the hand of the lady of one's choice. Yet in the biologic past that was the proper thing to do. Nor is it now the proper thing to express the desire for reproduction, except under the protection of a marriage certificate. But birds and beasts and other forms of life through which the soul has made its way, have recognized no such restrictions.

The desire to conform to civilized standards is usually stronger in the waking state than the desire to follow more primitive impulses. Physical action, therefore, is governed by the proper amount of restraint. But restraint does not dispose of the energy of desire, it merely prevents the energy under tension from breaking through and becoming converted into action. The energy is still there, ever striving for release.

The desires which restrain other powerful desires from expressing them-

selves in physical action, do not offer such unbending resistance to their expression in Fantasy, that is, in the realm of imagination. It is not uncommon for people to permit themselves in their imagination to do things they certainly would not do physically. As a matter of fact, if they were able to express these acts in physical life there would be no need for them to use up the energies of these desires in Fantasy.

The child is born with a sense of omnipotence. In the womb all his needs are supplied. After birth a little crying, or kicking about, brings a quick response to his needs. When no desire is denied there is nothing to indicate he can not have or do anything he wants. All infants thus live in a happy delusion of being all powerful.

As life moves on, however, their desires multiply and they find obstacles more and more barring the way to their fulfillment. Because the desires can not be realized in physical action does not destroy their energy. The energy is still there, straining for release. And if a desire is powerful, we may be sure that sooner or later it will find some way of escape.

If the desire is such as to afford possibility of realization, and such realization would be beneficial, the best method of using the energy of the desire is to direct it into those actions which tend to overcome the obstacles and thus lead on to its fulfillment.

If, instead, the energies of the desire are permitted to weave Fantasies, in which the realization is attained only in imagination, this may afford a substitute satisfaction. But it uses up energy which should be directed to some actual accomplishment.

The individual who finds great pleasure in imaginary accomplishment, to that extent decreases the energy at his command for actual accomplishment. He has drained his desires without getting concrete results.

Satisfaction in such imaginary accomplishment should not be confused with the use of imagination creatively. Creative imagination brings images together in various combinations, and lives vividly in the mental, or astral, realm, not to find complete satisfaction there for the desires, but to get ideas, to formulate plans, and to perceive how things the better may be done. That is, the desires create and build first on the astral plane; that they may have a correct pattern to follow when they express externally. But there is sufficient energy left, when the correct pattern is decided upon, for a valiant effort to bring about its physical realization.

But when desire, as in Fantasy Thinking and Day Dreaming, is permitted to be used up and attain its satisfaction in imaginary conditions, this is Dissipation. It dissipates energy in useless inner experiences which are negative. And to the extent satisfaction is found in such imaginary situations is there lack of ability to attain satisfaction in the realm of reality.

It is true that many desires, in their original form, should not be permitted expression. But they each represent so much energy that can be made available for real accomplishment; and means can be devised by which such energy can be diverted into channels that lead to worthwhile results.

Civilization has, from early childhood, built into the unconscious mind certain standards of conduct. More primitive desires, even when fortified with energy, are not permitted to trespass too far on these standards, even in imagination. There are things that an individual does not permit himself to do even

## The Dissipation of Day-Dreaming

## Censorship

in his day-dreams. Nor will he permit himself to do them in his dreams at night. That is, he has within his unconscious mind desires not to do these things which are stronger than the desires to do them.

This does not dispose of their energy, however, and they seek constantly to find some means of expression.

In our everyday life it is common to make veiled allusions to things that it is bad taste to state more bluntly. On the screen there is a ruling that the person firing a gun, the gun, and the victim who is killed by the shot, must not all be shown at the same time. The person firing the shot can be shown, then the person struck by the bullet can be presented an instant later, and finally persons looking down as if on a dead body. The actual killing is thus symbolized.

Civilized standards of conduct impose upon the movie screen restrictions as to what can be shown in its stark reality. Yet these realities are made known to the audience by symbolical pictographs.

Nor will civilized standards of conduct permit the individual, in his dreams, to do the crude things which some of his primitive desires prompt. The civilized desires stand as guardians of what may be presented to consciousness. They are stronger than the savage desires; just as the movie censorship is stronger than the producing companies. Yet even savage and crude desires are permitted to express themselves if they disguise themselves sufficiently to meet the requirements of the censors.

Bearing in mind that it is only those desires which have not found fulfillment in objective life which retain their energy, and that the energy of these unfulfilled desires, whatever it may be, is ever straining to find expression, it is easy to perceive that these are the desires which most influence Fantasy. Not able to release their energies in physical action, they release in finding an imaginary realization.

This also indicates that which the psychoanalysts have proved, that the strongest unfulfilled desires are those that most influence dreams.

As the reason they have never been permitted objective realization often is because they are unacceptable to the Civilized Desires, and as these Civilized Desires are frequently strong enough to prevent their crude expression even in the Fantasy of dreams; if they are to find any measure of satisfaction they must more or less completely disguise their real selves in the garments of symbolical pictographs. The experiences of the individual in his dream-life no less than what he hears or sees in his dreams, largely perform the function of such symbolical pictographs.

### **The Happenings of the Previous Waking State**

Whatever is now before the attention is always linked through Resemblance or Contiguity with that which was before the attention previously. Mental processes are not disconnected images, but trains of thought, one image joined to the preceding image through the Law of Association.

There is, therefore, no sudden jump from the thoughts which occupy objective consciousness to the thoughts which occupy the attention during sleep. All normal dreams start with some experience, or thought, of the preceding waking state. And contrary to what might be expected, this experience which enters into the dream as a connecting link, is more often than not some inconsequential happening or passing thought that was given slight attention during the waking state. Perhaps for that reason it was unable to release energy associated with it, and this energy carried over into the dream state affords the link of connection which dreams always require.

This fact, universally observed by students of dream life, is mentioned

here to emphasize that thought is a continuous process night and day, governed at all times, as all mental processes are, by the LAW OF ASSOCIATION; and that in the analysis of what occurs during any sleeping state, if it can be completely remembered there will be happenings which have been definitely suggested by, and have their origin from, something which entered the mind before the period of sleep. This factor, therefore, in dream interpretation, even though represented in symbolical form, should not be given some other significance.

The astral body possesses sense organs by which it can acquire information from the astral, or four-dimensional plane, in the same way the physical sense organs can be used to acquire information on the physical plane. Furthermore, the astral body during sleep is not chained to the physical, but has the power to move to distant parts, and there to perceive what is taking place.

To the extent it can raise or lower its general vibratory rates it can even travel to higher or lower planes than that of its usual vibratory level. It is almost as free to move from plane to plane, or from one region on a given plane to another region on that plane, as is a discarnate soul. And it can communicate with discarnate entities or persons on the plane it thus reaches after the manner in which people usually converse. Or within certain limits it can tune in, while actually on one plane, sufficiently to pick up information being broadcast from another plane. In other words, even as on the physical plane during the waking state the acquisition of physical information is limited only by the ability of the individual: so the acquisition of information from the astral plane during sleep is limited not by impassable barriers, but by lack of individual training and initiative.

If our attention is riveted during the day to worldly matters, and we have no knowledge of the possibility of acquiring information from another plane during sleep, the mind in slumber continues to occupy itself with the problems and desires of the day. The janitor who every day is in the laboratory where great scientific discoveries are made, as a rule knows nothing of the experiments there being carried out. He is so engrossed in his own personal affairs that these matters of vast importance affecting the destiny of thousands are carried out under his very nose without him knowing anything about them.

If we are absorbed in reading a thrilling tale some person may enter the room in which we sit, and we remain quite oblivious of it. We only see, hear, or otherwise recognize that to which our attention is attracted.

Nor is it something most can do without some training to direct their attention during sleep to the acquisition of information. Since birth the training all has been toward keeping the attention riveted to the physical avenues of knowledge.

Yet the four-dimensional world is open to inspection during sleep, and its entities are there to be contacted, almost as readily as they are after passing from the physical body. And through directing the attention to acquiring knowledge from such sources during sleep much of value, not merely that has already happened or is in existence, but also regarding that which will happen in the future, can be brought back into waking consciousness.

Except when some unusual stimulus intrudes, the state of relaxation, such as that preceding sleep, favors Fantasy Thinking. Even without losing objective consciousness, if we close the eyes and relax the body in an easy position, the

## Recognition of Occurrences Witnessed from the Astral Plane

## Wish Fulfillment

mind, no longer having its attention directed to reality, tends to drift into a world of the imagination.

In such a state, as well as in sleep, one thing suggests another, and this suggests something else, and if there is in the thought structure of the unconscious mind some strong unfulfilled desire, the energy of this desire, straining for release, soon captures the attention. That is, the energy of such an unrealized desire straining for release is sufficient stimulus that it attracts the attention. The trains of thoughts passing through the unconscious mind are led to this desire because it is making so much disturbance.

A foot uncovered during sleep, if it gets unduly cold, attracts the attention. The Fantasy images are led to include this coldness in their symbolism. This, for instance, may bring dreams of sleigh riding, or of arctic travel. And in the same way the stimulus of an unfulfilled desire brings the Fantasy images passing through the mind to include and symbolize it. The desire is energy seeking release. And it finds this release in the Fantasies of the dream.

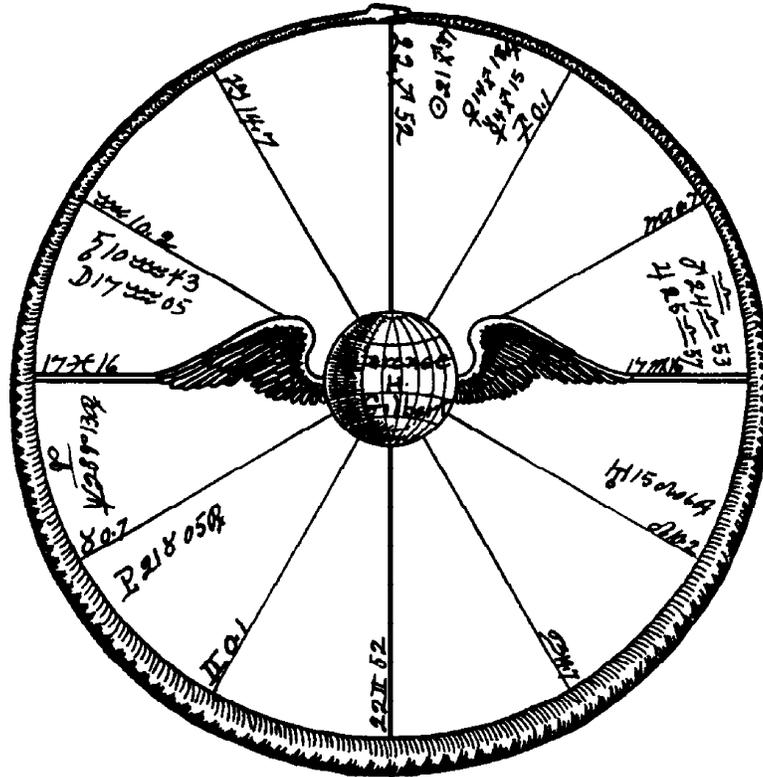
But opposed to the crude, even though natural, methods of expression, there may be the rigid censorship of the Civilized desires. Thus if the energy of these unfulfilled desires are to express, even in the Fantasies of dreams, they must conceal their true identities under various symbolic disguises. The images are subject to condensation, displacement, and various other processes, which, nevertheless, when viewed with an understanding of symbolical pictograph, fail to conceal their true significance from one attempting to interpret them.

## Dream Interpretation

In the interpretation of dreams the effort should be made to separate and interpret, each according to its own type of significance, the three various factors of dream life. The happening of the previous waking state that is the link between waking consciousness and the dream should be sorted out and given recognition as possessing this function only. Then the unfulfilled desires, especially the one which at the time is strongest, should be sought, and given its proper evaluation; for it also commonly finds symbolic expression in the dream.

Finally, there often is, and this can be cultivated as the usual occurrence, information of real value to the individual gained from the inner plane. The best manner to learn to recognize this factor is to remember the dreams and correlate their happenings to the events that shortly come into life. Through such cultivation dreams can be made to possess great value.





JUDGE CLARENCE H. GILBERT

December 13, 1874, noon L.M.T. 89W. 38N.

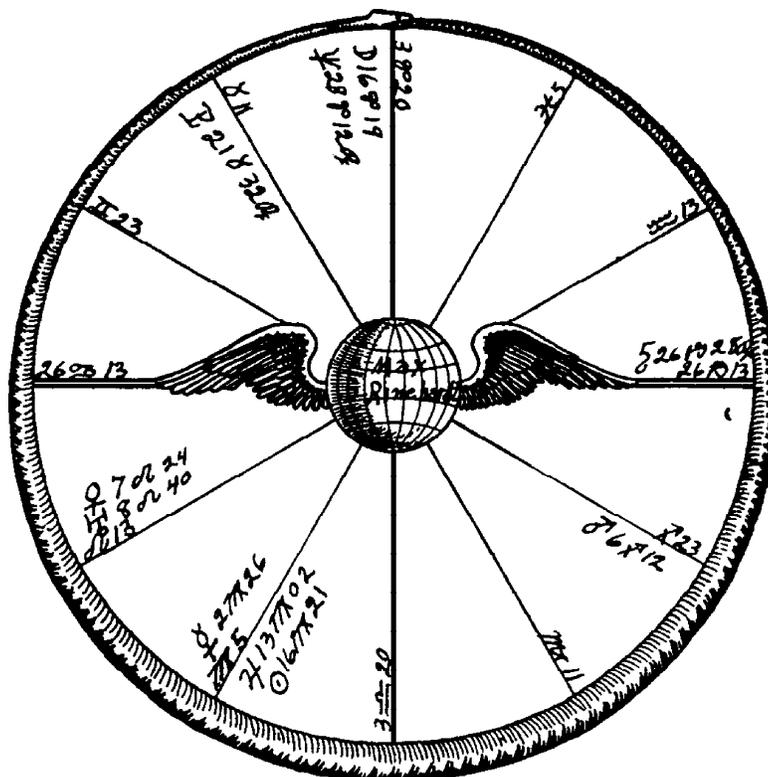
1910, counselor child caring institution: Mars square Uranus, Venus trine Uranus, ruler of welfare institutions (12th).

1923, counselor Child Welfare Commission: Sun P. Uranus, Venus sextile Jupiter.

1928, Judge Court of Domestic Relations: Sun conjunction Moon r (domestic).

1933, established Neighborhood Councils (Pluto) for betterment of youth activities Sun square Pluto r.

1936, Appointed to Advisory Committee of National Probation Association: Sun trine Mars r and Jupiter r.



MAX REINHARDT

September 9, 1873, 1:00 a.m. L.M.T. 16:30E. 48N.

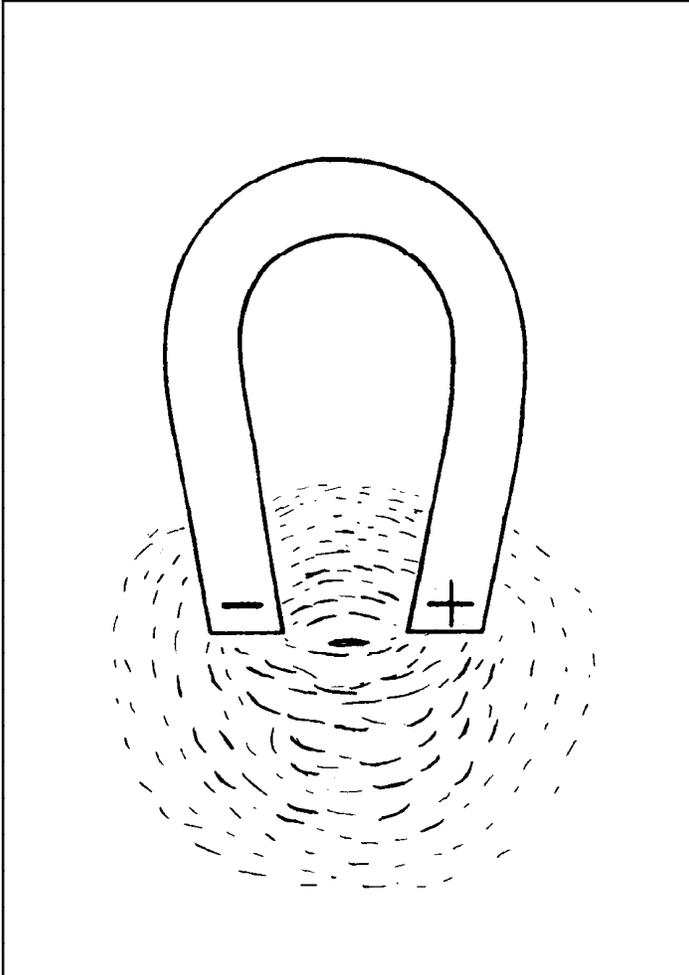
1894, played in Salsburg: Mars, ruler of 5th, inconjunct Pluto r.

1905, presented in Berlin new (Uranus trine Mars in 5th) type of stage production in, "A Midsummer Night's Dream": Venus inconjunct Moon r (people) and conjunction (prominence) Sun r.

1913, Kaiser forbade nobles to attend new type of performance: Sun square Saturn p, in house of enemies (7th).

1920, after 7 years of delay reached America: Mercury sextile Jupiter.

1934, produced "A Midsummer Night's Dream" to vast audience in Hollywood Bowl; its success gave him contract to produce it for the screen: Sun sextile Sun r, Sun inconjunct (expansion) Moon r in 10th.



*Chapter 4* 

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**Desire and How to Use It**

**O**N WHATEVER PLANE of existence the soul functions, it there functions through a form. This form is an organization. And the work of the soul on any such plane is to make proper adaptations to the environment of that plane. Such adaptations are not restricted to those necessary to survival; but include activities which have for their object the realization of various desires, and on the higher planes the performance of the Cosmic Work for which the soul has undergone its special training.

There is, therefore, at all times and on all planes, an intimate relation between the form occupied by the soul and the forces and conditions external to this form. That is, the universe outside the body occupied by the soul affords various stimuli whose impact affects the body and is felt by the soul. Both the body and the soul react to all such stimuli. In other words, after any particular experience, neither the body nor the soul is just the same as it was before. The form has changed in some respect; and the soul, or sum total of mental factors, also has changed. Something is added to the soul by every experience it undergoes.

It is this factor which is added to the soul that determines how the organism will act in the presence of the same stimulus in the future. Take the simplest forms of physical life, for instance, and bring them repeatedly into contact with the same type of stimuli, and it is found that, as a result of experience, they react more quickly to them after a time than they did at first. A single-celled organism with power of locomotion will retreat from a drop of injurious acid more quickly after it has had some previous experience in close approach to such an acid. And a baby, after having been roughly handled a time or two by a careless nurse, will more quickly cry and thrash about at the approach of this nurse, in the endeavor to escape a similar hardship, than it did before the rough handling.

Furthermore, a single-celled organism when brought in contact with an object which affords satisfactory food, after having had repeated experiences with such a satisfactory food supply, acts more quickly and effectively to avail itself of the food than it did on the first occasion of its contact. And a human infant, having been fed or petted by a nurse, will crow and reach out its arms toward this nurse, in a manner which it did not do before.

Omitting for the time further illustrations, and exhaustive experiments by which the point is demonstrated, it may be said as a characteristic of all

**Conditioning is the  
Most Important  
Process to Undertake**

lifeforms that they possess, in some degree, the ability to learn through experience. Such processes of learning the psychologists call **CONDITIONING**.

In general, just as I indicated in the case of the simplest organisms of earth, and of the human baby which becomes the most complex, the Conditioning produced by pain tends toward repulsion and the Conditioning produced by pleasure tends toward attraction.

Of all the processes of the human mind and body there is none more important fully to understand than that of **CONDITIONING**; because all progress and all regress are the result of such conditioning; and if we are to make satisfactory progress we must make intelligent use of the Conditioning processes.

Not only is every stimulus of the external environment accompanied by a sense of feeling when consciousness apprehends it; but every action taken by the organism, and every mental process, likewise is so accompanied. This is merely another way of saying that each experience, whatever its nature, is accompanied by a sense of pain or pleasure in some degree. Feeling, in some measure, accompanies every state of consciousness. It may, or may not, be clearly defined as pleasure or pain; but the basic elements of attraction or repulsion are in some degree present. And it is this affective accompaniment of an experience which Conditions the organism in reference to similar experiences in the future.

Each experience — whether awareness of an external condition, a physical action taken, or a thought — adds the feeling, or Conditioning Energy which accompanies it, to the thought-cells of which astral body is composed.

These thought-cells which comprise, in their various organizations, the substance and the structures of the four-dimensional body, are compounds of the various thought-elements. Like the protoplasmic cells of the physical body, each of these cells has an individuality and a consciousness. But in its effort to express this individuality, due to the freedom of activity inherent to the four-dimensional realm, it is far less limited than are the physical cells of the three-dimensional body.

As such a cell of the astral body is composed of thought-substances derived from one or more experience, this psychoplasm of which it is formed, in addition to the energy of the thought-elements embraced within the cell, also has associated with it the feeling, or Conditioning Energy, which accompanied the experience. In fact, this Conditioning Energy — the degree and quality of pleasure or pain — determines the manner in which the thought-elements combine whether the compound is harmonious or discordant psychoplasm, and to what degree.

Such thought-cells, or stellar-cells, are brought together within the astral body through the operation of the Law of Association — Resemblance and Contiguity — to form the structures of the four-dimensional form. Yet coincident with the operation of the Law of Association further Conditioning Energy is present, and becomes associated with, and affords a particular kind of energy to, the dynamic stellar structures formed from aggregations of thought-cells. That is, when two groups of thoughts, or experiences are brought together in the mind, or astral body their union into an organization, or structure, is accompanied by feeling. It is this feeling, or Conditioning Energy, which determines whether the structure formed, and to what degree, is harmonious or discordant.

Pleasure or pain, in some quality and in some quantity, enters into, and forms an essential part of the energy of, every thought-cell, every dynamic

thought-structure, and every combination of that thought-built body the organization of which is more commonly termed the mind or soul. Thus it is that every such cell or organization of cells normally feels in a particular way; and with as much intensity as was originally imparted to it when it was formed. Its feeling is largely an expression of the Conditioning Energy imparted to it at the time of its formation into a compound, or into an organization of stellar cells.

Within every cell and structure of the astral body, therefore, in addition to the family energy of the elemental thoughts—aggressive elements, Safety elements, Domestic elements, Power elements, etc.—of which the stellar-cell or stellar structure is composed, there is also Conditioning Energy. The type of energy expressed by a thought-cell or stellar structure, or by any complex organization within the astral body, is determined by the thought-elements within it. But the special trend of its activities, its more particular attractions and repulsions, is determined by the Conditioning Energy it possesses.

The expression of stellar-cells largely composed of aggressive elements, for instance, will always tend to be aggressive in their action. But whether that aggressive activity is turned toward one object or another, and whether its action is to the benefit of the individual or to his detriment, is determined by the Conditioning Energy with which they are associated.

Because every cell of the astral body, as well as every organized group of such cells, possesses energy which exerts an attractive or repulsive force, and as such attractive or repulsive force when recognized by consciousness is called Desire, in the broad sense we are strictly correct in saying that every thought-cell, stellar structure, and combination of thought structures, within the astral body—every organization within the four-dimensional form—possesses Desires.

Furthermore, this energy of a thought-cell or of a complex organization of thought-cells, because of the nature of its thought-elements and the Conditioning they have been subject to, tends toward activities of a specific character. That is, Desire is energy in a potential state straining to be released in a given activity: to move the physical body, to acquire sustenance, to destroy an enemy, to realize love, to enjoy a certain sensation, or any one of the innumerable things that life-forms do.

To state the matter in still other words, Desire is energy which has produced a tension which seeks release in some activity. Thus every activity of the mind and body, great or small, is due to the discharge of the energy which while stored and straining rightfully can be called a Desire. Where there is no Desire, therefore, there is no organic activity of any kind.

This means that when the desire energies stored within the stellar-cells and structures of the unconscious mind are provided with opportunity for release they express in three different ways:

1. Attracting the attention of objective consciousness, which connects them up with the electric energies of the brain, they give activity to thoughts of a similar nature. Our objective thinking at a given time is given its trend by the release of the desire energies of the stellar-cells.
2. Without our being conscious of the process, just as we are unaware of the processes of digestion and assimilation, the release of the desire energies of the stellar-cells enables these cells to work on the four-dimensional plane to attract events into the life which correspond to the

**All Action is Due to the Release of Energy Which While Under Tension is Called Desire**

way they feel. That is, whatever fortune or misfortune is attracted is due to the activities of thought-cells which find opportunity to express on the four-dimensional plane.

3. The releases of such energies are responsible for the stimulation of endocrine glands and for chemical and other changes within the body, as well as for our observed behavior. In other words, all our three-dimensional activities are due to the release of the desire energies of the stellar-cells of which the unconscious mind is composed.

Because, along with the energy of the thought-elements involved every desire also contains Conditioning energy, or feeling, the release of the energy of any desire gives rise to feeling. To move a hand or foot the desire for such movement must first be present and build up a tension in the nerves to the point where they discharge electric energy in the form of a nerve current. This results in the movement. But accompanying the movement is an affective condition, that is, a sense of feeling which registers at least in the unconscious mind and Conditions similar movements in the future.

Certain desires, however, are powerful enough that the discharge of their energy when the tension is released creates a profound and widespread disturbance of the nerve currents. These more violent desires are responses of the life-form to emergency situations. Some of these situations are: the call to conflict, stimulating anger; realizing inadequacy to handle a situation, stimulating fear; realization of loss sustained and consequent inadequacy, stimulating sorrow; belief that a fond desire will be realized stimulating hope; realization of a fond hope, stimulating joy; the thought or presence of a love object, stimulating passion or love. Such situations demand that energies be present in more than normal volume. Hence the tensions are higher, quickly piling up energies which are released so violently that they give rise to those intense feelings which are termed EMOTIONS.

Laboratory psychologists, through experiments too numerous to cite, have demonstrated that every mental and emotional state, every thought, is accompanied by a definite change in the physical body. Thought-tensions, even those desires which have been repressed and are not recognized by the objective mind, give rise to corresponding tensions in the physical body. All the innumerable weak desires in the unconscious mind produce their physical effect; the stronger desires stimulating pronounced tensions in the nervous system.

In the case of those most violent of all desires, which are built up in the presence of emergency situations, the release of their energy—that is, an emotion produces an immediate response from the endocrine glands of the physical body. The action of the chemicals then secreted by them cause the body to be placed on a footing suitable to meet the emergency. Even though the emergency has passed before it is recognized by consciousness, the thought of it when it is recognized may release the emergency energy of emotion, to be followed by glandular secretion and the whole complex of bodily response which is the Conditioned manner the organism reacts to the emergency.

As inducing milder desires it matters not whether the stimulus is a sensory impression from the physical world, energy reaching the thought-cells from the astral environment such as that from a certain planet, or is the result of a complicated process of thinking, it increases the tension of the thought-cells or thought structure within the astral body. Such a tension may be called a Craving.

If the tension is imparted to the nervous system in such a manner that objective consciousness is aware of it, it is recognized as a desire, or craving. Yet whether so recognized or not there is a straining of energies toward attaining some goal, and toward activities that have this goal for object. If action results, the energy that has accumulated under the impact of the stimulus is released from its potential state and becomes kinetic. That is, it is used up in the action. This relieves the tension and consequently the craving. Desire, or craving, is energy in a state of tension, and therefore the desire or craving is reduced.

Desire tensions in the astral body reproduce themselves in the physical body through etheric energies; that is, they stimulate certain nerve cells to generate electrical charges, as explained in detail in lesson No. 64, causing a pronounced difference in electrical potential between different regions of the physical form. When the mental and electrical energy released from the tensions of a desire is unusually intense and of relative short duration, the emotion, such as anger, terror, despair, triumph or revenge is commonly called a **PASSION**.

If the mental and electric energy released from the tensions of a desire is complex and indirect, the emotion, such as honor or patriotism, is called a **SENTIMENT**.

When the energy released from a desire tension is more moderate in intensity, but of greater persistence, it is called a **MOOD**.

And should the energy released from a particular type of desire tension become so habitual and continuous as to dominate the personality, it is called the **TEMPERAMENT** of the person, such as sanguine temperament, suspicious temperament, optimistic temperament, or pessimistic temperament.

Thus it is that all expressions of any life-form — physical actions, feelings, emotions, passions, moods, sentiments and temperament — have back of them as their motive force a lack of satisfaction which gives rise to a tension which is called a **Wish or Desire**.

To state the matter somewhat differently, all organic activity is prompted, and accompanied by, feeling. This feeling may be the response either to external environment or to the relation of mental factors. But in all cases much of it is **Conditioned energy** derived from previous experiences and stored in the stellar-cells and stellar structures. And before the activity takes place the energy thus stimulated, including the **Conditioning Energy**, builds up a tension. As soon as this tension becomes sufficiently high it spills over in activity of some kind.

This activity imparted to those electric impulses called the nerve currents stimulates muscular response, that is, physical movement, or glandular secretion. If the energy has thus been conditioned, it spends itself chiefly in stimulating some physical movement, accompanied by only a moderate amount of feeling. But if the energy has been conditioned to profoundly disturb the nerve currents, the physical response is largely that of the endocrine glands. These act in an extraordinary manner when the feeling released by **Desire** has an intensity sufficient to warrant it being termed an emotion.

Thus the type of activity expressed by any physical cell or physical organism is determined by the type of **Desire**, or tension, contained within the thought-cells with which it is associated. And the amount of activity expressed is determined by the amount of **Desire**, that is, by the degree of tension within the thought-cells with which it is associated.

**Conditioning Desires Is  
the Only Avenue  
to a Better Life**

Instead, therefore, of considering Desire as something inimical to human welfare, as certain Oriental philosophies do, the teaching of modern psychology is that Desire is the most essential asset possessed by any living thing. Without it there is no activity. Such activity as is expressed, is the expression of Desire; and what is done, whether beneficial or the reverse, is determined by the manner in which Desire has been Conditioned. Therefore, there is but one possible avenue by which man can attain morality or live a life which is better in any respect, and that is not through eliminating Desire, but through the proper Use, or Conditioning, of his Desires.

Furthermore, the only manner in which now or hereafter, man can markedly change his destiny in the direction of his choosing, is through appropriate modification and intensification of the desires of the stellar-cells and stellar structures in his astral body.

That he is commonly unaware of their cravings—of the way these organizations in his unconscious mind feel in reference to certain situations—does not prevent them from acting, with what intelligence they possess, from their four-dimensional plane, to bring into his life those events which they are conditioned to attract. Those thought-cells and thought structures that feel happy, desire only those things which are harmonious. But those thought-cells and thought structures which feel mean and discontented, work equally hard to bring into the life discordant events. It is the function of a birth-chart to map the most energetic of such thought structures in the unconscious mind, as they existed at the time of the individual's birth.

Every event that comes into the life is attracted to it through the activities of the stellar-cells and stellar structures within the astral body. Such activities are determined by the Desires of these stellar-cells and stellar structures. Some pull in one direction and others pull in another direction. The Desires of those in one department of life may release energy, when stimulated by planetary vibrations, that brings fortunate events related to this department. Yet the Desires of those in another department of life may be such that when stimulated to unusual activity they attract the direst misfortune.

The only way, therefore, that an individual can escape certain misfortunes is to recondition the Desires of those thought-groups in his astral body such as are mapped in the birth-chart by inharmonious planets, so that they no longer will feel discordant and desire discordant expression; but instead will feel harmonious and desire harmonious expression. When they have become so Conditioned as to Desire harmony instead of discord, the character of the individual—that is, his astral organization—will be changed in that respect, and instead of having misfortune in that department of his life he will experience good fortune. The stellar-cells and stellar structures in that department of his life will desire harmony, and will work from their four-dimensional plane of vantage to attract harmony.

To change to a more moral or spiritual type of living an individual must change, or Condition, the desires of which he becomes conscious so that their tensions find greater satisfaction in releases which make for such a higher life than in releases which permit the old type of living. The desires for living a finer existence must possess more energy than the desires for living more grossly. They must be powerful enough to overcome the coarser, or antisocial desires.

And to change the fortune in other respects, so that better conditions will be attracted, an individual must change, or Condition, the desires of the stellar-cells and stellar structures within his four-dimensional form, so that their

tensions will find greater satisfaction in releases which attract fortunate events than in releases which attract misfortune. So long as their discord is sufficient to cause them to desire inharmony, will they attract inharmony from without; and the only way such misfortune can be avoided is to change them sufficiently that their desire for harmony is stronger than their desire for discord.

Whether to improve the quality of those external actions which form the conduct, or to improve the quality of events attracted into the life apparently independent of conduct, desires, which in either case are the basic qualities of the character, must be changed. The process of thus changing the stellar-cells and stellar structures so that the energy released by their desires will attract events more to the liking is considered in full detail in Course 9, *Mental Alchemy*, and also to some extent in Course 10, *Natal Astrology*.

When the energies of strong desires are persistently directed to a given purpose, from which they refuse to be deflected, we speak of it as an exercise of will power. Will power is nothing more nor less than persistently Directed Desire.

If the will is to accomplish much, however, there must be something more than inflexibility of purpose. There must be energy available which can be directed to the accomplishment of that purpose. That is, there must be energetic desires. As the great French psychologist, Th. Ribot, in his monograph on *The Diseases of the Will* states:

An intense, stable, permitted passion is the very basis of all energetic wills.

Speaking of such great men as Caesar, Michelangelo, and St. Vincent de Paul, Ribot continues:

Their fundamental element is a mighty, inextinguishable passion which enlists their ideals in its service.

The highest type of Will is thus exhibited when there is a single aim in life, toward which there is an intense and enduring passion that will permit of no distractions. Such is found in all great men, and is the force behind their greatness.

For the most pronounced results the desires must have available energy, and must not be scattered. They must converge and coordinate to a single purpose. Such a convergence of desires to one end is present when the mind becomes dominated by some great and permanent passion. The one great passion enlists all minor desires in its service. As circumstances change, means are changed, minor desires are given play and bring about successive adaptations to environment, but ever they are subservient to the Dominant Desire of the life.

The greatest problem confronting every human life is that of intensifying the desires and directing them into the most beneficial and effective channels. If the desires are weak, there is not sufficient energy to carry to completion any worthwhile project. But no matter how strong the desires may be if they are divided, pulling in opposite directions, or pulling in directions away from worthy accomplishment, the life will fail to make the attainment it should. Let us, therefore, again briefly consider the source of desire, and then, with this source clearly understood, move on to a consideration of the methods to be employed in directing it to predetermined ends.

## Will Power is Directed Desire

Already it has been shown that desire was developed by the soul as the energy through which it moved toward or away from a condition in its environment. Those conditions it felt to be pleasurable it had a tendency to move toward, that it might gain their benefit. And the energy of this tendency, whether simple or more complex, was an ATTRACTIVE DESIRE.

Those conditions the soul felt to be painful, it had a tendency to move away from, that it might escape destruction. And the energy of this tendency, whether simple or more complex, was a REPELLENT DESIRE

All the actions of life, including even the manner in which thought-elements combine in the stellar-cells of the astral body, and the way the stellar-cells unite in groups to form stellar structures, are CONDITIONED by pleasure or pain. That is, the energies of the thought organization of the astral body, as well as the movements of the physical organs and the actions of the body as a whole, are directed by the releases of energies which, while under tension we call desires. To the extent they are CONDITIONED by pleasure they cause action in one direction; and to the extent they are conditioned by pain they cause action in the opposite direction. PLEASURE is always ATTRACTIVE. PAIN is always REPELLENT.

We do the thing which at the moment is most pleasurable to us, or is at least less painful. It may be, however, that our objective mind registers only pain. Yet the very fact that we are urged on to a given act implies that within our unconscious mind there are elements that get more pleasure from this course of action than the amount of pain objectively recognized. When a patient goes under the operating knife, he may be conscious only of pain. Yet within his unconscious mind there is a mental group that gets more pleasure in the effort to save his life than the pain he experiences in the surgery.

Every thought-cell, at the time it is built into the astral body stores up the pleasure or pain which was coincident. Every organization of such thought-cells contains the pleasure or pain coincident with its formation. Thus within the unconscious mind are a vast number of experiences, simple and complex, which have CONDITIONED energies which now persist as those tensions which we know as desires.

Yet because strong simple sensations are those which the soul has had the longest experience recognizing, and which it developed specifically for the purpose of directing its conduct, these are the most powerful to build desires. To put it another way: the amount of Conditioning Energy a desire contains is proportional not merely to the duration of the feeling accompanying it, but also proportional to the intensity of the feeling.

The general rule is that the farther we get from simple sensations the less intense the feeling experienced. Ribot voices the findings of experimental psychologists when he says:

We have seen that the more abstract ideas are, the weaker their motor tendencies."

In chapter 2, I have indicated that sensations fuse to become perceptions and that perceptions fuse to build conceptions. Abstract ideas, therefore, are the farthest of all removed from simple sensations. That is, the amount of feeling they contain is negligible.

The number ten, for instance, is an abstract idea. Few people feel any enthusiasm, either for or against, the number ten. It gives neither pleasure

nor pain. It has, ordinarily, no tension associated with it in the astral body, such as we call desire.

Now let us take the idea of loving all mankind. There have been many experiences with individual members of mankind which have given pleasure or pain. The images in our unconscious mind, however, embraced in the idea of mankind, are not all pleasurable. Some of our experiences with mankind have been distinctly painful. Mankind, therefore, as an idea, embraces some ATTRACTIVE DESIRES and some REPELLENT DESIRES. Yet love is essentially an Attractive Desire. You may act benevolently toward that which causes pain. Only to the extent the image releases desires which have been built by pleasure is love possible.

It is folly to try to escape that law of nature which modern scientific psychology phrases: "Man is led by his feelings alone.

Why shouldn't he be led by his feelings? That is why feelings were evolved by his soul. When people try to act against their feelings they are attempting the impossible. What they should do instead, so that their actions may be controlled by wisdom instead of by blind impulse, is to properly train their feelings. When their feelings are properly Conditioned their actions will take the proper course as a result of the operation of this natural Law.

General ideas, like that of loving all mankind, are too vague. They do not contain the proper sensory elements to give them motive power. Furthermore, where mankind is concerned, some of the images contained in the composite give rise to feelings the very reverse of love. Then, again, how often we see people who with intellectual honesty condemn a vice or passion, yet themselves are unable to renounce it!

The difference between recognizing right and practicing it is so great as to have become proverbial. The mere intellectual conception lacks sufficiently in sensory elements to enable it to build strong desires.

It is the function of Wisdom to decide the direction in which the life should move. And when that direction is recognized the next step should be to build desires for such movement which are strong enough to absorb the energy of other desires, or at least which are strong enough that they can override any opposing desires. When such desires become strong enough, the actions will inevitably be in the direction dictated by Wisdom.

As all the desires which already persist in the thought organization of the astral body have been CONDITIONED by pleasure or pain it is obvious that the method to be employed in the conscious building of those desires decided upon is also to use pleasure and pain. Pain is repellent. A feeling of fear, for instance, may prevent the continuation of some action which had become habitual. But pain also adds discord to the stellar-cells and stellar structures which tends to attract future misfortune, so that its employment in the building of desires should be with utmost discretion.

Pleasure, however, is attractive, and in addition tends to the organization of the stellar-cells of the astral body into harmonious, and fortune-attracting structures. In the building of desires it is the chief agent to be recommended. Through its judicious use, any possible course of conduct may be Conditioned to yield pleasure, and, therefore, to possess strong motor tendencies.

As I have indicated, numbers are abstract ideas, pure and simple, and of themselves are not associated with desires. Yet, through ASSOCIATION with desires that have strong sensory elements, they may be made to possess intense motor tendencies. We all are acquainted with people, no doubt, who

have a veritable passion for mathematics. If we follow the steps by which such a passion developed it will also reveal the general method of CONDITIONING by which a liking for anything can be cultivated.

The desire for conquest (Aggressive Urge) is one of the most primitive desires. When an organism was faced with an obstacle or opponent there was pain. To escape the pain it sought to overcome the obstacle or to vanquish the opponent. When it was successful in doing this it experienced a feeling of exaltation. In time the pleasurable feeling of exaltation in vanquishing opponents or obstacles developed to such an extent that difficulties that could be overcome were a source of pleasure. Both people and animals, even though injured in the encounter, may love to fight.

It gives almost everyone a sense of satisfaction to be able to do something better than others do it. Directed thinking is painful. And the solution of a mathematical problem requires directed thinking. Yet if the youngster in school finds he can solve a problem that a fellow student can not, and particularly if he is praised for his success, this gives him pleasure. In this case not only his Aggressive Urges find pleasure in conquest, but his Power Urges gain satisfaction; for he is made to feel superior to other students.

Each new conquest in the realm of mathematics brings with it self-approbation, the increasing esteem of others, and a corresponding feeling of exaltation. And it is not long before the youth finds no recognizable pain in the working of mathematical problems. He becomes so Conditioned that he likes such work. And if he continues thus to Condition himself he may develop a veritable passion for what others regard as dry figures.

Let us not suppose that Sir Isaac Newton had a spontaneous attachment to numbers. It is true that both Mercury and the Moon in his birth-chart were in close aspect to Mars, indicating natural mathematical ability. But his early life was such as to cause him to get pleasure from the exercise of this ability.

Later the falling apple spontaneously attracted his attention and set up a train of Fantasy Thinking. He wondered why the apple did not fall up instead of down. This stimulated his desire for conquest. To accomplish this conquest it became necessary to develop higher mathematics. The solution of every problem gave him a glow of triumphant emotion. Each new conquest added its quota of pleasant feeling, increasing the power of the desire, until it became a veritable passion to conquer the whole universe through the application of mathematical methods.

What made the life of Abraham Lincoln possible?

Biographers tell us that early in life he had a great love followed by a great sorrow. He was intensely in love with Ann Rutledge and they were to be married. He was called away and before his return she died. He wept his heart out upon her grave and nearly died of grief. But after a period in which he was beside himself with anguish he succeeded in transferring this love from its special object to mankind as a whole. He never forgot his first love, and often, even in later life, revisited her grave. But in every human being he saw a resemblance to this earlier love, and because of the association he could express that kindness, sympathy, affection and patient protection toward all that he first felt for the single object of his affection.

### Properly Directing Desire

When Wisdom has decided upon a course of conduct, it is utmost folly to try to drive yourself to follow this course. You can not make yourself love all mankind. You can not make yourself love anyone. You can not make yourself

a moral person. If you are a moral person it is because you take pleasure in doing right or fear to do wrong.

Instead of driving yourself to the decided course of action, the proper method is to set systematically to work to associate as many pleasurable feelings within this course of action as possible. Within yourself already have been built strong desires. These strong desires can be linked with the decided upon course of action in such a manner that their energy can be used in it.

Every family of thought-elements can express either constructively or destructively, and it is not difficult to cultivate as much of a glow of pleasure out of its constructive use as out of its destructive application. That is, it is easy to divert a given desire into a channel which will enable its energies to express their essential quality in a constructive manner.

And an appeal can be made to constructive expression of these desires which already have been strongly built into the astral body. In association with a decided upon course of action, so that their energy goes into the course of action, and lends pleasure to that course of action. If you have become accustomed to derive pleasure from the exercise of Intelligence, this Intelligence can be employed in the course of action. If you find pleasure in fighting, recognize this course of action as an opponent to be overcome. If you get your greatest pleasure from sex, associate the idea of the course of action in some manner contributing to sex pleasure. Many a man has made a success of his life because he was in love with his wife and felt that his success would bring her pleasure.

It may be that the Urge for Power is strong within you, or the Urge of Domestic felicity, or the Individualistic Urges, or the Urge for Safety, or the Urge for Utopian Conditions, or the Urge for Universal Welfare. But whatever it is that gives you great pleasure is a source of energy. It represents an organization in your astral form possessing powerful desire. And through keeping before the mind the method by which the course of action decided upon can be made to contribute in some way to the realization of this powerful desire, its energies can be diverted into the channel of the decided course of conduct.

Before the electric current is present to run our industries there first are drops of rain, then the trickling rivulets, and the rushing torrent. Before altruistic effort of value there must be sensations, simple desires, a dominant passion, and finally—as the energy of the torrent is transformed into electrical power—artifice, ASSOCIATION, must be employed to direct the whole current toward a more complex end.

To permit the river to run its own wayward course is to waste its energy. To permit passion to expend itself in spontaneous gratification is to waste the vital essence of life. But to make it constructively available we must know how to use it. Merely to say, "I will to do good, I will to love mankind, I will to serve my fellowman, I will commit no sin," is about as effective as to say to the river, "I will that you shall run the industrial plants in yonder city."

There must be knowledge how the current can be transformed and directed, and this knowledge must be applied. And, if life is to yield high accomplishment, there must be knowledge how, by artifice, the primitive impulses may be diverted into a more useful work than sensual gratification. Furthermore, this knowledge must be put into practice.

If I wish to love mankind I must learn to love some one or more persons—wife, husband, father, mother, child, friend, or acquaintance—fervently, so

that when the generic thought of mankind rises into my consciousness it will have attached to it the lovable qualities of this familiar individual. I must scan every person I meet to find some admirable quality which I can love; and I must never permit the thought or image of any person's repulsive qualities to remain an instant in my consciousness.

Why are there man-haters and woman-haters? It is because in every such instance the hater has met with disappointment in some member of the opposite sex. The whole generic concept of man or woman, as the case may be, consists of a composite image of experiences with individuals. Each experience adds to the quality of the generic concept according to its intensity. When grief of sufficient intensity, caused by one member of the sex, is added to the generic concept, the whole concept becomes dominated by pain. Every person of the sex which caused the grief is associated in the mind so closely with this painful image, that, because the one man or woman who caused the pain is hated, this hatred is transferred to all.

It will now be apparent that morality, as well as other desired characteristics, can be attained only through the cultivation of appropriate emotions. To annex some quality to the character, associate with it as many pleasurable sensations as possible. But do not dwell on the painful quality of that which is to be eliminated. To think of a characteristic feeds thought-energy into it. This is the real secret of the Biblical admonition, "Resist not evil, but overcome evil with good."

