

Chapter 5

Why Repression Is Not Morality

MORALITY 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

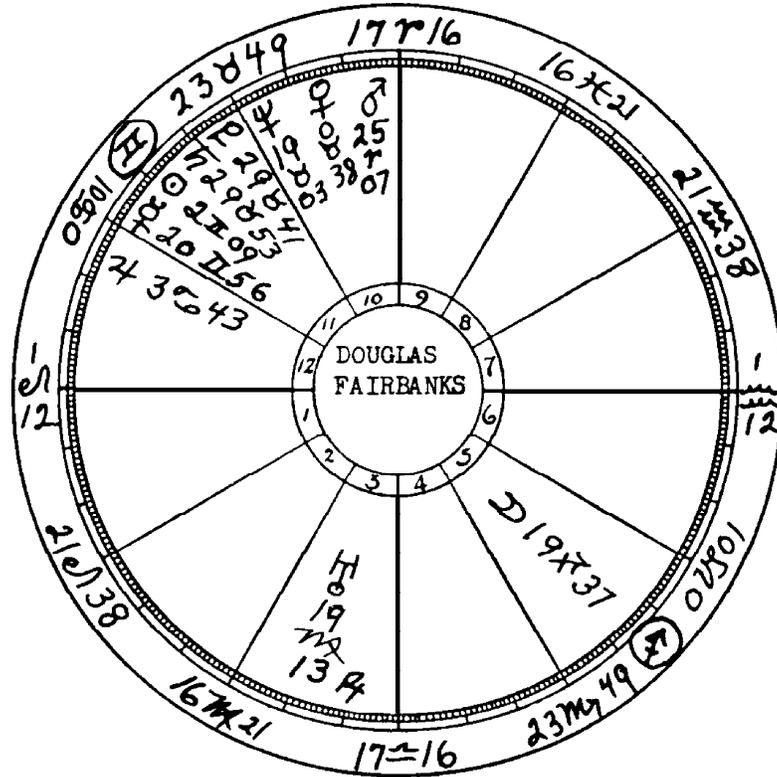
accomplished by associating with the new method of expression as many and as strong pleasures as possible.

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.

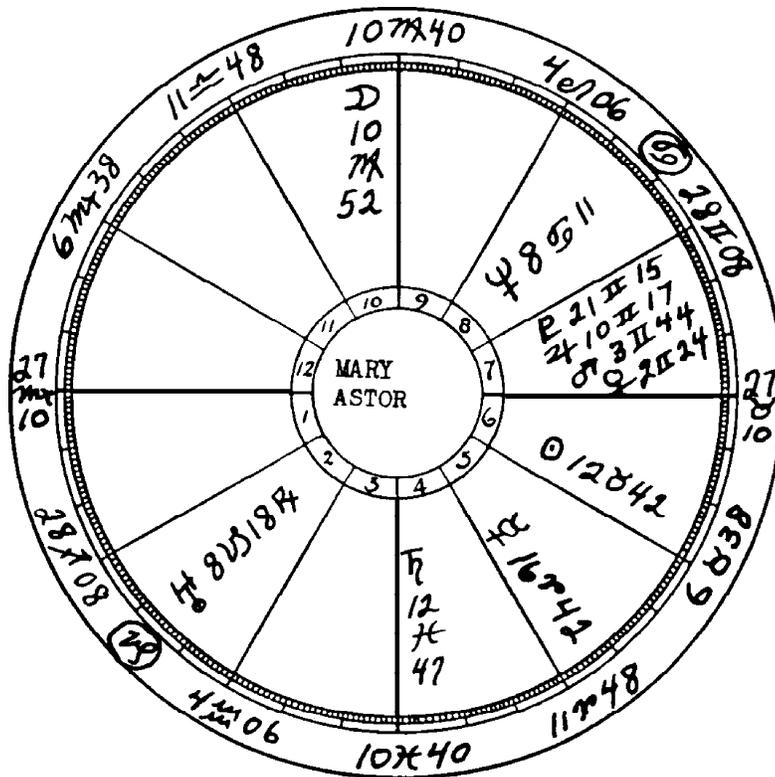


DOUGLAS FAIRBANKS

May 23, 1883, Denver, Colo. 39N45 104W59, 9:00 a.m. L.M.T.

1895, stage debut in "On the Bowery" (Mars the fighter sesqui-square unconventional Uranus r) with Steve Brodie who had jumped from Brooklyn Bridge (Mars in the Propaganda-decanate in the 10th at birth, progressed to sextile Jupiter r).

1914, his antics and athletic stunts on the lot were displeasing to Griffith, the producer, but "The Lamb" (where Mars is located), his first film, under Sun semi-sextile Sun r, was a success. The dominance of Mars gave him screen fame in Robin Hood, The Gaucho, and Thief of Bagdad.



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).

