

Chapter 4

Desire and How to Use It

ON 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 as 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.

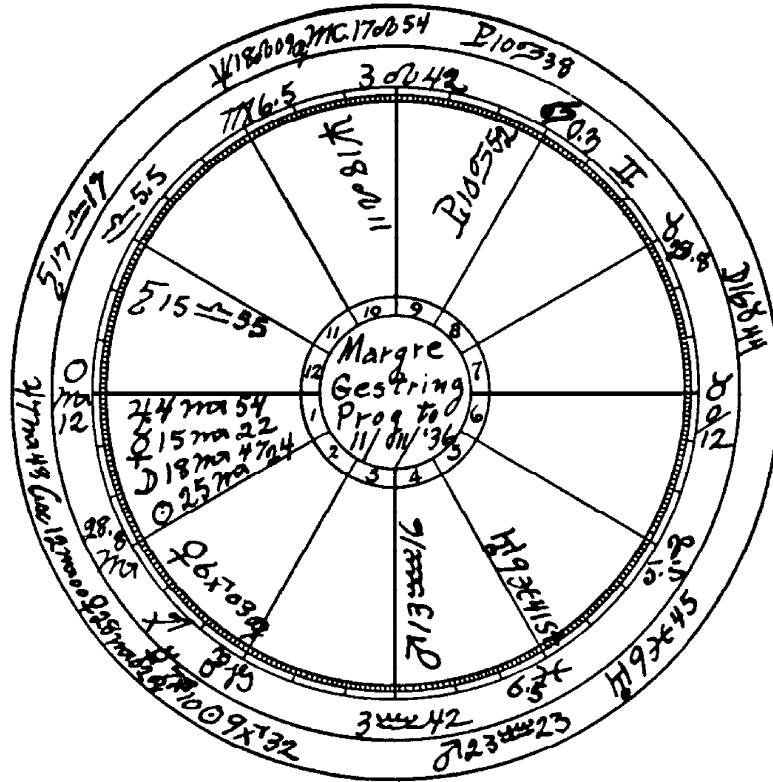
Why are there man-haters and woman-haters? It is because in every such instance the hater has met with disappointment in some member of the opposite sex. The whole generic concept of man or woman, as the case may be, consists of a composite image of experiences with individuals. Each experience adds 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.

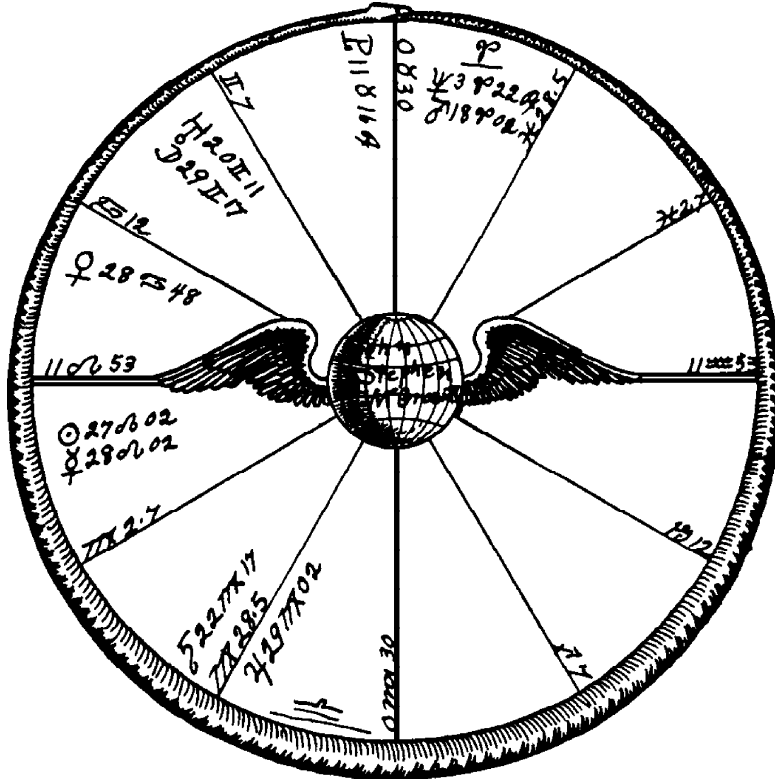
Feel intensely about the matter, and should the desire for falsehood enable it to gain the victory, put it aside as of no moment, and never permit the painful emotions—shame, remorse, despondency—to rise into consciousness. Consider this but a single blow struck by the adversary in life's battle for 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.



MARGRE GESTRING
 November 18, 1922, 4:30 a.m. P.S.T. 118:15W. 34N.

Mars in an angle, square four planets in the Mars rising sign, Scorpio, indicates athletic ability. Neptune in the house of honor (10th) indicates ability to promote. The Sun progressed to square Uranus in house of sports(5th) developed the characteristic obstacles in the summer of 1936. At first she was barred from Olympic competition on account of youth, then because of insufficient finances to get to point of debarkation. Mercury, ruling house of friends(11th) also progressed to prominence(conjunction) Venus in house of money(2nd). Schoolmates furnished her money, and at Berlin, the youngest athlete ever to compete in such events, she became woman diving champion of the world at 13 years of age.



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.