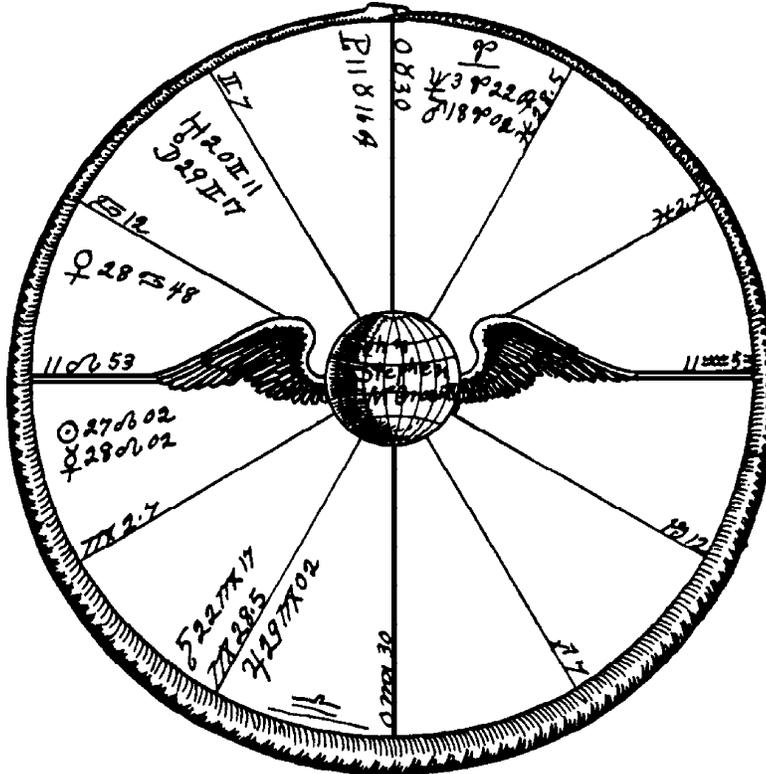
As specific example, to cultivate truthfulness, whenever the truth is told in spite of the temptation to falsify, as soon as opportunity presents, take time to gloat over the victory. Permit the feeling of pride to find full satisfaction. Think of those who are loved for their truthfulness. Think of how you will be admired if you continue truthful. Think as vividly as possible of as many pleasurable experiences as you have had in connection with truth telling.

Feel intensely about the matter, and should the desire for falsehood enable it to gain the victory, put it aside as of no moment, and never permit the painful emotions—shame, remorse, despondency—to rise into consciousness. Consider this but a single blow struck by the adversary in life's battle for character. A brave man cares nothing about one slight wound. Divert all the mental forces into feeling love for truth. It is the object to be gained at all cost, and one should not expect to win an important battle without some small loss.

By developing pleasurable sensations and emotions in their construction, any traits of character can be formed, and these by virtue of the energy they release, automatically dispossess their opposites.







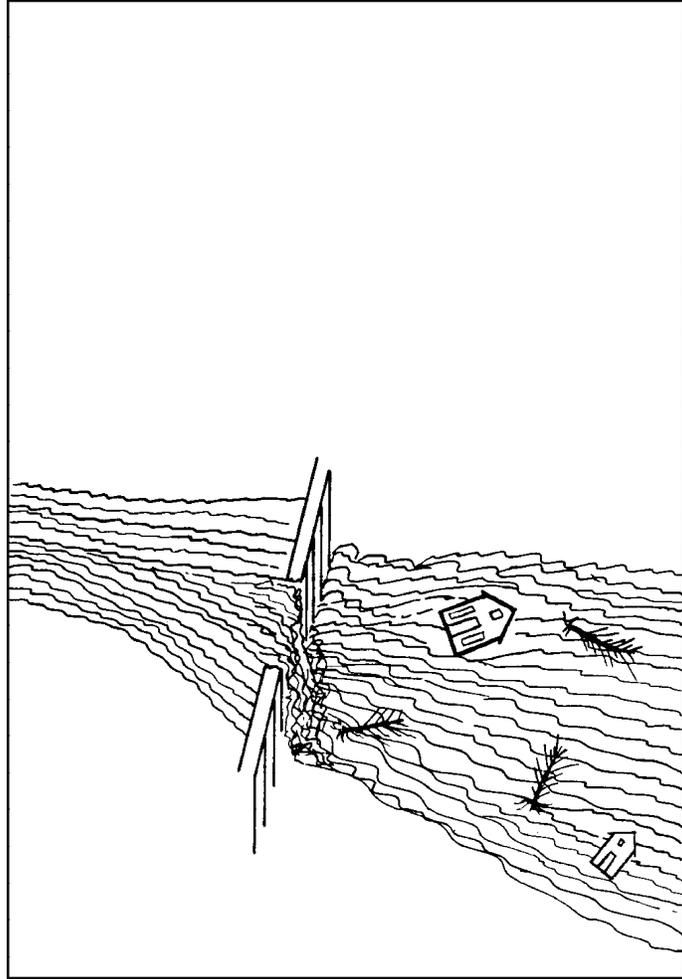
JOHN STEVEN MCGROARTY  
 August 20, 1862, 4:00 a.m. L.M.T. 75:10W. 41:30N.

1878, became teacher: Mercury semi-sextile Mercury r, Venus, ruling profession(10th) trine Mars r in house of teaching(9).

1881, became journalist, gradually rose to managing editor: Mercury conjunction Jupiter r in house of newspapers(3rd).

1883, entered politics, elected youngest Justice of Peace in Pennsylvania: Sun(politics) inconjunct Mars r, in house of courts(9th).

1911, wrote and produced "The Mission Play," which ran for two decades at the Mission of San Gabriel, California: Venus conjunction Jupiter r, ruler of religion, of his writing(3rd) and of his house of plays(5th). Wrote also poems, dramas and histories of the West.



*Chapter 5* 

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## Why Repression Is Not Morality

**M**ORALITY is a particular kind of conduct. And as all conduct is the product of energies released and directed by desires, morality must depend upon desires which have sufficient energy at their command to overcome all other desires which tend to release their energies in the direction of immorality. Any comprehensive knowledge of how morality can be attained, therefore, must reveal first, just what line of conduct is truly moral, and second, how desires can be established which have at their command energy enough to overcome opposition, and that release their energies in the direction of such moral conduct.

Because desires and their energies, biologically speaking, are much older than morality, it seems better first to consider in some detail the ten families of desires present in every human being the energies of which, in various combinations, must enter into special channels of release if man attains to that which he calls morality. Then we can take up the practical details of diverting these energies into chosen channels; and reserve for another lesson a discussion of what those channels should be if they are to serve truly moral interests.

The oldest of all desires is the desire to survive and to be something. It is the driving force behind every soul, which impels it to struggle on, ever striving, even though blindly, to fulfill the destiny mapped for it by its ego. This desire for significance is the most deep-seated of all, and laboratory experiments in psychology demonstrate that so long as life lasts the soul will not relinquish it. The soul will relinquish any other conception, even that of physical survival, or that of the survival of offspring, sooner than relinquish the belief that it has some importance in the scheme of things. That this belief is grounded in fact is set forth in chapter 1.

In connection with the development of morality, and in the handling of desires and their energies for other purposes, it is essential to remember that the soul never can be made to admit its own insignificance, and that of the thought-cells embraced in the dynamic stellar structures of the astral body where are stored those energies that constitute the various types of desires, those for significance are more powerful than any others. They have been in existence longer, and have had added to them the energy of more experiences. To enlist them in any given cause, therefore, is to acquire a powerful ally. The family of thought-elements that express as the desire for Signifi-

**POWER URGES**

### The Three Hereditary Drives

cance is called Power family. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Power-elements is mapped in the birth-chart by the Sun.

Desires which are so strong that their energies can not be repressed or held in check, but are sure to find an outlet through some channel, may appropriately be called Drives. And this Drive for Significance not only is the oldest and most powerful of all, but is the evolutionary source of all the thought-elements, just as it is held by some that the Sun is the parent of the various planets. It is, at least, the center about which they swing. And this is the strongest of the three hereditary Drives.

The desire for Significance, as well as the electrical charges that comprise an atom of matter, expresses as a positive and a negative. Protons and electrons are the factors of which all elements of matter are composed; and Reproductive Desires and Nutritive Desires are the factors of which all the mental elements are composed. Significance can release the energies of its desire either in expressing outside of the form it occupies—as a Reproductive activity which is the positive expression—or in expressing inside the form it occupies—as a Nutritive activity, which is the negative expression.

Because these two primitive trends, the one positive and the other negative, enter in different proportions into the composition of all the ten thought-elementseven being embraced within the parental Power Urges—they do not attain the dignity of being called mental elements. Rather they are mental protons and electrons. Yet next to the Power Urges which fathered them, they are the oldest mental factors, and the most deep-seated.

Self Preservation in all its various aspects is an expression of the Nutritive Desire. And because it is so deep-seated and powerful that it can not be prevented from finding some outlet, having been added to constantly since the soul first commenced its cyclic journey, it may be considered as one of the three Hereditary Drives.

The other Hereditary Drive is that which in its various aspects is an expression of the Reproductive Desire. Only those forms of life exist on earth today whose reproductive desires have become strong enough to overcome all inhibitions and all obstacles. When the drive for self-preservation is weak the individual fails to survive and his strain dies out. When the drive for Race Preservation is weak the individual either fails to leave offspring, or if he does reproduce the strain, he so poorly provides for them that they perish. Thus since life on earth began there has been a constant weeding out of those forms of life that had nutritive desires so weak they failed in Self Preservation, and those that had reproductive desires so weak they failed to leave, and properly provide for, their progeny.

In various combinations these two primitive mental factors, Nutritive Desires and Reproductive Desires have entered into the construction of, and have built up all those more specialized mental factors which are termed elements. That is, just as there are chemical elements which combine to form the protoplasm of the physical body; so there are mental elements which combine to form the psychoplasm of which the stellar-cells and stellar structures of the astral body are composed. And these mental elements in turn are built of Nutritive and Reproductive Desires.

Bearing in mind that each element of the ten families contains not merely one of the simpler types of mental factors, but both Nutritive and Reproductive, although in different proportions, let us now consider briefly how such

elements have been formed. But in so doing, because Nutritive Desire and Reproductive Desire are technical terms, it will probably make the matter clearer if instead of Nutritive Desire we speak of the drive for Self Preservation; and instead of Reproductive Desire we speak of the drive for Race Preservation.

On the side of Self Preservation, if the form is to persist it must have sustenance. Nutrition is essential to the continued well being of the form. On the side of Race Preservation, a home for the offspring, food for them, and ministering to their various needs is essential. Through such experiences were formed and built into the astral body those mental elements called Domestic. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Domestic elements is mapped in the birth-chart by the Moon.

### **Domestic Elements**

Even the lowest form of life finds intelligence, of whatever degree it is able to manifest, an advantage to it in Self Preservation. Survival depends upon ready and adequate adaptation, and intelligence is the greatest aid to such adaptation. It is no less valuable in procuring a mate, and in insuring that the offspring shall be properly provided for. Race Preservation is more certain to those individuals that exercise intelligence than to those that do not. It is through experiences in the exercise of intelligence, both to preserve the self and to preserve the race, that those mental elements were built into the astral body called Intellectual. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Intellectual elements is mapped in the birth-chart by the planet Mercury.

### **Intellectual Elements**

Creatures that band together often are more secure from their enemies than those that live solitary lives. Fish in the sea, birds of the air, antelope on the plains, and even many plants find close association an aid to Self Preservation. And it is the rule that Race Preservation requires the members of opposite sexes to mingle. Such experiences when they enter the astral form become those mental elements known as Social. Their dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Social elements is mapped in the birth-chart by the planet Venus.

### **Social Elements**

All creatures are subject to attack and invasion. All creatures, likewise, are confronted by obstacles. Self Preservation is aided by the ability to repel invasion, to destroy the enemy, and to use initiative in the attack on obstacles. The ability to defeat an opponent in the struggle to secure a mate, the courage to battle for the welfare of the offspring, and the initiative to face difficulties for the sake of the progeny, all are aids to Race Preservation. It is through such experiences in combat, in construction and destruction, and in the courageous attack upon obstacles that those mental elements were built into the astral body called Aggressive. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Aggressive elements is mapped in the birth-chart by the planet Mars.

### **Aggressive Elements**

The confidence of the members of a group that their wise and more experienced leaders will provide for emergencies, and that they need only have faith in that leadership, is a decided aid to Self Preservation; as is also the spirit of tolerance and good fellowship which prevents destructive strife from being a constant menace. And the confidence of the young that their parents

### **Religious Elements**

will provide for their needs, and that the parents should be obeyed because they are benevolent and wise, is an aid to Race Preservation. It is through experiences with such faith and such good fellowship, and the effort to seek the favor of others and of the ruling authority, that those mental elements were built into the astral body called Religious. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Religious elements is mapped in the birth-chart by the planet Jupiter.

### Safety Elements

All life-forms are beset with dangers. The ability to escape from enemies, to avoid harmful conditions, and to provide for security is an essential if the individual is to survive. It thus is a necessary asset to Self Preservation. The young also need to be kept away from enemies and from destructive conditions. Providing security for the young is a necessary asset to Race Preservation. And it is through experiences which have sought the escape from danger and the attainment of security that those mental elements were built into the astral body called Safety. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Safety elements is mapped in the birth-chart by the planet Saturn.

### Individualistic Elements

Conditions are in a state of constant flux. The old way of doing things may suffice for awhile; but the ability to depart from the conservatism of the past, to do something that has not been done before, in time becomes an assistance to survival. This departure from the common methods of the race thus lends itself to Self Preservation. Not only is it valuable to invent better ways of doing things for the self, but the development of better ways of caring for the young, and better ways of handling conditions that affect their welfare assist in Race Preservation. It is through such experiences, in which the individual had departed from customary practices and had acted differently from the other members of his race that those mental elements were built into the astral body called Individualistic. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Individualistic elements is mapped in the birth-chart by the planet Uranus.

### Utopian Elements

All creatures, in addition to their external life, also have experiences in which the unconscious mind is somewhat dominant. We can not say that plants dream, although we are sure that dogs and some others of the higher animals do. But even the lower forms of life draw from their inner, astral experiences. Vague yearnings for better conditions for themselves and their race. The feeling that finer things such as they sense on the inner plane are possibilities of attainment. Such forerunners of that which we call ideals assist Self Preservation through the instinctive search for more pleasant relationships. And they aid Race Preservation through the success, in some measure, of the individual in realizing these finer relationships, and leading others of his kind into similar realization. It is through such experiences, largely filtering through from the inner plane, in which there has been an effort to externalize the yearning for a higher kind of life that those mental elements were built into the astral body called Utopian. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Utopian elements is mapped in the birth-chart by the planet Neptune.

### Universal Welfare Elements

Co-operation between the individuals of a species helps all to survive and thus assists Self Preservation. Through cooperative effort, in which special-

ization of parts and division of labor are possible, we gain the highest types of organizations. The human body is such an organization of cells and organs. A modern industrial plant attains mass production with possibilities of low costs and high wages through such co-operative effort. Social insects, such as ants and bees, are outstanding examples of this spirit of co-operation. And as that which gives advantages to all, helps the young as well as the adults, co-operation is an aid to Race Preservation. It is through experiences in which co-operation of some kind has been practiced that those mental elements were built into the astral body called Universal Welfare Urges. The dynamic stellar structure in the astral body the thought-cells of which are chiefly composed of these Universal Welfare elements is mapped in the birth-chart by the planet Pluto.

As these various mental elements were built into the stellar-cells of the astral body, they were **CONDITIONED** by the pleasure or pain accompanying the experience which gave them origin. Their energies were under tensions which tended to release in certain channels and not in others. That is, each stellar-cell acquired in some degree, **Conditioning Energy**, such as commonly we call **Desire**.

Other experiences of a more complex nature, including mental experiences as well as those more directly derived from environment, **ASSOCIATED** certain stellar-cells into a thought-structure. This process was also accompanied by **Feeling** which gave to the organization so formed further **Conditioning Energy**, or **desire**. The dynamic stellar structures in the astral body, such as are mapped in a birth-chart by the positions of the planets are the most highly charged of all with such **Conditioning Energy**. That is, they contain the most energy under high tension, and therefore indicate the most energetic desires within the individual's astral form.

The relations between various thought-cells and various groups of thought-cells are as numerous as the experiences of life itself. Where there is **Resemblance** between two experiences, no matter where individually they may have built mental elements or more complex structures into the astral body, that **Resemblance** when recognized—because **Resemblance** is the recognition of kinship in **Feeling**—is an energy relation between them. Things which are **Contiguous** either in time or space—enter consciousness together—are likewise associated through an energy relationship, no matter how far removed from each other they may be in the astral body.

When an act has been performed in a given way, the thought-cells and stellar structures have made that act possible through the release of the energies of their desires. Those stellar-cells and thought structures responsible for the act have been united in a particular way so that their energies have been released in a given sequence. This fact, that their energies have been thus released in a certain type of action **ASSOCIATES** them in this manner and permits the energies of their desires to find more ready release over the line thus established than through some other channel, the associations of which have not yet become established.

Anything done once, through the principle of **Contiguity**, establishes definite energy relationships between the mental factors involved. And the more often it is done, the stronger becomes the energy relationship between these mental factors. All habits are formed through such energy relationships between the thought-cells, thought structures, and dynamic stellar structures of the astral body.

**The LAW of  
ASSOCIATION  
Operates Through  
Energy Relationships  
Established Between  
Mental Factors**

At sometime in the past the thought-cells and stellar structures have learned how to handle the chemical elements that build up the physical form, they have learned how to construct the various glands and organs of the body, how to provide for secretion and assimilation, and all the other innumerable processes that are not directed by objective consciousness.

These processes, like that of walking, were learned little by little, as the desire of the stellar-cells and thought structures found channels of expression that favored survival. Yet when any such channel—energy associations between thought-cells and thought structures that permitted their desires to express—was once established, it became the easiest conduit for such energy release, and the process became habitual.

Each organism is a collection of habit-systems, and the significant thing is that once the energies of desires have established a channel of release, because to break a new path is painful, they resist the effort to make them express through another avenue for which as yet they have no precedent.

A noted biologist says:

If it were possible for a given period of time to compare in humanity, taken as a whole, the total number of acts produced by voluntary attention with the total number of those produced without it, the ratio would be nearly as zero to infinity.

What is character, upon which we so pride ourselves? It is the organization of the thought-cells and thought structures of our finer form which gives rise to our habitual mode of thought and expresses outwardly as our habitual actions.

What is that which we so admire and call genius? It is habitual facility of execution.

Do you think that difficult music could be played if the conscious volition must be directed to each little action? Certainly not. Each little movement is learned separately, and the thought-cells responsible for it thus associated with other thought-cells governing other movements, the whole forming a chain of desire-release set off by the proper stimulus. Once the chain of thought-cell association has been established no attention need be paid to such separate movements. The volition—directed desire—merely gives its attention to playing the whole piece, and thus serves to connect up the releases of the various desires in the thought organization of the astral body so that their energies can flow through their habitual channels of expression.

Thus it is also with morality. Once we have determined what actions are moral and what immoral, it is but a matter of establishing habit-systems which release the energies of our desires in moral actions, each learned one at a time and separately, and gradually associated with the volitionally directed desire to be moral.

The difficulty to be encountered in such a method is that so many channels of energy release have already been established that the desires find it vastly easier to express through these less civilized channels than through those which wisdom teaches are more advantageous.

Within our astral bodies are tendencies built into it in forms of life lower than the human. Those that actuate the spider, the monkey, the tiger and the snake all are there. But gradually the desires which actuated these creatures have been taught to release their energies in more acceptable ways. When

food is in sight the more primitive desire is to grab it. Yet civilization says it may be procured only in certain ways. If it belongs to another, civilized desires require that it be purchased, or in some manner obtained only with the other person's consent. This does not mean that the energy, of the desire to grab food is no longer present, merely that it has been Conditioned to flow through a different channel of release.

In fact, life advances, step by step, through finding better channels of release for its energies than those which previously were habitual. There is a vast difference, however, between diverting energy into a new channel of flow, that is, into a new chain of associations, and in repressing it.

What happens to the rivulet flowing down the mountain side if the attempt be made to repress its flow? Like the gross and sensual desires that persist within the astral form of every man as a heritage from his animal past, the rivulet is there and can not be obliterated. It can not be made to run back up the mountain. Nor can the primitive desires of man be made to flow back to their source. The most that can be accomplished in either case is to dam up the stream. But when so dammed up it inevitably rises until at last it breaks the dam or spills over the top.

The old Mississippi steamboat captains, during a race, used to hang a monkey-wrench on the safety valve. This worked very well for a short time. But if they thus kept the valve closed too long, the engine blew up. Many a fine steamboat found a river grave because its captain failed properly to estimate the pressure the engine could stand. And most of the ills which neurologists and psychoanalysts treat likewise have risen from the efforts of people not to find some more acceptable release for the desire tensions within their astral bodies, but to completely block such energies from finding egress.

Any desire which acquires sufficient energy is in a position to defy efforts at blocking its expression. Certain experiences in human life may so charge a group of thought-cells with the Conditioned energy of emotion, that they gain such power. But the three Hereditary Drives have acquired that power through the energy added to them before birth. No one can prevent the Desire for Significance, the Desire for Self Preservation and the Desire for Reproduction, from releasing their energies. When their energies are confined over a period of time, and they find no other avenue of release, they perform as did the steam in the old river boats, they wreck the whole concern.

These old steamboats when the monkey wrench was hung on the safety valve did not always blow up. Sometimes seams gradually opened so that the steam found a devious outlet before the pressure became too great. And likewise the pressure of repressed desires, not finding other outlet, may seep into expression through neurosis, psychic instability, and peculiar quirks of character.

Let us here take for granted, that which there is a vast clinical data to prove, that no one ever successfully prevents the energies of the three Hereditary Drives from finding expression. But this does not mean that these desires do, or should find expression through channels which are primitive or immoral, although it is true that all three are based on animal impulses which expressed in the animal way are so socially unacceptable.

The Drive for Significance, on the plane of the animal soul has no regard for the rights and feelings of others, and cares not what it destroys so long as it gains in selfish power. Rule or ruin is its natural outlet. Yet on the plane of the divine soul it finds complete satisfaction in the feeling of importance at-

tained whenever it contributes to the welfare of others. Significance in the realm of man is measured, each according to his own standards, in terms of human relationship.

The Drive for Self Preservation, on the plane of the animal soul has no consideration for the rights and feelings of others. A dog or a cat, having more than it can eat, nevertheless, will guard the excess food so that no other animal, no matter if it is famishing, can secure it. And if it is strong enough, it will drive other creatures from food which they have secured and need, and which is of no benefit to it. Yet on the plane of the divine soul the same impulse can, and does, find satisfactory expression in providing for the welfare, here and hereafter, of others. In a society where all are taken care of and which is progressing to higher states, its own security and opportunity is greater, and the effort to be helpful to others builds into its finer form those thought- vibrations which insure its progress in realms of the future.

The Drive for Race Preservation, on the plane of the animal soul tends to the baser expressions of the sexual impulse, in which lust is dominant, promiscuity is the rule, and there is no thought of tenderness or the well being of the sexual object. Yet creative expression of all kinds, such as art, literature, drama, invention, engineering, and other constructive effort, is an expression of the Reproductive Desire, which is the chief avenue of egress for the Race Preservation Drive. On the plane of the divine soul, therefore, we find that this impulse gives rise to tenderness, to fine affection, to exalted love, and finds adequate satisfaction in creative activities which have for their object the delight of the loved one and the welfare of the race.

There may be other desires that, through special circumstances, have become endowed with enough energy that they can not be prevented finding a characteristic outlet; but the energies of these three Hereditary Drives always are sufficiently strong that they markedly express in spite of any attempt to hang a monkey wrench on the safety valve.

## Repression

Civilization has developed certain standards of conduct which it imposes on all its membership. From infancy the child is taught, and comes to believe, that whenever it departs from these conventional standards, and to the extent it so departs, it becomes an inferior being. The esteem of others, and the esteem of itself, depend upon its following the line of conduct which it has been taught to believe is the only moral one. And as it gains Significance only through self esteem, which usually in turn is largely dependent upon and measured by the esteem of those by whom it is surrounded, and as this desire to express Significance is the strongest of all Drives, powerful desires are built up to follow the conventional standards.

Because he believes that certain actions denote an inferior being, and because his Drive for Significance does not permit him to become such an inferior being, he builds up desires which are powerful enough to prevent these actions. Commonly the individual finds considerable opportunity to express the desire for Significance in the field of such accomplishment as is acceptable to conventional standards. Commonly also he finds opportunity to express the Drive for Self Preservation through working for a living, or in other ways providing for financial demands. But in the matter of the expression of the Reproductive Desires—Race Preservation—the teachings from his childhood on often have built desires of a kind that oppose themselves to all expression.

His religion and his associates have led him to believe that sexual impulse is prompted by the devil, or at least is a sign of degeneration. So much em-

phasis has been placed by society upon sex that when the newspapers announce that some person has been guilty of immorality or that a moral charge has been brought against someone, it is always accepted that it has to do with sex. A stranger on our planet, reading the papers, might conclude that murder, arson, theft, and burglary were not considered particularly immoral, but were minor offenses compared to sexual misconduct.

Thus many individuals are raised in an atmosphere which adds so much energy to those thought-cells that oppose their desires to the Reproductive Desires, that these conventionally conditioned thought-cells are able to prevent the energy of the Reproductive Desires being recognized by the objective mind. The individual convinces himself that he has no such base impulses. He has no thought of sex, because he is a superior being, and all sex impulses are nasty. Other people may have such gross desires, but not so superior and moral a person as himself.

When a powerful desire is thus opposed by a contrary powerful desire to the extent that its recognizable expression is completely blocked, it is said to be repressed. Other desires—particularly the desire for Significance—can be, and often are, thus blocked, and exist in a state of repression. But the most common one to be repressed, and therefore the one that gives the psychiatrists the most work, is the Reproductive Desire, because it commonly finds more opposition to its expression.

Repression, however, does not prevent the energy from finding escape. The person has merely built other desires which hypnotize him into the belief that the repressed desires have no existence. They can not find expression through the avenues of their original tendency because the censorship desires—those stronger desires opposing them—are too powerful to overcome. But after they are held back until they accumulate sufficient energy they do one of two things, they either find seams in the boiler through which their energy escapes, without being recognized by the censor, or they blow up the ship.

Psychoanalysis was developed to discover these repressed desires, and to release their energies through less destructive channels. All the various kinds of neurotic complaints which are relieved by psychoanalysis are expressions of repressed desires which finding no normal or constructive outlet, dodge the censorship desires, and express themselves under symbolic disguise.

This being widely recognized through the investigations of Freud, Jung, Adler and their host of followers, and proved by a whole library of clinical data, let us next consider the three methods by which the energy of such powerful desires can be released.

First, of course, the energy of a desire when not too strongly opposed by other desires, finds expression through carrying into action that which the tension craves for satisfaction.

Second; when the desire energy is repressed it always finds some substitute channel of expression. What it is not permitted to do in one direction it COMPENSATES for by finding a subterfuge outlet in which its activities are permitted. Because such COMPENSATION activities are unrecognized as to their source by the objective mind, they are not controlled by it. Hence, more often than not, they are highly inimical to the welfare of the individual, and at times even dangerous to society.

Third; although this can be done only when the barriers of repression have been sufficiently removed that the desire can be recognized, such pow-

### Three Methods of Desire-Energy Release

## Sublimation

erful desires can be associated with activities that are socially acceptable and through them find an outlet for their energies that completely satisfies them, and at the same time makes them an asset to the individual and to the race.

When more gross or primitive desires are led through the process of CONDITIONING into channels of expression that are higher and more spiritual they are said to be SUBLIMATED. Most truly great men have succeeded in sublimating their most insistent desires. A single example will indicate what is meant:

Michelangelo never married, yet his name marks the pages of history as a man of almost super-human talent and energy, both of which were devoted to a high accomplishment. He records in his own words how he Sublimated his great passion for the one woman of his choice into energies that were expressed by him in his works of art:

As a stone, when an intaglio is cut upon it, becomes more precious than in its natural state, so am I of greater worth since your image has been graven on my heart. When a sculptor would give shape to an idea, he makes a mold of it in some base material, such as clay or wax; then he puts it into marble and secures its immortality. So, I, born but the model of my future self, have been reformed and made by you, O, lofty and noble lady, into a more perfect expression.

Censorship of desires is never successful as psychoanalysis, and the Prohibition Law which developed the worst crime wave in history, amply prove. And the evasions practiced to express usually lead to actions which are detrimental. Instead of repressing desires, therefore, the wise course is to carry out an intelligent process of CONDITIONING. Its aim should not be to prevent the expression of whatever strong desires have been built into the thought structure of the astral body, but to permit them to express fully through some acceptable and beneficial channel.

Dr. Frank Crane, writing many years ago, gave a hint of this process in these words:

Peace and poise with sex instinct, are not to be attained by lawless indulgence; human nature shrinks from this; the angel within us cannot endure it; the bogs of sensuality are no dwelling place for so imperial a creature as the soul. Neither is the solution to be found in the utter denial and eradication of desire, as various cults have vainly fancied. That way madness lies, and outraged human nature wrecks the baffled spirit by perversion. In trying to kill the beast the spirit becomes worse than beastly.

It was Dante and the Troubadours who found the secret the Church Fathers missed. Not by suppressing, but by idealizing the passions, can they be made wholesome. Dante's 'Vita Nuova,' is a sort of Fifth Gospel. It also points the way to redemption. For it shows how the lust of the flesh may be transmuted in the alembic of the imagination into the most ennobling spiritual impulse. The material craving awakened in him by the little girl Beatrice is made to guide his striving spirit through hell and purgatory, and to expand at last into that glow that dyes the garments of the

cherubim and colors the white radiance of 'the rose of heaven' with a human warmth.

From this it should not be inferred, however, that the desire for sex is either immoral or degrading.

Had it not been for sex you and I and all other creatures on the earth had been prevented from experiencing physical life. The desire for sex expression, like the desire for significance and the desire for security, is normal to every healthy person. Only those physically so deficient in a glandular secretion that is an absolute necessity for any measure of success in life have never experienced sexual desire.

It must be reserved for chapter 7 to indicate the direction of true morality, but enough already has been said to indicate that it can not be found through repression; if for no other reason because repression is never successful. The energies thus blockaded by the Civilized desires always escape by devious paths which lead to disease and inefficiency.

Instead of repression, not only the energies of the three Hereditary Drives, but those of as many stellar-cells, dynamic structures and other desires as possible should be *CONDITIONED*, through proper association, to flow, and find harmonious expression through, those channels which have been decided upon as most truly moral.

As it is impossible to direct a flow of energy of which one is unaware into any channel, the first thing to be done is to recognize all the desires for exactly what they are. Instead of being ashamed of them, even if they are primitive, be glad they are there, because they alone afford the energy necessary to accomplishment. Yet recognize their primitive condition, and that their energies can be diverted into truly spiritual expression.

Whatever these desires may be, consider them in the light of their biological past. Then set about to *CONDITION* them so that their energies will find satisfactory expression through moral lines of conduct. Pleasure attracts, and pain repels. Yet wherever possible, it better to use pleasure.

In such Conditioning bear in mind that the energy of each Hereditary Drive, and the energy of each stellar structure, and the energy of each stellar-cell can be made to express only in terms of its own essential nature. Yet that essential nature can find satisfaction through a wide variety both of destructive and constructive activities. Thus it is that the creative energy must always find expression through destruction or construction. The drive for significance must find expression through the channels that in some manner contribute to the feeling of importance. And the drive for self-preservation must gain satisfaction through activities that can be associated with security.

Recognizing each desire for exactly what it is, and then finding for it a more acceptable channel by which its own essential nature can express, tends to avoid conflicts between the different sets of desires. Through discrimination, the desire is not held back, but is given satisfaction of a nature that is not opposed by other desire groups. One group is not set against another group, no more so than when a child becomes a woman and has children of her own she needs still to play with dolls to find satisfaction for her maternal impulses. Discrimination reconciles the old habit of playing with dolls to finding a higher pleasure in looking after her real children.

Then when the more suitable outlet for the energies of a desire has been chosen, the next thing is systematically to *CONDITION* the desire to find greater satisfaction through this expression than through the old one. This is

### Practice in Sublimation

accomplished by associating with the new method of expression as many and as strong pleasures as possible.

Although there are other desires needing sublimation, because this one is subject to so much emphasis in current literature, as an example of the method let us consider too insistent sexual desires. Obviously, because of their essential nature, they can find satisfaction only through creative activities.

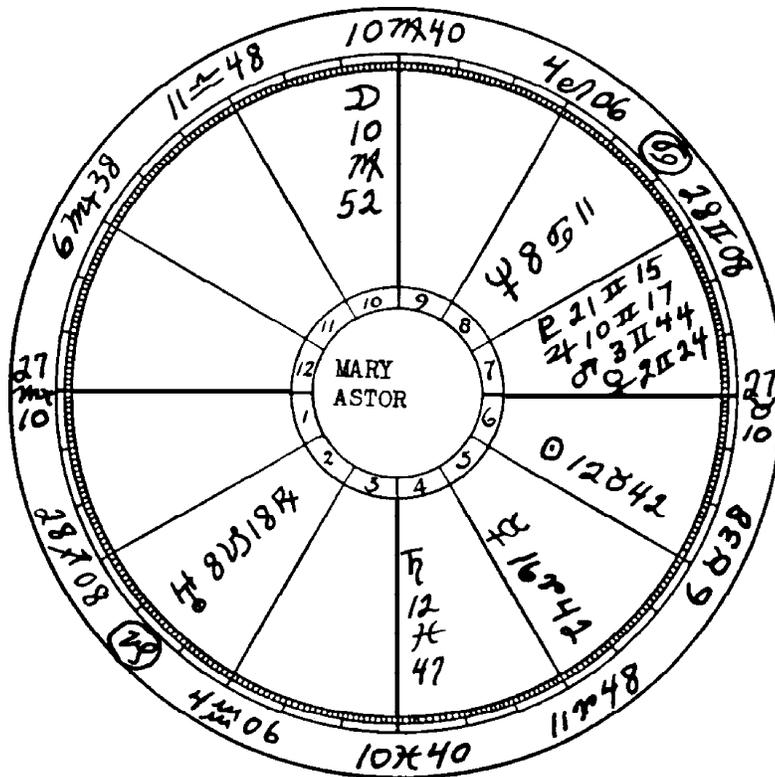
When some morally acceptable creative activity which is suitable to the abilities and temperament has been selected into which to sublimate the sexual energies, the next thing is repeatedly to think of as many pleasurable things as possible in connection with this activity. Whenever the sexual desires begin to intrude, turn to this expression and through tying to it as many pleasures as possible, build it up until it is more pleasurable than would be the primitive and more gross expression. Think of it not only as a more highly gratifying expression than gross indulgence could ever be, but also recognize it as a higher, more spiritualized expression of the reproductive urge.

Get all the thrill possible out of this higher creative activity, and dwell at length on how it adds to the feeling of significance (Power Urges); how better it enables you to provide for the weak and helpless (Domestic Urges); what a fine thing it is to use so much intelligence (Intellectual Urges); how it conduces to peace and harmony (Social Urges); how exhilarating to thus gain the victory (Aggressive Urges); how noble thus to do something beneficial to aid God's Great Plan (Religious Urges); how satisfying is the greater sense of security (Safety Urges); how interesting thus to devise new methods of expression (Individualistic Urges); how fine it is to possess such high ideals (Utopian Urges); and how much better thus to co-operate in the progress of the race (Universal Welfare Urges).

In some manner tie in as pleasantly as possible the thought and the practice of the new expression with the desires of each dynamic stellar structure in the astral body, and with as many other desires as can be recognized. And this process of sublimating any gross desire is identical in method with that just outlined. To *SUBLIMATE* any of them find a more acceptable channel that will permit the essential nature of the desire to express. Then guide its energies into this channel through associating the desire with this expression, and with the pleasant realization of as many other desires as possible.







MARY ASTOR

May 3, 1906, Quincy, Ill. 39N56 91W24, 8:10 p.m. C.S.T.

At six, moved, Jupiter (ruler of home) square Mars r; studied (Mercury) dramatics (Neptune) Mercury semi-sextile Mars p, Mars semi-sextile Neptune r; took honors in school play, Jupiter square M.C. r and Moon r, In house of honor (10th).

1923, second in N. Y. beauty contest, given part in pictures: Mercury, ruler of stage (5th), trine M.C. r and Moon r in house of work (10th).

1936, great publicity to romance diary: Sun square Moon r (publicity), Venus conjunction Neptune r (romance) and opposition Uranus r, ruler of house of writing (3rd).



*Chapter 6* 

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**How To Rule the Stars**

**W**HEN we understand the kind of influence exerted by the stars, and what steps to take in character-building to enable us to respond in the desired manner to the astral environment created by their positions, it remains only to act upon this knowledge to rule our stars.

To a great extent we rule the wind and rain, the heat and cold; and even lightning does not possess the terror once it had. This does not mean that we have succeeded in preventing wind storms; but have devised means to utilize the moving air to drive our mills and propel our ships, and have erected shelters that usually protect us from its harm. It does not mean that the summer sun will not burn the exposed skin, nor that we have prevented sultriness in the out-of-doors. But we have devised clothing to cover our skin, and air-conditioning to provide for indoor comfort. Rain is utilized to grow our crops, artificial heat protects from cold.

We do not prevent the various forces of nature, whether they be ocean currents, flowing streams, glaciating ice, or the ionizing cosmic ray, from acting. But through our knowledge we are learning to adapt ourselves rather successfully to these and other environmental forces. Nor can we prevent the planets from radiating the energies they most certainly do. But we can learn what those energies are and how they influence human life; and then take proper steps to utilize them so that they will work, not against us, but in a direction that will be to our advantage.

The planets each broadcast an energy of a special type, but they are neither responsible for the character with which the individual is born nor for the events which later enter his life. He comes into human existence at the time they accurately map the dynamic thought-structures in his astral body, which are the outstanding factors of his character, in obedience to the line of least resistance. As it is easier for a chip to float down stream instead of up, so is it easier for him then to be born than at any other time.

Nor are the progressed planets responsible for the events that come to him as life continues. It is true that they determine in great measure the astral environment at a given time; but how that invisible environment affects him is not determined thus, but by his reactions to it.

Two things are involved in every condition and event of the individual's life: the organization of thought-cells within his astral form which constitutes his soul, or character, and the environment to which that character reacts.

Even though the environment remains the same, if the thought organization is changed, that which happens will be different. Change the thought structure of the astral body, and progressed aspects that otherwise had indicated misfortunes can be made to divert their energies into channels that will attract good fortune. As once destructive winds are made to drive his ships, and uncomfortable rains to grow his crops, so also with the understanding modern occult science gives can man make once fear-begetting aspects work for him.

In the previous chapter we have considered that the urges of thought-cells, stellar structures, and other organizations within the astral form determine the actions, and how, once discrimination selects the direction in which the desire-energies should express, those energies can be diverted into the designated activities. But many of the events that come into the life can not be traced to our physical actions. They seem to be due to actions of others, and to conditions in the physical environment over which we have no control. If lightning strikes our house and kills a child, if an unexpected freeze destroys the crop, if a war breaks out and we must serve at the front, if another car crashes into the one we drive, if sickness comes into the family, if a bank failure takes our money and any one of a score of other events that do come into people's lives should happen, we are apt to feel that no exercise of intelligence on our part could have made things different.

Granting that many things happen which are beyond our control, such as wars and earthquakes; yet how our lives are affected by such events is not due to chance. The way we are affected by such events and the other events which come into our lives, such as our money being in a bank that fails, accidents, sickness in the family, unasked for opportunities—all are determined, not by chance, but by the innerplane activities of the thought-cells and thought-structures of our astral form.

That which we are inclined to attribute to chance is never such; but always the working of a hidden law. And the law which governs the events and circumstances that enter every life is that which relates to the release of desire-energy on the inner plane. Each thought-cell has within it energy under tension, and each thought organization within the unconscious mind has still other energy stored and under tension. These energies strain for release. And when they gain enough additional energy, through more thought or planetary vibration, they spill over into unusual action. Nor is such action confined to the physical plane. It works in an equally potent fashion from the inner plane to attract into the life those conditions which are the objects of the desires of these thought organizations.

In the proper place it will be indicated that true morality is conduct beneficial to the race. But the benefit an individual can render others is not determined merely by his physical actions. Often it is determined to even a greater extent by the events that are attracted into his life through the innerplane activities of the thought-cells in his astral body. If they cause him accidentally to kill some valuable person in an automobile collision, he has detracted from his usefulness to society. If they cause him illness, he has decreased his efficiency to contribute to the universal welfare. But if they attract to him those conditions and opportunities which enable him to avoid disaster and to live to his maximum usefulness, they have conduced more in the direction of true morality than would be the mere following of any physical line of conduct, however worthy the motive, that ended, because of unforeseen circumstances, in frustration.

To be of greatest benefit to society, as well as most to benefit himself, and thus to live the highest type of moral life, the individual must not merely sublimate the grosser desires until they flow into channels of physical action of noble purpose, but he must also RECONDITION, those thought-cells and stellar organizations within his astral body that tend to attract misfortune into his life, so that instead, they will work with equal energy from the inner plane to attract into his life those events which most conduce to spirituality, happiness and true success.

That is, real Morality demands actions on the physical plane that are in the direction of Universal Welfare; and other actions by the thought-cells and stellar organizations which take place on the inner plane. Because the activities of cells and groups of cells within the unconscious mind usually do not rise into the region of objective consciousness, the individual commonly is unaware of the forces at work to attract obstacles, separations, friction, and even calamity into his life.

In chapter 5 it was indicated how the urges that clamor for expression in physical activities can be utilized by diverting their energies into predetermined channels. This, however, is less than half the problem presented by morality. The other, and larger part, relates to the diverting of the energies which express in inner-plane activities, so that they shall contribute also to the more effective life. And it is this that we shall now consider.

The first conception that must be clearly grasped is, as explained more fully in chapter 1, that human birth is merely one cross-section of the soul's journey through time. It has existed before, and it will exist after, human incarnation. And the character with which it is born into human life is the result of all the experiences it has had up to that time; the organization of these experiences as thought-cells and stellar structures in reality constituting the soul, unconscious mind, or character as it exists at that particular moment.

The birth-chart maps the more important factors of the character, and their chief relations to each other, as they have been formed up to the moment of birth. It does not map the characteristics that are added to the soul, or unconscious mind, after the time of birth. Yet it is the characteristics of the soul at the time, and not its characteristics at birth, that at a given period determine what events will then be attracted.

Thus what is attracted into the life in the way of circumstances and events is the result of the innerplane activities of the thought-cells of the astral body. What these activities are is determined by the desires they possess, just as the activities of observed behavior are due to the release of desire energies on the outer plane. What these desires are, and the manner in which they release their energies are determined by the manner they have been CONDITIONED in the past. Therefore if we are to get these desire energies of the stellar-cells and stellar structures to flow into more acceptable inner-plane channels of expression, and thus attract a better fortune, we must RECONDITION them.

There is a direct relationship between energy and work, and this relationship is as true on the inner plane as on the physical. No matter how effectively it is directed one can do only so much work with a twenty-horsepower engine. And no matter how effectively it is directed, events of only so much importance can be attracted by thought organizations working from the inner plane that have a limited supply of energy.

The birth-chart indicates rather closely, by the positions and aspects of the planets—the number of astrodynes<sup>1</sup> they possess—the amount of energy

**Importance of Events  
Can be Increased by  
Giving the Thought-  
Cells More Energy**

at birth in the thought-cells in each compartment of the astral body, and therefore available to attract events relating to that department into the life.

But it should be remembered that the birth-chart shows only the desire energy relative to that department as it existed at birth. That desire energy was built into the astral body gradually through states of consciousness associated with the things having to do with the department. And there is no reason to suppose that the thought-building process stopped at birth. In other words, if sufficient thought and effort is devoted to it, by building new thought-cells and re-organizing old thought-cells in the compartment of the astral body relating to some department of life, in spite of anything the birth-chart shows, enough energy can be added to the thought-organization there that it will work from the inner plane and attract important events concerning this department.

The general rule, supported by comprehensive statistical studies, is that the more energy—astrodynes<sup>1</sup>—possessed by the thought-organization associated with a given phase of life the more important, either favorable or unfavorable, the events relating to it become. If, therefore, it is considered to be in the direction of a more effective life to attract events that are of greater consequence relative to any department, the thing to do is to work as energetically as possible to build experiences relating to it into the finer body. Not only work with the things of the department, but think and feel often and strongly concerning them. After all, what your birth-chart now indicates has all at some time thus been built into the astral body, and the process is as open for use now as it was before human birth.

Planets prominent in a birth-chart indicate thought organizations in the astral form possessing much energy. But the volume of energy thus available is mapped in terms relative to the total energy of the astral form rather than in terms that can be measured on some standard scale applied to all individuals.

A horse or a cow may have the same birth-chart as a man, but not be able to do the things the man can do. An Eskimo may have practically the same birth-chart as the editor of New York's leading newspaper, yet never be able to read or write. Among his people, where the level of his evolutionary ascent placed him, he may be the chief disseminator of news. Relative to the other thought-energies in his astral form those signifying ability to acquire and impart information of current interest are as prominent as those in the astral form of the editor. But compared to those of the editor they have little power.

Thus it is that from a birth-chart it is much easier to determine the special types of ability possessed by an individual than to determine how far he will go in the development and application of the indicated qualities. But whatever he does thus possess in the way of energies mapped in his birth-chart, he has the power immensely to increase by intelligently directed effort.

**More Fortunate  
Events Can Be  
Attracted By  
Conditioning the  
Thought-Cells to  
Desire More  
Harmonious  
Expression**

What the stellar-cells and thought structures of the astral body attract into the life with such energy as they possess is determined by the way they are conditioned. This applies not only to those with which the individual was born, but also to all that have been added by subsequent experiences. The thought-elements enter into discordant psychoplasmic compounds when they are conditioned by feelings of distress, and into harmonious psychoplasmic compounds when they are conditioned by feelings of pleasure. The aspects in the birth-chart reveal not merely the relationships existing between the different departments of the life, but also what type of compounds exist at birth in the stellar-cells having to do with each department of life.

Stellar-cells and structures that have been conditioned by pain, when they release desire energy, use their psychokinetic power to attract into the life similar pain. A physical habit that is once firmly established, no matter how detrimental it is, because paths of association have been formed, tends to follow this line of least resistance. So also a discordant thought-compound in the astral body that has become ASSOCIATED with a certain kind of pain, no matter what the effect upon the organism as a whole, it finds it easier to release its desire-energy through pain-begetting channels. That is its habitual mode of expression.

If, therefore, the individual expects to attract to himself events that are more fortunate than those indicated by the aspects in his birth-chart, he must change the CONDITIONING of the thought-compounds in his astral body which those birth-chart aspects merely map. To the extent he can do this will more fortunate events come to him.

Again it should be pointed out that the birth-chart indicates the manner in which the thought-cells and organizations were conditioned at the time of birth. It does not indicate that their energies must remain conditioned in that particular way. In fact, even as the primitive desires characteristic of the snake, the scorpion, the badger and the fox, existing in the human astral form as derived from prehuman experiences, are usually reconditioned during infancy into socially acceptable channels of expression; so should those who would live more fortunate lives set about to recondition the misfortune-attracting thought organizations of their astral forms so that they will work no longer to attract disadvantages, but will as energetically strive to bring into the life advantageous conditions.

Yet as we found in chapter 5, in the case of repressed desires, before energies can be reconditioned so that they will manifest through other channels they must first be recognized. And it is a function of the birth-chart to point out in no uncertain manner the thought-compounds in the astral body which attract each type of difficulty.

A discordant aspect indicates at each of its planetary terminals where a dynamic stellar structure has been built of thought-cells whose elements have entered into a disagreeable compound. And the thought-cells in the compartments ruled by these two planets partake also of this disagreeable quality. They have been conditioned by pain. Consequently, when the two departments of the life connected by the aspect are present in the thoughts, there is either consciously or unconsciously, and often both, a feeling of dissatisfaction and annoyance.

Harmonious thinking and feeling about the things thus mapped by discordant planets in the birth-chart rearranges the thought-elements in the stellar-cells related to these things. And as an aspect really maps a line across the astral body of such a length as to pick up, radio fashion, the quality of energy indicated, such a reconditioning, when successful, dissolves the old stellar aerial and forms a new one which is able to pick up planetary energy that is free from static.

That is, an aspect in the birth-chart not only indicates whether, and to what extent, the thought-compounds at its terminals are harmonious or discordant, but it actually maps a line of astral substance which performs the function of picking up such planetary energies as are indicated by its terminals, and picking them up in harmonies or badly loaded with static. Work always consumes energy, and it is this planetary energy largely which is consumed in the psychokinetic work performed from the inner plane by the

thought-cells in attracting events into the life. What they attract depends on how they have been conditioned, and how that feeling is modified by the new energy reaching them through the thus formed receiving set.

The planets in the sky form good aspects and bad aspects at closely spaced intervals. It is not, except as these affect world conditions, the aspects of the planets in the sky that form from day to day and from month to month that give the thought-cells in our astral bodies the kind of energy they express in attracting events. Mars energy, Saturn energy, Jupiter energy, and all the other planetary energies are being broadcast from their respective stations constantly, even though at times somewhat stronger than at other times.

It is not the energy being broadcast that affects us, it is the type of energy picked up by our own receiving sets—which are mapped by the birth-chart places and progressed positions of the planets—and thus added directly to the thought-cells at their terminals in the astral body.

Those receiving sets—mapped by the positions of the planets in the birth-chart and by progressions—that have well defined and strong aeri-als, pick up in volume the energy to which they are tuned. The length of the aerial, or line across the astral body mapped by an aspect, determines both the volume of energy picked up and whether it delivers it as a harmonious vibration to the thought-cells at its two terminals, or delivers it so loaded with discordant static that it gives them acute distress.

As with the ordinary radio set, it is not the programs that are being broadcast at any given time that affects us pleasantly or unpleasantly. It is the particular program of the many coming over the air which we tune in on. And the stellar aeri-als extending across the astral body of an individual, such as are mapped by aspects, determine the programs of planetary energy picked up and added to the stellar-cells of the astral body. No matter how badly the planets are aspected on a given day, unless we have stellar aeri-als that are tuned discordantly, and thus to the programs of these discordant planets, no discordant energy from them can reach us.

**Conversion Conditions  
the Thought-Cells  
to Work Energetically  
to Attract Only  
Favorable Events**

These lines through the astral body, such as the birth-chart and progressed aspects map, are not due to planetary positions, they are due to the ASSOCIATIONS between different groups of thought-organizations within the astral body. Such associations are not merely energy relations between groups, but these energy relations have caused the mental elements at each terminal to enter into a type of compound characteristic of the association. The aspect thus points infallibly to the type of compound in the stellar-cells, unless something special since birth has been done to change it.

As the line across the astral body mapped by an aspect is not due to planetary positions but to thought-cell composition and thought-cell organization, if the thought composition of the stellar-cells is changed, and a different organization effected, the line across the astral body which is the outgrowth of the original compounds and relationships also will be changed. Through rearranging, the thought-elements in a compound such as is mapped by a square aspect between planets, can thus be transformed into a luck compound such as is mapped by a trine aspect between planets.

The same thought-elements are present in each of such compounds in about the same proportion. But they have been CONDITIONED at the time of the formation of the obstacle compound so that they have arranged themselves in a manner to express a type of desire which works energetically to attract obstacles into the life. When they are RECONDITIONED, through giv-

ing the thought-cells at either terminal of the aerial harmonious associations of greater volume and intensity of energy than was given to them discordantly in their building, the thought-elements become rearranged in the thought-cells, and the old line across the astral body is dissolved. In its stead there is gradually built as an outgrowth of the new compound, another line, not mapped in the birth-chart, but which acts quite as effectively in its capacity as an aerial to pick up planetary energy as the old one did.

This new, deliberately built, stellar aerial picks up the energies broadcast from the same two planets that the old one did. But it picks them up only in harmonious vibratory rates, such as when delivered to the thought-cells at the terminals intensifies their desires to work from their inner plane to attract fortunate events into the life. That is, it gives them the additional energy they need, and in the harmony they require, to enable them to perform on the astral plane work of the character they represent which is beneficial to the individual.

Such rearranging of the thought-elements within the stellar-cells, and rearranging the stellar-cells within their stellar structures, without adding in any appreciable amounts thought-elements of a different family to the compounds and structures, is called CONVERSION.

Only the general principle of Conversion here can be set forth, as the process is considered with full detail in Course 9, *Mental Alchemy*. But it should be brought to the attention, in connection with its processes, that no new principle is involved.

In sublimating the grosser desires of which the individual may be somewhat conscious, they are Conditioned through the use of Pleasurable Associations, not so that their energies will fail to express, but so their energies will be led into channels of expression that are favorable to the individual and the race. And in CONVERSION, a similarly sound psychological technique is employed, not to prevent the expression of the urges of the thought-cells and thought-organizations of the astral body, but to condition them through the use of Pleasurable Associations, so that their energies will be led into channels of expression that are favorable to the individual and the race. The only difference in the process is that in Conversion we deal with desires that express on the inner plane. The rearrangement of the thought-elements and stellar structures, and the stellar aerial which grows as a result, are effects of the Conditioning process and indicate the new energy relationships established.

In other words, any condition within the astral body shown in the horoscope of any individual in the world, either in the birth-chart or by progression, could be built into any other person's astral body if enough thought-energy could be acquired. It is true that physical life is too short, with the thought-energy most people have, to build into the astral body those thought-cells and organizations that express as genius or that attract world recognized power. But to the extent they do build into themselves the same thought-cells and thought-cell relationships possessed by genius or men of world-wide power, they also must inevitably attract to themselves similar external events.

What comes to any individual is attracted by the thought-organization and thought-element composition of his astral body. It is not due to the planets. The planets do furnish the energy with which the thought-cells work. But the kind of work done by the planetary energy thus utilized is entirely determined by the desires of the thought-cells and stellar organizations. That is,

**Conversion Is merely  
Reconditioning the  
Desires of the  
Thought-Cells**

we build our fortune, as well as our abilities, through our experiences and how we mentally react to them. If we want a different kind of fortune, the only way we can get it is to build into the thought-cell compounds and structures of the astral body such desires as will attract it.

**Events of Importance  
Come Into the Life  
Only When Planetary  
Energies in More Than  
Usual Volume Reach  
the Thought-Cells**

Because on the astral plane as well as on the physical plane, work consumes energy, the thought-cells in the astral body can only do unusual work when they acquire, from some source, an unusual amount of energy. Such energy can be supplied by properly directed intense thought and feeling, but commonly it is furnished by the planets.

The life moves along its normal trend, the thought-cells doing the work for which their desires condition them, with such planetary energies as the stellar aerals with which the individual was born—mapped by the birth-chart aspects—can supply them. But when a progressed aspect forms within one degree of perfect, the natural growth of the astral body under cyclic law causes a temporary line to develop across it. This line connecting the two groups of dynamic thought-cells, for the temporary period of its duration, which is as long as the aspect is within one degree of perfect, acts as a temporary stellar aerial to pick up the energies of the planets mapping its terminals.

The temporary line, acting as an aerial, picks the energy up either discordantly and loaded with static, or harmoniously, according to its length. This energy, whatever its nature, harmony, or discord, is carried to the thought-cells at the terminals, giving them both the impetus and the ability to perform unusual work. The energy they receive thus gives them a power they did not before possess to do work on the inner plane. And statistical work with the events that have come into thousands of people's lives, whose birth-charts are known, and whose progressed aspects have been calculated, shows that unusual or important events come into their lives only at those times when the thought-cells relating to the department of life influenced thus receive additional energy from the planets. Events worthy of being noted are always indicated by appropriate progressed aspects.

It is not a difficult thing to determine when unusual events affecting a certain department of the individual's life will come to pass. They come to pass when progressed aspects are within one degree of perfect. But it is entirely another thing to determine how much benefit, or how much distress, will be coincident with the aspect.

If the stellar-cells affecting a department of life have been conditioned harmoniously at birth, as shown by birth-chart aspects, or if they have been more harmoniously conditioned since birth, no amount of discordant energy reaching them from a temporary stellar aerial can cause them to feel mean enough so that they will find expression in attracting an unfortunate event. The energy they receive will build up their desires until they spill into definite inner-plane actions, but they have been so strongly conditioned to work through channels favorable to the individual that they do not know how to work in any other way, in spite of the inharmony and static they receive with the new energy supply.

On the other hand, if the thought-cells reached by the new energy supply have been conditioned at birth to feel distress, and to find an outlet for their desires only through actions detrimental to the individual, no matter how harmonious the new energy added may be, they will not work entirely in beneficial ways. They will not act so disastrously to attract misfortune as if the new energy supply had increased their pain, but neither can they feel joy.

Because they have been so strongly conditioned to attract pain, the desire can only find satisfaction in some measure of discord.

All of which is said to indicate that which astrological research amply proves, that the CONDITIONING of the thought-cells and thought structures in the astral body more surely determines the nature of their inner-plane activity than does the discord or harmony of the energy they receive at any particular time through a temporary stellar aerial.

Yet the quality of the energy they receive over a temporary aerial, through its harmony or discord, and its family type, also tends, during the time it thus reaches the thought-cells, to Condition them in a particular way. It may not have sufficient Conditioning energy, except as it stimulates thoughts and attracts events, to rearrange the thought-elements in the stellar-cells to any great extent, but through the feeling it stimulates in these cells it tends in this direction, and gives them desires they normally do not have. Even a person acts differently when in distress than when experiencing pleasure, and this distress or pleasure prolonged leaves a permanent impress.

Thus is signified, even though progressed aspects merely indicate temporary supplies of energy of a given kind, and do not indicate the thought-cell composition, that exactly the same methods are applicable in handling a progressed aspect as in handling the same birth-chart aspect, except that the method need be applied only while the aspect is within one degree of perfect, instead of more persistently.

This being the case it would be useless repetition to indicate each method of control as applied to the positions and aspects in the birth-chart, and then again indicate it as applied to progressed positions and aspects. A progressed aspect merely indicates that energies of a specific type and harmony or discord are being at that time supplied certain thought-cells in unusual volume, and that, therefore, there is more acute need than of applying the methods of control than at other times.

These methods are five in number: The most obvious is through manipulating the physical environment and directing the physical actions. Other than this most external method, which for practical reasons is limited in its effectiveness, there are only two avenues by which the conditions indicated in a birthchart or the nature of the events indicated by a progressed aspect can markedly be altered. One is by changing the thought-compound of the stellar-cells and stellar structures reached by the planetary energy, so that because they have developed different desires, any energy reaching them will be utilized in a different type of inner-plane activity. Such are the methods of Conversion and of Mental Antidotes. The other is by changing the volume or the harmony or discord of the energy reaching the thought-cells, so that it will incite to more or less activity, or so that it will make them feel more disagreeable or more congenial. Such are the methods of Character-Vibration and of Rallying Forces.

The earth is subject to different weather conditions simultaneously in different regions. And the energy delivered to the thought-cells in a certain compartment of the astral body, and therefore influencing that department of life is in the nature of an astral weather condition affecting one region strongly, and perhaps another region not at all. That is, it may affect money and have no influence over the health or affections.

One may take heed of storm warnings in a particular department of the

## Five Methods Employed to Rule the Stars

### 1. Manipulating the Physical Environment

life to prepare the external conditions so little damage will result, and turn the attention to some other region where the sun is shining, as explained more in detail in Chapter 1, Course 18, *Imponderable Forces*.

Or to state the astral storm indications in terms of energy and work: The activities of the stellar-cells from the inner plane can only bring such events into the life as the physical environment makes possible. If the physical environment is so arranged that a certain type of event can not happen, it will not happen, no matter what the birth-chart and progressed aspects are. That is, the thought-cells can only do as much work from the astral plane as they have energy to accomplish. And if the environmental resistance to a particular event is sufficiently high they do not acquire enough energy, and events that they otherwise would attract do not happen. The events which tend to be thus attracted if nothing is done about it, and what actions should be taken to give a high resistance, are given detailed consideration in Course 10-1, *Progressing the Horoscope*.

## 2. Conversion

In connection with birth-chart aspects considerable attention already has been given to Conversion. It can also be utilized quite as successfully in handling a progressed aspect. The progressed aspect indicates a line giving different groups of thought-cells ASSOCIATIONS they did not before possess, as well as adding to them planetary energy. Such energy relations if permitted to set up strong trains of thought and to attract characteristic events, may cause changes in the thought-compounds. But instead of permitting such changes if they are not advantageous, and instead of permitting thought-cell desires which are disadvantageous to develop, through predetermined thought ASSOCIATIONS the thought-elements within the cells receiving the additional energy supply can be rearranged, and their desires so conditioned as to make it easier for them to work to attract fortunate events than those of misfortune.

## 3. Mental Antidotes

As the nature of the work done from the inner-plane by the thought-cells and thought organizations within the astral body is determined chiefly by the thought-compounds of which the thought-cells are formed, changing these compounds gives them a different type of activity. In Conversion the attempt chiefly is to rearrange the thought-elements already present within these compounds.

But, even as when certain chemical elements are added to a chemical compound already formed, they unite harmoniously and readily with one or more of the elements present, converting what before was a dangerous compound into one highly beneficial; so there are mental elements, called Mental Antidotes, that when added to a compound containing another specific mental element, unite with it and quickly change the compound into one harmless or even beneficial.

Thus the work of changing a dangerous, or difficult, thought-cell compound into one that is harmless or advantageous, is much easier through the use of proper Mental Antidotes than through the process of Conversion. Conversion depends for its efficacy entirely upon Reconditioning the desires of the thought-cells through changing their feeling. And if a compound is to be changed by Mental Antidotes into a highly beneficial type of activity, this Conditioning through giving the compound harmonious feelings also is necessary. But certain mental elements when brought together, by their own type quality, tend to unite with a feeling of harmony, and will do so unless otherwise conditioned by painful experiences accompanying their union.

Mental Antidotes, because cultivating a type of experience or thought suffices, without the necessity of giving so constant attention to intense feelings of pleasure, are the easiest applied of all methods of changing the composition of the thought-cells beneficially. They do not merely change the arrangement of its thought-elements. but they also add new thought-elements which give a different character to the compound. The thought-cells then act differently when they receive energy either from the aerial mapped by a birth-chart aspect, or from a temporary aerial mapped by a progressed aspect, because they possess thought-elements that have changed their substance into a very different psychoplasmic compound. This whole matter is set forth in detail in Course 9, *Mental Alchemy*.

The nervous system of man, through the electric currents flowing over it, is tuned by his thoughts to pick up, radio fashion, the type of planetary program corresponding in harmony or discord and in type to these thoughts. That is, the individual can tune himself to feel rather intensely in a certain way, and the electric currents flowing over his nerves then pick up energy of this quality radiated from one or more of the planets.

Such electric currents also serve as conductors carrying the astral energy thus received to all the stellar aerials of the astral body. So long as a particular state of feeling is maintained the chief astral energy received by the stellar cells at the terminals of all the aerials is of this particular planetary type, and of this harmony or discord.

Thus can be controlled, to the extent the individual can direct his feelings, the type of planetary energy, and the harmony or discord of that energy, which is transmitted to the stellar cells in his astral body. As it is easier thus to keep the consciousness tuned to some aerial already present in the astral body, mapped either in the birth-chart, or by progression, than merely to develop and hold a certain feeling, birth-chart aspects and progressed aspects may be used to indicate the Rallying Forces, as they are called, which are easiest of cultivation.

As inharmonious birth-chart and progressed aspects also map aerials that may tune the consciousness in on discordant Rallying Forces, these indicate clearly what feelings should be avoided to prevent discordant energy being delivered to the thought-cells.

A certain feeling developed and maintained tunes the person in so completely on a specific wave-length and program, that other wave-lengths and programs are not strong enough to make their influence felt at the receiving sets. This does not to any extent change the composition, and therefore the basic desires of the thought-cells, but it does temporarily cause them to feel either better or worse than usual, and gives them energy with which to do more than the usual amount of work. Rallying Forces, which direct the desires of the stellar cells through the quality of energy furnished them are fully considered in Course 9, *Mental Alchemy*.

Not only our human associates by their thoughts, but all the objects and conditions of our environment, are radiating astral vibrations which are similar to those that reach us from the planets. Such astral vibrations, not those of thought and not those from the planets are called Character Vibrations. And any such invisible energy reaching the astral body of the individual stimulates into additional activity the thought-cells of the astral body having the same vibratory tone.

#### 4. Rallying Forces

#### 5. Character Vibrations

## How To Rule the Stars

Names, numbers, tones, colors, types of environment, etc., radiate definite vibratory rates and thus influence those with whom closely associated. They may, therefore, be selected for the specific effect they will have in furnishing a definite kind of energy to the thought-cells. Chapter 6, Course 10-1, *Delineating the Horoscope* and Chapter 2, Course 18, *Imponderable Forces* explain this method fully, and Course 6, *The Sacred Tarot* goes into much detail in regard to such vibrations.

Experiments carried out in a dozen universities have now conclusively demonstrated psychokinesis, which is the non-physical power of the mind to move physical objects and bring about physical conditions. This psychokinetic power is not confined to the unconscious mind as a whole, but is exercised also by each group of thought-cells within the unconscious mind. Whether the events that come into the life are fortunate or unfortunate depends upon the desires of these thought-cells. Good luck and bad luck are not fortuitous. Good luck is due to the psychokinetic power of harmonious thought-cells within the finer form, and bad luck is due to the psychokinetic power of the discordant thought-cells within the finer form. The importance of the event is the algebraic sum of the psychokinetic power of the thought-cells working for the event, minus the resistance of environment.

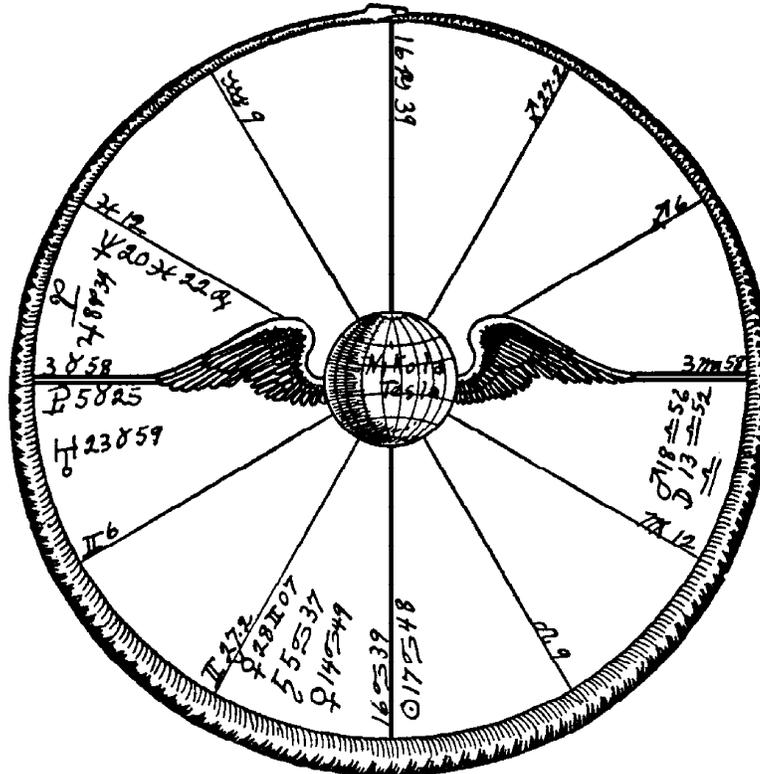
Thus what comes into our life is not due to the positions of the stars either at our birth or after our birth; it is chiefly due to the psychokinetic activity of the thought-cells within our astral bodies. If we would rule our stars, therefore, in addition to manipulating the physical environment intelligently, we must change the thought-cell activities. When these activities are altered the change thus in our character can not fail to bring a corresponding change in the events and conditions attracted.

Thus to change the thought-cell activities, their desires must be changed. Such desires can be Reconditioned, as can the desires more commonly recognized. This may be done through rearranging their thought-elements, in Conversion; through adding new thought-elements, called Mental Antidotes, to form a new and beneficial mental compound; through delivering to the thought-cells different Character Vibrations as energy for their work; and through supplying them with a different type and quality of planetary energy, termed Rallying Forces, which tends to Condition the thought-cells so they desire to perform the work decided upon.

## Notes

1 See Course 16, *Stellar Healing* for discussion of astrodynes.





### NIKOLA TESLA

July 9-10, 1856, midnight L.M.T. 20E00 46N00.

1882, invented rotating field induction motor and alternating current system of power transmission: Mercury trine Jupiter r.

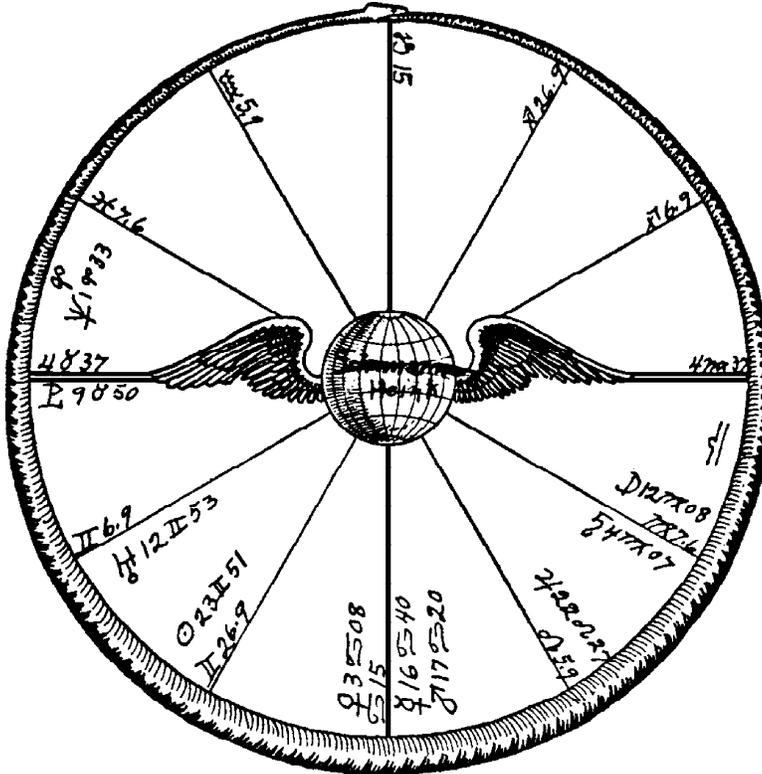
1884, came to America: Jupiter, ruler of 9th, square Saturn; Sun, ruler of home, semi-sextile Venus r.

1891, invented Tesla wireless system: Jupiter P Pluto (radio); Mercury, ruler of messages, square Uranus p.

1897, invented telautomats: Mercury trine Pluto r.

1899, discovered terrestrial resonance: Sun sextile Mercury r.

1934, discovered "Death Ray," reputed to be extremely potent, yet an invisible, agent of warfare: Mars inconjunct Pluto r.



MADAME SCHUMANN-HEINK

June 15, 1861, 1:32 a.m. L.M.T. 14E00 50N00.

1864, sang and danced before family friends: Venus semi-square Jupiter r in house of entertainment (5th).

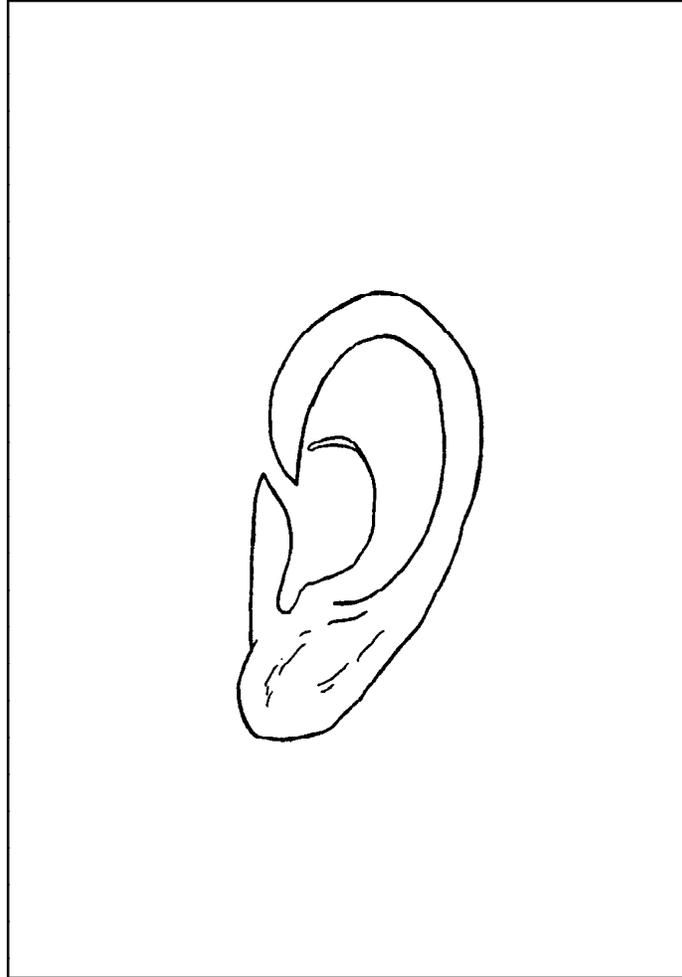
1872, to convent: Sun sextile Saturn r in 5th (school). Played truant to perform with circus: Mars semi-sextile Jupiter p in 5th.

1875, first visit to theatre: Sun semi-square Jupiter r in 5th.

1876, sang first in theatre: Venus semi-sextile Jupiter r in 5th.

1898, debut and ovation in Chicago: Sun conjunction Mercury p semi-sextile Jupiter r in 5th.

1915, sons fighting on opposite sides in World War: Mars conjunction Jupiter r, ruler of children (5th).



*Chapter 7* 

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## How To Apply Suggestion

**A**LL the various activities of the body which are not specifically directed at the time by objective consciousness are directed by the unconscious mind. When we blush, tremble with excitement or fright, speed up the heart action through anger, bring innumerable muscles to bear each pulling just the right amount against another to enable us to stand or sit, digest our food, or to go to sleep, the unconscious mind—which is the sum total of the stellar-cells and thought organizations within the astral body—has given the proper commands to produce the indicated condition. It has the ability to accomplish many, many things that are beyond the power of the objective mind. And the proper application of suggestion is merely the employment of a method to reach and get the assistance of the unconscious mind.

The unconscious mind throughout its whole past has been Conditioned to give its orders to the various physical functions on the basis of the impressions it receives from the environment. If the image of a snake is presented to it by objective consciousness, it does not stop to argue whether this is the image of a real snake or a piece of rope that in the dim twilight, as it lies in the path, merely looks like a snake. Whatever its conditioned reaction to the image of a snake as derived from the past, those orders instantly are conveyed to the groups of thought-cells that have thus been associated. The person gives an involuntary start, jumps to one side screams, stands frozen with terror, or merely smiles with pleasure. Whatever action is taken is not due to the presence of the snake, but is due to the image of a snake being accepted by the unconscious mind.

The voluntary actions likewise are governed by the images accepted by the unconscious mind. When we think of moving to a given place, that image connects up the thought-cells Associated with such movement, and the release of the energy of their desires causes us to walk or otherwise act so that we go to the designated place. But if, before we have made the movement another image, that of remaining where we are, reaches the unconscious mind, this constitutes a counter command and we do not move.

What our actions are, and what the four-dimensional activities of the thought-cells are, is not determined by what is actually present in the external environment, and not by what our reason and conscious thoughts command. They are determined by only two things: How the stellar-cells have

been Conditioned to act when a given stimulus, or image, was presented to them, and what stimulus or image thus does reach them.

Certain images that are presented to the unconscious mind have been subjected to some critical analysis as to their truth and nature. In the process of thus accepting or rejecting them, the conscious mind has presented to the unconscious a variety of somewhat contradictory images. In fact, everything that reaches the unconscious mind by the way of reasoned thought presents these contrasting images. This process of exercising discrimination, through setting one image against another, is not conducive to concentrating the desires of the thought-cells all toward a single activity. Some pull in one way and some in another.

A suggestion, or image to which the objective consciousness pays little or no attention, and thus to which no counter images are opposed, may have a far greater power to enlist the desire energies of the thought-cells and stellar organizations within the astral body. If at the same time a large volume of emotional energy is associated with the image, it may easily build up a power which any reasoned thought is unable to overthrow. In this manner the various complexes are formed with which the psychiatrists wrestle in their endeavor to cure psychopathic patients and those who suffer from less severe complaints, such as nervous or mental breakdown.

### Suggestions During Childhood

It is because in early childhood experience is lacking for a proper critical appraisal of an idea or situation, and therefore no counter images are present to offset those received by the unconscious mind, that suggestion plays so important a part in that period.

The importance of a situation is easily exaggerated, and an emotion generated in connection with it out of all proportion to its real seriousness. This emotional energy, nevertheless, Conditions the thought organizations associated with the image of the situation so strongly that other images received later in life are powerless to cause actions either of the thought-cells or of the body, other than in the manner they have thus originally been taught to release the powerful desires then built into them.

A situation accompanied by the emotion of shame is potent to build such a complex because that emotion is Associated with the Drive for Significance. A situation accompanying sexual thoughts is potent to build such a complex because the emotions are Associated with the Drive for Race Preservation. A situation accompanied by fear is potent to build such a complex because that emotion is Associated with the Drive for Self Preservation. Not that there are no other emotional accompaniments of situations which are at times powerful enough to build complexes into the astral body; but these three Hereditary Drives have acquired so much energy in their biological past that any image which becomes closely Associated with them has an available energy supply of tremendous power.

It should now be apparent that a Suggestion is merely an idea, image, impression, thought or feeling which through some avenue reaches the unconscious mind. Its acceptance by the unconscious mind depends upon the images of an opposite tendency already in the unconscious and those entering at the time of the suggestion.

As the mind can give its attention completely to only a very limited field at any one time, to the extent it is fully occupied by one thought, one image, or one sense impression, are all other thoughts, images and sense impressions temporarily cut off. They have not ceased to exist, but it is the function

of attention to give temporary dominance to that which is its object. Attention focuses the energies in one direction. That is, the unconscious mind has been conditioned to divert energies so that they flow in the direction of the image before the attention.

This fact is made use of in the proper application of suggestion; and it plays an equally important part in the improper application of suggestion.

Much of the old time religion and much of the old time parental training given the young were based on fear. The emotion of fear is painful, it conditions the thought-cells with so much discord they work energetically to attract into the life disaster, and it releases adrenaline into the blood stream as if an emergency were present requiring a complete mobilization of the body's forces for getting away from the painful condition. In an occasional real emergency the body can afford, to prevent being destroyed, the disarrangement of its normal functions and the presence of hormones in the blood stream that are foreign to its normal welfare. But these same emergency chemicals if present in the blood stream too often, as effectually poison the individual as if the poison had reached his blood through being administered by an enemy in his food.

Think of the thousands of invalids who owe their infirmity to nothing but the belief in a literal hell! Think of the innumerable maladies arising from the doctrine of eternal damnation! The licentiousness of ancient Rome through excess of sensual emotion no doubt developed many malignant maladies; but as a student of the reaction of the endocrine glands to painful images, I am sure they brought fewer maladies than the long-faced doctrine that to be happy is to be evil.

Whatever the images are which are accepted by the unconscious mind, to the extent they are not blocked by opposing images, and to the extent they can gain from emotion or from the desires of the thought-cells already present energy for action, to that extent do they cause actions on the four-dimensional plane that attract events, and to that extent do they affect the health and efficiency of the physical body.

Realizing that pain conditions the thought organizations to work on the four-dimensional plane to bring into the life misfortune, and that it invariably causes chemicals to be secreted in the blood stream that are inimical to its welfare, it is hard to conceive of a more pernicious belief than that joy is a sin. Let any person try to eat amid sordid surroundings, with the food in grimy dishes, even though in reality they be clean, and unless very hungry the appetite will depart. The same food tastily arranged in bright artistic dishes when served in a pleasant room will taste entirely different. And not only will it taste different, but because chemical secretion is different, it will be assimilated far better.

The artistic and the beautiful, through the power of suggestion, have an important function in human life. When reduced to its primitive elements pleasure expands and pain contracts; though this not so apparent in some of the more complex forms that may be observed. What then is the result of a religion of painful duty? It inhibits activity, brings mental and physical stagnation, causes inimical chemicals to enter the blood stream and poison the body, and leads toward inefficiency and general dissolution.

Pleasure conditions the thought organizations to work on the four-dimensional plane to bring good fortune into the life, and it causes chemicals to be secreted in the blood stream that build up and give vigor to the bodily tissues. From practical experience the Greeks knew the value of recreation.

**Moral Conduct**

They spent much time in sports, in music and in dancing and thus increased their efficiency.

As in chapter 5 we found how desires could be directed into predetermined channels, and in chapter 6 how the energies from the stars could be utilized to attract events such as were considered beneficial, and now we are finding how suggestion can be utilized to give our lives efficiency along predetermined lines, it seems most appropriate that before going further we should decide just what lines of conduct should be followed. That is, we should now decide, once for all, what conduct is immoral and what conduct truly Moral.

There is an old fallacy that if we but listen to conscience it will always tell us what is right and what is wrong. What conscience really tells us gives voice to the Civilized Desires. When these Civilized Desires have not been strong enough to prevent being overcome by the more primitive desires, and these express in action, the discomfort of the Civilized Desires at thus being thwarted is felt as the Pangs of Conscience.

Society has formulated, according to the knowledge it possessed, such ideas about conduct as it deemed necessary for its well being and protection. Children are taught, and receive the suggestion from infancy through the reaction of their elders to certain situations, that there is something sacred about these ideas which are accepted by the group as moral. Often they are even taught that they are in the nature of a deific command.

The society to which we belong, as an example, for its own protection, has formulated the conditions under which it is permissible to express primitive desires in the manner of their original promptings. It sanctions the expression of the sexual desire, for instance, only after a wedding ceremony and the providing of a wedding ring.

The equally primitive desire to kill an opponent is also permitted, but only under conditions imposed by society. It is sanctioned in self defense; while in war in every way it is encouraged.

But society in different regions of the earth has been confronted with different problems, has had different experiences, possesses knowledge in different degree, and consequently has formulated different conceptions of what is, and what is not, moral.

In some regions, doubtless because in the olden time it was customary for so many males to be killed in battle that without polygamy the race would have been exterminated through lack of children, it is still considered at least a misfortune for a man not to possess numerous wives. In Tibet, where men are frequently away from home for long periods of time, a woman without several husbands is considered unfortunate. Yet in the U. S. A., to have more than one wife or husband is not only considered immoral, but is a penal offense.

A Roman gladiator not only had no conscientious scruples about killing an opponent in the arena, but had he felt reluctance to strike the fatal blow his conscience would have reprimanded him for his weakness. The old Calvinists were conscience stricken when a child was not baptized before its death. To them such lack of baptism was immoral; for they believed and taught that there were infants in hell a span long damned to eternal torment for not thus accepting Jesus as their savior.

Conscience depends upon what the unconscious mind has accepted as moral and immoral; and what is considered moral has been Conditioned by the social group in which the individual has been raised. In parts of India it is

considered a sin to permit the shadow of a low caste person to fall upon one's food. For a woman's husband to die in some regions of that country is another sin, and it must be atoned for by the wife being burned on the funeral pyre.

To be a spirit medium in the days of Cotton Mathers was a sin punishable by death. To eat meat other than fish on Friday is considered a sin by some. To eat pork on any day would trouble the conscience of a Mohammedan or an orthodox Jew. Some suffer from their conscience until they can attend confessional, after which they trouble no more about the transgression.

Society in its different groups came to believe that certain actions were beneficial to the group, and that other actions were in the direction of disaster. To protect itself from injury it formulated such beliefs into a code of morals. As a group is composed of individuals anything considered detrimental to the individual, unless it was at the same time beneficial to the group, was also considered immoral. The taboos of primitive peoples are even more strictly observed, although to us they appear perfectly absurd, than are the precepts of orthodoxy among civilized church members. Because, through lack of correct information primitive peoples have come to consider certain quite trivial actions as the cause of misfortunes that were in reality caused by other things, these trivial actions are considered immoral, and the tribe punishes drastically any who resort to these, to us, trivial actions.

Thus must it be apparent that what is considered moral in a particular locality depends entirely upon what is there believed to be in the interest of the welfare of society. That is, those actions are truly moral which benefit society and those are truly immoral which harm society; and the code of conduct recognized as moral by any people is truly moral or lacks in true morality to the extent it really benefits or harms that people.

A people can approach true morality only in so far as they have correct knowledge as to which actions are beneficial to the group and which are detrimental. True morality, therefore, like the best religion, must rest upon as inclusive knowledge as possible. Many of the teachings of past and present as to what benefits the individual and the race are found through scientific experiments to lead to harmful actions. Yet there is a great amount of evidence to indicate that one old teaching is true; that any action beneficial to the race, is also in the long run, beneficial to the individual who takes that action.

Wisdom dictates, from as wide a scope of information as can be acquired, those actions which are most beneficial to the individual and to the race. Such actions, to the extent there is wisdom are truly moral. In other words, true Wisdom and true Morality are the same thing.

What actions are taken by the individual are determined by how his desires are conditioned and the stimuli furnished by his environment. Therefore, any true moral system must include instructions on how the individual can condition his desires so that his actions will be in the direction dictated by wisdom.

The desires of the thought-cells in his astral body, which when given additional energy by a temporary stellar aerial mapped by a progressed aspect, attract to him fortune or misfortune are equally as important to the welfare of society as are the desires which lead the individual to some physical action. His value to society is often influenced as much by what happens to him in the way of opportunities or obstacles, good luck or disaster, as by the actions he takes. If he starts a venture, which when it fails drags down most of the members of his community, society is hampered. If he undertakes some work

## Wisdom and Morality Are the Same

which in its success adds greatly to the welfare of others, that is in the direction of morality.

To lead a truly moral life knowledge must be at hand, such as astrology affords, as to the most valuable thing an individual can do, and how through conditioning the thought-cells in his astral body and taking advantages of planetary energies afforded by arials mapped by progressed aspects, he can thus live to his maximum usefulness.

## Resolving Conflicts

If the individual is thus to reach his highest, he must learn to Resolve his Conflicts. That is instead of imposing one set of desires to thwart and repress another set of desires, he must learn how to reconcile the various desires so that, both on the four-dimensional plane and on the three-dimensional, they will pull together. Yet for thousands of years so-called moral education, as well as the education of children by their parents and teachers, has followed the method of creating conflicts; one desire set pulling vigorously against another.

Suppose a child is forbidden to touch a knife. He sees it, nevertheless, as a pretty plaything. Thus the image of knife is associated in his mind with the Conditioning of pleasure. He has had no experience associating pain with the knife. The only painful Conditioning has come from the parent who has forbidden him to touch something that he feels will give him pleasure. The image parent has become Conditioned by experiences with pain; for he has been chastised in the past when he failed to obey.

So long, therefore, as knife and parent are together the painful Conditioning is dominant; that is, the desires to escape the pain associated with parent successfully oppose the desires to have the pleasure associated with the knife. But when the parent is called away the painful image becomes so remote that it no longer successfully prevents the pleasurable image of knife from gaining the supremacy; and the child plays with the knife, and perhaps sustains a serious injury.

Had the parent understood psychology, the child would have been permitted to experiment with the knife sufficiently to become convinced of its painful qualities, yet restrained from injury. By feeling the sharp edge and the painful prick of its point he would have associated the pain with the knife rather than with the parent. Or, better still, he would have played with it cautiously in the parent's presence and thus learned its proper use.

Later in life the ignorant parent forbids the child to go swimming. The child associates the danger of water with the threatened whipping. Therefore, when he sees opportunity of escaping detection he goes, induced by his chums, to the "ole swimmin' hole," and runs the risk of drowning. Yet had the parents taken the child to the swimming hole, and permitted him the experience of becoming strangled in deep water, he would have learned a wholesome respect for dangerous depths. And furthermore, he would have had both the opportunity and the incentive to learn how to overcome the danger by learning to swim.

The boy who has had some experience with the stomach ache does not need to be threatened with a whipping to keep him from gorging on green apples.

Why is it that many children, in spite of a deep sense of duty, grow up with a feeling of resentment towards their parents?

It is because their parents, in ignorance, have transferred to themselves the image of pain and suffering that should have been associated with certain

objects. They have forced the child to do this and not to do that, until the image of pain and repulsion arising from disappointment to realize a thousand little desires is indissolubly associated with the parent.

Why does everyone like to hear a story in which a policeman is discomfited? Because each person looks upon a policeman as a bar to the realization of certain desires. All thus more or less detest policemen. But the stronger the desires that policemen have frustrated the greater the dislike. Not because policemen are bad, but because they are more directly associated in our minds with non-realized desires than are the laws which they are employed to enforce.

The race has been taught its morals in much the same manner that children are taught by ignorant parents and teachers. Some book, called sacred, or some priest, medicine man or preacher, has assumed to interpret the will of Deity. It has been taught that if certain primitive desires are permitted to express in action that the Deific Parent will become violently angry and mete out severe punishment. Commandments have thus been imposed by a Divine Being Who will take summary vengeance upon all who break them.

A lie is not Conditioned by its effect upon society and its reaction upon the welfare of the liar; but is associated with some superhuman Being Who is jealous and demands: "Thou shalt not lie". And so it is with all the other ideas of morality. They are not Conditioned by their association with some natural law, but by their association with some arbitrarily imposed command that seems to deprive mankind of what otherwise would be a pleasure. Thus is built up the desire, not to refrain from sin, but to escape the punishment imposed by the Heavenly Parent.

Such a system of morals sets one group of desires in deadly conflict with another group of desires. Have we not often wondered why some people considered very wicked remain in full vigor of body and intellect, while many of our most virtuous acquaintances suffer neurosis, forgetfulness, morbid anxiety and even migraine and lameness? It is because as the thousands of examples cited by Freud, Jung and Adler thoroughly demonstrate, sensual gratification, unless quite excessive, is less destructive than the internal conflict of desires. And wicked people are not troubled with such suppressions.

Instead of thus developing conflicts which invariably detract from efficiency and work from the four-dimensional plane to attract misfortunes, the proper teaching of children and the proper teaching of morals should take whatever pains are necessary to reconcile desires. When all the facts of a moral conception are known it will always be seen as the line of conduct which, in the long run, will result in the most pleasure to the individual. So with the child, in the long run, the things he should do will give him the most pleasure. The problem is to so engage the more immediate desires that they will lend their assistance to this course of action.

Their co-operation is never gained through fighting them, or suppressing them. They must be Conditioned in some way to find pleasure in the proposed course of action. In the case of the child with the knife, when he had learned both its painful and pleasurable qualities it no longer would be dangerous to him, and he could employ it usefully as a tool. And in like manner when man knows enough about anything, this knowledge will indicate to him what his own line of conduct in reference to it should be that, in the long run, he will gain the most pleasure. In other words, it will show him how it can be handled to the best benefit of himself and the best benefit of society.

Knowledge and discrimination indicate the actions which are in the di-

rection of Morality. Everything in the universe has its use, and we may be sure everything contacted by man is capable of abuse. Thus when we are called upon to meet temptation, which is merely the urging of the less civilized desires, we can exercise discrimination and condition these desires clamoring for expression to find their pleasure in channels that are beneficial to ourselves and to society, or we can handle it in less successful ways.

For instance, take the matter of reading novels. One of the fossilized notions fostered by Puritanism is that all novel reading is sinful. And the technic advocated is complete suppression. That is, the longing for reading fiction is met by a flat refusal. Thus one group of desires—that to conform to this Puritan standard of conduct—is set against the group of desires that strive for this particular pleasure. If the Puritan group is stronger it manages to keep the others from expressing. But their energy is still there. They are in a state of rebellion, and the internal conflict is neither conducive to physical efficiency nor to attracting, through the four-dimensional activities favorable events.

Another method of meeting this problem is merely to permit the desires to express their energy spontaneously. Yet the reading of sentimental trash, and stories appealing only to the primitive emotions, may build into the character still other desires, and condition those already there, in a manner that ultimately leads to serious errors of conduct.

Still a third way of handling the situation is alternately giving the Puritan desires control, then when the conflict becomes too severe, permitting the primitive desires to triumph for a time. Thus there would be indiscriminate reading for a time, the primitive desires temporarily winning the fight, and then a time when no reading would be done, as the Puritan desires again assumed the ascendancy. Dissipation would be followed by remorse. But to the discords of the conflict already in progress, such a course adds the painful Conditioning energy of remorse. Remorse is simply an added volume of discordant energy fed into the image of the action causing it, and thus making its repetition so much the more certain.

The fourth, and correct way of meeting this situation is to learn all the facts regarding both the good and the evil of novel reading. When the full details are understood it will be recognized that certain kinds of fiction stimulate undesirable qualities, while other kinds of fiction cultivate the higher impulses, add to the ability to use language, impart valuable knowledge, and conduce to healthful pleasures. Thus will it be recognized that some fiction reading is beneficial and other fiction reading is detrimental.

#### Four Ways of Meeting Temptation

I have used the attitude toward novel reading merely to illustrate the ways in which any Temptation, whatever it may be, can be met:

1. The Desire may be suppressed by blocking it with stronger desires.
2. The Desire may be gratified
3. The Desire may alternately be gratified and suppressed.
4. Information about it can be collected and analyzed, and discrimination used to determine the line of conduct which alone is Moral.

Often, the perception of the effects of permitting the desires to express in different ways is sufficient to Recondition them so that their energies then strive for release in the line of conduct determined by Discrimination. That is discrimination of what each set of desires, if permitted to have its own

way, will bring to the individual often is sufficient to reconcile them, so that both sets pull together to realize the line of conduct Discrimination has decided upon.

But with still stronger desires, such as have been subject to much past conditioning, additional inducements need to be used to get them thus to cooperate. That is, as explained in chapter 5, each set should be associated with as many pleasant things as possible so its desires, instead of being antagonistic to the decided upon action, will find greater pleasure in this action than in that type of conduct it previously strove to realize. When two previously opposing sets of desires in this manner have been Reconditioned so that they both find greater pleasure in expressing through the channels determined by Discrimination, they no longer strive with each other. The new avenue of expression, which is acceptable to both, is a compromise on their differences. Their old antagonism is forgotten in their mutual effort to realize the new, and more pleasing, line of conduct.

This matter of conflicts, and how they can be reconciled, is a necessary prelude to any comprehensive study of the proper method of applying suggestion. Suggestions, and that type of suggestions called affirmations to be discussed in detail in the next chapter, are images or ideas to which the attention of the unconscious mind is drawn. Such an image constitutes the direction in which action will be taken, unless other images interpose sufficiently to draw the attention to them. If such other images are more powerful they will attract attention to themselves and the action will be in the direction of their desires. Thus, if a suggestion is to be effective, it must not be opposed by nor brought into conflict with, thought groups which afford a contrary auto-suggestion.

The desires of the thought-cells and thought organizations within the astral body are the source of both the three-dimensional and the four-dimensional activities of man. To the extent they are energetic do they attract the attention of the unconscious mind; and to the extent the attention is thus called to those images by which they can be realized are their energies released in that direction.

A sensation arriving from the external environment, an emotion released by a thought, a statement received as a suggestion, Associates with certain thought-groups already in the astral body, giving them temporarily new energy, and temporarily thus increasing the power of the desires in the group to such an extent that action, both three-dimensional and four-dimensional, results. That is, whatever desire is temporarily dominant determines what images shall be presented to the attention. Desires which at the time have less energy, perhaps through not connecting up with some external source such as an objective thought, or visual image, receive proportionately less attention.

Throughout its biologic past the unconscious mind has been Conditioned to release desire energy in the direction of the image, or thought, which was the focus of its attention. In fact, attention is the focusing of desire energies. To the extent past Associations permit the thought-cells and thought-organizations within the astral body to be connected up with the image then present, are their desire energies temporarily diverted into an attempt to fulfill that image. That is, whatever image is the subject of attention, both the three-dimensional activities and the four-dimensional activities tend in its direction. They strive for movement to make the picture a reality whatever it may be, because throughout all its past the soul has given orders to its various

**Attention  
Gives Tremendous  
Temporary Energy  
to a Desire**

parts and to its physical organs and function by using, as explained in chapter 3, this kind of language.

It is of the utmost importance, not only in the application of suggestion, but in the use of thought for any purpose, to realize that to the extent a given image is able to attract the attention of the unconscious mind, is there three-dimensional and four-dimensional movement toward that image. The desire energies are diverted into the image irrespective of whether it is something beneficial or destructive. It is not for the thought-cells and thought groups to discuss the merits of the matter. They have been trained to release their energies in the direction of whatever was before the attention, and this they do. Only to the extent other and contrary desires are able to capture some portion of the attention of the unconscious mind are they able to release their energies in activity. But if they are strong, they keep continually tugging to get some share of the attention, and thus enough supplementary energy to enable them to work.

Resemblance closely associates opposite images. Black is thus associated with white, sweet with sour, pain with pleasure, moving forward with running away. So that unless a suggestion is applied with some consideration for the manner in which the unconscious mind has already been Conditioned, instead of bringing the suggested image, or course of activity, to the attention, the previous Associations may readily bring before the attention the opposite image. Suggested bravery thus may bring to the attention of the unconscious mind the image of cowardly actions that have been taken in the past, and still further Condition the individual in the direction of cowardice. Suggested health may bring before the attention of the unconscious mind the various images of illness in the past, and Condition the individual still further in the direction of illness.

In the application of suggestion, therefore, that it may not have the opposite effect from that intended, a technic must be employed that will insure that the attention is directed to the proper image. This technic should be such that little conflict is developed. And it should as completely as possible hold the image vividly and persistently before the attention of the unconscious mind.

The most satisfactory condition for getting the complete and undivided attention of the unconscious mind to an image or idea is when, through some process, the objective mind is placed in a state of quiescence so that the reasoning process is stopped. Reasoning brings a succession of images, the process requiring a weighing and comparing of different viewpoints. To the extent, therefore, that the critical faculties are thus active, is the attention moved from one image to another.

Furthermore, in reasoning the energies of the unconscious mind—the desire-energies of the thought-cells and stellar organizations—are connected by energies with the brain cells and flow strongly outward. This outward flowing of the energies, commonly called being positive, is unfavorable for permitting any image vividly to impress itself upon the thought organization. That is, when the energies are flowing strongly outward, as they tend to do in objective thinking, that activity hinders the reception of a thought or image by the unconscious mind. But when the objective mind is relaxed, the thought or image meets no such outward energy. The person then is said to be in a negative state, and the image or thought, meeting no resistance is able strongly to impress the unconscious mind. Thus it attracts a large amount of the unconscious attention.

### **Movement Is Always Toward the Image Which Gains Attention**

### **Applying Suggestion**

Objective attention can not be directed steadily to a single point for any length of time. The attention moves and must be brought back to the center of interest. Experiments demonstrate that attention waxes and wanes, reaching its maximum at intervals of about three seconds. But if the attention is directed steadily to a single point without wavering the consciousness fades. Objective consciousness depends upon movement, and when it ceases to move there is no longer objective consciousness.

If a bright and glittering object is placed in front of a person's eyes, and slightly above them, it will form a focus of attention that thus tends to cause the consciousness to fade. Strict attention to the droning talk of the operator tends still further to lull the activity of the objective mind. Close attention to so limited a set of sensations causes the subject to fail to register other sensations, and the brain becomes blank except to the voice of the operator. His suggestion that the subject is sinking into a profound sleep thus finds an open avenue to reach the unconscious mind, and sleep ensues. Such is the method of the hypnotist.

During natural sleep, also, it is possible to reach the unconscious mind of a person and give him audible suggestions, being careful that the voice does not cause him to awaken. And the suggestions received in this manner will be acted upon just as if he had been hypnotized.

But it is not necessary that a person should be asleep or hypnotized to be open to suggestions. The hypnotist gives his commands, once his subject is asleep, in a forceful and positive tone of voice. And because they thus are positive and forceful they more surely register and attract the attention of the unconscious mind. Yet when a person speaks to himself in such a forceful and positive manner he is almost sure to be exercising his objective mind. That is, his energies are radiating outward, and he is not in the state of reception.

Instead of being so vigorous, if the individual will relax and permit himself to become drowsy, or at least in a dreamy state of consciousness which is on the borderline of sleep, and repeat the suggestion to himself in a droning sing-song voice, or think it over and over with barely enough energy to keep the thought present, and thinking of nothing else in particular, just let the mind drift, he will be using the best method to cause suggestion properly to register.

At night, just before going to sleep, while in that state when objective thought has almost entirely ceased, or in the morning while between the sleeping and the fully awakened state, is commonly the most convenient time to attain this negative condition in which the unconscious mind is most receptive to suggestion. As long as thoughts about the day's work flow through the mind, or as soon as they commence in the morning after waking, the energies are radiating outward, and the receptivity to the extent is hindered.

The psychoanalyst in the employment of the method of free association, uses the same relaxed state of mind, in which the radiating outward of objective thought has almost ceased, not to give suggestions, but to bring to light memories and desires that are buried in the unconscious mind. That is, in addition to the dreams of sleep, which he also employs in his uncovering of the strong unconscious desires, he gets the patient to mentally drift, stop reasoning, and merely to express such thoughts and images as flow spontaneously from the unconscious.

Even under hypnotism the subject will not convert into action suggestions which are opposed by strong groups of thoughts already organized in his astral body. To get him to commit a crime, he must have no strong objections to being a criminal, or he must, over a long period of time, be Recondi-

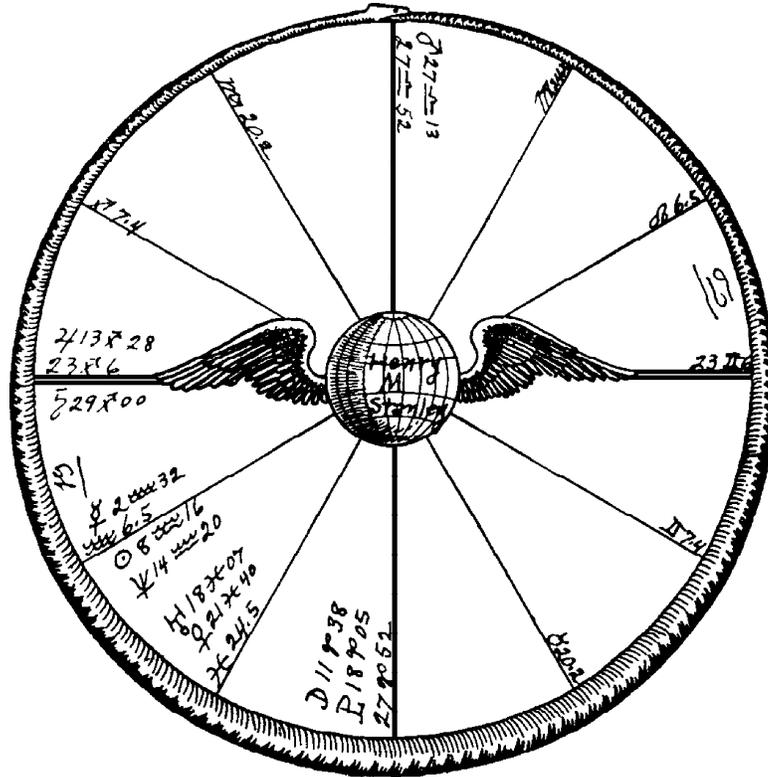
tioned so that the moral group of thought organizations can be overcome by those which are suggested.

Clinics where suggestion is employed therapeutically have found that suggestion commonly can be applied quite as effectively without inducing the hypnotic sleep. And by observing the necessary conditions, such as avoiding statements that set up conflicts or such as encourage an image which is the opposite of the effect sought, and by applying the suggestion while the mind is free from radiating thoughts but instead is on the borderline toward the sleeping state, the individual can apply suggestion to himself quite as effectively as it can be applied by another.

Suggestion gains its force through the age old habit of the unconscious mind to divert as many desire-energies as possible into the performance of the act, or into the establishing of the condition, which is held before the attention. To the extent other images or desires claim the attention of the unconscious mind is energy drained from the one image into them. Thus the proper application of suggestion requires a technic in which the image decided upon is presented to the unconscious mind connecting up, or bringing to the attention. images or desires which are not opposed to its realization. The more completely the image is able to dominate the attention of the unconscious mind, the more desire-energy from non-opposing thought groups are made available for its use.

True morality consists in living so as to contribute the utmost to universal welfare. To contribute his utmost, an individual must develop his abilities to the highest extent and must use these abilities under favorable circumstances. Either to develop his abilities, or to attract to himself opportunities for their use, as well as to avoid those events which hinder happiness, usefulness and spirituality, he must Recondition the desires within his unconscious mind. And in the Reconditioning of the more obvious desires, which lead to three-dimensional activities, and in the Reconditioning of the thought-cell compounds, and the thought-cell organizations, which determine the events which, through their four-dimensional activities, will be attracted into the life, suggestion can be effectually employed.





HENRY M. STANLEY

January 28, 1841, 5:14 a.m. L.M.T. 52N00 3W58.

1844 placed in poorhouse: Mars sextile Saturn r, planet of poverty.

1857 sailed as cabin boy, then adopted: Mercury sextile Mars p, Venus conjunction Moon r, in house of relatives (3rd).

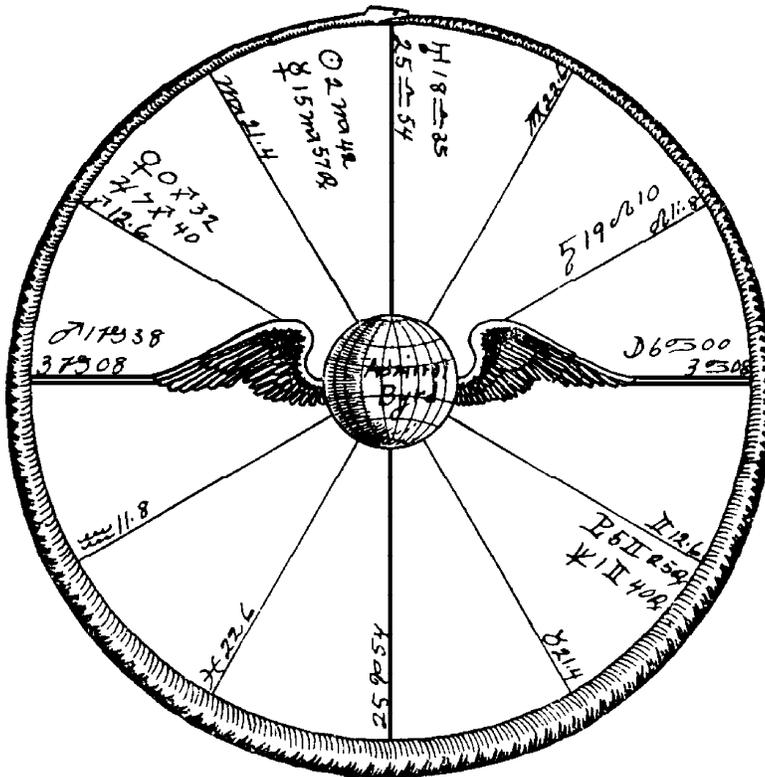
1865, newspaper correspondent to Turkey: Sun semi-sextile Mercury r, Venus semi-sextile Uranus r. Mars is sesqui-square Uranus and remains 90 throughout the thirty following years of adventure and exploration.

1867, newspaper account of Abyssinia battle: Mercury conjunction Uranus r.

1871, found Livingstone: Mercury semi-sextile Venus p, Sun semi-sextile Sun r.

1874, second Africa expedition: Mercury opposition Saturn r.

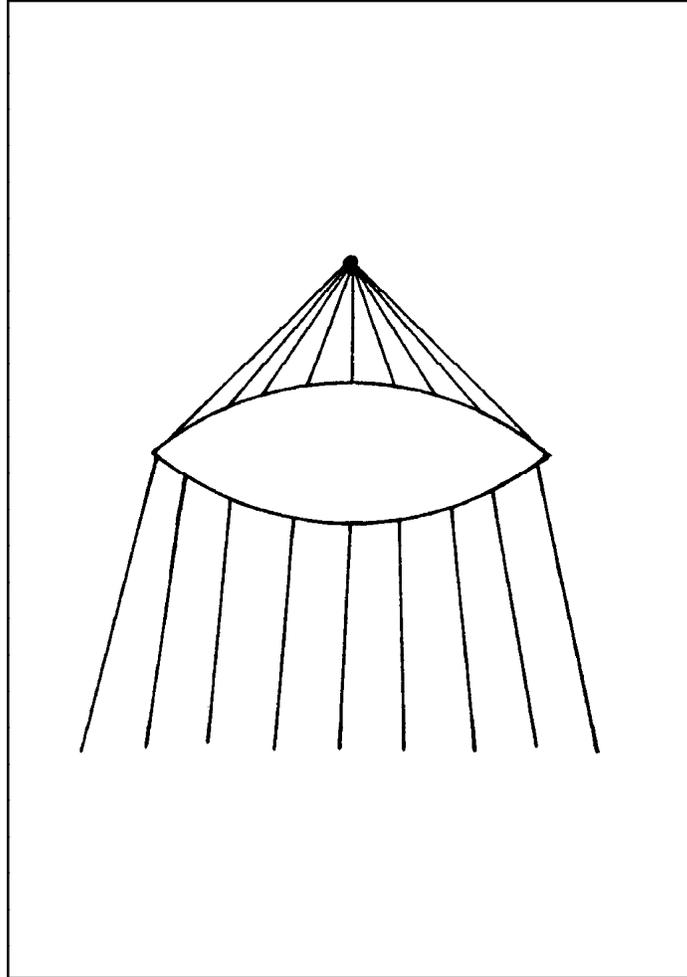
1878, down Kongo to west coast of Africa: Venus trine Saturn p.



ADMIRAL RICHARD E. BYRD

October 25, 1888, 11:30 a.m. E.S.T. 39N10 78W08.

- 1902, adventure trip around world: Sun conjunction Mercury r.
- 1908, appointment to U.S. Naval Academy: Mars sextile Mercury r.
- 1909, injured foot in football game: Mars sesqui-square Neptune r.
- 1916, placed on retired list due to injury: Sun opposition Neptune p.
- 1917, aviator in World War: Sun opposition Neptune r.
- 1921, lost 14 friends in air disaster: Sun in 11th, opposition Pluto r.
- 1922, made lieutenant commander: Sun conjunction Jupiter r.
- 1925, in charge aviation Macmillan Polar Expedition: Mars trine Neptune r.
- 1926, first man to fly over north pole: Mars trine Neptune r.
- 1929, first man to fly over south pole Mercury opposition Neptune p.
- 1934, second Antarctic expedition: Sun sextile Uranus r.



*Chapter 8* 

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## The Correct Use Of Affirmations

**A**N AFFIRMATION, in the sense psychologists and healers employ the term, is a statement of a condition given to the individual by himself or by another, in the manner deemed best suited to reach his unconscious mind and through suggestion bring its realization. That is, an affirmation is a suggestion that a certain condition is a reality.

If the individual repeats to himself in a positive manner, "I am in perfect health," this may bring to the attention of the unconscious mind the image of perfect health and divert enough energy to the realization of the image that the thought-cell composition and thought-cell organization within the astral body are markedly changed.

The predisposition to a particular disease is due to the energy of thought-cells that have entered into relations with other thought-cells in a discordant manner. As such relations are mapped in the birth-chart by the prominence and aspects of the planets, the predisposition to any complaint, including not merely diseases of the body but also of finances, domestic relations, honor, etc., can be ascertained by a statistical study of the birth-charts of those having suffered from such difficulties. Such statistical studies have been made of 160 diseases of the body and are set forth in Course 16, *Stellar Healing*. The various C. of L. Astrological Reports make statistical studies of other conditions and of such diseases as have not been considered in Course 16, *Stellar Healing*.

If the affirmation succeeds in gaining sufficient attention and energy from the unconscious mind to alter the composition or arrangement of the thought-cells responsible for the disease, whether it is a disease of the body or of some other department of life, the fortune in that respect will be altered. If it succeeds in changing the thought organization into such as normally expresses health, the disease will vanish.

But whether, and to what extent the repetition of the assertion, "I am in perfect health," will do this depends upon a number of factors; chief of which is the manner that the thought groups in the unconscious mind already have been Conditioned.

To a person whose birth-chart has a strong and afflicted Saturn, indicating a tendency to be suspicious and to look for ulterior motives; this suggestion of health may merely the more strongly draw the attention of the unconscious mind to the illness. When the unconscious receives the suggestion, it may connect up with the thought that if there were no illness there would be

no call for an attempt to cure it. That is, Association of ideas may lead to an image in the unconscious mind the very opposite of the one intended by the affirmation. Or it may inject the image that the individual really has no such power to heal himself as the attempt implies. This second tends to attract attention and to weaken the power of the suggestion.

To the man who habitually is a coward, the affirmation, "I am brave" may merely draw the attention of the unconscious mind the more strongly to his fear. Or if the man is a typically Mars character, who reacts customarily with initiative and courage, the affirmation, "I am afraid" may be so strongly opposed by the thought groups that commonly determine his actions that the attention of the unconscious mind is drawn more strongly to his courage.

When the unconscious mind, because of the manner in which its thought groups have previously been conditioned, directs its attention more or less to a different thought than the one that is afforded by the suggestion, that image is called an Autosuggestion. That is, an Autosuggestion is a suggestion furnished by the unconscious mind.

**Action is Always  
Toward the Image  
receiving Attention**

It can not too often be emphasized that the function of attention is to direct the desire energies toward, and not away from, the object of attention. That is, the unconscious mind throughout its biologic past has been Conditioning its thoughtcells and thought organizations to mobilize their desire energies and direct them toward the object or condition held before the attention. The image or thought reaching them has come to exercise the function of a command. Therefore, it is not the suggestion given which releases and directs desire energies. It is the image or thought which is actually present.

**Negative Desires**

When the image presented to the unconscious mind is such as to release energies in direction the opposite of that which is the intention of objective consciousness it gives rise to a negative desire. It is called negative in the sense that an alternating electric current moves in one direction as a positive impulse and in the opposite direction as a negative impulse. That is, a negative desire is a desire straining to find release in a direction opposed to that of the objective intention.

**Fear**

As an illustration of how Autosuggestion may, and often does, give rise to negative desires, consider that, in so far as sense of balance is concerned, it is no more difficult to walk a twelve-inch steel girder when it is 100 feet from the ground with nothing but air on either side than it is to walk the same girder when it rests firmly on the earth. A person who cannot walk such a girder while it is on the ground is unusual; yet the structural worker who walks it thus when high above the earth has ability so uncommon as to be a newsreel subject.

While it rests upon the ground the person does not receive strong autosuggestions. But place it 100 feet in the air, and the thought comes into the mind of the consequences of a fall. This connects up with the Safety Urges in the astral body, and with those powerful desires of the Hereditary Drive for Self Preservation.

The structural steel worker and the steeple jack have so conditioned themselves as to keep their minds on the actions necessary to safety. They do not let the thought of falling come before their attention. But those not having this special training in keeping their thoughts on what they are doing and what they are going to do, let the image of the consequence of falling enter

their minds. The autosuggestion of some persons when on a high place is so strong that they feel the impulse to cast themselves off. In others the autosuggestion of falling in conflict with the suggestion of not falling is an emergency situation the emotion of which releases adrenaline into the blood stream, mobilizing it for flight, and giving rise to giddiness.

To the extent the autosuggestion holds before the attention of the unconscious mind the image of falling is there a tendency to fall, because action is in the direction in which the desire energy is released, and desire energy is released in the direction of the image of falling. As the objective intention is not to fall, the energy thus tending to cause a fall is called a Negative Desire.

Self-consciousness, as it is called, is always due to a Negative Desire that arises from autosuggestion. In this case, however, the thought-group in the unconscious mind tapped to furnish the energy leading to confusion is not that of the Safety Urges, but relates to the Drive for Significance.

The self-conscious individual has within his unconscious such strong desires to appear to advantage before others that the thought of committing any little blunder is very painful. Often he is over-conditioned so that he magnifies the importance of the effect of his actions. His Drive for Significance having been thwarted in some respects has accumulated unexpressed desires that have exaggerated, through excess energy, all matters relating to them. To him a little blunder in public seems as great a disaster as does the plunging from a cliff of one who greatly fears a fall. To make himself ridiculous is more than he can bear.

When he is called upon to give a little public speech, let us say, his conscious desire is to stand out as a superior being. It may be all well enough for others to exhibit imperfection, but to keep his own sense of unusual importance in the scheme of things, it is imperative that he make an exceptional impression of superiority. And the very excess of his demands increases the autosuggestion that he will not be able to meet these self-imposed requirements.

Previous frustrations of the Drive for Significance may have developed an Inferiority Complex. But at least they offer the autosuggestion that his actions will not be up to his own expectations. Thus is his attention drawn to other things than what he is trying to do. He thinks of his audience. This detracts from the clearness of his thought, because attention can be given to only a limited area at one time. Feeling a lack of clearness, due to the distraction of his thoughts by other subjects, he wonders what the audience thinks of him. This connects up with the fear of appearing ridiculous, which brings to his attention the image or thought of his failure.

Faced with the possibility of failure in a matter which means so much to him creates an emergency. An emergency is met by a release of desire energy sufficiently intense to be termed an emotion. The emotion, in turn, releases chemical messengers, or hormones, from his ductless glands into the blood stream. These mobilize the body to meet the emergency. Blood rushes to his face, and he flushes, or it rushes under the influence of the new chemicals to certain organs and thus away from his face, and he grows pale. The stress on his nerves, carrying the etheric currents to which have been imparted the energy of emergency desires, is too great for control and he trembles, perhaps his knees shake. And his awareness that he is not behaving according to the superior standard he has set for himself still further draws his attention to the image of blunders and failure. These images then divert the desire energies into activities that are their fulfillment.

## Self-Consciousness

## Bashfulness With the Opposite Sex

Of course any special desires that have been over-conditioned through having excessive emotional energy imparted to them, may afford auto-suggestions that give rise to Negative Desires. But the three Hereditary Drives, because they have acquired so much energy, are the ones which more commonly cause difficulty in this respect. As already we have considered examples of the effect of Negative Desires due to auto-suggestions afforded by the Drive for Self Preservation and the Drive for Significance, let us now take an example due to the auto-suggestions of the Drive for Race Preservation.

People who are not unusually modest, shy, backward or timid with their own sex, sometimes exhibit a decided and painful bashfulness in the presence of the opposite sex. In particular such persons are unable to deport themselves in an admirable manner when in the presence of the one person toward whom their affections are attracted.

Such an individual has an overwhelming desire to appear to the best advantage before his loved one. It is of tremendous importance that he make a fine impression, and that he should do just the right thing to win the object of his choice. His desires to thus deport himself are so intense that he cannot bear the thought of failure. The image of his beloved is, of course, brought into association with the Hereditary Drive for Race Preservation.

Most children have had the feeling of shame associated with reproduction and the opposite sex. They have been shamed out of doing things, or even of making inquiries about things, relating to sex. And many of them have thus become abnormally conditioned in reference to all actions that through association connect up with the reproductive desires, even in their finer and nobler expressions. To the extent, therefore, that their thoughts associate an individual with these irrepressible desires, the early conditioning by shame, frustration, or other emotion leads quickly to the thought of further failure. The presence of the love object, in most life forms, constitutes an emergency. Therefore, emotions run high, with the result that new chemicals are placed in the blood by the endocrine glands. This increases the circulation, and blood rushing to the face causes blushing.

Yet the individual may not be able to force himself to speak to the object of his affection, or if he does so he may stammer and make puerile remarks instead of the witty sayings he has rehearsed. He may appear awkward, or commit blunders that are quite foreign to his ordinary pattern of behavior. All are familiar through the comic strips and the movies at least, with the performance of the bashful lover.

The cause of his backward or otherwise extraordinary behavior is due to a conditioning in the past which has associated the intense Drive for Race Preservation with images which are quite different from the actions his objective consciousness intends. If the character of his behavior were a matter of no great concern to him there would be weak Negative Desires. But their importance is so great that they suggest the possibility and consequence of failure. It is these energetic images which intrude and warp the actions into their realization.

## How a Complex Is Formed

The psychologists call any group of ideas that belong together and have the same emotive tone a complex. That is, a complex is a group of thought structures within the astral body so conditioned that their desire energies tend to release in a common direction. Thus a "football fan" may have a "football complex." But usually the word is applied to a system of ideas that have an unusually high emotional content; those that have in some manner become

over-conditioned and thus, because of the tremendous desire energy they contain, are dominating in their influence.

Such complexes are mentioned here because suggestion often has played so important a part in their formation, and because they in turn have such a power to determine whether or not a suggestion or affirmation will release energies in the direction intended, or in the direction of Negative Desires.

Some people have a complex in reference to a certain political idea. They have thought so intensely about the injustice of certain economic conditions, or about what seems to them the foolishness of some economic measure, that they have endowed this idea with a vast amount of energy. The more they discuss it and talk about it, the more feeling energy do they contribute to the desires associated with the idea. If in their various discussions with others they are strongly opposed, in the effort to overcome this opposition they develop strong emotions, such as that of anger. Thus, as the result of keeping the matter before their minds and repeatedly charging it with emotion, it accumulates so much energy that whenever the complex is tapped the behavior is somewhat abnormal.

Most of us are acquainted with the individual to whom we can talk about everything else, but in whose presence it is unwise to mention some one subject. In the presence of this individual if religion, or socialism, or political graft, or the indecency of present-day movies, or the horrors of war, or some special subject is mentioned, he becomes so highly excited that his speech and conduct are exaggerated. He may be well enough balanced on other subjects, but so much energy has been built into the thought organization within his astral body associated with this idea, that when anything touching it is brought to his attention giving these over energized desires opportunity to express, they are powerful enough to brush aside reason and judgment and habitual moderation. His friends caution others against releasing the complex by mentioning that he is touchy about such and such a subject.

Most of us are more or less touchy in reference to some things. And this means that in the conditioning of the past more energy has been added to certain thought groups in our astral bodies than their importance warrants. When something associated with one of these over-conditioned thought groups is brought to the attention, this releases their desire energies, which are strong enough to make us feel, and perhaps act, out of proportion to what the situation normally requires.

These complexes which are repressed, that is, so strongly opposed by other desires as to prohibit their expression in a recognizable form, are the ones that cause the most difficulty. Their desires dammed up and crowded back are the source of a perpetual conflict. And this conflict continues to add feeling energy to them. Objective consciousness attributes the feeling to other causes, because it will not admit that the desires thus repressed even exist.

People, for instance, who are touchy about the indecency of others, show by this very over-conditioning of the idea of modesty, that there are primitive desires within themselves in a state of repression. If no such struggle were within their unconscious minds there would be only a normal interest in the modesty or immodesty of others.

Reformer complexes, or "messiah" complexes are the "projection" to the outside world of conflicts within the unconscious mind. The individual's Drive for Significance does not permit him to recognize he has desires which are not in conformity to the moral code which his objective mind has accepted. The struggle within himself (see birthchart of Billy Sunday in Chapter 2, Course

9, *Mental Alchemy*) gives him the feeling that something is radically wrong and needs remedying. The repressed complex struggling to find some outlet for its energy, finally does so through the avenue of endeavoring to correct the ills of the sin-infested world. And because the energy is associated through the struggle with a particular type of sin, that is the one to which the reformation is chiefly directed.

Something after the same manner are persecution complexes formed. The individual develops a war within himself which he projects to the outside world. Or, he may have developed so strong a sense of Significance that the suggestion is frequently given to his unconscious mind that he is quite a superior person. When he fails, or when misfortune befalls, instead of perceiving its true source of origin, which is his own character, he can not admit that he in any way could be to blame. When his employer discharges him, the true cause being blocked from his consciousness, he concludes it was brought about by an enemy.

Because it is noticed that he is so suspicious, and tends to accuse others for his troubles, he finds it still more difficult to make the headway he believes so superior a person deserves. More and more he blames other people for his real and imaginary misfortunes, and thus develops the persecution complex, in which he believes there is a conspiracy against him. Should this complex develop far enough to cause him to take action to destroy some supposed enemy he thus becomes a danger to society.

## Inferiority Complex

The unconscious mind, and quite rightly, refuses to consider itself as of no significance. Every person has the wish and the will to be superior in some respect. As a matter of fact, each soul is struggling to develop those qualities which will enable it to fill in the blue print of its ego, and thus occupy a position in cosmic work that no other soul could so successfully occupy.

Therefore no matter how inferior an individual may appear to others, nevertheless in some manner he ever seeks to establish his superiority. He may satisfy this feeling of superiority through the facing of obstacles and overcoming them. Or if he can not overcome his obstacles he may at least find a feeling of superiority in some activity which is beneficial to himself and to society. On the other hand, instead of facing his obstacles, he may run away from them, and gain the feeling of superiority through various avenues of evasion, such as day dreaming, nervous breakdown, dementia praecox, or some form of behavior which is inimical both to himself and to society.

All children have this desire for superiority. Yet they are surrounded by grown people who can do things quite beyond their power. Significance is usually measured in terms of human comparisons; and thus a child may get the suggestion that in most abilities he is quite inferior. A youngster who is brought up in the company of brothers and sisters who, because they are older, can do everything better than he can, may also thus get the suggestion that in all ordinary accomplishments he is handicapped by lack of ability. Especially if he is constantly reprimanded for not doing better.

Or he may get the suggestion of inferiority through the social station, lack of money, or peculiarities of his family. Children who are ridiculed by their schoolmates because their clothing is shabby, or who are shamed because of the eccentricity of a parent, or who constantly are scolded by their elders, sometimes permit these suggestions to build into their unconscious minds an unreasonable feeling of inferiority where ordinary undertakings are concerned.

Then again, when there is some organic defect, such as poor sight, tendency to illness, a crippled limb, or even when there is no real defect but the parents are over solicitous and cause the child to feel he is not fitted to do the things other children do, this may offer suggestions which accepted by the unconscious mind build up a feeling of inferiority in regard to all normal activities.

It is not whether the child is really inferior or superior that gives force to the suggestion. It is what his unconscious mind accepts as a measure of his own abilities. If he feels that he is handicapped in his efforts to express superior qualities, this constitutes a suggestion. Yet whether that suggestion is accepted and to what extent, is determined by the previous conditioning of the Drive for Significance; that is, by the thought structure relations mapped in the birth-chart. Two children, although both are conditioned by their environment, when brought up under exactly the same circumstances, may develop opposite trends because one accepts the suggestions from without, and the other opposes to them auto-suggestions of great intensity.

Any one of a wide variety of circumstances may be responsible for building into the unconscious mind an inferiority complex. The unconscious mind will not accept the idea that it is really inferior, yet these suggestions force home the conviction that in reference to ordinary activities it is sadly handicapped. Every experience in which the individual is made to feel—irrespective of the merits of his actions—that he has not done as well as is expected of him adds the emotional energy of disappointment to the thought group. Whenever he thinks of his handicap, real or imaginary, his sense of frustration adds more emotional energy to the thought organization related to the Drive for Significance.

The very fact that the Drive for Significance is repressed in its normal channels of expression by the thought group built into the unconscious mind through suggestions arising out of past experiences, tends to cause its desire energy to gain a very high state of tension. We say the individual is thus over-conditioned in all matters relating to the unconscious feeling of superiority.

In the same manner that the man on a precipice who too strongly desires safety, being over-conditioned where safety on high places is concerned, feels the impulse to throw himself off, so the individual who is over-conditioned where Superiority is concerned is confronted by the images of what he has come to believe are his defects. Because of the over intensity of his desire to be superior, he tends to set too high a standard for himself. So much energy has accumulated behind the Drive for Significance that even a trivial injury to self esteem is too painful even to contemplate.

Thus the person with an inferiority complex has built up, as opposed to, and in the conflict with, the suggestion of inferiority, an image of so great Superiority that it may be quite beyond any human realization. Some of the most successful people, the energy for whose high accomplishment was derived from the effort to COMPENSATE for an inferiority complex, have continued to feel dissatisfied and that in spite of what the world said. they had done far less than they should. That is, the image of Superiority in their unconscious minds had been given so much energy that its satisfaction called for a degree of achievement quite unattainable to mortals.

The individual with an inferiority complex thus has two things to contend with. His unconscious mind, through conflict with the suggestions of inferiority, has over-energized the thought of Superiority, so that he can not bear to think of himself making any little mistake such as normal people do.

He feels that he should be so Superior that anything he does is absolutely perfect. Lacking any small degree of perfection would bring him great pain.

Yet the images of inferiority in certain respects have also, through the power of suggestion, become highly energized. His objective mind has difficulties or handicaps or whatever it is that has given him the inferiority complex. Therefore, when he thinks of attempting something, these images are presented to his attention, and the energy of the whole Drive for Significance is diverted into them. He feels the need so strongly of being Superior to others yet these images of inferiority, reinforced with emotion, come before his attention. He not only dreads to attempt things that otherwise would offer no difficulties, for fear of exhibiting some small imperfection; but should he gain the courage to make an attempt, the images of failure are so strong as to attract his attention. His inferiority complex thus energizes Negative Desires that cause him to blunder.

## Superiority Complex

The strength of a complex depends upon the amount of desire energy it contains. Any complex, therefore, which can drain into its reservoir the energy of one of the three Hereditary Drives has possibilities of exerting a tremendous pressure upon the thoughts and actions. Also, any particular desire, through gaining sufficient emotional energy from experience or suggestion can become over-conditioned. By over-conditioned is meant that it has desire energy stored up in it under too great tension to favor normal thinking and efficient action.

As all persons inherently have the desire to be superior in some respect, it often requires no great amount of erroneous conditioning to store energy in the thought group having to do with Superiority under enough tension that its release leads to abnormal behavior. We have just discussed the common methods by which an individual acquires an inferiority complex. He has an inferiority complex because the thought group relating to Superiority has an overbalancing supply of desire energy.

Likewise, an individual only acquires a superiority complex when this same group of thoughts relating to Superiority gain an overbalancing supply of desire energy.

How, you may well ask, can one person have an inferiority complex from an over-conditioning of the Superiority thought-cells, and another person have a superiority complex when these same Superiority thought-cells are over-conditioned?

The answer is simple enough. When the Negative Desires direct the attention to the images of inferiority, the energy is drained into those images. But when the attention is directed to images that have been formed by the feeling of exaggerated importance in regard to all the individual does, he thinks and acts as if he were quite superior to other mortals.

The suggestions he has had in childhood have not been such as to oppose images of lack of ability or handicap. They have been such as to cause him to believe that anything he says or does is a little more perfect than what anyone else says or does. Perhaps his fond parents, or relatives, have started early to applaud each thing he did or said, always telling others in his presence how unusually bright he was. His attention was so often directed to his extraordinary abilities, and he gained so much emotional satisfaction from the constant applause that it built an unusual amount of energy into the Drive for Significance. And at the same time he received strong and powerful suggestions that his behavior was superior in all respects.

The later experiences of his life, which indicate to other people that he has no remarkable abilities, are powerless to displace these early images of his superior abilities. When he fails, the fact that he has failed makes little impress on his consciousness. He is always ready and eager to undertake responsibilities, even when he is unfitted to handle them. Even his commonplace sayings he considers to be exceptionally brilliant, and any little responsibility he shoulders he feels that in its performance he has accomplished something of importance.

An individual with a superiority complex has so much energy associated with the thoughts of his own Superiority that it gives dominating power to any thoughts and images into which that energy flows. And he has had the idea of his own perfection so thoroughly built into his unconscious mind that any thought relative to Superiority immediately directs the attention of the unconscious mind to these images of his unusual importance.

He may thus go through life, always seeking applause, always "playing to the grandstand," coming into prominence as frequently as possible in the belief he is a very superior individual. He is not a good team worker, because he feels the urge so strongly to demonstrate his unusual talents, and usually also he works for praise and glory rather than to help the common cause along; because he has been conditioned to take delight in the praise of his cleverness and talent.

If, however, the person with a superiority complex finds too great a difficulty in adjusting himself to the failures, he may, as already explained develop a persecution complex. One thing he will not do, he will not admit he is to blame for failure. Thus in seeking some seemingly reasonable cause he may consider that the world treats him unjustly. Otherwise he would gain the things his superior talents deserve.

As the energy of the three Hereditary Drives can not successfully be repressed, nor can that of any other highly energized desire, when one channel is blocked the energy seeks and finds some substitute outlet. Thus a desire that is blocked in one channel of expression is said to Compensate by expressing through the substitute channel.

Those people, for instance, who did we not look deeper we might believe to have a superiority complex, often are driven to the actions we observe in the effort to COMPENSATE for an inferiority complex.

The individual with a real superiority complex does not brag nor pose. He knows his actions are perfect, and need no exaggeration to impress people. But the individual with an inferiority complex feels the need of impressing others because he is so uncertain of himself. When he tells a story, he always makes himself the hero. Feeling himself to be inferior, he tries to overcome his imaginary handicap by living in a world of make-believe. In his stories, in his boasting, and in his strutting assurance, he is playing a part, presenting himself to the world as he would like to be. But, because so much energy is dammed up behind the desire to be important, in this Compensating outlet, he tends to overdo the part.

Bullying those who are weaker does not arise from a superiority complex, but as a Compensation for the feeling of inferiority. The youngster or adult who resorts to such practices feels the need of proving to himself that he is not so powerless as the inferiority complex makes him seem.

Even the dynamic "go-getter" who makes the sale when others fail, and who gets more work accomplished than his fellows, is Compensating for a

## Compensation

feeling of inferiority. He has to do more than others to prove to himself he is not the weakling he feels himself to be. His assurance is mostly "front." Yet the suggestions of inferiority that have lodged in his unconscious mind, while strong enough to make him feel inferior, are not strong enough to dominate his attention.

In spite of the fact that they have over-conditioned the desires relating to Superiority, giving them terrific driving power, he is able to keep before his mind the images of the things he wants to do. His desires thus release in the direction of these and are not switched over to Negative images. Thus all the energy of the complex is directed, in spite of recurrent inferiority feelings, into channels of real accomplishment. The tremendous energy many unusually successful men are able to devote to their work is often derived from the effort to COMPENSATE for a feeling of inferiority. One, off-hand, could mention a dozen such outstanding American characters. (See analysis of Theodore Roosevelt and Mark Twain in Chapter 1, Course 9, *Mental Alchemy*) But as an instance from olden times think of Demosthenes. Compensating for an impediment of speech; placing pebbles in his mouth and declaiming against the surf that roared in from the sea, and becoming the greatest orator of ancient Greece.

**Affirmations Should  
Keep the Attention on  
the Image of That To  
Be Accomplished**

As it is always the image before the attention of the unconscious mind that receives the major portion of the desires energy released at that time, the most essential factor in the successful application of suggestion is that the image of that which is to be accomplished should be the center of attention. Then, to give the image strength for accomplishment, it should be linked up with as powerful desire energies as possible. Those of the three Hereditary Drives serve this purpose admirably.

The negative form of an affirmation should never be used. If you offer the affirmation, "I am not ill," it draws the attention of the unconscious mind to the thought of illness, and gives the illness more energy. If in the effort to overcome the tobacco habit you use the affirmation, "I no longer crave tobacco," it will almost invariably increase the craving, for whatever energy the suggestion releases is directed into the thought of tobacco craving. If you offer the affirmation, "I am not afraid," it brings before the attention of the unconscious mind the image of fear, and drains into it, through association, the energy of the Drive for Self Preservation.

Were it not for the variations in the thought organizations of different people that causes the same thought or image coming in as a suggestion to connect up with thought groups previously in the unconscious mind, the correct application of affirmations would require only that the suggestion be given in terms that would portray what is to be accomplished, and that it should be given positively at a time when the objective mind is inactive, and thus not setting up counter images. But the matter is not so simple as this, because the same suggestion offered to one person connects up with desire energies and images that have been conditioned in one way, yet when offered to another person connects up with desire energies and images which are conditioned to release energies in the opposite direction.

One person repeating the affirmation, I am well, just before going to sleep and just at the moment of awakening, while in the border state between sleep and waking, may be greatly benefited. Another person doing the same thing may find that the illness is growing worse. When the thought, "I am well," is brought to the attention of his unconscious mind, it immediately connects up

with the images of the illness. These auto-suggestions, being stronger than the suggestions coming in, then draw the attention of the unconscious mind to themselves. The releases, thus are in the direction of illness, instead of in the direction of health.

Yet through a study of this second person's birthchart, or through finding out in some other manner how he has been conditioned in reference to certain strong releases of desire energy, it is possible to devise a form of affirmation which will not set up counter auto-suggestions. If his Religious Urges, for instance, have been such as to cause him to have a belief in the power and beneficence of Deity, the affirmation may be so used as to make such energies available. Many people whose unconscious minds immediately oppose to the thought of them healing themselves the autosuggestion that they will remain ill in spite of any effort of their own, nevertheless have a strong belief that God has the power to heal.

To the confirmed atheist, the affirmation, "God is love; God is everywhere; God's love has the power to heal; God gives me perfect health; I am getting well," would be opposed by the autosuggestion that God has no existence, therefore, I will remain ill. But to one whose religious training has given his unconscious—in spite of what his objective mind thinks about the matter—a belief in God's power, the suggestion that through God's love and power the health is improving is apt to offer no counter autosuggestion.

And right here a word should be said about the much abused idea of faith. In the matter of suggestion and affirmation it is not what the objective mind believes that is important; only what strong images are in the unconscious mind. If the disbelief in the objective mind is strong enough and repeated enough to build a counter image in the unconscious mind, so that that counter image gets the unconscious attention instead of the image suggested, the suggestion will merely draw more energy into this opposite image and cause what it represents to work out more fully. Yet thousands of people are healed of various complaints who are decidedly skeptical in their objective minds as to the possibilities of such methods.

Religious belief is one of the strongest organizations in the unconscious mind that can readily be used to get the attention and energy for suggested thoughts, because most children have accepted the power and beneficence of Deity. Even though in adult life they have no belief in such powers, yet the suggestion that the difficulty—physical, financial, or whatnot—is being corrected through the intervention of God's power, connects up with the Religious Urge thought organization in their astral body as it was conditioned in childhood. Their later beliefs have not had emotional energy enough to recondition this early-formed organization. Therefore, the unconscious mind offers no opposite auto-suggestions, and the image is brought to its attention in just the form stated in the affirmation.

One method of discerning what probable auto-suggestions will develop from using a given affirmation is to employ the method of Free Association. That is, while in a relaxed state of mind, such as is most favorable to receiving such a suggestion, state the affirmation once, just as it is intended to use it, and then let the mind drift. If the word strength, for instance, is the essential thought in the affirmation, note what associations this word has when permitted to follow the line of free association. If, when it is thus used, images arise in the mind in which one has used strength in the past successfully to overcome obstacles, or to accomplish some desired purpose, the word strength

## Detecting Possible Auto-Suggestions

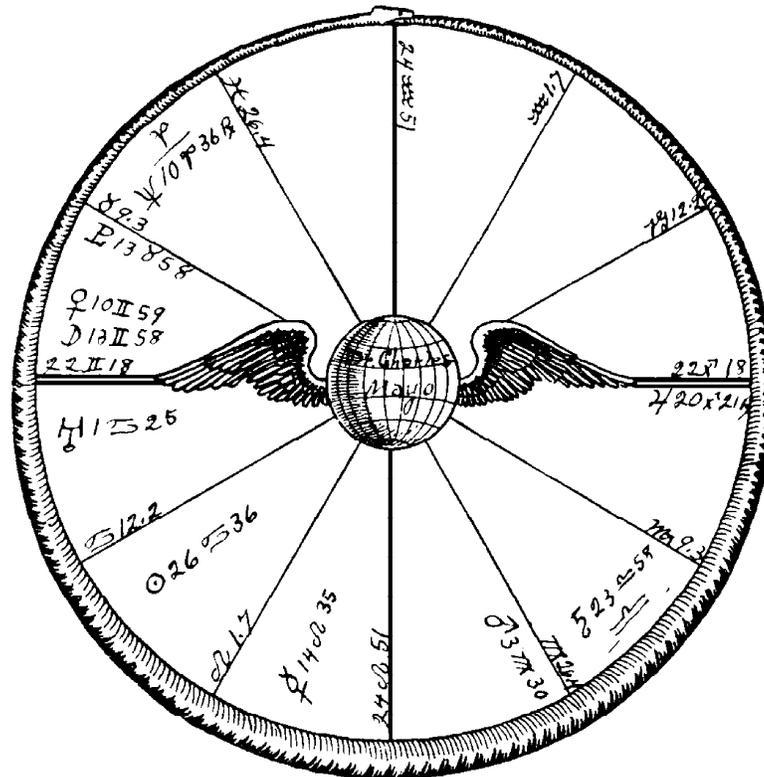
may very well be included in the affirmation. But if images arise in which lack of strength brought disaster, or in which lack of strength in some manner brought a disagreeable experience, that word had better be discarded, and another word sought.

Some people are so negative—as shown by the negative planets prominent in their birth-charts—that almost any suggestion offered in a very positive manner to them by another person is brought before, and held tenaciously by, their unconscious minds. But other people are so positive—as shown by the positive planets prominent in their birth-charts—that suggestions offered by others tend to develop autosuggestion images of much power. And these tendencies of the individual to react in a particular way because of basic temperament—that is, the birth organization of the thought structures in his astral body—must be taken into consideration in the application of suggestion and affirmation.

Yet by a study of this birth organization of the thought-cells and thought structures, and by testing out through the method of free association, the tendency toward certain forms of autosuggestion can be ascertained. Then such words, or such methods can be avoided as tend to release energy in the direction of Negative Desires; and affirmations can be devised such that their associations in the unconscious mind will connect them up with powerful desires already there, directing all into the desired channel.

How much is accomplished by the affirmations or other suggestions is determined by the amount of desire energy they can enlist through their associations and the attention given them by the unconscious mind. The direction in which these energies will work depends not necessarily upon the thoughts suggested, but upon the thoughts and images to which the unconscious mind has its attention directed.





DR. CHARLES HORACE MAYO

July 19, 1865, 2:00 a.m. L.M.T. 44N00 92W30

1883, destructive tornado resulted in others starting to build hospital: Sun square Pluto r, Sun sextile Moon r.

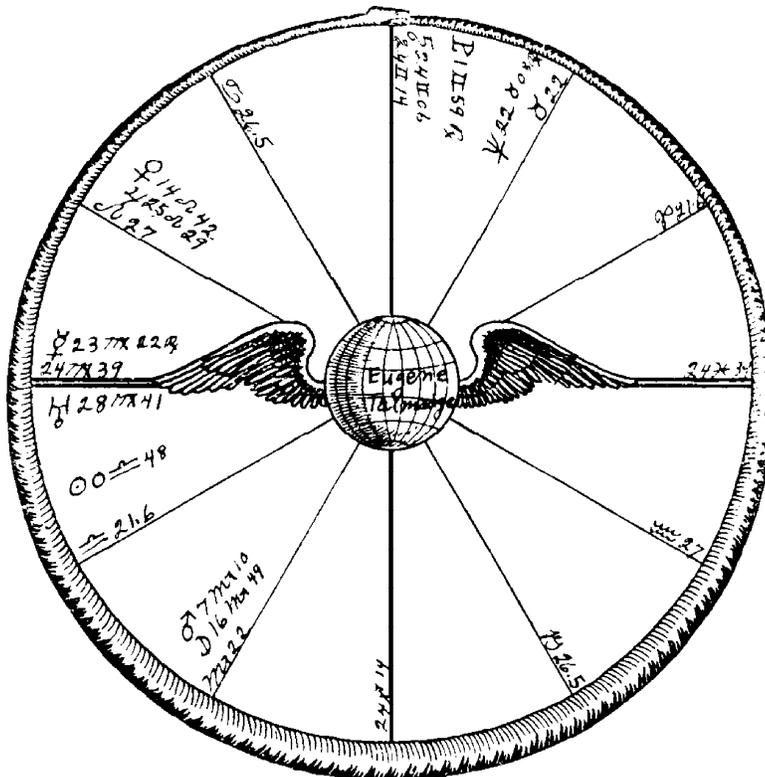
1888, graduated as M.D. and started private practice: Sun trine Jupiter r.

1889, he and brother appointed to take charge of Rochester hospital just completed: Sun trine Jupiter r.

1894, he and brother started to set aside money to enlarge clinic: Sun sesqui-square Neptune r, Venus square Neptune r, Sun sextile Saturn p.

1915, he and brother endowed Mayo Foundation with 2,500,000 dollars: Sun trine Pluto r, Mercury trine Pluto r, Venus sextile Mars p.

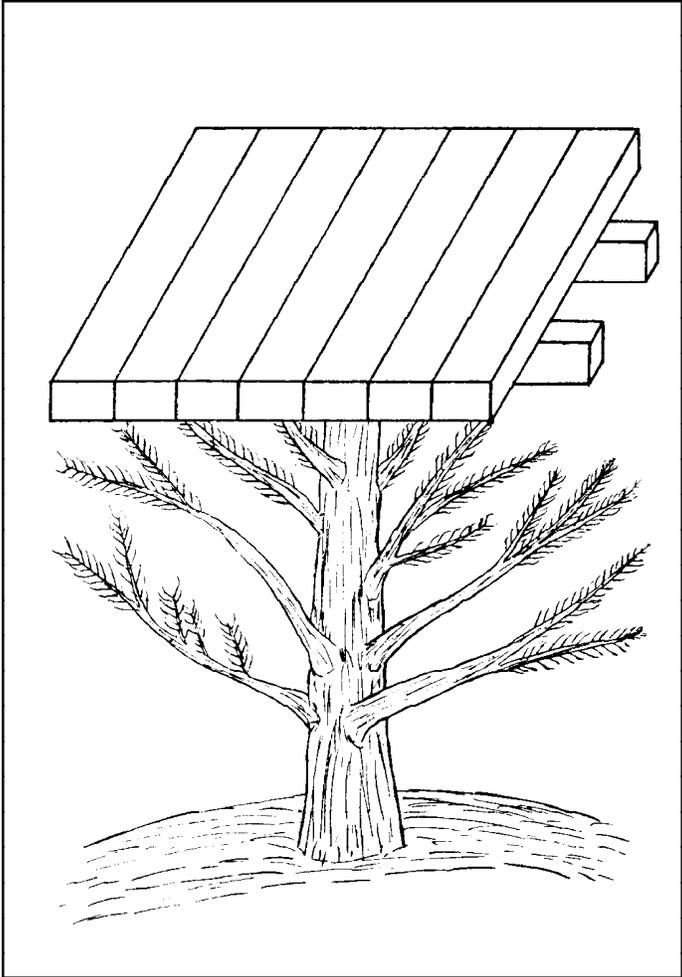
1931, retired from surgical practice: Sun square Uranus r.



GOVERNOR EUGENE TALMADGE  
 September 23, 1884, 6:00 a.m. L.M.T. 33N00 84W00.

Illustrating Saturn on the midheaven, on January 6, 1936, as governor of Georgia he said: "I told them to fire the useless inspectors and cut down expenses, and that I wouldn't approve the budget unless they removed the five chief engineers I thought were responsible for building up the superfluous overhead."

As illustrating the false hopes Neptune raises when afflicted, in 1936, when the Sun progressed to opposition Neptune r, he campaigned against Roosevelt in high expectation of getting the democratic nomination for president; but later the movement fizzled.



## Chapter 9

## How To Think Constructively

**C**ONSTRUCTIVE thinking depends upon the ability to direct the attention, and thus the thoughts, persistently to a predetermined subject. That is, not only must thoughts and feelings be selected which build as desired, but the consciousness must be engaged by them to the exclusion of other thoughts and feelings which are detrimental. It would seem proper, therefore, first to consider how the thoughts can be properly directed, and then to consider the thoughts and feelings which should thus be engaged for the most constructive results.

Already in chapter 2 the difference between Spontaneous Attention and Directed Attention has been shown to be the difference between permitting such stimuli as are present to hold the attention, and the critical selection of that to which the attention is given. And in chapter 3 it was shown that most of the thinking of man, as well as of animals, derives from Spontaneous Attention, and because uncurbed by the critical faculties is called Fantasy Thinking; which is in contrast to Directed Thinking. And that Directed Thinking, with the Attention Directed by volition, consumes energy so fast that it is not merely the most useful, but the hardest work in the world.

To understand why this latest product of evolution, Directed Thinking, is such hard work that most people shun doing more of it than is necessary to survive, we must briefly discuss the late trend of material science in the discovery of the processes of Objective Consciousness, and the nature of the etheric energies which flow over the nerves. Objective Consciousness, as was explained in chapter 1, embraces only such mental states as communicate their energies, through etheric motions, from the unconscious mind to the physical brain or nervous system in a manner that can be recognized.

In fact, as set forth in Course 1, *Laws of Occultism*, it is only by utilizing etheric energies drawn from organic substance, that any discarnate entity can exert physical force; and only by means of such etheric energies that the soul can make contact with, and control its physical body. And material science now has not merely recognized this etheric energy to be radiant and electrical in character; but it has advanced a theory as to its production by the physical cells of organic life.

These cells are of protoplasm, just as the substance of the astral body is thought organized psychoplasm. And each of these cells has a nucleus of protein, which is comparatively acid. Surrounding this nucleus is the cytoplasm, which is comparatively alkaline. Separating the acid nucleus and the alkaline

**All Objective Thought  
and Feeling Expend  
Electrical Energy**

cytoplasm of the cell is a semi-permeable membrane. Electrolytes are thus formed of the humors of the body in such a manner as to make of each cell a miniature electric battery. The semi-permeable membrane separating the nitrogen fraction from the hydrocarbon fraction of the cell, and the membrane surrounding the cell, are adapted to storing and conducting electricity.

We have long been familiar with the idea that the heat and light produced in burning wood, oil, coal or gas is merely the release of the heat and light radiated by the Sun and stored in the plant. Also that the heat of the human body, and much of its energy, is derived from the release of solar heat from such carbon compounds. The green leaves of plants are able to store these solar energies in the process of photosynthesis by which they manufacture the carbohydrates from the carbon dioxide of the air and water.

But the function of the nitrogen compounds in releasing high-frequency energies is a later discovery. And material science now holds that these high-frequency energies, which are of far greater intensity than the heat radiations due to oxidation of the carbon compounds, furnish the electrical, or etheric energy which runs the body.

Nitrogen as it occurs in the air, due to the firm binding of its atoms in pairs, is one of the most inert chemical elements. But when these pairs of atoms can be rent asunder, nitrogen becomes one of the most active of all chemical agents, forming with the oxygen of the air the unstable oxides of nitrogen, such as enter into the nitro group.

Carbon compounds united with this nitro group form the most powerful explosives known. Glycerine, for instance, when the nitro group is added, becomes nitroglycerine; toluol, a coal product, when the nitro group is added becomes the explosive T. N. T. Iodine and chlorine are elements essential to human life; and the iodide of nitrogen is so sensitive it may be exploded by a delicate electric charge or a slight mechanical disturbance; while the rays of the sun, a slight jar, or the lightest contact with the fringe of an oiled feather will detonate chloride of nitrogen.

Part of the energy of T. N. T., nitroglycerine, and gunpowder is derived from the energy of solar radiation stored in the carbon compounds. But glycerine charcoal, etc., by themselves can not be exploded. The high-frequency energy content of such explosives is due to the nitrogen compounds. And in protoplasm, carbon compounds—sugars and fats—are joined with nitrogen compounds, called proteins.

Scientists hold that the temperature of the surface of the Sun, about 6,000 C, is insufficient for its radiations to tear apart the paired nitrogen atoms of the atmosphere. Lightning, terrestrial electricity, and nitrifying bacteria, however, are able to do this. The Fixed Nitrogen Research Laboratory at Washington reports that one hundred million tons of nitrogen are thus fixed annually by lightning and carried to the earth's soil by the precipitation of rain, snow and hail.

And as having a bearing upon the production of certain types of psychic phenomena through the use of high-frequency etheric energies generated in the body, if temperatures sufficiently high can be obtained even enough electrons can be knocked off of atoms to change them into different elements. Dr. Bengt Hedlen, for instance, in the Institute of Physics at Uppsala University, through an electrical discharge attained a temperature of 500,000 C, causing copper to lose 18 of its 29 electrons, and thus converting it into sodium, which has only 11 electrons revolving around its nucleus.

Because lightning puts more energy into the fixation of nitrogen than the

Sun's radiance puts into the carbon atom, the oxidation of a nitrogen compound, such as protein, emits a shorter wave than the oxidation of a carbon compound, such as the fats and sugars. That is, each cell of protoplasm, in addition to gathering heat, emits waves of high frequency, capable of knocking electrons off of atoms and thus creating an electric charge.

Such electrical charges, Dr. Edwin J. Cohn, Professor of Biological Chemistry at Harvard, found to be present on the giant protein molecules, which previously had been considered electrically neutral. Measuring these charges, he points out that the movement of such an electro-magnetic molecule operates like the armature of a dynamo. It produces an electric current. And these electric currents are the etheric energies which flow over the nerves and enable the mind to control the body.

It is thus held that protein molecules are able to release the high-frequency energy of the lightning which fixed the nitrogen that plant life took from the soil. This is in accordance with Einstein's Law of Equivalence: that the energy of an atom is given out in the same quanta as those received by the atom. And these short-wave radiations have properties with which we have become familiar in the radio. In fact, Dr. Cohn used the same technical developments in the measurements of the electrical properties of the giant protein molecules that have led to the improvement of the radio.

Of all the cells of the human body, those of the nervous system are best adapted to the production of short-wave radiations, as well as to carrying electric currents. And the gray matter of the frontal lobes of the brain are the best adapted of the nerve cells in this respect. These, because of their high specialization, are the ones chiefly employed in objective thinking.

However, this discovery of the electrical properties of protein proves that the nervous system of man is, as occultists long have held, a radio broadcasting set. And it also means, because the scientists have found these electrical phenomena of the nervous system to be reversible, as when the cells recharge in sleep, that the nervous system is a delicate receiving set, capable of intercepting shortwaves which reach it from other broadcasting sets.

Telepathy, which material science very reluctantly is being forced by the experiments of its own savants to accept, thus finds its explanation. And also, as telepathy more frequently is due to the broadcasting and reception of ether waves rather than those astral, it becomes apparent why the ancients classified thought-transference as one of the seven physical senses.

Chemists, for some time, have been aware that the long-wave heat radiations resulting from the oxidation of the carbon compounds were inadequate to account for the "hair trigger" violent adaptations of the higher forms of animal life; or even those rapid changes from inaction to action commonly observed. They knew that in some manner the iodine nitrogen compound secreted by the thyroid gland was involved in energy production, and that another nitrogen compound secreted by the adrenal glands gave energy of the most explosive type. In proportion to the size of their hearts, for instance, lions and tigers, which from a state of rest move into terrific speed, have unusually large adrenal glands.

To initiate the explosion of dynamite, or yet more powerful nitrogen compounds, it is customary to use a still more sensitive primer or fulminate. It has already been mentioned that iodide of nitrogen is such a sensitive detonator; and observation indicates that adrenaline is even more powerful than thyroxin in the human body to release the short wave lengths which lighting or nitrifying bacteria have stored in the protein molecules.

Because, through his thoughts and feelings, man has the ability to increase or decrease his mental and nervous tension, which means the rapidity with which the nitrogen compounds release radiant energy, and so control the comparative shortness of the wave lengths emitted, he can thus tune in on various levels. And as etheric energies of the nervous system are ready transformers and conductors of corresponding astral broadcasts, he can tune in not merely on broadcasts through the ether, but on the astral broadcasts from the planets and from minds that no longer are of earth.

In fact, whether he is aware of it or not, he does thus tune in on the energy of any planet that makes an aspect in his chart by progression. If he has a progressed aspect to Mars, for instance, as explained in chapter 6, the Aggressive thought-cells in his astral body receive, through the aerial mapped by the aspect, an additional supply of energy. Because they have more energy, they can impart it to the nerves of the gonads and of the adrenal glands. This local electrical stimulation releases hormones in the blood. These reaching the cells of the body increase their electrical discharge.

These electrical discharges over the nervous system, unless there is a deliberate effort made to cultivate other thoughts, stimulate thoughts of the Aggressive type, which keep the nervous system constantly tuned to pick up still more of the Mars broadcast. But as the brain-cells generate high electrical charges under the processes of thinking and feeling, it is within their power to reverse the process. That is, properly Directed Thinking, instead of being stimulated by the electrical currents coming from the body cells, can initiate a current which stimulates another hormone, which in turn has quite a different effect upon the body cells.

This, in turn, tunes the nerves and energies flowing over them in on invisible energies of a frequency corresponding to the thoughts which initiated the electric flow. In other words, whether the electrical current is a response to an external stimulation which determines the quality of thought, or is a response to a type of thinking deliberately selected for that purpose or some other, when once initiated it tends to gain volume and perpetuate itself through the action of the hormones of the endocrine glands, and the energies of similar frequency picked up radio fashion, by the nervous system.

To be able, therefore, to determine in large extent, what planetary energies, what thought-energies radiated by others, and what character vibrations from objects, are picked up, radio fashion, by the nervous system and added to the thought-cells, to give them special types of energy, requires the ability to do Directed Thinking. And Directed Thinking, which is the only avenue to Constructive Thinking, requires that the brain shall develop and use a high electrical potential.

Each cell of physical life, whether a portion of a larger plant, animal or man, or independent of such an organization, is a generator of electric charges and radiates short wave length energies. Through etheric motions it is kept in contact with the four-dimensional thought-cells which constitute its intelligence. It is these four-dimensional thought-cells thus associated through short wave-length etheric radiations with the physical that, as cited in Chapter 1, Course 9, *Mental Alchemy*, enable blood corpuscles, epithelial cells, and various physical organs intelligently to continue their special kind of work even after they have been removed from the body of an animal. In the Rockefeller Institute for Medical Research, for instance, a chicken heart has been not only kept alive but beating in a glass tube of nutrient solution, and constantly growing, for 25 years.

So long as the electric equipment is able to perform its function of furnishing short wave radiations the thought-cells, which have gained their experience for such work in less advanced forms, are able to keep contact with the physical; and to exercise control of its movements through directing the flow of electrical energies. But when, for any reason, the battery runs down, the essential conditions of contact between the three-dimensional and the four-dimensional plane are no longer present, the thought-cells can not exercise control, and the physical is pronounced dead.

As explained in full detail in chapter 4, not only the thought-cells which constitute the intelligence of physical cells and physical organs, but the thought-cells and groups of thought-cells which are embraced within the astral body of man, possess energy in a state of tension seeking release such as is called desire. Also even those desires which have been repressed and not recognized by the objective mind, give rise to tensions in the nervous system. These tensions are due to differences in electrical potential. That is, the thought-cells and groups of thought-cells within the astral body, to the extent they have permanently, or gain temporarily, an energy supply, are able to impart that energy to the physical, causing electrical charges of high potency to be generated in certain regions of the nervous system.

Electrical currents carry the reports of the various physical senses—*hearing, feeling, seeing, tasting, smelling*—to the brain. These are stimuli received directly from the three-dimensional world. And in addition, the more powerful thought structures of the unconscious mind impart the energy of their desires to electrical currents which flow to the brain. At times, due to the additional energy supply received from the planets when progressed aspects form, as explained in chapter 6, these thought structures are able to bring a tremendous force to bear upon certain nerves, causing them to generate electric charges rapidly.

These electrical energies, generated through impact with the physical world and through energy releases from the thought-cells of the unconscious mind, reaching the brain, tune its physical cells to thoughts of a corresponding nature. That is, the attention is directed, not to some critically selected subject, but to thoughts relating to the stimuli. The thinking which results is called *Fantasy Thinking*.

In order for the brain cells to vibrate sufficiently to register as objective consciousness, electrical energy is expended. The cells of the gray matter of the brain are the most effective electric batteries of the body. Yet all conscious thought consumes electric energy, and tends to exhaust the electrical charges formed by these cells. And like any electric battery if the circuit is kept closed it tends to run down. If you keep your foot on the starter of your car, you are aware that the current weakens, and if this is continued your battery goes dead. So, not only with the brain, but with every cell and organ of the body, if it is to continue to perform its function it must be given an opportunity to recharge.

Yet if, before a battery is dead, the circuit is broken, it recharges itself. For a battery thus to recharge, it is necessary for it to have resting periods. And all the organs of the body are provided with such periods of rest in order that they may not become completely polarized, or dead. The nerve cells that operate the breathing, for instance, thus rest, from sixteen to eighteen times per minute. The heart and its nerves take from seventy to ninety short rests between beats per minute; and the various other glands and organs take brief rests between their periods of rhythmical activity.

## **The Electrical Function of Rest and Sleep**

The brain, because its effective use requires a longer period of activity not broken by short periods of loss of consciousness, has developed the power to generate moderately strong electrical currents over a considerable length of time. Yet, for it to recharge, it also must have a period of rest commensurate with the work it has done. Commonly, this period of rest is about eight hours out of each twenty-four. This period of rest, during which the cells of the brain recharge, is known as sleep.

A rabbit kept awake, but otherwise kindly treated, always dies, usually on the fourth or fifth day. Other animals and human beings, prevented from sleeping, also die. They die because the circuit has been closed so long the battery has completely run down. It has had no opportunity to recharge.

Rabbits and such animals as have been kept awake by scientists to determine the electrical effect of loss of sleep, have been given the minimum amount of stimulation to keep them awake. Rut college students, used for the same purpose, have been tested in connection with degrees of mental activity. The more intense the mental activity and the more concentration required the sooner exhaustion was observed.

In electrical terms, this means that to keep the attention directed to some pre-determined line of thought, the brain cells related to this line of thought must generate, or mobilize, an electrical potential higher than the electrical potential generated, or mobilized, by the brain cells receiving stimulation from the desires of dissimilar thought-cells or from incoming nerve currents. In other words, the thoughts to which the attention of the objective consciousness are given, must be able to command and use electrical energies of higher voltage than other thoughts which compete with them for attention can command. Or, to put it in another way, the thoughts which can muster the highest electrical potential, by virtue of the greater energy they can impart to the brain cells, are the ones which gain objective attention.

Yet at all times there are energetic thought-cells within the unconscious mind whose desires strive to gain recognition, and at all times stimuli from the outside world coming in over the nerves that tend to give electrical impulses to brain cells and thus gain recognition. These are the sources of Spontaneous Attention and the guiding influences in Fantasy Thinking. And that they may not thus gain recognition, and dominate the thinking, the thought-cells within the astral body which relate to Directed Attention must be able to mobilize in the brain cells used in the Directed Thinking, an electrical energy not merely strong enough for recognition, but with a potential sufficiently high that it can overcome, and displace, the electrical energies stimulated by Spontaneous Attention.

We all know that the greater the distractions, the more difficult it is to keep our minds on our work; and that when some crisis in the life had developed, it may be almost impossible to give sufficient attention to ordinary duties to perform them properly. Such stimuli, from the outside or from within, under these circumstances, are strong enough to generate electrical charges of sufficient power to be able to displace those which we are able to generate by Directed Attention.

When, under such circumstances, we do keep our thoughts effectively upon our work, it is at the expense of a tremendous amount of vital force, that is, of electrical energy, and we quickly tire. Directed Thinking requires not merely an expenditure of electrical force to vibrate the brain cells properly as in Fantasy Thinking, but it must employ in addition, electrical energy suffi-

**Directed Thinking  
Requires High  
Electrical Expenditure**

cient to overcome other electrical impulses which compete with it for objective attention.

It is because it must consume so much electrical energy in overcoming these resistances, even more than such thinking is a recently acquired biological process, that Directed Thinking is the hardest work in the world.

Self mastery and the intelligent conditioning of the desires, as well as the ability to think problems through and to act upon conclusions derived from reason, rather than acting from blind impulse, depends upon Directed Thinking. It is therefore of utmost importance to every person to be able to employ it. But it can not be acquired merely through wishing or willing. Like all other human activities, it is a Conditioned Process.

To acquire proficiency in it, therefore, it should be practiced regularly. Yet because it is such hard work, consuming much energy, unless this practice is properly approached, it is painful. Work in general, as distinct from play, of itself is painful; and the harder it is, the more painful it becomes. Therefore, unless associations are employed which give a feeling of pleasure, the painfulness of the process tends to cause it to be shunned as much as possible.

However potent painful conditioning energy may be to cause the thought-cells containing it to attract events from the four-dimensional plane, objective consciousness, for its own preservation tends to repress and forget that which gives pain. For Directed Thinking to get attention sufficient to become habitual, therefore, whenever it is employed it should be considered in connection with the satisfaction it gives to numerous other strong desires; that is, as explained in chapter 5 in reference to Sublimating Desires, through artificial association it should be made as highly pleasurable as possible. Thus to be able to direct one's thoughts and one's destiny should give high satisfaction to the Drive for Significance. And because it can be made a means by which any of the other nine types of desires can more fully be released, dwelling on these in connection with a period devoted to Directed Thinking will tap their desire energies. And when through such associations Directed Thinking becomes sufficiently pleasurable, the pleasure will make it habitual.

Because it consumes so much electrical, or vital, energy, intense Directed Thinking soon leads to exhaustion. People, when they are tired do not think as clearly as when rested, because there is insufficient electricity at their command. High executives, for this reason, usually refuse to make important decisions when fatigued.

We can not expect to keep our brains intensely at work over long periods of time. But with the desires of the thought-cells relating to Directed Thinking sufficiently conditioned with pleasure to keep their main objective before the attention, it is not depleting to keep the mind enough occupied with beneficial thoughts, that non-beneficial thoughts, and destructive thoughts will not be able to intrude into objective consciousness.

This implies that the individual has cultivated a number of harmless yet pleasurable interests, to which, when his brain is not engaged in work, he can turn his attention, and which have enough desire energy that it requires a minimum consumption of electricity to keep thoughts relating to them before objective consciousness. An individual can not think of nothing and at the same time remain awake. If his attention is not occupied with beneficial thoughts it is sure to be engaged with those less constructive.

And as he can not work too continuously, both sleep and recreation are essential if he is to keep his thinking consistently constructive.

## Cultivating Directed Thinking

## Common Hindrances to Constructive Thinking

All action, as so thoroughly set forth in chapter 4, is due to the release of desire energies stored through Conditioning in the thought-cells and thought structures of the astral body. The direction in which the action moves, whether that action is on the four-dimensional or on the three-dimensional plane, is toward seeking satisfaction for the desires. But the channel through which this satisfaction is sought is determined by the manner in which the desire energy has been Conditioned to find expression. When desire energy has been so conditioned that it repeatedly finds expression, and therefore at least some satisfaction, in a certain action, this constitutes a habit.

When desire energies within the thought-cells or thought structures of the astral body acquire a tension, or potential, sufficiently high to gain the attention of the objective consciousness, their energies are imparted to the etheric energies of the brain cells. They generate electrical charges which initiate nerve currents that produce glandular or muscular activities.

Visual images, auditory impressions, and other perceptions, as explained in chapter 3, are the customary means by which the unconscious mind communicates information to the physical cells, physical organs and glands. It is not within their province to distinguish between an image more directly from the three-dimensional world and an image formed in the imagination. The reactions of fright or anger are just as strong when one mistakes a friend for a dangerous foe as if the dangerous foe were actually present.

Nor do the desire energies of the thought-cells and thought structures of the unconscious mind discriminate, unless they have been Conditioned to do so, between gaining satisfaction through imaginary accomplishment or through real accomplishment. Their energy is released quite as fully through either channel; and having been expended is not available for further activity.

In either case the desire energies cause electrical charges to be generated in the brain and nervous system, and electrical currents to flow. But if the satisfaction is obtained through imaginary exploits, the electrical currents initiate less pronounced muscular contraction and spend their energy chiefly in those emotional discharges that affect the glands.

Not only is the desire energy of the unconscious mind expended in imaginary accomplishment; but the physical vitality, or electrical energy, of the nervous system also. The person who day dreams is using up both thought energy and electrical energy which could be used for some actual accomplishment. And if his emotions are intense he is quite as fatigued as if he had been doing practical work.

Many people find that if they tell their plans to others that they never realize them. They thereafter begin to lose interest in the project about which they have talked. These people get so much satisfaction about what they are going to do, that it drains the desire energy which is seeking satisfaction in the contemplated project, and none is left for the actual work. That is, they have conditioned their desire energies to find release and some measure of satisfaction, through the mental pictures and the emotions which accompany a discussion of their future realization. To the extent the energy is thus spent is there less desire left for actual accomplishment.

Yet other persons, if they tell their plans, almost invariably carry them through. They have Conditioned the Drive for Significance so that, once they have committed themselves to others, its whole force is thrown behind the project. After stating they were going to do something, if they should fail to do it they feel they would not only lose face with others but with themselves.

Such acknowledgment of inferiority is more than they feel they could stand. Consequently, once they have told others what they are going to do, they do it or die trying.

Because actual accomplishment is always at the expense of desire energy and the electrical energy generated by it, it is a sheer waste of valuable assets to permit the finer sentiments and emotions—when through reading, through hearing music, through witnessing a good movie, or through other stimulation they have been aroused—to expend themselves merely in feeling and the accompanying glandular reactions.

Such emotions and sentiments as well as those less pleasant were developed for the purpose of meeting actual situations and doing something about them. Their energies can find sufficient release in the feeling which accompanies the mental images to give them some degree of satisfaction. And, like the energies released in day dreaming and in talking about what is to be done, unless they have been Conditioned to express in action, it is much easier thus to give them satisfaction than to direct them into channels of actual work.

But constructive thinking demands that when an emotion or a sentiment is felt that its energies be used in doing some constructive thing. Furthermore, the body will be more healthful if given a task such as will utilize in a constructive manner, the activities for which the glands have mobilized its forces.

When, therefore, music, the screen, or reading has been of such a character as to give the impulse to do something noble, take special pains to decide right then to do some good deed. And having thus decided, be equally sure later to find some good deed to do, even though it be unimportant, and to carry it through. The importance of the worthy deed is not so significant. The significant thing is that, if every time a noble impulse is felt, or an aspiration to high endeavor, this desire energy of the thought-cells and thought structures is released, not merely in wishing to do something fine, but in real action, this Conditions such energies to find habitual satisfaction only through deeds, and such a habit once formed, because it uses desire energy so effectively, is sure to lead to real accomplishment.

Painful thoughts and their attendant emotions should be avoided as much as possible, through displacing them with pleasant thoughts and emotions. When, however, anger, fear, sorrow, lust, despair, or other painful emotion has been permitted, that is, when the tension of powerful desires is released in such a manner that they create a widespread and painful disturbance of the nerve centers, it is unwise to permit them to dissipate their energies merely in mental images. Such nerve currents mobilize the whole body for a certain type of action. And if action results, it not only ameliorates the tendency to chemical imbalance and consequent disease but it Conditions the habit of accomplishing something with such desire energy as finds release.

Whenever the body is mobilized to meet an emergency, as is the case when an emotion is present, that energy can be employed either in actions that are detrimental or in actions that are beneficial. Therefore, when irritation or anger, in an unguarded moment gets the mastery, find, as quickly as possible, some constructive work to do. Hard physical labor in which the thoughts must be applied to the work is a good way to expend such energy; or concentrated application to some mental problem that needs solution. That is, an attack on some physical object or mental problem which when defeated will

### **Energies of Emotion Should Be Utilized in Action**

prove beneficial, is substituted for the attack on a human enemy. And when the obstacle is defeated, whatever it is, to further condition the energies, the full glow of triumph should be felt.

Under the emotion of fear the body is mobilized to run away. Despair is a fear so great that it presents no images of possibly averting disaster. Sorrow and grief are fears for self satisfaction due to loss; and worry is a succession of small fears that conditions will not be successfully met, or that in the past they have not been met to best advantage. These, and all other negative desires, as explained in chapter 8, through directing the attention and therefore the energies into images of things to be avoided, tend to bring that to pass which is most feared. In this they are in direct contrast to caution; which is an intellectual appraisal, unaccompanied by emotion, of a situation for the purpose of deciding the best course of action.

Yet fear, as well as anger, mobilizes energy for action. And these energies should be used courageously in some constructive work. Yet thoughts about self and the effect of things upon oneself, which then tend to intrude, draw the attention to negative images. Therefore, if difficulty is experienced in diverting the energies of a negative emotion, such as fear, into productive channels, so strong an interest should be developed in assisting others, or in some unselfish work, that the mind is taken from thoughts about self.

Discordant emotions arising from the reproductive impulse, because in their essential nature they are creative, should be expressed in beneficial creative work of some kind. When they are present the body becomes mobilized for creative work. And the energy may be used to advantage in designing a house, in artistic work, in music, in writing, in mechanical invention, or in some other channel which is clearly creative in nature.

### Displacing Painful Thoughts

It is better not to permit painful thoughts to enter the mind, or for discordant emotions to be present. If one realizes that progress is only possible through acquiring ability to overcome difficulties, and that the only manner in which this ability can be acquired is through experience in overcoming difficulties, there will be less of a tendency to harbor painful thoughts when difficulties are present.

Situations, whatever they are, should be analyzed intelligently, to discern the best course of action. Such examination of the various factors, even if those factors menace life or happiness, so long as the process is a product of impersonal Directed Thinking to that end, is accompanied by very little feeling. It has little power to Condition the thought-cells, or to release emotional energy.

But after the period deliberately chosen for the purpose of carefully analyzing the best manner of meeting a difficulty has passed, and a decision as to the best course of action has been made, the attention should be kept away from the painful images which it suggests.

Yet, as the objective mind can not remain a blank and retain its consciousness, the only manner in which its attention can be freed from the painful images which tend to intrude when grave difficulties arise, is to give the attention so thoroughly to more pleasant interests that these completely occupy the thoughts.

Irritation, lust, fear, despondency, discouragement, worry, sorrow, or any other painful thoughts or emotions are increased by giving attention to them or to their objects. The problem of preventing such thoughts, therefore, is that

of having constructive interests of some kind, including recreational activities, which have acquired sufficient pleasurable Conditioning energy that when the attention is Directed to them it requires little volitional energy to keep them before consciousness.

For each type of painful thoughts there is a specific type of thinking and specific interests which are best to use in displacing it. These Mental Antidotes are given in detail in Chapter 3, Course 9, *Mental Alchemy*. But at least each person, whether familiar with these or not, should have, or cultivate, some activity to which he can turn, in times of stress, with the assurance it possesses enough attraction to take his mind off himself and his problems.

Painful thoughts of all kinds thrive on introspection and consideration of self. In the office, or about the home, therefore, when annoyances or irritations develop, the sooner the attention is turned from them to whatever work needs to be done the better. And when worries intrude, or there has been a loss that tends to give rise to grief, the more completely the attention can be given to some positive work the better. And because the negative emotions arise from thoughts of effects upon self, nothing is better than to become so busy and occupied in helping some other person, or in assisting some worthwhile cause, that there is no time for thinking about self.

For the most effective type of living, those thoughts and activities should be selected which, after thorough analysis, are considered to be most highly beneficial. But these thoughts and activities should not be painful. As explained in chapter 5, any type of thinking and any kind of activity may be conditioned, through association with the various other desires, so that its presence will give a feeling of pleasure. This feeling of pleasure attracts the individual still more strongly to the thoughts and activities, tending to make them habitual. And in addition, it causes the thought-elements and thought-cells then built into the astral body to be harmonious enough to work from the four-dimensional plane to attract fortunate events into the life.

Whether in thinking or in acting, it is poor technic to be scourged to it by a sense of duty. Instead, as much pleasure as possible should be taken in such as is deemed beneficial.

Most people know that worry, fear, anger and despondency are destructive, and set their will against them. But this avails little, because Fantasy Thinking is so habitual that they can not keep their thoughts Directed to other things.

Will power itself is merely a habit that has been conditioned of carrying to conclusion those things resolved upon. Every resolution carried out as determined Conditions a strength of will. Therefore, we should never make resolutions that are beyond our abilities to carry out. All matters of consequence in life that call for decision should be carefully analyzed in detail. Writing out all factors that favor each side of a decision helps prevent desires, other than that to give a correct appraisal of the situation, from warping the judgment. In arriving at a judgment, sensation and emotion should be held in abeyance.

But when the decision has once been made, the integrity of the character depends upon following out this predetermined course of action to the letter and in the face of all obstacles. To permit impulse, passion or pain to divert the efforts from the course decided upon is to dethrone the will and cause the character to revert toward the animal state in which spontaneous desire is the sole director of effort.

People of fixed wills have thus cultivated a habitual mood of resolute de-

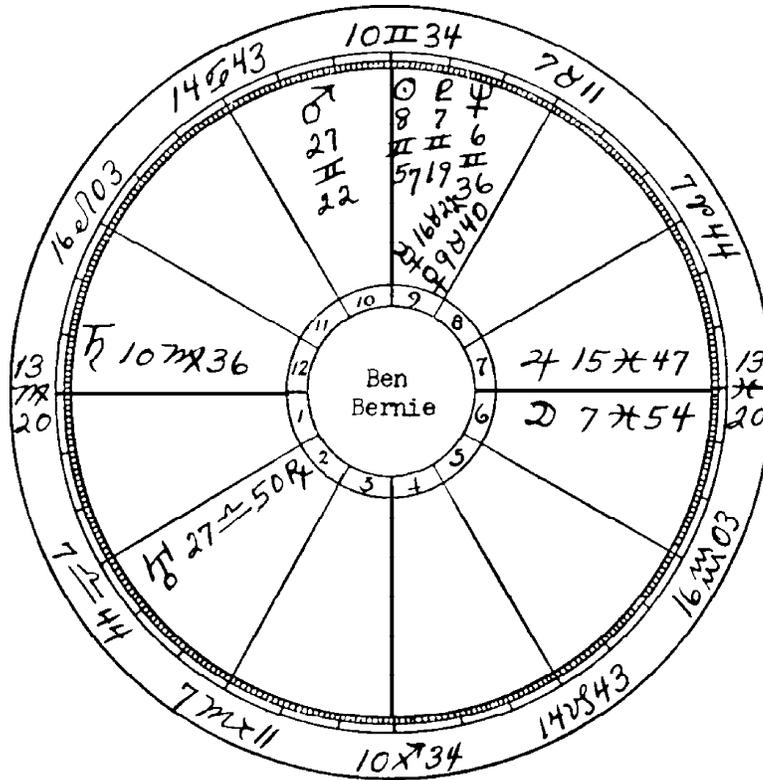
## Developing Will Power

termination. Thus also, people of energetic will, through Conditioning, have cultivated a permanent mood of energetic activity. This mood vitalizes whatever they attempt to do.

To develop such an energetic will, and to live to better advantage, we should make a daily practice of Directed Thinking. Whatever requires our attention should chain our thoughts to the exclusion of irrelevant images. When we talk, our minds should be keenly interested in the conversation and never permitted to wander off in day dreams. When we read, we should think only about that which we are reading. When it becomes desirable to think about something else, we should put other thoughts and effort from our minds and concentrate the attention on it. When working, all the attention should be directed to the work; and when playing all the attention should be given to play. Nothing should be done half-heartedly. Either put all the energy of the mind into it, or do not do it at all.

With such constant training in Will and Directed Thinking, but not through merely willing to do so without the Conditioning process, one can acquire the ability to entertain, even under the most trying circumstances, only Constructive thoughts and emotions. These, in turn, displace those which hinder spirituality, usefulness and happiness.





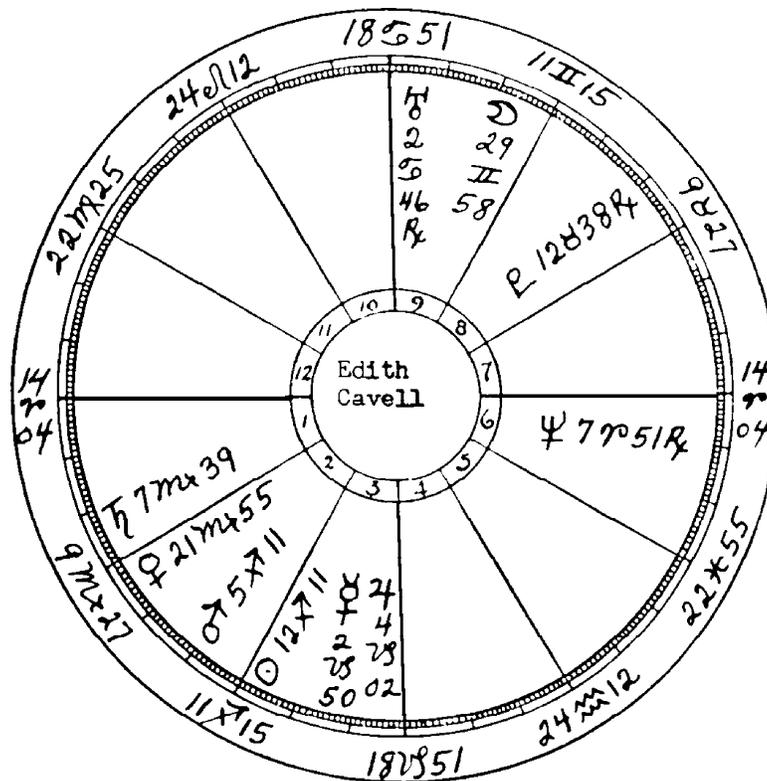
**BEN BERNIE**

May 30, 1891, noon E.S.T. 73W57 40N45.

One of the "Jazz Kings"; organizer and leader of an orchestra which gained much popularity, especially in the field of dance music interspersed with comedy, which was widely heard over the radio (Pluto in 9th).

1935-1936, his orchestra played and broadcast from the popular "Cocoanut Grove," where diners danced: Mercury square Uranus r, semi-sextile Mars r, ruler of house of business (10th).

1937, disbanded his orchestra to engage in a different type of musical entertainment for the radio: Sun sesqui-square Moon r, Sun semi-square Neptune p. Sun semi-square Pluto r (radio), Mars square Uranus r (the disrupter).



## EDITH CAVELL

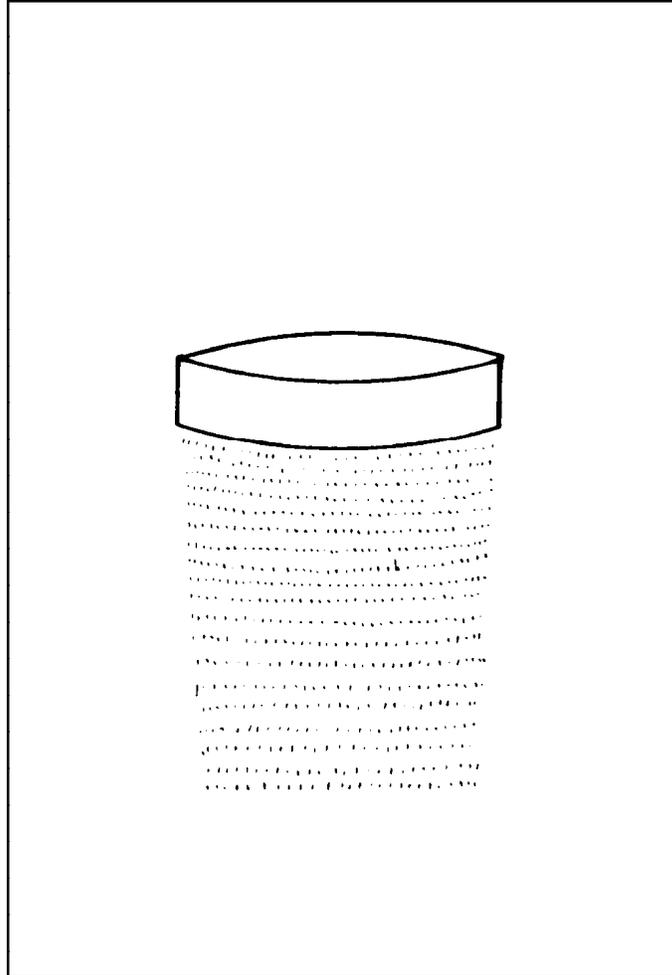
December 4, 1865, 2:30 a.m. L.M.T. 1E18 52N38.

1895, entered hospital to nurse the poor: Sun conjunction Jupiter t. Sun trine Pluto r, Venus opposition Moon r.

1906, left England to become matron of hospital in Brussels: Mars conjunction Jupiter r, Mercury opposition Moon r.

1914 on holiday in England when war broke, returned to Belgium to head Red Cross Hospital, affiliated with group smuggling to safety her countrymen: Sun inconjunct Uranus p, Mercury square Neptune r, Mercury sextile Saturn r.

1915, after operating successfully a year, was executed as a spy by German soldiers, a martyr and a heroine: Sun inconjunct Uranus r, Mars sextile Saturn p, Mars inconjunct Pluto r.



*Chapter 10*

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## How To Cultivate Subliminal Thinking

**S**TARTLING as it may seem at first thought, it is nevertheless true, as demonstrated by the research of laboratory psychologists, that most of man's thinking is done below the threshold of objective consciousness. While this type of mental activity may be called unconscious thinking, many psychologists still prefer to employ the words sub, meaning under, and limen, meaning threshold, and thus refer to those mental processes which take place below the threshold of objective consciousness as subliminal thinking.

As to their prevalence, an eminent psychologist has quite correctly compared man's total thought to an iceberg; the small section appearing above the water representing by proportion objective thought, and the immense volume out of sight beneath the waves representing by proportion the vast bulk of subliminal thought.

A wide variety of experiments have been devised to demonstrate that streams of thought constantly pass through the four-dimensional consciousness of which we have no objective recognition; and that these thought processes of the unconscious mind are more active and numerous than those which are successful in imparting their vibrations to the cells of the physical brain and thus gain objective attention. One of the most interesting and convincing of these experiments illustrates the inability of anyone to pick a name or number at random. Careful analysis by the method of Free Association, which is explained in Chapter 6, Course 9, *Mental Alchemy*, reveals that every such attempt brings to the conscious attention a name or number which, without being so recognized by the objective mind, is associated with, and thus becomes the symbol of, some strong desire.

For instance, one man desired to choose a name at random for a character in a book of fiction he was writing. Afterwards, when asked why he chose that particular name he replied that there was no reason, as he could remember no person having that name. Psychoanalysis, however, caused him to remember events of his childhood long forgotten, as he thought. And a continuation of the process much to his astonishment, enabled him to remember a person bearing the name he had given to the fiction character. Furthermore, the most pronounced characteristic of this person was that which he wished to portray by the character in his story. He thought he chose a name at random, but his unconscious mind had really given him the name of a person he had known who exemplified the traits he wished to set forth.

Dr. Jones tells of a man who defied him to connect a chance number with

anything significant in his life. When asked to select such a number he chose at random 986.

Free association was then applied by Dr. Jones. Very quickly it brought to the man's mind the memory of a very hot day six years previous, when the newspaper, omitting the decimal point, had quoted the temperature as 986 degrees F, instead of 98.6 F.

At the moment this number was selected the man had just drawn back from a fire in front of which he was seated because of its intense heat. The heat of the fire had suggested to the unconscious mind the hottest day of which it had knowledge. This, of course, is in conformity to the LAW OF ASSOCIATION, by which succeeding mental images are always related through Resemblance or Contiguity with those to which attention previously had been directed.

As this hot day in itself was not significant of any important desire, the Free Associations were continued. And they brought out that this man was greatly worried because of a noticeable lessening of youthful vigor and energy, which he had come to believe was due to excesses in private life. The fire in front of which he sat reminded his unconscious mind of the energies he had wasted in passion, and when he tried to think of a number at random, the unconscious mind projected into his objective consciousness one that symbolized the private dissipations that were draining his life forces. 986 was the symbol of excess, drawn to objective attention through his desire to reform.

### Cause of Laughter

In a not unrelated way laughter is the expression of a desire whose existence is not consciously recognized. The group of thought-cells whose energies express as civilized conduct are strong enough to exercise considerable censorship over the expression of gross, brutal and savage desires. Yet the three hereditary drives, and perhaps some others, always have thought-energy in a state of tension, striving for release. And as considerable of their energy was derived from experiences in lower forms of life, they merely require the removal of censorship restraint, or the sanction of civilized custom, under appropriate stimulus, to spill over into the nervous system and produce rather violent and widespread disturbances.

Significance is attained largely through comparison with others. A person who is conscious that he makes mistakes is apt to feel less inferior when he perceives that other people make mistakes that are quite as serious. This tendency to bolster up the feeling of superiority, not through the attempt to reach a higher level, but through tearing other people down to a level as low, or lower, than one's own, is a trait taken advantage of by politicians and the news sheets.

The unconscious mind, in its frantic effort to maintain its own sense of superiority, tends to believe, as a wish-fulfillment, whatever charges of incompetency or immorality are brought against others who have attained more wealth, higher social station, or political importance. That these individuals have attained the things it desires, but has failed to reach, is a challenge to its sense of importance. It does not like to admit that others have greater ability or more worth. Consequently, when these people who have attained to greater success or importance get into difficulty, or charges are brought against them, this gives the thought-cells related to significance great pleasure. They feel of greater significance than before, because by comparison the individual in whose unconscious mind they reside is made to seem equal or superior to these others.

The tendency of some to disparage the characters of others as well as the tendency to over-criticism, has back of it as a rule no conscious malignancy. It arises from a conscious feeling of inferiority, and the endeavor to compensate and find satisfaction for the drive for significance, not through constructive channels, but through the subversive means of making others seem inferior.

Yet the same individual, who habitually believes the worst, and tells the worst, about others; when he champions a cause or an individual, is equally prejudiced in its favor. This is because he then sympathetically identifies himself with the individual or cause. The cause or the individual then seems an expression of himself. He enjoys vicariously its virtues and its triumphs; and the greater its merits and the more pronounced its success, the more his own sense of significance is elevated.

When others make mistakes, blunder, or appear at disadvantage, this, by comparison, raises the individual's estimation of himself. If the mishap to another is serious, the energies of the more civilized thought-cells are released, rather than those of the drive for significance. There is a feeling of sympathy for the other, with the impulse to do something to remedy his plight. No one could laugh at the death of another because, even though it brought a consciousness of superiority, and some very tangible advantage, the thought-cells stimulated more directly by a tragedy are those whose desires strain for release in efforts toward the preservation of human life.

But when another places himself in a position of inferiority through some error or action of no great consequence, such as through a blunder in action or in speech, this affords the necessary stimulus and the avenue to objective consciousness, through which the desire energies of the drive for significance find access to the nervous system. They generate electrical currents that flow over the nerves and produce laughter.

That which is humorous releases desire energies that have attained a high degree of tension through presenting situations in which no one suffers severe harm. Wit also, if cleverly applied, suddenly releases desire energies which have tension enough when they find access to the nervous system that they produce laughter. But wit is not altogether harmless. Too frequently it wounds someone, or tends to cause him too painful discomfort. Therefore, while people laugh at witty remarks, because it enables some strong desire to find violent and pleasant release, they unconsciously tend to distrust and resent the one who thus causes others pain. People who wound others, even when in so doing they cause laughter, are never popular.

Yet an individual can poke fun at himself and everyone will like him. because the drive for significance finds so much satisfaction in releasing its energies through perceiving weaknesses in someone else. And when an individual deliberately holds up his own weaknesses, no resentment is felt: for it is recognized that he is not suffering greatly, but apparently finds pleasure in pointing out his own follies.

It might seem strange that an individual could find pleasure in his own discomfort were it not for our understanding of the process of conditioning. Some people never laugh at their own mistakes who laugh boisterously at the mistakes of others. But there are those who have conditioned themselves to view their own conduct as it appears to others. and find keen pleasure in discovering shortcomings and errors. It gives them a sense of superiority, and thus releases the energy of the drive for significance, to be able to recognize that which is ridiculous, even if it pertains to themselves.

Ability to do this is a valuable asset; because when we recall any situation

of the past, or view any predicament of the present, as a subject of merriment; when we honestly can laugh at it; this releases its emotional energy. It also reconditions the thought-elements derived from the experience, which may have been repressed, and through the pleasant conditioning energy thus contributed, prevents the formation of an inharmonious thought-compound.

When people take themselves and their affairs too seriously there is apt to be painful conditioning energy built into the thought-cells whenever things do not go just as they desire. To prevent this, a sense of humor becomes highly valuable. Furthermore, when some repression causes difficulty, if it can be recognized through Free Association or some other method, and can then be seen, not as the tragic thing which it once appeared, but as having a humorous side, so that it provokes laughter, this will release the repression, recondition the thought-cells associated with it, and remedy the difficulty more effectively than any other method. When you can laugh at experiences that when they occurred gave rise to shame, embarrassment, feelings of inferiority, remorse, ungoverned grief, etc., the emotional energy they built into the astral body will no longer be able to do much harm.

But laughter may be caused by the energy releases of other powerful desires as well as by those of the drive for significance. The drive for Self Preservation and the drive for Race Preservation also have thought energies that with proper stimulation find emotional release. The typical Jewish jokes, that is the jokes in which custom makes the traditional shrewdness of the Jewish people the central pivot, release the energy of the Drive for Self Preservation. One individual, in such stories, through some clever device or cunning deception, attempts to get the better of the other in a bargain. Business transactions are related directly to self preservation, and the recognition of the trick by which advantage might have been taken of the individual had he been unaware of it, gives pleasure to the thought-cells relating to self preservation, and releases their energies.

In a similar manner the traditional thrift of the Scottish people affords no end of jokes. Self Preservation requires in all of us the practice of economies against which there is a feeling of resentment. We would like to spend more freely, but the desire for safety imposes restraint. Yet in comparison to the stinginess of the central character of a Scotch joke, our own expenditures seem pleasantly generous. The energy of the Drive for Self Preservation which has been placed under restraint by fear of privation, thus is tapped and finds violent and pleasant release, generating electrical currents that give rise to laughter.

Similar electrical currents, stimulated by mechanical contacts which produce the sensation of tickling, may likewise produce the physical response of laughter.

In the jokes with sexual implications the energy release is, of course, that of the Drive for Race Preservation. The individual may not recognize the presence of sensual desires; but the reproductive desires have energy straining for satisfaction. Through the cunning wording of the joke, its suggestiveness instead of its more obvious statement, the energy of the reproductive desires are able to slip by the censorship of the more highly civilized thought-cells and into consciousness, imparting their energies to the nerve currents in a manner that causes laughter.

Thus the kind of jokes an individual laughs at, and the things he considers funny, are a rather good measure of his intelligence and spirituality. Among those of little sensibility, a serious injury, or even a disaster, to another may

seem funny. Their sympathies are dull and it gives release to the feeling of superiority. Among those with little inclination for honesty, the cunning robbery of someone, even though it causes great hardship to the one deprived, may seem a good joke. And crude clowning on the vaudeville stage, or on the screen, defying plausibility in that no one unintentionally acts so foolish, to one of low intellectual perception, will seem funny. But a more intelligent and spiritual person will merely be revolted by such crudities.

That which is obvious in its sensual implications may evoke boisterous hilarity from those who inhabit the slums; but would be considered merely repulsive and gross to a more refined person. Yet much the same story, if cunningly enough arranged that its true implication can barely be glimpsed, can be told at a tea-party to cultured people and provoke merriment, and be pronounced quite clever.

Any number of jokes and witty retorts could be cited and analyzed to show that in each case the merriment was due to the violent release of the energy of powerful desires; those suppressed, because their energies are under higher tensions, more often being the source of the emotion. For instance, an old Colonel approaching Disraeli remarked: "Beware of tobacco, my box, women do not like it- it has ruined more charming liaisons than anything else I know.

To which Disraeli gave his famous retort: "Then you must consider smoking a highly moral accomplishment."

The Colonel's speech was funny only because, under an apparently friendly admonition was concealed the implication that Disraeli cared more for a liaison than for smoking or other more legitimate pleasures. And Disraeli's reply was funny because of its hidden implication that if tobacco were a preventative, society would suffer less if the old Colonel, who had merely judged Disraeli by his own poor standards, did more smoking.

Because the strongest repressed desires possess energy under the greatest tension, the jokes releasing their energies are the ones people laugh at hardest. Likewise, people swear and cry to release desire energies of high tension which can find no more adequate methods of expression.

The emotion of anger may find some relief through swearing if it is not permitted to express through more overt actions. Instead of lashing at an opponent or at an obstacle with the fist or foot, the individual lashes out with his tongue, and gets some measure of satisfaction.

Weeping may be from grief or from joy. In either case the desires are stimulated to an intensity sufficient for emergency purposes; and when they impart their energies to the nervous system the electrical effects produce a profound disturbance, with glandular reactions which are beyond control.

Furthermore, even when the cause of the disturbance is not recognized, it is quite certain that the thought-cells which have had imparted to them intense emotions at the time of their formation, are going to seek every opportunity to release this desire energy in some kind of action. The existence of the energy under pressure which thus seeks release, and not finding a normal outlet, expresses in some symbolic manner which may be decidedly disadvantageous to the individual, may be thus unrecognized due to the opposition of other groups of ideas which exercise a censorship over what enters the objective consciousness. Or it may be unrecognized because of the pain which was associated with the experience at the time of its formation.

As I have repeatedly emphasized throughout this course, pleasure is at-

## Cause of Swearing

tractive and pain is repulsive in the direction of the activity they prompt. Not only do we avoid and dislike that which causes pain, but the Law of Association is equally applicable to mental processes, and we avoid giving attention to mental factors which cause pain. Just as we seek pleasant physical experiences, we also seek pleasant mental experiences. To avoid unpleasant mental experiences, we forget them. That is why our childhood and past vacations seem to have been such happy periods. We retain a clear memory of all that was pleasant, and have forgotten most of the incidents that at the time were considered almost unendurable hardships.

This tendency of objective consciousness to avoid pain through forgetting disagreeable occurrences is well recognized by psychologists. Yet the energy of the experiences is still present in the thought-cells of the unconscious mind, and when it is stimulated through association, it tends to modify the conduct.

One may have had a disagreeable experience early in life with a person named Brown, and have forgotten all about it. But in later years, although having some pleasant relations with persons thus designated, there may be a singular inability to remember the names of these friends. Somehow, when occasion arises to introduce them, the name is not at hand. While the old painful experience has vanished from objective memory, the name Brown is linked through the Law of Association with painful energy in the thought-cells. And because the memory of this name stimulates painful feelings in the unconscious mind, the objective consciousness avoids it so as not to feel this pain. That is, the name is forgotten.

However, if there is enough painful emotional energy in the thought-cells which are stimulated by this name, it may cause quite an unaccountable aversion to any person named Brown. And even though the experience which built the energy into the thought-cells has vanished from conscious memory, it may be strong enough to cause actions which are beneficial to no one. It may cause an important letter intended for Brown and Company to be accidentally mislaid; or through some other mischance the unconscious mind may find opportunity to express the displeasure of the Brown thought-cells in unfavorable action.

Psychiatrists who specialize in the treatment of neurosis find that this infirmity is frequently the expression of the unconscious mind which has burdened itself with a sense of guilt. It is quite unimportant whether the guilt is real or imaginary. A person who sets himself an absolutely impossible standard of conduct may feel, when he fails to live up to this false standard, that he has indulged in the forbidden, or even committed the unpardonable sin. According to the ideas his unconscious mind has been trained to accept, sin should be punished. Therefore those thought-cells which have been trained to this belief, administer an amount of punishment which, measured by their Conditioning, will satisfy this need.

All neurosis, however, is not due to a sense or guilt. Much of it, however, is due to repressions of energies that should have found some satisfying outlet in action. One of the most eminent psychologists remarked:

Let no one think of his poor dear friends, A. B. and C. as paragons of virtue yet afflicted with morbid anxiety, forgetfulness, motor inco-ordination, had dreams, or hallucinations, until he has studied Freud's cases and learned to read the short subconscious wishes that lurk beneath a virtue so extreme and bedridden.

And it certainly often is observable that those who live in a manner that permits them to avoid repression, expressing their animal impulses and inclinations with an abandon that makes them poor citizens, retain vigorous health. Those who have been brought up in an atmosphere of fear of transgression, who have been nurtured on the merits of duty, and who have been taught that pleasure is a sin, on the other hand, nearly all have repressions that haunt their lives and tend toward a variety of complaints.

Because such observations have been so well substantiated, there has been a tendency in much of the literature on the subject to give the impression that the way to health and normal life is to abandon oneself to the expression of the animal impulses.

Yet the process by which life has advanced from lower to higher levels since it first appeared upon the earth depends, not upon expressing the inclinations in the old, habitual channel, but in expressing the energies of these inclinations in more effective ways. In other words, as explained in chapter 5, gross expression is one detrimental extreme and repression is another detrimental extreme; but the process by which life has advanced through the ages, and by which our own energies should be handled, is that of Sublimation.

When an individual tends to over-emphasize the importance of everything which relates to himself it is very easy for him to become conditioned in the direction of hysteria. When everything is taken personally, rather than looking upon the experiences of life as part of a broader pattern, there is lack of proper appraisal of values. The numerous incidents which are common to most lives, because of the self-centeredness, each seem to be of tremendous importance. And as important situations give emergency reactions, the emotional release, even for trivial incidents, is of emergency volume. The individual thus conditions himself toward an unstable state of emotions, toward a state in which there is loss of emotional control.

Hysteria takes many forms. In infancy it manifests as tantrum. In childhood it gives rise to sudden and uncontrollable anger. Among adolescent schoolgirls it is exhibited as too ready laughter and tears. At an older age it becomes the yearning for jazz, excitement and exaggerated emotions. In adults it may develop self-pity, or so great sensitiveness to slight that the individual reacts to unintentioned incidents with violent anger, jealousy, revenge, or unrelenting hatred. That is, he is over-conditioned in his emotional reactions.

Because this intensity of emotional reaction has been conditioned through placing undue importance on events relating to himself, the first thing one so afflicted should do is deliberately to cultivate a realization that he is no more important than others, that the events which affect him are for the most part inconsequential, and that normal life embraces a spirit of give-and-take.

Instead of turning his attention in upon himself, and considering events so largely in their relation to himself, he should keep his interest as much as possible on how others are affected. In other words, the over-sensitive person should pay as little attention as possible to the effect of disagreeable incidents upon himself; brushing them aside as of no consequence. He should, instead, keep his attention as much as possible turned to the welfare of others.

But he can not expect to overcome a condition which has been built into his unconscious mind over a long period of time in which energy of tremendous volume and intensity has been added to the thoughtcells relating to his own preciousness merely by willing to do so. He must set to work systemati-

## Cause of Hysteria

cally to RECONDITION himself in reference to his sensitiveness. He must learn to take pleasure in overlooking, ignoring, and not even recognizing those incidents and impacts that previously would have raised an emotional storm. He must cultivate a distinct thrill each time he maintains his poise in the face of a difficult situation.

This same process of Reconditioning is also applicable to those who, as mapped by the prominence of the upper-octave planets in their birth-charts, have nervous systems that are over sensitive to thought vibrations or other types of psychic influence. And to insure that greater pleasure is developed in being impervious to undesirable impressions, the practice of such resistance should be tied in pleasantly, as explained at the end of chapter 5. with the desire of each of the dynamic structures of the astral body, and with the pleasant realization of as many other desires as possible.

### Why People Fail to Perceive the Astral World

The influence of the Conditioning process since birth has had another pronounced effect upon most individuals. The individual has been taught to place dependence upon the reports of his physical senses. In order to escape the impacts of physical existence he has had to keep his attention during the waking hours riveted closely to the affairs of physical life. If he gave attention to what was happening on the inner plane, this took his attention from physical happenings, and prevented him from escaping in jury. Let anyone become absorbed in inner plane affairs now, while in downtown city traffic, and he will quickly be brought to the realization that such an attitude invites physical disaster. He will be bumped and jostled by others, and lucky, indeed, if not run over by an auto.

The struggle for physical survival is so intense that a little relaxation from giving concentrated thought to physical affairs brings suffering. The dreamer and visionary, who thus fails to turn most of his energies into channels of practical affairs is traditionally one who is also in financial want. And thus it is, even if in childhood we have been accustomed to view happenings on the four-dimensional plane, the pain of continuing to do so soon causes us to cease giving such things our attention. We are ridiculed by the older people and made to feel inferior because we imagine things. We are taught that the three-dimensional plane and its objects are the only reality. And these constantly repeated suggestions are given emphasis by the impact of physical pain when we neglect physical affairs for long.

From the time they are born, most people are systematically and effectively Conditioned, through the pleasure gained when they successfully give attention to physical affairs and the pain endured when they take their attention long from them, to give attention only to the plane of three dimensions. There can be no mystery, therefore, however vivid and real the four-dimensional plane and its happenings may be, why few people are aware of its existence. Most spend their lives training themselves to be unconscious of it.

We do not expect an individual to give much of an account of himself in the performance of any work he is convinced can not be done and in which he has had no previous training. And so long as the individual remains hypnotized by the suggestions received since childhood that the only avenues of information are the five physical senses and reason, he can not be expected to gain much information from the inner realm.

Yet when it is recognized that the unconscious mind has access to information beyond that which can be apprehended by physical means, and it is

given instruction to gain that information, this gives an impetus toward thus acquiring it.

If we are to put the unconscious mind to work gaining information that otherwise is inaccessible, and it is to prove efficient in this SUBLIMINAL THINKING, we should start to RECONDITION it. That is, most of our lives we have been Conditioning ourselves to get information exclusively from the three-dimensional plane. Our habit-systems to do so are well formed. And just as if we went to England, where the auto must drive on the left-hand side of the road, we should have to Recondition ourselves by painstaking attention and effort to keep from trying to pass cars by driving to the right. so, if we are to get information from the four-dimensional plane, we need to devote consistent effort to training our attention to apprehend it.

The first step in any form of character building is to have a clear cut idea of just what you want to do. Then, with that definitely decided, the Conditioning process should be intelligently and systematically applied according to the instructions given at the end of chapter 5. To cultivate Subliminal Thinking, therefore, the first thing is to have quite definitely in mind the type of four-dimensional activity you wish to encourage. When this has been decided, then start to work to do the necessary Conditioning.

You will need, of course, systematically and intently to direct the attention of the unconscious mind toward acquiring the desired information, or toward developing the proper facility. As this is a new habit, to which as yet it is unaccustomed, do not expect it to do all the work. Some plan of energetically directing it to the performance of the required activity will need be devised. And this plan will have to include a definite system so that the matter will not be neglected.

One of the best methods is to use the hours of sleep in acquiring some information inaccessible to the physical senses, yet which can be checked as to accuracy without much delay.

It is not in the best of taste to relate personal experiences that are somewhat out of the ordinary; but as in the passing years hundreds of students have followed similar methods with results equally gratifying, I feel that the practical suggestions thus conveyed to those seeking development far outweigh the transgression involved in relating some of my own experiences in cultivating Subliminal Thinking.

In the summer of 1908 I had been trying to see clairvoyantly, and at times did so; but the successes were so sporadic I concluded I needed some more effective method than the one I was using. At the time it so happened there was a rural mail box at some distance from the house where I lived. Each day, if there was mail, it was placed in this box by the Rural Delivery between the hours of 1:30 p.m. and 2:30 p.m. We received several papers, a magazine or two, mail order catalogues, and letters from widely distributed correspondents who were interested in astrology and occult matters. I decided to use this mail delivery to train my unconscious mind in gathering information.

At the time I was engaged in intensive study, and I attributed the lack of clairvoyant success to the high state of activity of the objective mind, which tended to broadcast thought-waves which interfered with bringing up into objective consciousness that which the astral faculty of sight had seen. I noted on the occasions when clairvoyant vision was satisfactory, that for a moment or two preceding, no conscious thoughts chased through my mind. As my

### Gaining Information During Sleep

difficulty seemed to be properly to cease generating energy in the brain cells, so that energies from the thought-cells could register on them, I decided to employ sleep to attain the desired end.

Lunch was at 12:30. Knowing there would be a mail delivery an hour or two later, I made it a practice to take a brief nap at exactly 12:00 noon. The purpose of this nap was to see exactly what would be in the mail box after the delivery. That is, I simply directed my unconscious mind to inform me of the nature of the mail to be delivered. Usually I would sleep only a few moments, and awaken with a vivid picture of the inside of the mail box in my memory, with such papers, letters or other things which it would contain. I made the effort to slow down the return to full waking consciousness, with its disturbing broadcast of thoughts, holding the consciousness in the border state between sleep and waking while I noted as many impressions as possible about what I had seen. These impressions were mostly pictures of action, such as one commonly sees in dreams.

Then at the 12:30 lunch I would relate in as much detail as possible what I saw and inferred in relation to the mail I had seen as I regained waking consciousness. At first there would be times when no image would be retained on waking. But with practice I could remember every article in the mail box and just how it lay in reference to each other article, as it would appear when shortly delivered. These details I would describe to others; and they would be verified after delivery had been made.

Letters from people with whom there had been no previous correspondence were seen quite readily, and the symbolical dream picture accompanying any important or unusual communication revealed its purport, and from what part of the country it came. To be sure, there were mistakes in these interpretations, but as in any art, practice leads on toward perfection.

Both in these rural mail experiments and in later experiments which started in 1915, after I had accustomed myself to bring the information through from the sleeping period, it had transpired that about half of the time it would come through before sleep had brought loss of consciousness. I would be almost asleep, when I would see that which I sought, and would arouse myself sufficiently to write it down. The unconscious mind merely needed a cessation of brain broadcasting in order to impress objective consciousness with the information it had been directed to acquire.

When I came to Los Angeles in 1915 I resumed a similar training, using the sleeping period at night to acquaint me with what the P. O. Box would contain. A majority of the letters were answers to advertisements, from people with whom there had been no previous contact. Yet in a mail averaging half a dozen letters daily, I could usually tell my friends, who were checking on it, the number of letters, the section of the country from which they came, what orders were contained in each, and the nature of personal remarks, if any.

These experiments interested a number of friends, who formed a small group for the purpose of developing the ability to acquire information during the hours of slumber. At that time I conducted two evening classes a week: and on one or two other evenings each week our group made it a practice to go to lectures such as were being advertised.

Each made the effort on the night before attending the class I conducted to note in sleep a description of any peculiar character that might attend for the first time. And on the night preceding attendance at some other lecture, each would endeavor to see some event, or to describe some chance arrange-

ment of furniture, or remember the exact words of the speaker when he would make some outstanding observation or prediction.

These observations were written down in the morning and were compared among the group members before the meeting took place. And it came to be not unusual for two or more to describe some peculiarly dressed individual who had not attended before, or for two or more to bring back from slumber the remembrance of some chance and unusual arrangement of furniture, or for more than one to have written down the purport of a speech which would be delivered; and on occasions for someone to give an actual quotation of words that would be uttered.

The success of these experiments led members of the group to make the effort to bring back into waking consciousness experiences on the inner plane of life. Some certain destination would be chosen to visit, or information regarding some occult problem would be sought through contacting some definite school of thought. In the sense that the desired region was visited, or even that the information sought was gained, these efforts were not strikingly successful. But that various members of the group had visited the same spot, and had experiences in common, could not be doubted. The things they say, and the experiences they had, when written down by each and later compared, were often as similar as would be the descriptions, written by the same person, of a common experience on the physical plane.

The places they attempted to go in the after-life realm more often than not were beyond their power to reach; but each would bring back a similar description of the country through which they had struggled in trying to get there, of the incidents that happened, and of the obstacles that caused them to turn back. Much of what was thus seen was as fantastic as are most dreams, and was presented to the objective consciousness, as was the information gained, in the form of images and experiences that were universal pictographic symbols. A discussion of the import of the symbolism of the experience at times made its significance obvious; at other times the meaning would remain obscure.

At a still later date, the members of this group made it a practice to bring back from slumber information of practical value in regard to events that would have some significance in their lives a day or two hence. Incidents would be remembered from their sleep, yet almost invariably pictured in much the same symbolism as are ordinary dreams. But by the associations of the dream, and what occurred, they would be able to report that a certain individual had decided to accept or to reject a business offer, that within a day or two some money would come into their possession, that some proposition about which they had doubts would turn out advantageously, that some friend would become angry, that an attempt would be made to steal a purse, or other matters that were slightly significant. That is, the unconscious mind was expected to apprise the individual of things in the offing, not merely that would take place, but that precaution should be taken to prevent taking place, or what it would be advantageous to make take place.

For many, many years, each morning I wrote down my dreams. Nearly always there were three distinct in memory, each of which had its own significance. And I endeavored a little later in the day to interpret this symbolical pictograph language by which the unconscious mind tried to convey the information I sought to my objective consciousness. Needless to say, what I sought was not confined to the everyday matters mentioned. Nor, for that

matter, were the methods employed to gain the information through the psychic senses and through tuning in on higher planes and higher intelligences, confined to the period of slumber.

But essentials of any sane method of developing the ability to acquire information through Subliminal Thinking, are that there shall be frequent opportunity to practice: and that there is at hand a constantly available opportunity to test the accuracy of the information thus derived. One spends half a lifetime in practice to be able to reason accurately; and one should not expect to become proficient in Subliminal Thinking without persistent effort and application. Both past and present mystical folly have jumped to the conclusion that any information from the inner world must be reliable. Yet often it is as warped as are physical observations, and sometimes it is just plain gossip.

In remembering the experiences of the sleeping period, thought of other things is quick to break the line of association. Coleridge went to sleep reading "Purchase's Pilgrimage," in which mention is made of a stately pleasure house. He awakened with the poem, "Kubla Khan," fully composed. There were between two hundred and three hundred lines all fresh and vivid in his memory. He started writing these down as fast as his pen could travel, and had written fifty-four lines when interrupted by someone calling on business. This person stayed about an hour; a disastrous interruption, for when Coleridge went back to his writing, he found, to his chagrin, he could not recall a single line more of the poem. Thus, as wonderful as it is, Kubla Khan is incomplete.

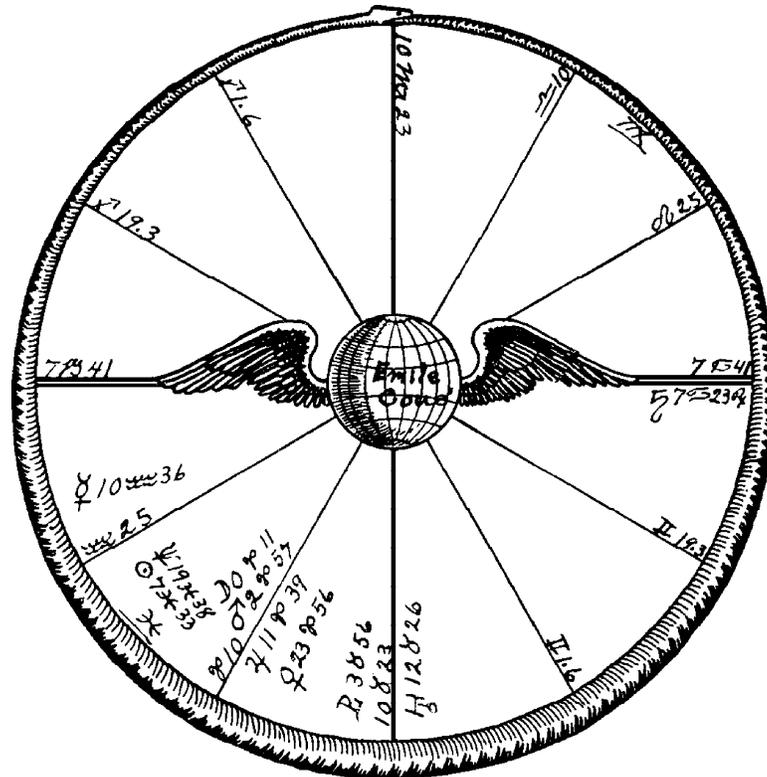
Such methods as I have described may not be elevated in the information sought; but it gives opportunity for practice each night; and whether that which is perceived, or inferred, is true or false can be tested, usually within a few days.

When the information gained has proved to be correct, as many pleasant thoughts and feelings as possible should be associated with this demonstration of accuracy, in order properly to CONDITION similar efforts toward accuracy in the future.

The would-be aviator does not make a solo the first time he climbs into an airplane. To commence, there is a long period of ground training. Then he goes aloft with a pilot and is given opportunity to develop his skill in actual flying. But only after a persistent period of practice in which his performance is checked as to its efficiency, is he given a pilot's license.

Such practice in Subliminal Thinking as here outlined is not the only method, nor should one follow such practices to an extent that they prevent proper rest to result from sleep. But, like the preliminary training given the would-be air pilot, they afford a comparatively safe method of perfecting the required ability. After this ability has been thoroughly demonstrated, early restrictions can be removed, and the accomplished astral pilot can attempt record-breaking flights in Subliminal Thinking.





#### EMILE COUE

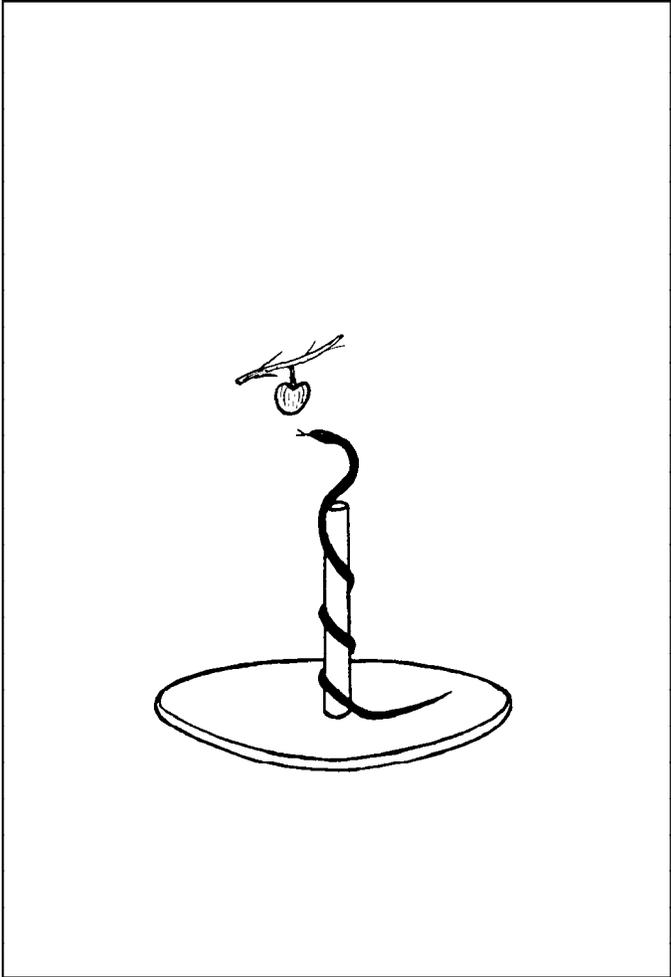
February 26, 1857, 4:08 a.m. 4E. 48:30N.

1882, became a chemist and a student of hypnotism and suggestion: Sun conjunction Mars r, ruler of 10th; Mercury sextile Venus r, in 3rd.

1910, established a free clinic for treatment by suggestion at Nancy, France: Sun semi-sextile Moon (populace), Mercury opposition M.C., square Mercury r, ruler of 6th.

Taught in Europe and the United States, emphasizing the power of auto-suggestion to effect organic changes. Became famous by his formula, "Every day, in every way, I am getting better and better." So popular did his method become that it was taken up as a healing fad, and consequently soon dropped from sight.





*Chapter 11* 

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## How To Develop Creative Imagination

**A**LL creation is the result of giving something already in existence a new form; for all that is and all that ever will be has ever existed in some condition. Creative imagination, therefore, consists in rearranging the images already present in the unconscious mind, or which may be acquired for the purpose, into new combinations. Its application implies that the unconscious mind shall possess stored experiences in a state suitable for use, and that energy of sufficient intensity be applied to these mental factors to cause them to enter into new and unique arrangements with relation one to the other.

The kaleidoscope well illustrates this process when it is unguided by desire. The instrument contains loose fragments of colored glass and reflecting surfaces so arranged that changing its position presents the contents in an endless variety of symmetrical vari-colored designs. But the unconscious mind and its thought-elements, thought-cells and dynamic thought structures, as I have set forth in detail in chapter 10, is never uninfluenced by desires. Each thought-element is associated with the Conditioning energy which accompanied its formation, as is each thought-cell and thought-structure; energy straining for release in a given direction, such as we call desire.

Some of these desires are more powerful than others, and the one largely able to gain the attention of the unconscious mind at the time, exerts an influence upon the kaleidoscope fragments of experience somewhat parallel to that exerted by a magnet on iron filings.

Place iron filings on a plate of glass. They lie, like the mental factors within the unconscious when unaffected by desire, in a listless heap. But put a horseshoe magnet under the glass and all is changed. The filings leap into definite and beautiful designs, and follow all movements of the magnet. Desire energy is the magnet which is responsible for all movement, all change of pattern, and all new combinations of mental factors within the unconscious mind.

The energy released by the Drive for Self Preservation, or by the Drive for Significance, is sufficient to cause trains of thought of intensity to pass through the unconscious mind. And some worth while new combinations may result from the thought processes thus set in motion. But the experiences of writers, composers, inventors, artists, and all those to whom we credit creative work, is that creative output of volume and importance, on any plane, is dependent upon the creative energy of the Drive for Race Preservation.

**Creative Work  
Depends Upon  
Reproductive Energies**

In other words, the procreative instinct has for its object the creation of something outside the self, and through all time since the soul started its journey it has been engaged in acquiring Significance through producing something new. It has thus been specifically conditioned to create, rather than to acquire. Thus is creative expression dependent upon sexual power.

Poorly sexed individuals never become noted for any kind of creative output. Hermaphrodites, and those of little sexual vigor, become the best of all mediums. They are easily dominated and controlled by a more vigorously sexed mind; and as irresponsible mediums sometimes are the instruments through whom a large amount of creative work is accomplished. But it is the controlling intelligence, in such cases, that does the actual creative work.

Back of all important creative activity, back of creative imagination of value, lies reproductive energy as the driving power. And as a corollary, the use of creative imagination, and creative work of all kinds, consumes sexual energy. Modern biologists and physiologists, such as Alexis Carrel, of the Rockefeller Institute, winner of the Nobel Prize in 1912, have commented on the relation between sexual energy and creative mental output; holding that a person engaged in such mental work could not expend his energies too freely through marriage relations without lowering his mental output; where a person doing merely routine work would not be noticeably affected.

Those who would develop creative imagination, therefore, must not dissipate their creative energies wantonly. Instead they should learn, as explained in chapter 5, to Condition the reproductive desire to find a higher satisfaction through creating mentally than in flowing through more physical channels of expression. Not that a celibate life is essential for creative work; but that a reserve of reproductive energy should be present which may be diverted, as occasion demands, into mental creation.

While we occupy physical bodies the intensity of both physical and mental activity is largely, as explained in chapter 9, determined by the electricity generated in the brain and nervous system. Creative activity, either physical or mental, requires a high electrical potential. Mental creation requires an electrical potential even greater, and radiations of even higher frequency, than mere physical procreation. Yet through Sublimation the electrical energies responsible for procreation are given a higher frequency and higher potential such as enables them to create on the mental plane. In fact, in all important mental and artistic creation and in all exalted emotion and feeling of religious devotion, a portion of the electrical energies responsible for physical procreation is thus Sublimated, or diverted into a higher plane of expression.

For the specific generation of electrical energies, such as have intensity sufficient for use in procreation and other creative activities, by the cells of the brain and nervous system, the organism has developed special endocrine glands. It has developed the secretion of adrenaline and intercortin to meet the emergency of fight or flight, and these secretions generate potentials especially adapted to these emergencies. But it has developed different endocrine secretions, those of the gonads, to meet the emergency of procreation and other creative activities. And these gonad secretions are specially adapted to generating within the brain and nervous system electrical energies of the proper potential and frequency to do creative work.

Creative geniuses of all kinds — famous poets, famous composers, famous writers of fiction, famous actors, famous painters — have, like the moving picture stars of the present time who also are creative artists, the reputation of many irregularities in their lives. Some of the most productive writers of fic-

tion of all time, like George Eliot of England and George Sand of France, for instance, both women of world-wide fame, have been noted also for the unconventionality of their loves.

It would be erroneous, however, to conclude from this that amours and creative genius are necessarily companions. For there have been other geniuses of great productivity whose lives have been quite conventional. But we are quite warranted in concluding that the glandular makeup of those who do much creative work is such as to give unusual sexual power.

Some of these are successful in Sublimating so large a part of this excess of sexual energy that their lives are quite regular. They are able to divert the abundance of electrical high tension into the channels of their work. But others, having the same or even higher electrical tensions, are able to Sublimate only a portion of it into their work, and the remainder drives them into excess, or into affairs that are not sanctioned by society.

Writers now quite generally recognize the relation between sex energy and creative output. Even the most dissolute among the more successful ones, while engaged in writing, live continent lives. Until the piece of work upon which they are engaged is finished they refrain from alcoholic beverage and from too close association with the opposite sex. Then with the literary effort delivered to the editor they go on a jamboree that justifies their reputation as drunks and profligates. Such a mode of life, which is followed by some also in other lines of creative work, is reprehensible; but it nevertheless points to the working of a law, which these people have discovered through practical experience, that for creative work there must be a sufficient reserve of sex energy.

When such a reserve of sex energy is present, if it is to accomplish worthwhile mental work it must be directed into some specific channel of creation, and subjected to sufficient control that it does not run riot. Monastic life many times in history has been responsible for religious manias and wholesale hallucinations, due to the reproductive energies accumulated in forced celibacy running rampant with the imaginations of whole groups. The electrical energies present in high tension and over abundance created mental images that became so vivid, and charged with force, that they assumed the properties of physical presences.

As indicating the force of mental images, thus highly charged, to produce physical results, the records of stigmatization in the case of numerous individuals, from the thirteenth century down to the present day, are well attested. The votary, dwelling on the thought of the crucifixion, and identifying himself sympathetically with the image of the dying Savior, received on his own body similar marks which became permanent. On some, the records show, no doubt because their imaginations were centered chiefly on it, there appeared only the mark of the crucifix. But on the bodies of others appeared wounds that bled, wounds of the nails and thorns and scourging.

Creative imagination, when it has sufficient electrical energy at its command, can produce the phenomena of the spiritistic seance room. That the phenomena are commonly produced through the direction of the creative imagination of a discarnate entity, rather than that of the person chiefly supplying the electrical energy, does not vitiate the principle.

All the evidence, again considering inadequately directed reproductive energy, indicates that an ascetic life, in which the sexual impulse is repressed, is the most highly productive in the development of psychism and a fertile and vivid imagination. Various strong desires of thought-cells and thought

structures, finding no external avenue of expression, divert their energies into four-dimensional activities. The electrical tensions of high potential, generated in the brain and nervous system by the action of the gonad endocrine secretions, not finding a physical avenue of expression, exert a powerful pressure toward the creation of mental images. Fancies flow through the brain so highly charged with electrical energy that they seem convincing realities.

Nothing develops the ability to see, feel and hear psychically quicker than a complete suppression of the normal physical functions, especially the suppression of strong reproductive energies. But under such crowding and forcing, that which is seen, felt, and heard, although to the one having the experience it is most convincing, gives little information of value, and a multitude of errors.

I have enjoyed a wide experience checking the accuracy of the clairvoyant, clairaudient, and psychometric experiences of those who have forced these faculties through ascetism. And I have found that to the extent there has been such forcing through repression, that the reports given are inaccurate and unreliable. Year after year I have been given predictions, warnings, and messages by those who still believe they are wonderful psychics, and whom no one could convince otherwise, practically none of which has proved reliable or of any value. What they thought was seen or felt or heard was really an image, often a preconception, in their own minds into which had been drained high tension electrical energy.

This, of course, presents no argument against the development of the psychic senses through normal methods of unfoldment; nor against the proper use of creative imagination. It simply indicates that when the energy present is too powerful to be controlled, or no special effort is made to direct powerful electrical energies when these are generated in the brain and nervous system, that these follow their natural creative trend, but their mental creations are inimical rather than beneficial.

Before indicating how the energies of creative imagination should be directed, however, it seems best first to consider the images of the unconscious mind, new combinations of which it is the function of the creative imagination to form.

**Source of  
Images Used  
in Creative Work**

The experiences, physical and mental, which form the thought-elements, thought-cells, and dynamic stellar structures comprising the unconscious mind have fused according to the Law of Association; and they are recalled into objective consciousness in conformity to this law. Yet the individual has a certain power to create new Associations between the factors within his unconscious mind. If he could not do so there would be no power of discrimination; which requires that important matters, for instance, be selected and held before the attention apart from the unimportant material with which they were originally associated.

The process of separating images and other mental factors from the material with which they originally were linked in Association is called Dissociation. Some persons have great difficulty in Dissociation. And as creative imagination must make use of Dissociated ideas or images, they are unable to perform any work that they have not seen done in detail. They are unable to originate any marked variation in methods of work, unable to form an opinion of worth that they have not already heard expressed. Their mental processes are too tight.

People with small imagination often have a great fund of knowledge which

has been integrated as received, but subjected to no process of dissociation in which it has been examined in a large variety of ways, in new combinations. Such an individual in relating an occurrence must tell all the details; if he tries to leave anything out, however unimportant, it breaks the whole train of his thought. Those of this type of mind often have unusually retentive memories, but can not pick out a passage from a memorized poem without repeating the poem from the beginning. Thus it is that those of much learning often are so hampered by the fixity of the contents of their minds that they can not adapt themselves. Such ultra-conservatives travel in a rut; unable to dissociate the ideas they have received from books or from precedent.

Those, however, who have the Individualistic Urges more prominent in their mental makeup, such as are mapped in a birth-chart by a prominent planet Uranus, find dissociation easy. The thought energies mapped by Uranus tend to act as alternate currents, attracting strongly for a time, then as strongly repelling. This breaks up the mental fixity, enabling new combinations of ideas to be made. More than any others, the Individualistic Urges mapped by a prominent birth-chart Uranus, give originality.

Mental fertility depends upon the supply of material at hand and its dissociation. By way of illustration we can think of any number of things that can be made from a large granite boulder. It may be used, finely ground, as sand in mortar; crushed to proper size as cobblestones; in larger blocks as building material, as monuments, or as part of a breakwater protecting a harbor. But so long as the boulder remains intact it can not be converted into any one of these uses. It must first be broken into pieces of suitable size. And for mental fertility, the mental contents must be broken up, severed from the fixity of their original association. The ability to do this may be cultivated through the habit of viewing experiences from various angles and in diverse combinations.

Yet if there is to be great fertility there must also be plenty of material within the unconscious mind thus to dissociate. Invention is more frequent among civilized peoples, not because they have stronger energies, and not merely because they have the thought-cells mapped by Uranus more powerful in their astral bodies, but because they have a so much wider field of information from which to draw their material. Also, they have devised methods of directing their desires more persistently toward a single end.

Yet the unconscious mind has within it, or easily accessible, a vastly wider field of information than has the objective consciousness. The objective consciousness has at its disposal only those images and ideas which can be brought up, through the processes of memory, in a manner that they impart vibratory energy to the physical brain cells. And because the physical brain cells offer so much resistance to the process, making new and complex combinations of mental factors in this way is a laborious process and consumes much electrical force.

When the conscious mind has its attention focused on creating through the use of the imagination, it has three sources from which to draw its materials. Within it, and therefore accessible for use by the imagination, are stored the experiences of the soul, including those it has had in the process of its evolution through innumerable lower forms of life. On the astral plane are an inconceivable variety of conditions which may be examined through the use of the independent psychic faculties, or by the soul during the hours of sleep.

An artisan, desiring to accomplish a certain result, even if the artisan is but a bird striving to build a nest or a bee endeavoring to build honey-comb,

searches for suitable material. The energy put into the search depends upon the intensity of the desire. The degree of intelligence displayed in selecting the material depends upon the organization of the unconscious. Thus the unconscious mind of man, urged by intense desire to create mentally, seeks for the proper material to use with such intelligence as it possesses. If the desire is intense enough, it will explore widely in the astral realm.

Furthermore, it possess the ability to tune in on other intelligences, both on the physical and on the inner plane, who possess the kind of information it seeks. It is able not merely to explore the astral plane, but to take advantage of the knowledge and ability of those who are still more competent; of those who are willing to help in the enterprise.

If the desire is intense, with energy at its command to release, and the individual is not hampered by the conviction that all knowledge must come through the five physical senses and reason, the unconscious mind leaves no stone unturned either on the physical or the astral plane to acquire proper material for the creative work attempted.

### Directed Thinking in Creative Work

But for efficiency in using this material there must be the power to discriminate and to do Directed Thinking. Fantasy thinking because strongly influenced by other desires, is too wasteful. It brings great quantities of material that are unsuitable for use, and arranges them in unsatisfactory patterns. Birds and ants go to a great deal of extra work because they do not discriminate in the selection of material and have not the power of Directed Thought to arrange it. A bird having the power of Directed Thinking could build a nest with one-tenth the labor.

To start the unconscious mind on its search for material, there must be an intense desire to obtain a given result. Work on any plane is always at the expense of energy. The work of an organism is directed by desire energy, and, other things being equal, the more desire energy diverted into a given enterprise, the more accomplished. And for creative imagination, or other creative work, there should be, as previously indicated, a powerful supply of creative energy which through Sublimation can be diverted into the enterprise decided upon.

Nearly all important inventions and discoveries and artistic productions project themselves into objective consciousness complete as to general scheme and outline. The unconscious mind, in some manner given the impetus, has assembled material and arranged it suitably.

There remains for the objective consciousness, therefore, the gradual bringing up from the unconscious realm the details of the work. Yet this does not signify that no improvement can be made on the original plan presented. With more material, at least, better details may be afforded. The competent artist or inventor, therefore, will read all that others have written relating to the matter, will talk with those interested in similar endeavors, and in all ways will endeavor to add to the material from which the unconscious mind can make selection. Such procedure also encourages the unconscious to follow a similar method of research on the astral plane.

Truly creative work implies the use of the imagination. The workman who merely builds to the blue-print furnished by an architect does little in the way of creation. The creative work was done by the architect. Yet there are various kinds of imagination. Imagination is used by science in all discoveries except those purely accidental. It is used in the commercial world for planning. Then there is the utopian type, which envisions conditions as they should be, if?

But as we are specially interested in the attitude towards life of these three great classes of individuals, let us examine the kind of imagination used by the Materialist, that used by the Mystic, and that employed by the Occultist.

The aim of the material scientist is, as nearly as possible, to reproduce in his imagination the relations and processes of nature in all exactitude. All too frequently he restricts the material used to the reports of the five senses, and even then discards observations against which schooling has given him prejudice. He uses carefully ascertained facts presented clearly, in the proportion and arrangements found in nature, and with no distortion by the imagination. He is the exact antithesis of the mystic, who pays no attention whatever to the facts of the objective world, but relies entirely on his imagination to create a world such as he desires.

Where the material scientist endeavors to make every image definite, and an exact representation of an external fact, the mystic uses suggestive symbolic images and creates an ideal universe, according to his own conception of how a universe should be, which he projects outward. Mystic literature, consequently, so long as it is mystical, is always obscure; ever hinting, suggesting and insinuating, but seldom giving concrete reliable facts. It stimulates the reader to picture things as the reader would have them.

Mystical thought is vague because it is mere fantasy. The imagination, left to itself, exaggerates the significance of the symbols which it uses, and stops at no extravagance. A revengeful and jealous Jehovah, for instance, was created by mystical imagination because a jealous god was desired by a jealous people.

And today, as in the past, fantastic ideas are being created by mystics and taught as truth. They are accepted by other mystics because these find in such notions the things they desire to find in the universe. They say that a notion appeals to them, hence they accept and act upon it. It appeals to them because it taps and releases desire energy. It is wish fulfillment. Yet the world of the mystic, and many of the things of the external world in which he has faith because they appeal so strongly to some desire to have them that way, have no existence except in imagination.

The mystic is accustomed to finding satisfaction for his desires within; he is of the introvertive type. His desires often are unusually strong, especially toward the realization of ideals; and his objective mind is unusually receptive to his unconscious. Due to the intensity of his desires, and the readiness with which material can be brought up from his unconscious, no form of imagination exceeds in fertility that of the mystic. His ingenuity often is amazing. And coupled with this is the general belief that all which is received from within must be true. In his case it is more often merely the wish fulfillment, created by his imagination, of some intense desire.

Yet we should not consider an imagination valueless which does not, like that of the material scientist, reproduce nature exactly and in proper proportion. To give a plain statement of fact may be scientific, but is never literature. Literature, which has an exalted value, appeals to the feelings and common associations, the details being left to the imagination. Each thus is permitted to fill in such particulars as are most attractive to him. It is what is left unsaid, as much as that which is related, that makes literature.

Following the same line of thought, a photograph may accurately represent something, yet be inartistic. To paint accurate to life in color and in detail the picture of a lovely woman is not art. But to give only such lines and colors as will stimulate the imagination of each person viewing it to construct a

mental picture such as is most lovely to him, to see what he specifically most ardently desires, is art. And art has an exceptionally high value to human life.

It is not that the mystic creates a world as he would have it that is open to criticism; it is that he believes so thoroughly in the concrete reality of what his imagination creates. Music speaks to man in a language of symbolism. But to believe the voices of the instruments speaking in a symphony are the voices of people, either of this plane or of the inner, and that they are saying definite things, is to permit the mystical imagination to warp the judgment.

The mystical type of imagination, because it surpasses all others in ingenuity and in the diversity of material it can assemble, is most useful. It is only when, as happens in the case of the typical mystic, it departs from concrete images to place confidence in those created by the imagination, that it becomes inimical. Uncritical mysticism has been, and is today, the greatest foe of human progress; for even selfishness gives way before truth; but when fancies are substituted for facts, there can be no adequate adaptation. Yet when the mystical imagination is checked by experimental methods, it becomes one of man's greatest assets.

Unrestrained by critical methods, the mystical imagination leads to a warped conception of the universe; for it permits desires to distort the images of reality. It thus paves the way to fanaticism. Mystics are usually queer and eccentric. Sometimes they are unbalanced and fanatic. Occasionally they are the perverts; because their imaginations suggest plausible but unusual methods of expressing the desires that have found no normal outlet for their expression.

### **How the Occultist Differs From the Mystic and Materialist**

The Occultist differs from both the material scientist and the mystic. In fact, he may have qualities of both; but this he does, he uses all possible means, internal and external, to check the accuracy of his knowledge. Like the mystic he may imagine something. But before accepting it as a reality he devises ways and means of testing its truth.

The materialist has hypnotized himself into the belief that all phenomena can, and must be, explained by material processes. When phenomena originating on the astral plane are presented to him he concludes they can be explained by some as yet undiscovered law of matter. He believes his eyes and ears and feelings only so long as they present no proof that there is any realm other than the physical.

But the Occultist rejects no facts reported, regardless of the plane of their origin. He does, however, find means by which to test the facts as to their accuracy. His imagination does not accept as facts the things of its own creation, as does that of the mystic. And having a so much wider field from which to draw information, that is, from both the three-dimensional realm and the four-dimensional realm, than does the material scientist, he is able to construct a far more perfect conception of the universe.

The field of information of the materialist is too narrow. That of the mystic is broad enough, but in his mental processes there is a tangled mass of fancies interwoven with a few facts gleaned from actual astral experience, and usually warped from all semblance of the truth by some dominant religious emotion. The Occultist, in his research, makes use of such methods as are reliable that are employed by both the material scientist and the mystic.

But whatever type of imagination is used for constructive purposes, the general principles are the same: There must be supplied by the unconscious mind as wide a variety of material relevant to the enterprise as possible.

There must be intense desire energy straining for release in the direction of the contemplated mental creation. And finally, there should be some facility for the product created by the unconscious to be recognized in objective consciousness.

Closely related to the mystic type of imagination is a mental process of which few of us are completely free. It is called Rationalization. This consists of arriving at a conclusion, or doing something, and then finding a plausible reason for it. The individual thus believes he has arrived at the decision through the process of reasoning, or at least that it is something quite reasonable, when in fact it is largely or wholly a matter of wish fulfillment.

A mob, for instance, can always find a good reason for what it does. In fact, mass psychology in general is mostly a response to wish fulfillment which is rationalized. And it is said that love is blind. It is so to the extent that desire for a certain perfection creates that perfection in the imagination and crowds out, for the time being, the image of reality.

We should recognize that the more direct appeals to sensation, because they have had more cultivation in the development of life, commonly afford the strongest stimulation to desire. A shrewd business man, for instance, in selecting a mate, commonly finds physical beauty more attractive than brains. If his reason were dominant it might deem intelligence more attractive. But reason is a late biological acquisition, and physical attractiveness has an age-long appeal.

The release of the desires through the avenue of creative imagination is not always in the direction of beneficial endeavor. As already indicated, negative desires create the image of the condition not beneficial, and because it is held before the attention, action is in the direction of fulfilling this inimical image. Nor is it necessary, for creative imagination to operate in this manner, that we shall be conscious of the importance of what is taking place within.

When some person displeases us and we permit a momentary flash of anger and immediately forget the incident, but an hour later awkwardly cut a finger with a knife, let us not deem this chance. Analysis will bring to light a train of thought within the unconscious in which the anger gave rise to a fantasy, a dream in which imagination, prompted by the animal instincts, actually pictured an assault against this person with a deadly weapon. The unconscious expresses symbolically, and the cut with a knife was really an expression of the suppressed desire to kill our friend.

Children crossed in trifles by playmates or parents commonly indulge in fantasies in which they avenge themselves for the fancied injury by inflicting death. The child would not carry out such an action, but the repressed displeasure, lending energy to the creative imagination, gives rise to a fantasy. And this is the common rule, that any desire which is repressed instead of having its energies diverted into some channel of expression, sets up streams of fantasy thinking within the unconscious of which the objective mind is seldom aware, but which, in some manner tends to find symbolic expression, often in our mistakes and blundering actions.

I have already mentioned the feeling of guilt and how the unconscious often metes out punishment because of it. But also if we feel angry at ourselves, this may lead to some form of accident. The resentment against self sets up a train of fantasy images released by the desire of the anger imparted to the thought-cells. A group of thoughts has been endowed with the feeling that action should be taken against the self. Then, while the mind is busy with

## Rationalization

something else, a few days hence, the individual falls down stairs, steps in front of a passing automobile, or through some other accident is severely injured.

It is a very frequent thing for a person suffering from a severe disappointment to be accidentally hurt or killed. The disappointment depresses him and he thinks to himself: "This world is a poor place to live. I would be better off dead, as I have such wretched luck." He puts much feeling into this thought, into his brooding, and then turns his mind to necessary tasks. On opening a bureau drawer he finds a pistol that excites his curiosity, or absent mindedly blows out the gas.

The consciously thought desire for death, even though transitory, acted as a suggestion to the unconscious. It would have never been carried out in action with his conscious sanction. But a train of fantasy thoughts was commenced, charged with the desire energy his brooding imparted to them. When the unconscious accepts a suggestion to do something, creative imagination starts to invent a way for it to be realized in fact. And when conscious attention is off guard, giving the unconscious an opportunity to carry out what creative imagination has devised, such as when preoccupied with something, the unconscious brings the event to pass. It is a dangerous thing to entertain thoughts which we do not mean; for they so easily slip past objective consciousness into action in spite of ordinary vigilance.

But the unconscious, through inventing ways to bring things to pass, is able to exercise a beneficial function. It becomes aware, through the psychic senses, or through talking with others while the objective consciousness is asleep, of many things it is impossible for the objective mind to know without its assistance. Among people not crammed with artificial education there are many little signs of approaching events.

Do not in false superiority laugh at the Roman soldier who starting for the wars stumbled on his threshold and turned back because he took this as a symbol of death. His unconscious mind probably knew much more of what would happen to him if he were on the battle field than the modern professors do who dismiss the affair with the word, Bosh!

A knife dropped at table may really signify the approach of a lady, a fork so dropped a visit from a man; and before denouncing people as superstitious who believe thus it is well to find out in how many such instances the signs are verified by subsequent fact, unknowable to the objective mind beforehand. The unconscious mind, if set to the task, would have no difficulty in discerning who, if anyone, was approaching; nor would it find much difficulty in controlling the unconscious muscular activities sufficiently to cause the dropping of the table-ware which properly symbolized the type of individual who would come.

Even the things we forget that we should remember are symbols, illustrated in the case of forgetting the name Brown as mentioned in chapter 10, of something going on in the thought processes of the unconscious mind. To misquote a well known poem or saying is not just an accident. Analysis will reveal that the unremembered words are associated with some repression, that is, some painful image or experience, and that the words substituted are symbols of some desire. Pain is repellent, and thus disagreeable things are forgotten, kept from repeating their pain by being recalled into objective consciousness. Yet there are always desires seeking expression, which tend to do so in symbolic form, when opportunity presents.

If I call a person I know well by a wrong name, it is because there is an unconscious train of thoughts passing through the unconscious mind in which the person mentioned, or something with which he is associated, is under consideration. Furthermore, a lie always betrays itself to the keen observer; for volitional effort can not conceal for long the truth which the little unconscious movements reveal.

To go calling on a person and in a brown study pass his door without turning in, only to be awakened to the fact after having gone by, is to acknowledge that there is something disagreeable to the unconscious about the call. It is probably a duty call, or at least there is a desire of the unconscious to be elsewhere engaged. To forget an appointment is an acknowledgment there is no strong desire to keep it, or that there is some disagreeable element in it. Whoever heard of an impassioned lover forgetting the time or place of an appointment with the idol of his heart!

We forget resolutions because there is a repressed desire that opposes them. If we desire completely to do a thing, and there is no repressed desire opposing it, we never forget to do it. But when the unconscious is divided into two opposing camps, the more primitive desires, with much energy at their command, are apt to get the better of the situation, and thus the higher but less energetic desires slip from conscious memory.

In reading we often mistake words. Such is not mere chance; for it can be shown by Free Association that either the printed word is associated with some painful mental image, or the substitute word bears some significance as the symbol of a desire with which in some manner it has become associated.

In writing, also, when we use a wrong word, which on reflection we recognize as wrong, it is because the wrong word bears a pleasanter association in the unconscious than the right one. The attention can be volitionally directed to but a few considerations at one time, and the thousand and one actions of life that are more completely directed by the unconscious while the objective mind is attending to other things, accurately portray the inner desires.

The feeling of intense abhorrence for something, of hate, or of disgust, indicates that certain groups of thought-cells, which have a dominant power at the time, are in a state of active conflict and aggressive antagonism against the desires of the thoughtcells associated with the condition toward which the feeling is directed.

Emotions are aroused only when the unconscious mind is given to believe there is an emergency. And such strong emotions indicate that the emergency is acute. It signifies that, within the unconscious, the thought-cells associated with the conditions are strong enough to put up considerable resistance. In other words, the individual who expresses undue repugnance at some act is much nearer that act than is the individual who can view it undisturbed and with a judicial outlook. He must summon all his reserve to escape it.

Those who make crusades against a given vice always have within themselves a strong temptation toward it. It is the violence of the struggle within which they project outward toward conquering the condition in the external world.

Nor is the power of creative imagination, even when its processes are unrecognized, limited to causing undesired actions of the muscular system. It can bring changes quickly in the chemistry and physiology of the human

### **Why We Forget Resolutions**

body. An illustration which can find plenty of verification in almost any rural community is the bean cure for warts. College professors may shout, "ridiculous!" but it actually works, as rural people can testify.

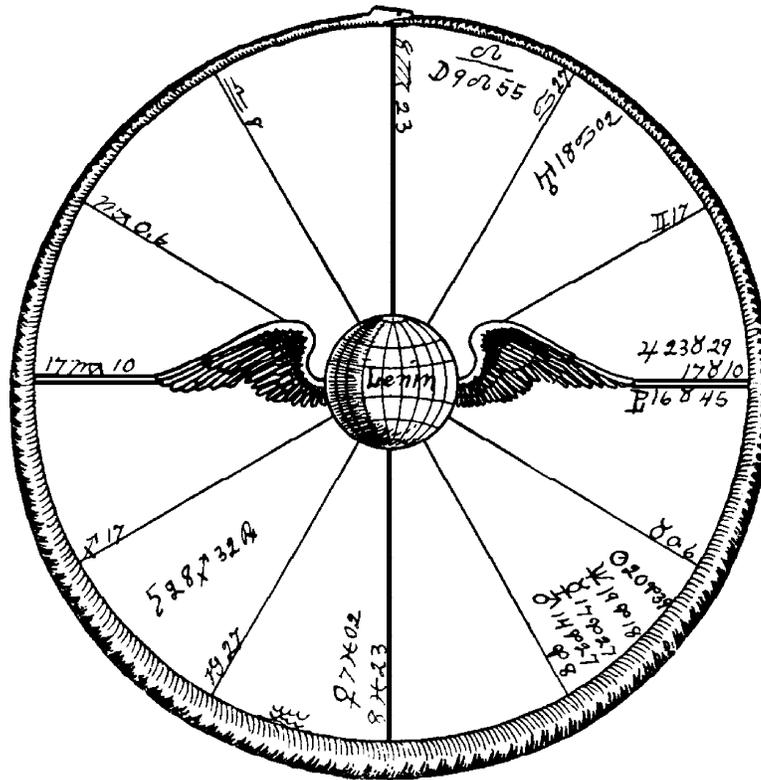
A person having a wart is told that if he will take a bean, split it in half and rub the inside of the two halves on the wart, afterward burying them in a crossroad at midnight, that the wart soon will follow the bean and go away.

The individual possessing the wart is given assurance that this works; and various persons who have had warts thus removed may be called upon to testify as to the efficacy of the process. The suggestion still further gains attention through the mystery of the rite performed, rubbing the wart with the bean, and then the unusual act of going to a crossroad at midnight, and the final burying of the two halves of the bean which are reputed to attract the wart. A day or two later, he looks where the wart was, and it has entirely disappeared, often leaving no mark to show where it was.

In many processes by which valuable results are obtained, or those dire, it is difficult to separate creative imagination from suggestion. That is, suggestion plays an important part in directing the activities of the unconscious mind to create something on the inner plane. This something thus mentally given creation then may be brought up into the objective world in some manner. It may be a change in the health, it may be a musical composition, it may be an invention, or it may be an act of the individual, unintended by his objective consciousness, through which the mental image is realized.

But in all cases it is the desire energy released into the process that gives it the power to create or bring about changes. The amount of work thus done is commensurate with the desire energy diverted into the process. And if new combinations are to occur, that is, if there is creative activity, some of the energy supplied the process must be creative in character.





### NIKOLA LENIN

April 10, 1870 (N.S.), 9:25 p.m. 48E. 54:30N.

1887, brother hanged for plotting to kill Tsar: Mars trine Saturn p.

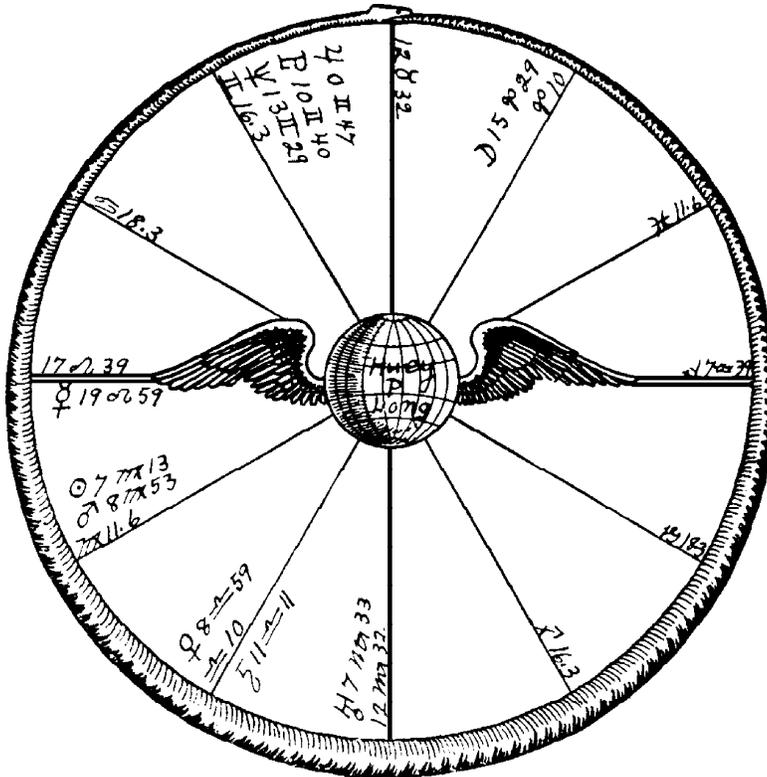
1902, published, "What Next": Mars sextile Venus r, Sun semi-sextile Sun r.

1905, published, "Two Tactics of the Democratic Revolution": Mars square Moon r.

1906, translated and published works of Karl Marx: Venus trine Moon r.

1915-16, edited periodical in Switzerland: Sun semi-square Uranus.

1917, after outbreak of revolution in March, succeeded in reaching Russia through German lines, and on November 6, established a "dictatorship of the proletariat": Mars sextile Uranus r, Venus conjunction Sun r.



HUEY P. LONG

August 30, 1893, 4:15 a.m. 92:35W. 32N.

1903, attempted to run away: Mercury sextile Uranus r.

1906, became printer: Sun semi-sextile Mercury r, Mercury square Neptune r.

1915, admitted to bar: Mercury conjunction Sun p, Venus p Uranus.

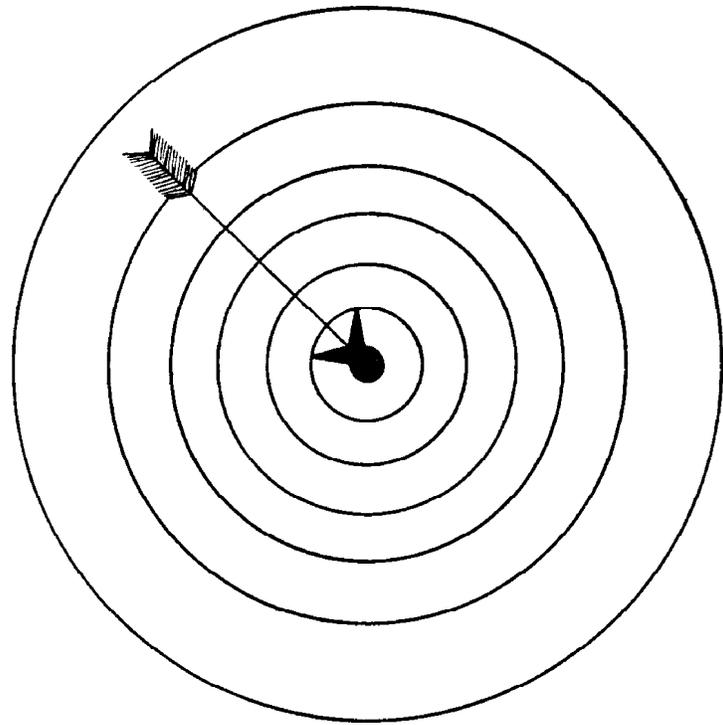
1918, elected Railroad Commissioner: Sun trine Jupiter r.

1924, lost race for governor: Mercury conjunction Saturn p.

1928, elected governor: Sun trine Pluto r, conjunction Saturn r.

1929, won impeachment trial against him: Sun trine Neptune r.

1935, called dictator of Louisiana, was assassinated by political opponents: Saturn opposition Moon r, Mars semi-square Mercury



*Chapter 12* 

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## How To Demonstrate Success

**N**EW THOUGHT, metaphysics and the various schools of mental science have gained so wide a following, and those who have practiced the principles they teach have had so many outstanding favorable results, that few today deny the possibility of demonstrating success, at least in some measure, through the use of mental power. Success, however, implies to various people so widely different things that a discussion of its attainment divides quite naturally into two distinct sections; one devoted to ascertaining what the success is that should be desired, and the other devoted to determining how that success can be attained.

In the narrower sense of the word, the realization of any desire may be called a success. Thus a man may be a successful thief, and measure the amount of his success by the value of booty acquired. If he steals only a few hundred dollars he may feel his success has been meager- but if, through organizing a holding company and manipulating its assets, he manages to steal several million dollars, he feels his success has been quite gratifying.

The head hunter who catches a few unwary victims asleep and cuts off their heads, in the more restricted meaning of the word, is successful. In the circle wherein he moves he has a right to feel proud of himself, and very likely will be made chief of his village. And, in whatever measure it is aware of realized desires, a fly, when it finds the opening into a screen fly-trap and thus feeds on the syrup within, must feel successful; for its knowledge, like that of many people, is not inclusive enough for it to realize that the gratification of the immediate desire is at the expense of future welfare.

In the narrow sense, therefore, the person who sets out to rent a house and gets a satisfactory tenant has demonstrated success. One who determines to demonstrate money through mental power, and observes his bank account steadily increasing, has succeeded. Many people thus have demonstrated money, have demonstrated a home, have demonstrated marriage, have demonstrated social position, and have demonstrated health through mental means. Concrete results prove the efficiency of the methods they have used. The question here is not whether through mental power they have obtained their desires, but whether these realizations, in the broader meaning of the word, have led even in the directions of true success.

In this wider significance, success is the continuous and perfect adaptation of the individual to his environment. That is, it is not a temporary ben-

### What Is Success?

efit, like the attainment of the syrup in the trap by the fly, which in the long run is paid for at enormous cost. It is the acquirement of something which benefits the individual in one section of his three-fold nature without robbing him of that which is even more valuable in another section. For man is not merely physical, he is also mental and spiritual.

To indicate what I mean by success in the broader sense, let me illustrate by an observation I once made on a band of wild horses. These horses lived in the desert region of Nevada, where similar wild horses still may be found today. For success, that is, for continued existence in the wild state, three things were absolutely essential to them: They had to have feed, they had to have water, and they had to have safety from the hunters, both Whites and Indians, that so frequently watched the water holes and attempted their capture.

To this band of wild horses, led by a big palomino stallion, cream colored with black mane and tail, the acquisition of any two of these essentials to their success offered slight difficulty. Plenty of feed grew near their waterhole, so that food and water could be had with little trouble. Off across the desert at widely spaced intervals there were also other little waterholes where they could drink in safety, but near which the small amount of bunch grass that had there grown had all been consumed. That is, they could easily enough have water and safety, food and water, or food and safety. But on this occasion, and no doubt on many another, hunters lay in wait for them close to the waterhole where there was still sufficient grass.

But the wise old palomino was too sagacious to permit any of his band to avail themselves of the opportunity to realize the immediate desire at the expense of future slavery. They went without water as long a time as they could, and then when it became absolutely essential, they traveled forty miles from their feeding ground to get it, returning again for further feed. This required a tremendous expenditure of energy, but it solved the problem of procuring all three requisites, for after weeks of vain waiting the hunters grew discouraged and departed.

### **The Three Essentials of Man's Success**

If a man is to accomplish much, either for himself or for others, his body must not be too badly diseased, and he must have food, clothing, shelter, and it is better to have the comforts of life. Many people, it is true, have not had good health nor the comforts and yet have made marked contributions to social welfare; but commonly a person can do better work and more of it, with a healthy body which does not have to combat distress in the environment. To put it another way, to get the best performance out of either an automobile or a man it should be given the physical things that are helpful to it. Society needs the whole man, not just a part of him, and it needs him at his maximum efficiency; which can be developed only under favorable environmental conditions.

There have been people in the world, many of them, and there are some today, who believe that spiritual success can only be obtained through torturing, or ignoring the needs of, the physical body. Monastic life largely was based upon this assumption. The early Puritans frowned on all that gave bodily sense of pleasure; not recognizing that a harmonious body can do more than one under the pressure of severity. And in India, where extremes of mystical folly have always gone further than anywhere else, even today there are those who deem themselves exceptionally holy merely because they do no ill to others, not even to the extent of defending themselves from invasion by lower forms.

To Western Occultists, but not to many of mystical turn, it would seem that where a conflict of interests arose, it were better for those higher in the scale of evolution, because they can contribute more toward universal welfare, to survive than for those lower. That is, if they were set upon by savages, it were better to fight than merely to turn the other cheek and perish without resistance. Early Christians, however, thought differently, and permitted themselves to be fed to lions and otherwise slain in great number, without a struggle other than to pray for their persecutors. And certain sects of Hindu holy men at the present time permit body lice and other vermin to live upon them without remonstrance, getting sustenance from human blood, in the belief that even to brush them off would be moral transgression.

Or to carry the thought into present day controversy, and setting aside the facts as to the physical benefit to be derived from the different types of diet: There are those, many of them, who contend that when they live on a strictly vegetarian diet, with no fish or flesh, they find themselves negative and unable to do more than about half as much work as when their diet contains some animal food. Herbert Spencer, for instance, experimented upon himself, to determine how such a diet would influence the vigor of his writings.

Human bodily chemistry is so varied that there are certainly those who do better work without animal food. George Bernard Shaw seems to be an example of this. But there is a wide school of mysticism which contends, that regardless of its weakening effect upon some individuals, and its tendency to make these individuals mediumistic and easily dominated by more vigorous minds, it is better to live on a strictly vegetarian diet than to partake of any meat. But Western Occultists hold that, regardless of what that diet consists, it is better for the person to eat that which experiment proves in his individual case enables him to live harmoniously with his fellowman and turn out a maximum of work which is socially constructive. That is, they believe what a man accomplishes is vastly more important than what he puts into his stomach.

Yet probably the majority of people pay so much attention to their physical welfare that they ignore the other two elements making for real success in life. Those who devote themselves exclusively to making money, with which to buy physical things, miss the best of living. They exist almost exclusively on the animal plane; for all creatures so long as they persist make a living and provide for their offspring. The man who does nothing to benefit others outside his family is spiritually still on the level with the brutes.

Then there are others who make a decidedly mental success, who are physical failures, and perhaps even spiritual failures. Francis Bacon, for instance, was always in debt and often in serious trouble over financial matters; yet he was intellectually and spiritually a success. He gave the world the product of his mighty intellect, and because he did thus in a measure assist in human progress, in that measure was he also spiritually successful. Henry David Thoreau, American author and philosopher, also was able to solve two of man's essentials to complete success; but unable to solve the third, which in turn detracted from the possible value of the other two. He was a great man spiritually. and his writing proclaimed him a great intellect; but his abject poverty led to hardships of which he prematurely died; leaving the world vastly poorer than otherwise it would have been.

Yet to a degree, most of us succeed in being physically a success. We live the allotted span of years without too great ill health to prevent some accomplishment. But during these years few of us make the gains either in mental

attainment or in spirituality that lies within the compass of our inherent energies. We are unlike the horses which traveled forty miles to secure the third requisite. We are content to drink at the waterholes where lurks everyman's danger of inertia.

If we neglect spirituality, and goad ourselves to it, we can without such tremendous effort adjust ourselves so as to gain both intellectual and physical success. Study and thought sharpen the intellectual powers, and there are always loopholes in the laws of the land that a clever man can crawl through to get the best of his fellows. One method, becoming increasingly prevalent with the broadening knowledge of psychology, is to use mental force to take from others what is desired.

The principle of the thing is as old as man, it is only that the method has now become more refined. Jacob procured the birthright of Esau for a mess of pottage through intellectual cleverness; and worthless mining stocks and oil stocks have been sold to widows and orphans. The Island of Manhattan was secured from Indians for a few trinkets, and later it was the custom to trade an Indian a bottle of whiskey, with which to demoralize himself, for a whole band of horses. In these instances physical compulsion was not used. Instead there was a clever appeal to desires.

Nor in high pressure salesmanship, by which a merchant is sold a supply of something so great that he can never dispose of it, or someone is sold something for which he has no possible use, is physical force used. Instead, suggestion is applied through carefully thought out methods in such a manner that the critical faculties of the purchaser are bludgeoned into temporary insensibility. Yet from the standpoint of spiritual success, although not so considered in civil law, it is as much a crime thus unfairly to take from another through mental processes as it is to take the same from him at the point of a gun.

Wealth, except in the form of natural resources, which as they exist in nature belong to society, comes from industry and the hard experience of human toil, as the late President Calvin Coolidge expressed it. When, therefore, an individual takes wealth from society, that is, acquires it in any form from another, he should be prepared to recompense society by returning wealth to it in some other form. However we camouflage it we can not escape the truth that when we take from society that which represents the efforts of others, and use it for our personal adaptation, and do not render an equivalent service to society by adding to its adaptability, that is, giving it equivalent value in return, we have become indigent.

Those individuals, therefore, who acquire mental power and cleverness, yet use these, not to discover some superior method of living, or of production and distribution; not in invention, not in better organization and not in anything else through which society is benefited; but use their abilities to take from society what members of society have produced; or hoard and maintain wealth inherited from ancestors, without themselves making some adequate contribution to the welfare of the whole, are successful in only two essentials. They have acquired mental and physical success, but are living in abject spiritual poverty.

In the larger sense, in which success implies a perfect and continuous adaptation to the whole universe, those mental and spiritual factors that provide for progressive after-death conditions must be included. This means that for such complete success, in which all three essentials are met, discrimination must be exercised not to give undue weight to one factor at the expense

of the others. And that the discrimination may have the materials with which to work, it must be provided with the most inclusive knowledge. It is this inclusive knowledge that the B. of L. lessons have been written to supply.

When, through a careful analysis of its possible effect upon others, it is decided that a particular condition is beneficial to universal welfare. and is something to be desired and striven for, the first step in demonstrating it is to have a definite and clear conception of just what it is that is thus wanted. The clear visualizing of it, or holding it clearly in thought, is called its formulation. If formulation is not definite and clear, the results are likely to be indefinite and indecisive also, for the energies tend to fill in whatever is held thus before the attention.

It should be realized that on the four-dimensional plane work is accomplished, not through physical or chemical processes, but through the power of thought. When an image, therefore, is held before the attention, and desire energy diverted into it, that condition is actually constructed upon the astral plane, and has a real existence there. But just because a thing has an existence on the astral plane does not signify that it will become also a physical reality. Such an image is a pattern, which may, or may not, be filled in by three-dimensional conditions.

Whether, once formulated, it does become reality depends upon two things: the amount of energy that is diverted into the astral pattern, and the resistance offered by physical environment to being manipulated to fit this particular pattern.

Certain thought-cells of the astral body, by their previous conditioning, readily respond to the urge to work to bring about the thing which is being demonstrated. Other groups of thought-cells may have so been conditioned that by natural inclination, as indicated by birthchart and progressed positions of the planets, they offer resistance to bringing about the condition; or certain of them may acquire an autosuggestion which makes them work energetically to oppose the realization desired.

The object, therefore, is to present the image in such a way, and to use suggestion efficiently, and otherwise to divert as much of the desire energy of the structures within the unconscious, that they will furnish their energy to the thought-cells which have set about bringing to pass that which is to be demonstrated through mental power. The amount of energy thus diverted into the image, after overcoming opposition from other thought-cells, is the effective energy released into the performance of this special work.

The work, of course, while performed from the four-dimensional plane, consists of manipulating the environment. To bring a given thing to pass, certain changes in the attitude of individuals, certain changes in the abilities of the one demonstrating, or certain changes where physical conditions are concerned, must first take place. That is, alterations must be made, if the thing desired is to be demonstrated.

Yet, whether the changes are in oneself, such as developing specific abilities, are in the desires or opinions of others on whom the venture depends, or are adjustments of the physical environment; to accomplish these alterations requires the expenditure of energy. Work is never accomplished apart from energy consumption. And the amount of energy it is necessary to expend to bring the various changes to pass constitutes the resistance of the environment.

One might try to demonstrate a condition, and have a tremendous supply of desire energy within the unconscious mind to release into it, and yet fail

## Success in Attaining Any Single Objective

### Developing the Effective Mental Energy

because the resistance of environment was too great. If one should endeavor to demonstrate himself Emperor of the whole world, the resistance of environment would be so great that, unless he were more energetic than anyone so far ever has been, he could not succeed. I point this out merely to indicate that the amount of energy that the thought-cells of the unconscious mind must possess to demonstrate some things is within the reach of almost anyone; yet the amount required to demonstrate other things is beyond the energy production of any living being. There is a direct relation between, the amount of energy which the individual can divert into the mental image of that which he is demonstrating, and what he can accomplish with such energy. And the greater the resistance of environment, the more mental force is required to change it as desired

At first thought it might seem that the best manner to vitalize a mental image is to concentrate the thoughts of the objective consciousness upon it, and keep thinking about it as powerfully as possible. Objective thinking alone, however, may have very little power to divert the desire energies of the thought-organizations within the unconscious mind into such an image. For success, the image must gain as completely as possible the full attention of the unconscious mind. And if in addition it can be linked up with energy of the Drive for Significance, the drive for Self Preservation, or the Drive for Race Preservation, so that the desire energy of one or more of these powerful drives is directed into the image, the thought-cells they energize will work with great force to bring the thing to pass.

To thus bring the image to the attention of the unconscious mind, suggestion and affirmation are suitable agents. Yet needless to say, they must be applied in a manner, as explained in chapters 7 and 8, which will prevent the development of negative desires, and preclude contrary auto suggestions. The last part of chapter 8, in particular, gives much detail on how to keep the selected image before the attention of the unconscious mind, and how energy may be diverted into it. It remains here, therefore; merely to add, that whatever method the individual finds most effective in this respect is the one to use.

If there is a feeling of doubt, or of resistance to the thought that the matter will be demonstrated, this is an indication that the thought-cells are not wholeheartedly working from the four-dimensional plane to bring the thing to pass. That is, they have not completely accepted the work allotted them. When they do properly take hold of the job, there is felt an inner conviction, or complete faith, that the thing will be brought about.

Mere wishing the thing will come to pass, and thinking about it in a listless manner, is very apt to give the thought-cells responsible for the work confused orders, or a feeling of hesitancy and doubt. That is, fantasy thinking is very likely to undo what may have been given a very good start. And for the same reason, after the matter once has been set in motion, it is better not to think about it at all except as such times as there is abundant positive mental energy to direct into the formulated image. Every weak and uncertain thought associated with the matter detracts from the vigor of the thought-cells doing the work.

Thus it is better to have some one period of the day set aside to use in the demonstration, during which the mind is positively and completely absorbed in the undertaking, than to use catch-as-catch-can intervals during which the mind may be partly occupied with other things. And if one finds oneself de-

pleted, or too tired, it is better to skip the regular period set aside for this work; as when one's forces are thus at low ebb one easily may become negative, and permit contrary images to force themselves before the attention.

When you call in a healer, you do so presumably because he is a specialist in his line and knows more about it than you do. Likewise, when you employ a lawyer, you do so because he is supposed to know how to get the results you want better than you do. And the unconscious mind, having so wide a field of information at its command, and its thought-cells being accustomed to get results by working from the four-dimensional plane, knows far better what steps to take, and how to take them, than does your objective mind. Therefore, do not attempt to visualize the steps it must take, or give it orders as to how it must proceed. The final result to be demonstrated when clearly held before attention constitutes sufficient orders. Let it, as an expert in a field your objective mind knows very little about, perform the work in its own way.

To put the matter into other words, to think of intermediate steps is to place limitations, or modifying clauses, which make the work more difficult. These limitations act as suggestions to the unconscious to curtail the scope of its activity. They are like sending an ambassador to a foreign country with orders to secure certain concessions, and then telling him just what he must do in each detail after he gets there. If he is a real diplomat, and worthy of the mission, he has the ability to meet each contingency as it arises. Yet every limitation set as to what he must, or must not do, by that much hampers his work and makes success less likely.

The more information relative to the matter to be demonstrated the unconscious mind has at its disposal, the more readily it can discern the means by which to bring the condition to pass. Give it as wide a field of reliable information as possible regarding the matter, from which thus to select its methods. If it is health that is to be demonstrated, through reading and study learn as much as possible about hygiene, diet, and the principles upon which a sound constitution must rest. Thus concentrating the objective consciousness on gaining health information, also gives the unconscious the impetus during sleep, or even at other times, to seek still further information on the astral plane, or to tune in on the minds of those who possess such knowledge.

Or if it is some invention that is to be demonstrated, reading and studying everything accessible that has a bearing upon the problem will enable the unconscious to acquire a field of information from which more readily to select the necessary processes. With so vast a field of knowledge relative to the matter to be demonstrated, it will find much less difficulty in selecting the particular method which will enable it to do the job assigned to it, whatever that may be.

Here in California the little red Argentine ants are a pest to the household. Housewives frequently attempt to demonstrate the absence of these nuisances. And reports have been received from those who by direct mental power alone, and without the employment of any physical agent, have been able to drive these creatures from their premises.

On the market there are one or two preparations which placed in line of march quickly discourage them, and cause them to leave. And the point I here wish to make is that, for most persons, it is quicker, and a far easier

**Do Not Instruct the Thought-Cells How To Do Their Work**

**Give the Thought-Cells as Much Aid as Possible in Their Work**

**Do Not Require the Unconscious to make Bricks Without Straw**

process, to drive the ants out with one of these preparations than by merely concentrating mentally on their removal. One who attempts to demonstrate the absence of ants, therefore, and places a restriction upon the method his unconscious mind is to use, saying that nothing physical shall be employed, is at a decided disadvantage. It is likely that if he set out to demonstrate ant removal without such restrictions, that his unconscious would find it far easier to direct him to any corner drug store and to the proper preparation for their removal, than to exert a pressure upon a thousand ant minds sufficient to cause them to leave.

Every law of nature has well defined conditions which limit its operation; otherwise it would not be a law. This is as true of mental and spiritual laws as of those physical. When people in their enthusiasm overlook these limitations imposed by nature to the operation of some law, fanaticism is the result. All have witnessed cases of political fanaticism in which the natural hindrances to the perfect working of some sociological principle was entirely ignored. All have known instances of religious fanaticism, in which the evidence of human experience was completely lost to sight in the interest of some blind and irrational belief. And most of us likewise have witnessed fanaticism in what was expected of the mind. We have seen those who demanded it without physical agents to restore a rotted and broken appendix, that it set a broken bone, or that it materialize money out of thin air.

The individual who undertakes to demonstrate some condition should not set some impossible limitations as to what agents should bring the desired end about. For instance, some years ago, two of the great industries of France were being ruined. The vineyards were dying of Phylloxera, and another disease was attacking the silk-worms. It might have been possible to exterminate these diseases that were impoverishing the country by giving them absent treatments. Such would have been the direct mental method. But they were not eradicated in this manner; and had such direct methods been imposed as a condition of their removal, in all probability these industries would have vanished.

Instead, a man since famous, Louis Pasteur, (birth-chart in Chapter 6, Course 2, *Astrological Signatures*) studied the diseases until he knew the nature and the habits of the bacteria causing them. With this information at his command, it was easy to stamp the diseases out. He applied the indirect mental method. He set his mind to work to demonstrating superiority over these diseases, and placed no fanatical limitations on how the result must be obtained. Thus was he able to demonstrate a great success.

For that matter, the use of physical agents is an absolute essential to obtaining many desirable conditions. The air we breathe, the water we drink, and the food we eat, are all physical remedies by which depleted humors and tissues are replenished and weakness healed. Yet even the most fanatical follower of the divine power of mind to perform wonders does not abstain from using these purely physical remedies. Nor should one who expects to demonstrate money refrain from entering the fields, such as the professions and business, through which money more commonly comes. Even should he succeed in sitting at a desk and visualizing people coming in and placing money before him so successfully that they did so, unless he gave some value in return, he would be dishonest, and also quite likely to end his career by being haled into a court of law.

The Bible relates that Pharaoh commanded the Israelites to make bricks without straw: but the result was not in his favor. Instead of such an attitude,

when demonstrating a condition, give the thoughtcells working from the four-dimensional plane every reasonable condition that may be expected to make it easier for them to bring the desired result about.

I have just spoken of the folly of placing undue restrictions upon the manner in which the thought-cells are to perform their work. And right here I should not neglect also to point out that when the impossible is expected of the unconscious mind, and it is crowded forcefully into the effort through receiving vigorous and insistent suggestions and affirmations, that, in the effort to satisfy the demand, it frequently offers a substitute. That is, just as when the impossible feat of repressing the Drive for Race Preservation is attempted, the objective mind usually is given the belief that these desires are not present, yet their energy nevertheless escapes through some subversive channel—so delusional substitutes are offered when the demand is too insistent that an impossibility be performed.

A real estate man of my acquaintance, a year or two ago, started using the Affirmations sent out by a certain school which has a wide following, to sell properties given into his custody. This school taught that the proper method was to affirm, over and over, that the desired transaction had been completed.

Now if you hammer into the unconscious mind any suggestion often enough and with sufficient force, it comes to believe that suggestion. In this case, therefore, when the thought-cells failed to cause the sale of a given piece of property—or perhaps they never even tried to make it—they nevertheless accepted the suggestion as true. The man believed he had sold the property, told his friends he had sold it, and drew a check on the bank for the money he had obtained from the sale. But as he had no money in the bank, and had not made the sale, this led to confinement in the psychopathic ward of the county hospital.

In the same neighboring small town, in which the teachings of this school had, and still have, a strong foothold, a woman, about the same time, was demonstrating, through the use of affirmations, that her house had been rented. She had reached the point where she was telling her friends she had demonstrated renting her house through the use of affirmations, when the real estate man was arrested. Her relatives perceived that she was close to the same psychopathic condition, took her in hand, and brought her back into touch with reality before it was necessary to have her confined.

Paranoia, one of the three prevalent forms of insanity—dementia praecox and manic-depressive insanity being the other two—is not due to brain injury, but to building into the unconscious some idea which has sufficient desire-energy that it dominates the whole mentality. A hypnotized person, given some belief through suggestion, can be converted temporarily into a paranoiac. He can be given the conviction he has sold his real estate and deposited the money in the bank, or that he has rented his house, even though in reality he has not done so.

There is a certain percentage of those who believe themselves to be completely healed of some malady through absent treatment or some mental method, also, who are merely hypnotized into the belief they no longer have the complaint. It is true, they no longer feel pain. Yet later, as the disease still makes inroads in spite of their belief that it has vanished, they all at once completely collapse.

These instances in which the unconscious mind acquires a conviction that something has been demonstrated when it has not, are no legitimate detrac-

## Fanaticism in Demonstrating

tion from the value of suggestion, affirmation, or other mental methods to demonstrate health, or to demonstrate anything else which is advantageous to universal welfare. It merely again emphasizes the danger of a prevalent type of fanaticism which, where religion, psychic matters, or mental power is concerned, refuses to keep in close touch with reality by carefully checking actual results against theoretical considerations. A thing should not be accepted as true merely because it professes to be a Divine Revelation; nor should health or anything else be considered demonstrated until ample proof has been acquired from the three-dimensional, realm.

### Demonstrating

To visualize health, hold in the mind as clear a picture as possible of the body in a state of health. To demonstrate a bank account, visualize yourself making repeated deposits in the bank. To demonstrate success as a musician, hold the image of yourself playing the instrument of your choice before a vast and applauding audience. That is, hold before the mind, and then energize, the end desired.

In principle, such demonstrating has been constantly applied since life appeared upon the earth. Creatures have desired safety, have desired to procure food, have desired to reproduce, and to do various other things. When environmental conditions changed they did not know how to meet these new situations, but their intense desire to adjust successfully to them kept the image of the end sought before their unconscious minds. The thought-cells within their astral forms then set about devising means to secure these ends.

We can not say, with forms of life lower than man, just how much success was obtained in this demonstrating by the adults who first felt the need of something better. Probably the impress of the desire for a given end was more pronounced upon the genes of the reproductive cells, so that succeeding generations feeling the same urge were able to bring it to pass in a manner more marked. But we do know that this process has been at work among all life-forms, and is at work today.

Game in a country where it has never been hunted by man, for instance, is usually tame at start. But no matter how tame at first, let hunting commence, and usually by the next generation or two—in answer to the desire for safety—the game will have become exceedingly wild and cunning. Even individuals that have never before seen man will exhibit fear and cleverness. No better example of this can be cited than the coyote of Western America. A few years ago it was easily captured or killed. But now it has developed such craft that in spite of bounties on its scalp and a good price for its pelt, and the fact that every man's hand is raised against it, in the face of ruthless persecution, it has increased in number and widened its range.

A slightly more complex illustration of the force of desire for a given end to demonstrate its realization, which is in reality the chief factor in the origin of species, may be obtained from a study of either protective or of revealing coloration. Protective coloration—as space does not permit a discussion of revealing coloration—has been acquired by the desire to be concealed from natural foes or from intended victims. The image of the desired end in the unconscious mind has impelled the thought-cells to change the color pattern so that it blends with the habitual environment.

As a single example, taken from birds in the U.S., let us examine the jays:

These jays no doubt, all had a common ancestor. They are perching birds, and the one in the eastern states, the blue jay, lives largely in trees of moderate foliage, or at certain seasons, of no foliage at all. Hence, to match the sky,

we find the upper parts light purplish blue; the wings and tail barred with black to resemble tree-twigs; and the breast grayish or brownish, shading to white on the belly, much as the under side of the tree leaves are lighter than their uppers.

Now in the Rocky Mountain region, where snow covers the higher mountains a large part of the year, we find a jay of an entirely different genus; the Rocky Mountain Jay. To correspond with his environment, his upper parts are light slate gray and his under parts brownish gray.

Moving on still westward to the Pacific Coast region, we find throughout the chaparral belt, a jay of still another genus; the California jay. He lives largely in the brush and is blue and brown above and white below, except for bluish streaking on the throat. When motionless he blends nicely with the vari-colored foliage and dead sticks of his environment.

But if we ascend the mountains of the Pacific Coast into the gloomy firs, with their dense dark foliage, we will again find the same genus as the blue jay of the East, but represented by an entirely different sub-species; the stellar jay. Living in the dark forests, the fore parts of his body are dull blackish changing to pale blue on the lower back and belly. And as he is a bird of the trees, like his eastern brother, his wings and tail of purplish blue are likewise barred with black.

Before leaving this subject of the power of desire to attain a specific end, such as safety or food or protection of offspring, through the action of the thought-cells from the four-dimensional plane, rather than through the chance survival of individuals which varied slightly from their fellows, I should give at least one example from the vegetable kingdom. For this purpose I shall mention the knob cone pine, a tree with which I am personally familiar, as it is common to the Pacific Slope.

It is called a fire type pine, because it has learned (demonstrated) the ability to take advantage of the fires that so frequently sweep the region where it grows. Instead of depositing its seed every year or two only to have the young seedlings killed by the shade of surrounding trees, it retains its cones with the scales tightly closed about the seeds for a period of from 15 to 25 years. If, however, a fire runs through the forest, charring the tree and perhaps burning its leaves, the cones still clinging to the unburned branches slowly begin to open, and a few days or a week after the fire has passed seeds begin to drop into the ashes or upon the soil. Under these conditions they sprout and grow, unhampered by the crowding of other trees. These knob cone pines have demonstrated perpetuating themselves in a region where other types of trees often are permanently eradicated.

When man, therefore, sets out to demonstrate success through the use of mental power, he is not employing some new principle. He is employing the same process which mostly has been responsible for the evolutionary advancement of physical life upon the earth. Every step taken by physical life-forms has been in response to the impulse to demonstrate some condition urgently needed. And man, through understanding how this principle operates, can vastly hasten a progress that left to the undirected working of nature is relatively slow.

He must, of course, first determine what it is that he wants. And to apply the principle, he must cultivate DIRECTED THINKING, so that he can hold his mind to the images he desires to realize, without permitting fantasy creations to intrude. And through DIRECTED THINKING he also must learn how to Direct his Desires, and to Condition more primitive desires so that

their energies shall be diverted into the special channels of his choosing. As explained in chapter 4, such persistently directed desire is commonly called Power of Will.

There is all the difference of night and day between wishing a thing and willing it. In wishing it, the image of the thing desired is present in the mind, but it is a fantasy creation which does not receive positive energy. Instead, the person is negative to the wished for thing, and this frustrates its realization.

Young birds do not learn to fly by sitting on a limb and dreaming about it. They learn to fly by actual effort spent in the act of trying to fly. And psychologists estimate, from experimental work with what people commonly do, and what they are trained to do, that most of us live at about 50% of our possible achievements in the various things we attempt to do.

We arrive at a certain level, in physical performance or in mental output, and stick there. Instead of making perfect, practice, unless accompanied by intelligently applied effort to improve, merely links habitual errors more deeply into the unconscious. No matter how much you play golf or bridge or tennis, or how much you walk, you may not improve your technic. Instead, most of us go through life walking, talking, and thinking about the same as we did when we left school or college. There has not been sufficient Directed Desire and Directed Thinking applied to learning how to do these things, or to doing more important things, better.

The laboratory psychologists find that, merely through striving to do so, accompanied by effort in the practice, the ordinary person can double the speed with which he reads in about six weeks. This is not so important, except that it indicates what people can do toward developing talents they did not suspect they possessed. and toward demonstrating traits of character and abilities that will enable them to contribute vastly more to universal welfare, and thus make for real success.

To learn to do something better you must think about it. When you have done poorly, try to discern just what led to poor performance. When you have done better than your average, recall just how you felt, and just what you did that was different. Then strive hard to reproduce that which led to better work. Thinking about it between performances, if the thought is Directed to acquiring a better technic, is a great help. The unconscious mind learns to do the thing properly through seeing the correct procedure in imagination.

To Demonstrate Success, first have a clear-cut image of just what it is that you wish to accomplish. Furnish the unconscious mind with as much information as possible about the thing. Permit it to use whatever physical channels are available to bring its realization. Other than to prohibit any transgression of morality, give it no instructions as to the details by which the end sought shall be brought to pass. Then, positively and confidently, direct as much desire energy into this image as can be made available. And finally, be willing to work, for the get-something-for-nothing motive sooner or later is sure to backfire; and always be willing to render society adequate recompense for what is received from it.

*Appendix* 

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**Study Questions****Doctrine of Esoteric Psychology (Serial No. 56)**

1. How does esoteric psychology differ from the psychology commonly taught in the universities?
2. What is the difference between the Subjective Mind, Subconscious Mind, Subliminal Mind and Unconscious Mind?
3. What are Objective Consciousness and the Objective Mind?
4. From whence are all the traits and characteristics of the unconscious mind derived?
5. For what purpose are souls called into existence?
6. To what are all feeling and intelligence due?
7. When souls first are differentiated, what determines the kind of environment to which they are attracted?
8. What is the blue-print to which both the female soul and the male soul of true mates work?
9. What, when they attain human form, in a broad way indicates their Cosmic Work?
10. In relation to experiences undergone, of what is the birth-chart a map?
11. What is memory?
12. What becomes of the energy of each experience?
13. How are the astral bodies of people built?
14. What relation to Universal Construction have the experiences which the soul at any time attracts?
15. From what viewpoint must the justice of the soul's experiences, as compared with those of other souls, be estimated?
16. If the position in Cosmic Work requires of a soul special abilities, which can be developed only by hard experience, is it unjust it should have these, while another soul, to occupy a different type of position, has experiences far less drastic?
17. If the necessary lesson is not learned from one experience of a kind, what then becomes necessary?
18. What is the best way to escape painful experiences?
19. Where did the soul learn to handle chemicals, such as those comprising the physical body?
20. Where did the soul learn to mold a form possessing sensitiveness?
21. What experiences of the soul developed Simple Consciousness?
22. What is the oldest psychological level at which animal reactions take

- place?
23. What is the next higher psychological level at which animal reactions take place?
  24. What is the highest psychological level considered by psychologists, and the use of what implements marks it?
  25. For what purpose was the Objective Mind developed?

#### **Reason and Intuition (Serial No. 57)**

1. The urge to fill in the ego's blueprint, in all life-forms, manifests as what irresistible Drive?
2. Of what two primitive Desires are all the thought-elements, belonging to ten distinct families, composed?
3. What are the Three Hereditary Drives?
4. Through what process are sensations recognized?
5. What determines how perfectly a sensation is recalled in memory?
6. How does recognition by objective consciousness of the report of one of the psychic senses differ from the recognition of a physical sensation?
7. What relation to sensations has a perception?
8. Is a perception ever merely the recognition of the energy which at the time has come in over the nerves from the outside world?
9. What is an apperception?
10. Illustrate how apperceptions at times tend to cause errors.
11. What is a preperception?
12. How does apperception assist the work of a ventriloquist?
13. Indicate how apperception and preperception can be made to increase the range of perception.
14. What is spontaneous attention; and how does it differ from directed attention?
15. By what law, without exception, are all mental processes governed?
16. What is meant by contiguity?
17. What is meant in psychology by resemblance?
18. What relation have resemblance and contiguity to the Law of Association?
19. From what are all perceptions formed?
20. The fusing of what results in a conception?
21. The union of what factors results in reason?
22. What is intuition, and what relation has it to reason?
23. What is the relation between attention and suggestion?
24. Why can a person, who can gain no unusual information without their use, often acquire the sought for knowledge through looking at coffee grounds in the bottom of a cup?
25. Why does that which is thus seen in the bottom of a coffee cup seem to be the image of the thing which symbolizes the information sought when in reality it may as nearly resemble a dozen other things?

#### **Language and the Value of Dreams (Serial No. 58)**

1. Why, of necessity, must the mind always make use of symbols?
2. What is the oldest language in existence?
3. What always conditions future conduct?
4. Why do the cells and organs of the physical body so reluctantly take orders from objective consciousness?

5. Are thoughts ever unaccompanied by changes in the physical body?
6. What implements are used habitually by the unconscious mind to communicate with the bodily organs?
7. Illustrate how emotional symbols are used by animals other than men.
8. Illustrate how imitative symbols came to be used by men to impart information to others.
9. Indicate how things acquire names through the Law of Association.
10. What are pictographs?
11. Illustrate the use of symbolical pictographs, and how they can express conceptions such as simple pictographs can not.
12. What function have symbolical pictographs in the processes of the unconscious mind of present-day man?
13. What advantage have symbolical pictographs to communicate ideas to people of diverse languages, or to people at widely different periods of history?
14. Why, when the unconscious mind attempts to impart some information to the conscious mind, does it not use the language of ordinary waking life?
15. What are the three elements of the dream life that in the interpretation of dreams should be given consideration?
16. What is fantasy thinking?
17. What is directed thinking?
18. Do all people dream, and to what extent are dreams continuous?
19. Why are the desires which are strong and yet fail of realization in everyday life the ones which chiefly influence dreams?
20. Why is day dreaming so wasteful of valuable energy?
21. Explain how civilized standards exercise the function of censorship over what a person permits himself to imagine, and over how obviously crude desires are realized in dream happenings
22. What relation exists between some happening of the previous waking state and that which occurs in a dream?
23. Why do we not more often, in our dream life, witness events which actually are happening on the astral plane?
24. Why are the dreams which are wish fulfillments condensed, displaced and otherwise distorted in such a manner that it is often difficult to discern their true significance?
25. What is the best manner in which to learn to acquire and recognize information of value from the dream state?

#### **Desire and How To Use It (Serial No 59)**

1. After each experience is the soul exactly the same as it was before?
2. What determines how the organism will act in the presence of the same stimulus in the future?
3. Explain how a single celled organism is conditioned by its experience with a drop of acid.
4. Explain how a single celled organism is conditioned by being brought in contact with an object which affords it satisfactory food.
5. What is the process by which all life-forms in some degree learn through experience?
6. Why is it so important to understand the process called Conditioning?
7. What part of the experience conditions an organism in reference to similar experiences in the future?

8. In what sense is it correct to say that every organization within the four-dimensional form, including the thought-cells, have desires?
9. What relation has any action to desire?
10. What are the 3 different ways in which the desires stored within the stellar-cells and structures express when their energies are released?
11. Explain how desires when released produce emotions.
12. Does any mental or emotional state ever take place without being accompanied by a definite change in the physical body?
13. What is a craving?
14. What is the difference between a craving, a passion, a sentiment, a mood and the temperament?
15. What relation have desires to the only avenue to a better life?
16. Why is it foolish to consider the desires on the whole as something inimical to human welfare?
17. Before one can lead a more spiritual life, what must be done to the desires?
18. What is will power?
19. In what direction does pain always condition action?
20. In what direction does pleasure always condition action?
21. What relation to simple sensations has the intensity of the feeling experienced?
22. Why is it difficult to get up enthusiasm about abstract ideas?
23. Why is it that people who wish intellectual honesty condemn a vice or passion so frequently themselves are unable to renounce it?
24. What is the method by which desires can be directed to express through the channels decided upon?
25. Explain how this method should be applied, for instance, to cultivate truthfulness.

#### **Why Repression Is Not Morality (Serial No. 60)**

1. What is the source of the Power Urges?
  2. Explain how reproductive desires and nutritive desires are related to the thought elements much the same as protons and electrons are related to elements of matter.
  3. Which one of the three hereditary drives is an expression of the nutritive desire?
  4. Which one of the three hereditary drives is an expression of the reproductive desire?
- Indicate how the following thought-elements embrace both self-preservation and race preservation.
5. Domestic
  6. Intellectual
  7. Social
  8. Aggressive
  9. Religious
  10. Safety
  11. Individualistic
  12. Utopian
  13. Universal Welfare
  14. In what two ways can creative energy find expression?
  15. Through what kind of relationships does the Law of Association operate?

16. Show how Resemblance is a feeling relationship between mental elements or more complex structures.
  17. Indicate how the principle of Contiguity establishes an energy relationship between anything done once and the various mental factors involved.
  18. What is the elation between the habitual method in which character expresses and the thought-cells and structures of the finer form.
  19. By what process does life advance step by step in relation to its releases of desire energies?
  20. What happens when a monkey-wrench is permitted to hang too long on the safety valve of an engine, or to strong desires are repressed?
- Show how the following drives can express either on the plane of the animal soul or on the plane of the divine soul.
21. Drive for Significance.
  22. Drive for Self-Preservation.
  23. Drive for Race Preservation
  24. What are the three methods of desire-energy release?
  25. Explain how the sublimation of any desire is accomplished.

#### **How To Rule The Stars (Serial No. 61)**

1. Show how, while we cannot prevent the heat and cold, wind and rain, we nevertheless largely rule them through devising means by which they do us little damage and assist to realize our aims.
2. Why does a soul come into human existence at the time the positions of the planets map the corresponding dynamic structures in his astral body?
3. What determines how progressed aspects will affect the individual?
4. What two things are involved in every condition in the individual's life?
5. What factors within ourselves determine how we are affected by the failure of a bank in the neighborhood?
6. What relation has the release of desire energy to the events and circumstances which enter a life?
7. In what way is an understanding of the manner in which progressed aspects operate a great aid to true morality?
8. Why, if we are to be of greatest benefit to society, must we recondition the thought cells within the astral body which attract misfortune?
9. Of what is the birth-chart a cross section map?
10. Is the character at a period after birth exactly mapped by the birthchart, or have other characteristics been added?
11. By what process can more important events be attracted into the life?
12. Through what process can more fortunate events be attracted into the life?
13. When stellar-cells and structures which have been conditioned by pain release their desire energy, what is attracted into the life?
14. When stellar cells and structures which have been conditioned by pleasure release their desire energy, what is attracted into the life?
15. Is it the type of energy being broadcast in the sky at a given time that affects us, or is it something within ourselves?
16. What in the birth-chart maps the lines through the astral body that act as aerials to pick up planetary vibrations of a specific character?
17. What is meant by Conversion?

18. What is the general process of Conversion?
19. At what times, only, do events of importance come into the life?
20. If the thought-cells reached by a new energy supply were conditioned to feel distress, will they work in an entirely beneficial way when they receive, as mapped by a harmonious progressed aspect, a new supply of pleasant energy?
21. What is the method of manipulating the physical environment in the effort to rule the stars?
22. How can the principle of conversion be applied when progressed aspects are present?
23. What is the method of using mental antidotes in the effort to rule the stars?
24. Indicate how rallying forces can be utilized in the effort to rule the stars.
25. How can the character vibrations of objects and places be used to assist in the work of ruling the stars?

#### **How To Apply Suggestion (Serial No. 62)**

1. The unconscious mind has been conditioned throughout its whole past, to obey what kind of orders?
2. Illustrate that the reactions of a person to an image are just the same whether the object has reality or not.
3. What two things determine our three dimensional behavior and the activities of our thought cells on the four-dimensional plane?
4. Show how everything that reaches the unconscious mind by way of reasoned thought presents contrasting images.
5. Why may a suggestion or image to which the objective consciousness pays little or no attention have a far greater power to enlist the desire energies of the thought-cells and thought organizations within the astral body?
6. What is a suggestion?
7. Why do the suggestions received during childhood so frequently impress the unconscious mind so powerfully?
8. When the attention is given completely to one thing, what happens to the impressions relating to other things?
9. Why is a religion, or parental training, based on fear so injurious?
10. What effect upon the body has the too frequent secretion into the blood stream of the emergency chemicals released by the emotion of fear?
11. To what extent do images accepted by the unconscious mind find expression in action?
12. Why are recreations and pleasant experiences so beneficial?
13. Is conscience always a reliable guide to conduct?
14. What relation to true morality has correct knowledge?
15. What is meant by resolving one's conflicts?
16. Illustrate how the child often is conditioned to associate painful images not with the dangerous object, but with the parent.
17. Why does everyone like to hear a story in which a policeman is discomfited?
18. How is conflict resolved?
19. Indicate the four ways of meeting any temptation.
20. What is the proper one of these ways in which every temptation should

be met?

21. How does attention temporarily afford a desire tremendous energy?
22. What is the invariable relation between movement and the image which gains the attention?
23. Under what conditions are suggestions effectively received by the unconscious mind?
24. Why does the process of reasoning tend to prevent a suggestion being received effectively by the unconscious mind?
25. The proper application of suggestion requires that the image decided upon should be presented to the unconscious mind in what manner?

#### **Correct Use of Affirmations (Serial No 63)**

1. What is an affirmation?
2. How can the predisposition to any complaint, whether related to the body or to some other department of life, be ascertained?
3. Upon what factors depends the effect upon an individual who repeats the affirmation, "I am in perfect health?"
4. How does a naturally suspicious individual, such as one with a strong and afflicted Saturn, react to such an affirmation?
5. What always determines the direction of action?
6. What is a negative desire?
7. Why is it more difficult to walk a girder 100 feet above the ground than when it is on the ground?
8. What Drive is back of the form of self consciousness that causes an individual to blunder, and why does he thus blunder?
9. Why are people who are confident in the presence of their own sex sometimes bashful when in the presence of the opposite sex?
10. What is a complex?
11. Illustrate how a complex is formed.
12. What is indicated when a person is particularly touchy about the indecency of others?
13. What mental factors are behind the "messiah" complex?
14. How are persecution complexes formed?
15. Illustrate how an inferiority complex often is formed.
16. Illustrate how a superiority complex is sometimes formed.
17. How is it that the Drive for Significance is back of both the inferiority complex and the superiority complex?
18. What makes people bully others and play to the grandstand instead of giving good teamwork?
19. What is meant by Compensating for a complex?
20. What image should an affirmation always keep before the attention?
21. Why should the negative form of an affirmation never be used?
22. How does the birth-chart assist in determining the kind of affirmations best suited to an individual?
23. Why do affirmations associated with religious beliefs commonly have so strong a power to heal?
24. Is it necessary that the objective mind have faith in order that suggestions shall have power to heal?
25. How can opposing autosuggestions be detected?

#### **How to Think Constructively (Serial No. 64)**

1. Upon what ability does constructive thinking depend?

2. In what manner do the cells of the human body act as miniature electric batteries?
3. What is the function of the nitrogen compounds in the nucleus of the cell in relation to energy production?
4. With what are carbon compounds combined in the manufacture of powerful explosives?
5. From where do the nitrogen compounds derive the terrific energy which they liberate?
6. What proof is there that the giant protein molecules of the body produce electrical energies?
7. What cells of the human body are best adapted to the production of high potential electrical energies?
8. What makes the nervous system both a broadcasting and a receiving set?
9. Through what process can man control the rapidity which nitrogen compounds within himself release radiant energy and thus tune in on the vibration desired?
10. What part does electrical stimulation of a gland play when some progressed aspect is operative in a person's birth-chart?
11. In what manner does the gland then stimulate a particular type of thinking?
12. How can one determine, to a large extent, what planetary energies and what thought energies he will pick up, radio fashion, at a given time?
13. What is the electrical function of sleep?
14. Through what electrical process do stimuli from the outside world and desires from the unconscious mind make it so difficult to keep the attention directed to some selected train of thinking?
15. Why does too much loss of sleep result in death?
16. Why is Directed Thinking the hardest work in the world?
17. How can Directed Thinking be cultivated?
18. Why cannot Directed Thinking be prolonged too greatly?
19. Of what value is it in Constructive Thinking to have a number of harmless pleasurable interests?
20. How does the expenditure of desire energy on imaginary accomplishments affect real accomplishment?
21. Why, when a pleasurable emotion is experienced, such as that arising from hearing good music or reading good literature, should something concrete be done about it?
22. Why, when anger is present, should one immediately engage in some hard constructive work?
23. Why, when any negative emotion tends to gain attention, should the mind be interested in something other than the self?
24. How can one learn to like keeping the thoughts constructively engaged at all times?
25. By what kind of practice is the will weakened, and by what kind of practice is will power gained?

#### **How to Cultivate Subliminal Thinking (Serial No 65)**

1. Where is most of man's thinking done?
2. What happens when a man attempts to choose a number at random?
3. Indicate how a number apparently chosen by chance always represents some significant factor within the unconscious mind.

4. What causes laughter?
5. What causes some individuals always to be willing to disparage the character of others?
6. Why do people become so prejudiced in favor of any person or cause they champion?
7. Why do we laugh at the blunders of others?
8. Why do people never like those whose wit causes others discomfort. even though they may laugh at the witticisms?
9. Why do people like those who poke fun at themselves? What Drives are back of the following
10. The traditional Jewish joke.
11. The Scotch joke.
12. The clowning of the vaudeville stage.
13. What is the cause of swearing and crying?
14. Why are names that should be familiar temporarily forgotten?
15. How may a sense of guilt lead to an accident or sickness?
16. Instead of permitting the primitive desires to express as animal impulses, what should be done with them?
17. What is the cause of hysteria?
18. What is the first thing a person troubled with hysteria should realize?
19. What is the nature of the reconditioning process which the hysterical person should undertake?
20. Why do people fail to perceive happenings of the astral world?
21. Why are the hours of sleep particularly adapted to acquiring information from the astral world?
22. In what way should those who are subject to disturbances due to oversensitivity recondition themselves?
23. How can the incoming mail be used as objects for practicing the development of the ability to gain information during sleep?
24. How can places it is intended to visit later, such as where lectures are given, be used to practice gaining information during sleep?
25. Mention some historical instances of something valuable being received during sleep.

#### **How to Develop Creative Imagination (Serial No. 66)**

1. Of what does all creative work consist?
2. Upon what energies does creative work depend?
3. Do poorly sexed individuals gain renown for creative work?
4. What relation has dissipation to creative output?
5. What relation has sex to the development of those electrical energies which are essential to creative mental work?
6. Why do artists, poets, writers and moving picture stars have a reputation for irregular lives?
7. What electrical relation has a celibate life to the wholesale hallucinations that have at times swept monasteries?
8. Does an ascetic life favor a vivid Imagination?
9. When high electrical tensions are developed through undue suppression, is what is seen clairvoyantly and heard clairaudiently usually reliable?
10. What is meant by the dissociation of ideas?
11. Indicate how a person who has little power to dissociate ideas bores others when he relates any occurrence.

12. What planet when prominent tends to break the mental fixity, and thus readily enables new combinations to take place?
13. Upon what does mental fertility depend?
14. What are the three sources from which the unconscious mind can draw for material to use in creative imagination?
15. What relation has intensity of desire to the amount of material gained by the unconscious mind for use of creative imagination?
16. Indicate by the activities of birds and ants how fantasy thinking is wasteful in comparison to what can be produced by Directed Thinking.
17. Do important inventions and discoveries usually come into the objective consciousness little by little, or has the unconscious mind usually completed them so far as the general outline is concerned?
18. What does the material scientist try to reproduce in the use of his imagination?
19. What kind of a universe does the imagination of the mystic create?
20. How does the imagination of the occult scientist differ from that of the material scientist and from that of the mystic?
21. What part does Imagination play in literature?
22. Why has uncritical mysticism, in all ages, been the greatest foe to human progress?
23. Explain the process of rationalization.
24. Why is it dangerous to feel angry at oneself?
25. Why do people so readily forget their resolutions?

#### **How to Demonstrate Success (Serial No. 67)**

1. What is meant by success in the narrower sense of the term?
2. What is meant by success in its wider significance?
3. Illustrate by the story of the band of wild horses how often it is easy to demonstrate two of the essential factors of true success, but difficult to demonstrate all three.
4. What are the 3 essentials of man's complete success?
5. Is what man puts into his stomach, or what he is able to accomplish, of more importance?
6. On what plane do people exist who devote themselves exclusively to making money with which to buy physical things?
7. Name some who have made intellectual and spiritual successes, yet have failed rather dismally in making a physical success.
8. Is it a success, in a broader sense, to sell someone something for which he has no use?
9. What must be provided, on which to determine the actions which lead to the highest success?
10. To be successful in attaining any single objective, what is the first essential step?
11. What is the manner to be sought in presenting the image of the thing to be accomplished to the unconscious mind?
12. What work must be accomplished by the thought-cells of the unconscious mind to bring a desired want to pass?
13. What is indicated when there is a feeling of doubt that the thing will be accomplished?
14. Why, after the matter has been set in motion, is it better not to think of it except at such times as there is abundant positive mental energy

- present to direct into the formulated image?
15. Why should one not instruct the thought-cells how to do their work?
  16. In what ways should the thought cells be given as much aid as possible in their work?
  17. What is meant by attempting to force the unconscious mind to make bricks without straw?
  18. Illustrate what frequently happens when the unconscious mind is urged strongly to do the impossible.
  19. How, when unwisely administered, may affirmations lead to a condition resembling paranoia?
  20. What happens to the individual who, through affirmation, has convinced himself he is well when in reality he has merely inhibited the pain without altering some serious disease with which he has been afflicted?
  21. What is the process of demonstrating health?
  22. Give examples showing how animals have demonstrated superiority over conditions which opposed them.
  23. At about what percentage of their possible achievement in various lines do most people live?
  24. Illustrate how practice usually fails to make perfect.
  25. In making for perfection, what is more essential than merely a lot of practice?



*Appendix* 

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## History of The Brotherhood of Light

**T**o trace the origin of The Religion of the Stars, recourse must be made to tradition. Pseudo occultists and charlatans are only too ready to appropriate a name and use it to deceive the unwary. Hence a name and boasted lineage mean nothing in such matters. When genuine they rest upon secret tradition. And such documentary evidence as can be submitted for the genuine may easily be imitated by the spurious.

The only safe criterion of the genuineness of any esoteric teaching is the amount and accuracy of the information contained therein. The Brotherhood of Light lessons are now accessible to all. We welcome investigation with a view to proving their value. The lineage here given is not to claim infallibility or to prove authority, but to disclaim any originality in the ideas set forth beyond their method of presentation. Upon the *prima facie* evidence these lessons contain as expositors of THE RELIGION OF THE STARS, The Church of Light is well content to rest all its claims.

According to tradition, in the year 2,440 B.C., a group separated from the theocracy of Egypt, and through subsequent times, as a secret order, the name of which translated into English means The Brotherhood of Light, has been perpetuated, and has exerted a beneficial influence upon western civilization.

During only one period of Egyptian history did the teachings of The Religion of the Stars have a great influence on Egyptian civilization. This was during the reign of Akhenaten. This king was influenced by The Brotherhood of Light and broke completely with the corrupt priesthood of Amen. He moved to his City of the Horizon and spread stellar art and wisdom throughout Egypt. He died before the establishing of a new civilization could be completed; so the priests of Amen did the best they could to destroy his city and philosophy.

With the ascension of the Greek civilization, the influence of The Brotherhood of Light is seen in the astrology and mythology of Greece. Many of the Greek Mysteries take their basic rites from the ancient Egyptians.

The Greek philosophers, Thales, Pythagoras, Plato, Euxodus, and a score of others famed for learning that might be mentioned, received initiation directly at the hands of the Egyptian members of the fraternity.

At a later date this venerable order gave the impetus to learning in Alexandria, which made the city so justly famous. One of The Brotherhood of Light, the noble Hypatia, who, after the decline of the colleges in that city,

was the last to withstand the onslaughts of superstitious ignorance, and died endeavoring to spread the light of ancient wisdom.

It was The Brotherhood of Light that preserved the taper of learning from complete extinction during the dark ages, and that was responsible for kindling with it the fires of science and philosophy in Europe, even in the face of ruthless persecution.

The Brotherhood of Light not only has persisted as such on the innerplanes, but the line of succession has been kept alive, although at times it became exceedingly thin, also on the physical plane.

Much of our written history is lost in the mist of time. The thread of modern day existence on the physical plane picks up with the following.

M. Theon, for years, was the head of The Brotherhood of Light in Europe. The teachings came to America and were published in two books translated and edited by Emma Harding Britten, *Art Magic* and *Ghost Land*. The original edition of *Art Magic* bears this legend at the bottom of the title page, "Published by the author, at New York, America, 1876."

T.H. Burgoyne was the son of a physician in Scotland. He roamed the moors during his boyhood and became conversant with the birds and flowers. He was an amateur naturalist. He was also a natural seer. Through his seership he contacted The Brotherhood of Light on the innerplane, and later contacted M. Theon in person. Still later he came to America, where he taught and wrote on occult subjects. We find articles on the tarot, written by him, for instance, during 1887 and 1888, in *The Platonist*, published by Thomas M. Johnson at Osceola, Missouri. This was more than a dozen years before Genevieve Stebbins translated the work of P. Christian.

Captain Norman Astley, an officer in the British Army, had traveled extensively. In the performance of his duties he had lived in India and there had pursued occult studies. He also resided a short time in Australia. Later he returned to England to meet M. Theon, having previously contacted The Brotherhood of Light in his travels.

Astley was also a surveyor. Retired from the British Army he surveyed, among other places, what is now Carmel, California. It was such a beautiful region that when he married Genevieve Stebbins, a member of The Brotherhood of Light and a Delsarte teacher in New York, they decided to build their home in Carmel. That was in the 1860's.

As T.H. Burgoyne was a member of the same organization, it was natural he should pay them a visit. Captain and Mrs. Astley, who had contacted a number of earnest students suggested to Burgoyne that he write the basic Brotherhood of Light teachings as a series of lessons. This he agreed to do provided the students would enable him to live while he did this work. The Astleys made contact with students he knew and 12 were found who were willing to donate \$5 per month to this purpose.

Burgoyne lived in the home of the Astleys while he wrote *Light of Egypt*, Volume I. He wrote and issued as a manuscript lesson, which the 12 students were permitted to copy, one chapter each month. He had a white pony which would come at his whistle and follow him as if it were a dog. Each morning the weather was clement, he and his pony would leave the Astley domicile and go to a certain wild spot on Point Lobos to commune with the Monterey pines, to listen to the birds, to caress the flowers, and to hear the noisy surf boil into a little rocky cove above which in spring wild asters grew in profusion. Overlooking the charging and retreating waters, always sitting at the same spot, he wrote the whole of *Light of Egypt*, Volume I.

For reasons set forth in the preface to *Light of Egypt, Volume I*, it was later decided to publish these private lessons in book form. That this might be done it became necessary to finance the venture, and to have some kind of an organization which would resist the attacks it was anticipated would be made by those opposed to the purpose of the book.

Dr. Henry Wagner and Mrs. Belle M. Wagner (both with Jupiter in the tenth house of their birthcharts) agreed to finance the venture, and did so to the extent of \$100,000. And a branch of The Brotherhood of Light called the Hermetic Brotherhood of Luxor, was formed for the express purpose of seeing to it that the *Light of Egypt* and its teachings should receive wide distribution.

The Hermetic Brotherhood of Luxor was governed in all its affairs by a council of three members consisting of a scribe, or secretary, an astrologer and a seer. Burgoyne was the original secretary. He passed to the next plane in March 1894, while residing in Humboldt County, California. Belle Wagner, Sun in Pisces, Aquarius rising and the Moon in the first house in Aquarius, was elected to take his place on the council. Minnie Higgins, Sun in Gemini, was the astrologer. Mrs. Anderson, Sun in Sagittarius, Moon in Cancer, Libra rising, was the seer. Meetings to decide issues were held on the second floor of Mrs. Anderson's large home in Denver, Colorado.

The bylaws of The Hermetic Brotherhood of Luxor made it impossible for any person under 21 years of age to join; made it impossible for a married person to join unless the spouse also joined, and made membership possible only after the individual's record had been thoroughly investigated.

Early in 1909 Minnie Higgins passed to the next plane, and in the spring of that year Elbert Benjamin was called to Denver and elected to take her place on the Council as the astrologer. At this meeting on the second floor of Mrs. Anderson's home, the other two members of the Council did their utmost, as the official minutes of the meeting show, to convince Elbert Benjamin that he should undertake the job of preparing a complete system of education that would enable a wide public to become conversant with The Religion of the Stars. But it was not until April of the following year that he consented to do this work.

Meanwhile he had contacted personally and through correspondence not only members of the Hermetic Brotherhood of Luxor, but members of The Brotherhood of Light who had remained aloof from the organization with headquarters at Denver. But it was chiefly by his becoming more closely associated with The Brotherhood of Light on the innerplane that he overcame his reluctance to take over so imposing a task.

In 1913 the three members of the Council of The Hermetic Brotherhood of Luxor, after due deliberation, voted unanimously to close The Hermetic Brotherhood of Luxor, and since then no members have been accepted.

During the period, 1914 to 1934 that The Brotherhood of Light lessons were being written, there was never any spirit other than that of helpfulness shown toward this work by any member of The Brotherhood of Light or by any person who had been a member of The Brotherhood of Luxor. And, in particular, Captain and Mrs. Astley were helpful. Elbert Benjamin visited them in their home on various occasions, and some of the extensive and encouraging correspondence he received from them helped him in this work.

In 1918 classes were first opened to the public. In order to carry out its objective of reestablishing The Religion of the Stars on earth, The Brotherhood of Light was incorporated as The Church of Light, on November 2,

1932, 9:55 a.m. PST at Los Angeles. The three founders of The Church of Light were Elbert Benjamine (C.C. Zain), who served as President until his demise November 18, 1951; Elizabeth Benjamine, who served as Secretary Treasurer until her passing in 1942; and Fred Skinner, who served as Vice President until his demise in 1940. From the 1920's through the 1940's much astrological research was carried on which has become standard reference for many astrologers.

Much of the history of The Church of Light in years between 1915 and 1951 involve the history of Mr. Benjamine's efforts. His mission on earth being completed through the writing, rewriting and printing of The Brotherhood of Light lessons, he felt that his physical form was worn beyond repair and that he could better serve the cause of Universal Welfare by leaving that body behind and moving to the next phase of his work in God's Great Plan.

In accordance with Mr. Benjamine's instructions, there was no public funeral, and his body was cremated. Because of his desire to be free from thoughts and emotions of grief so he might make a speedy adjustment in his new life, the announcement of his passing was withheld until the Response Day dinner in Los Angeles on December 18, 1951.

He left a priceless heritage in The Brotherhood of Light lessons, which must be preserved and passed on unchanged to succeeding generations.

The Light of Egypt is a consortium of advanced students and Hermiticians who seek to carry on the high traditions of the Brotherhood of Light by contributing our utmost to Universal Welfare without thought of personal gain or recompense.

It continues to work toward fulfilling these purpose by meeting the needs of a new world order with its progressive philosophy of soul development. As always there is a determination that each individual should have the opportunity to Contribute his or her Utmost to Universal Welfare to the end that all people may live with freedom from fear; freedom from want; freedom of speech; freedom of religion, and to be enlightened to the extent they wish by the soul uplifting teachings of The Religion of the Stars.

*Appendix* 

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## Declaration of Principles

**W**e are a Religious altruistic association. We consider all humanity as equal in the higher sense, and utilize our resources for the purpose of assisting each individual to fulfill their part in the Divine Plan. Our Hermetic Philosophy indicates that each soul is responsible for its spiritual progress; and our lessons provide the best information possible for the attainment of true spirituality and happiness on the physical plane and on each higher plane of progress.

There cannot be Two Orders of Truth in the Universe. Therefore, we deny that there is any antagonism between true Science and true Religion. We accept but one book as infallible in interpreting the Will of Deity. That is the Book of Nature. We worship but one Religion, which is also a Science: Nature's laws.

Students are under no obligation to accept our teachings. We encourage them to investigate all existing religious and occult organizations, and our course on *Evolution of Religion* gives details on how our philosophy relates to many of the religions of the world today.

We teach that the family and the marriage relationship are the most powerful aid in building the spiritual body. It is through the sacrifices of the parents for the children that they give up selfishness and then transfer that love to higher planes of work. Our course, *Ancient Masonry*, gives more detail about this process, as well as the course on Spiritual Alchemy and the one on *Occultism Applied to Daily Life*.

Our view of the reason for existence upon the earth is discussed in the book, *Astrological Signatures*, and the book *Organic Alchemy*. We know from tradition and scientific experiments that the soul and personality survive the transition called death and live on higher planes of existence. This is outlined in the book *The Next Life*. We also have lessons on healing and alchemy (psychology) both from the spiritual and physical plane.

Our philosophy is grounded in two basic studies: The Golden Key of Astrology and the Silver Key of the Sacred Tarot. Only with a thorough knowledge of these two keys may the sanctuary of Nature's Temple be opened. Astrology is the science of finding and utilizing the natural potentialities as indicated by the planetary chart of birth. It becomes a religion when it shows the individual how these natural tendencies can be utilized for the benefit of all humanity and furtherance of the purposes of Deity. This is why we are called The Religion of the Stars.

The *Sacred Tarot* is the pictorial form of the spiritual ideas of our world as viewed by the spiritual giants of the past and checked by subsequent illuminated ones as to accuracy. Initiates of all ages have added their contributions. It is the esoteric presentation of the Hermetic Philosophy, and provides each Neophyte with many sources of meditations and inspiration. Our courses on *The Sacred Tarot* and *Spiritual Astrology* give much insight on these two foundations of Knowledge.

The Religion of the Stars is dedicated to the unfoldment of the Universal Plan for this Aquarian Age. A Nine Point Plan provides the framework for this work. The Nine Point Plan is:

That everyone should have:

**Freedom from Want**  
**Freedom of Expression**  
**Freedom from Fear**  
**Freedom of Religion**

That to obtain these in proper measure, people must have the freedom to become familiar with:

**Facts of Astrology**  
**Facts of Induced Emotion**  
**Facts of Extrasensory Perception**  
**Facts of Directed Thinking**

And, that instead of working to take all that he can for himself, each must learn to find pleasure in

#### **Contributing His or Her Utmost to Universal Welfare**

The Brotherhood of Light teachings are presented in 21 courses covering 21 Branches of Occult Science. The courses have study questions in the back of each book for every lesson. If you request them, you will receive a final exam for each course. Upon passing the final exam, the Award Manuscript will be sent to you. These give information on the safest method of developing higher states of consciousness and other information of value to the neophyte.

*Appendix* 

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## Home Study Program

### **About The Home Study Program...**

The Brotherhood of Light lessons offer the safest and most reliable information concerning occult studies found anywhere! Many are interested in investigating the occult sciences but cannot find a suitable teacher or are unable to find a practical approach to such matters. To meet this challenge the Home Study Program was designed.

Much information about the outerplane environment can be had in public schools and universities. Of equal importance is knowledge of the innerplane. Since this information is not yet available in our public institutions, The Brotherhood of Light lessons are published.

With the dawning Aquarian Age, our planet is undergoing a new dispensation of knowledge. Manifestations of this knowledge are evident in the scientific and technological growth experienced since 1881. So that development may be along the most constructive channels, it is important that we work to align personal and community intention to the Will of Deity. It is the role of religion to facilitate this alignment.

The Religion of the Stars teaches that the most reliable evidence of God's intention is obtained by observing Nature. To do this requires not only effort, but the process of trial and error. Sometimes standing on the shoulders of those who precede us can be helpful. May we suggest that you will find The Brotherhood of Light lessons to be a reliable guide, as well as some of the most uplifting material you will ever encounter.

### **Who can enroll in the Home Study Program...**

Anyone can study the 21 Courses by reading the material contained therein, and may submit examinations for correction. Upon receiving a passing grade, members will receive the "NotSold Manuscripts." They contain information which we believe to be safest and most reliable methods for psychic unfoldment.

While the reason for each person's study is highly personal, there can also be an organization goal. That is, to become a Hermetician. A Hermetician is a person who has passed final exams on all 21 Courses and thereby demonstrated physical knowledge of all branches of the Hermetic Sciences (Astrology, Alchemy and Magic). As a Hermetician one is eligible to participate more fully in the religious and educational aspects of the organization.

**How does the program work...**

Recognizing that each person begins his/her course of study with a particular area of interest we have structured the program so you may pass courses in any order you wish. We strongly encourage you to undertake the passing of examinations in sequence from Course 1 to 21.

You can request that we send you an a Course 1 (Laws of Occultism) examination.

After receiving a passing score (exams are open book) we will send you the "Not Sold Manuscript." This process is repeated until you reach the Hermetician level by passing exams for all 21 courses.

*Appendix* 

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## **Other Brotherhood of Light Courses**

### **Other Brotherhood of Light Courses in the Magic Branch**

#### *Course 1, Occultism Applied*

The word “occult” means hidden or unseen. The Laws of Occultism is the study of unseen energies and the subjugation of these energies to human control insofar as we are able. There are in existence undeviating natural laws that are yet unexplained by physical science. In this course various types of psychic phenomena are examined and explained. The nature of the inner plane and how it affects human life and activities is revealed.

#### *Course 4, Ancient Masonry*

In this course the rituals and symbols Ancient Masonry are revealed. For the modern Freemason this is an unprecedented work enabling him to perceive the esoteric and spiritual significance of the symbols and rituals of the lodge room. The astrological significance of the symbolism and their relationship to soul development are thoroughly discussed.

#### *Course 6, The Sacred Tarot*

With this book the student may readily determine the astrological correspondence of any number, name, color, gem or other object. In this course the “Religion of the Stars” system of numerology is set forth, and divination by means of numbers is explained. It is also considered to be one of the most complete, detailed syntheses of the Tarot archetypes as they manifest in different areas of occult science and spiritual truths. Each of the 78 cards is elucidated and 11 tarot card spreads are illustrated.

#### *Course 11, Divination & Character Reading*

Divination is a means to assist extension of consciousness on the inner plane to acquire the information desired. It is then brought up into the region of objective consciousness. Clairvoyance, precognition, telepathy, the divining rod, teacup and coffee cup methods, among others are discussed in detail. The last four lessons are devoted to learning to read character based on physical characteristics.

### ***Course 18, Imponderable Forces***

Course 18 explains how much reliance should be placed on transits, minor progressed aspects, major progressed aspects and other astrological conditions, and the proper attitude toward such astrological weather. It indicates how sympathies and antipathies work, and how much importance to attribute to birthstones, numbers, names and environmental vibrations. Since the greatest enemy of fear and superstition is understanding, this course explains in detail ceremonial magic, sorcery and witchcraft, and how to protect oneself against black magic of any kind. It shows how we are influenced by suggestion and inversive propaganda and how to avoid thus being influenced. Imponderable Forces gives a comprehensive survey of the wholesome pathway, and how to follow it.

### ***Course 20, The Next Life***

Life on earth is but one phase of existence. Physical life constitutes necessary schooling so that the soul can function effectively on a higher plane where it will be less restricted. By understanding the nature of the life to come, the individual is better prepared to live this life and the next. Course 20 gives a great deal of information about the conditions to be met, and the activities of life after physical death. It tells about the various levels of the inner plane world, about the three methods of birth into the next life, about the influence of desires there, of the effect of sorrowing for those who have passed to the next life and how they may be helped, of the work to be done there, and how education is handled. The Next Life is not only interesting, but the information it contains will be a highly valuable guide to anyone when he/she passes from the physical.

### **The 21 volume Brotherhood of Light series on the occult sciences by C.C. Zain includes: 3 Branches of Study**

	<b>Title</b>	<b>Serial Number</b>
	<b>Astrology</b>	
Cs. 2	Astrological Signatures	1-5, 20, 21, 46 & 47
Cs. 7	Spiritual Astrology	71-83
Cs. 8	Horary Astrology	36, 86-92
Cs. 10	Natal Astrology	19, 103-117
Cs. 13	Mundane Astrology	141-150
Cs. 15	Weather Predicting	190-196
Cs. 16	Stellar Healing	197-208
	<b>Alchemy</b>	
Cs. 3	Spiritual Alchemy	49-54
Cs. 9	Mental Alchemy	95-101
Cs. 12	Natural Alchemy	125-140
Cs. 14	Occultism Applied	151-162
Cs. 17	Cosmic Alchemy	164-172
Cs. 19	Organic Alchemy	209-215
Cs. 21	Personal Alchemy	216-225

	<b>Title</b>	<b>Serial Number</b>
<b>Magic</b>		
Cs. 1	Laws of Occultism	39–45
Cs. 4	Ancient Masonry	6–18
Cs. 5	Esoteric Psychology	56–67
Cs. 6	The Sacred Tarot	22–33, & 48
Cs. 11	Divination & Character Reading	118–124
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