

Chapter 8

The Correct Use Of Affirmations

AN 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

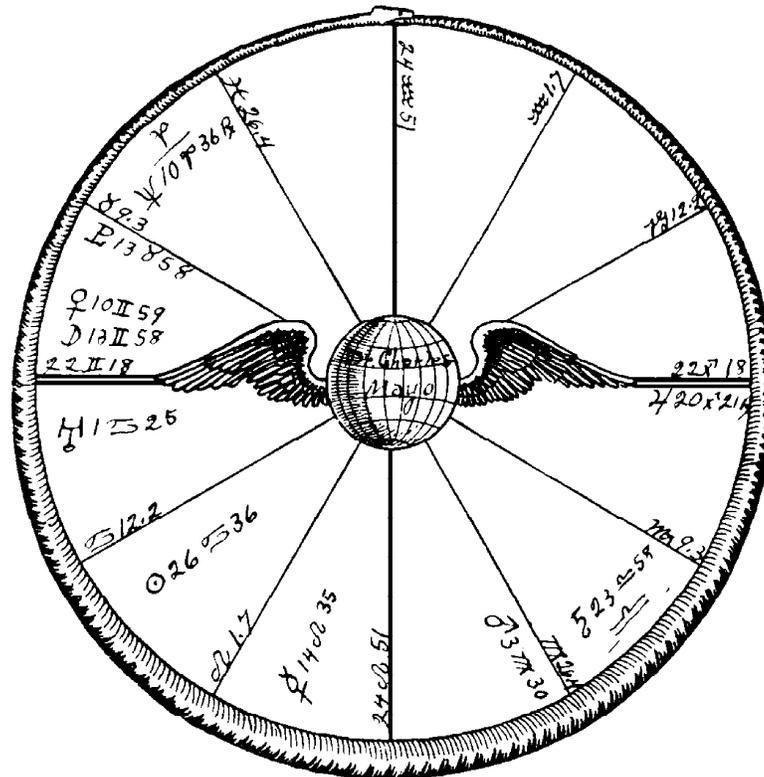
Detecting Possible Auto-Suggestions

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.

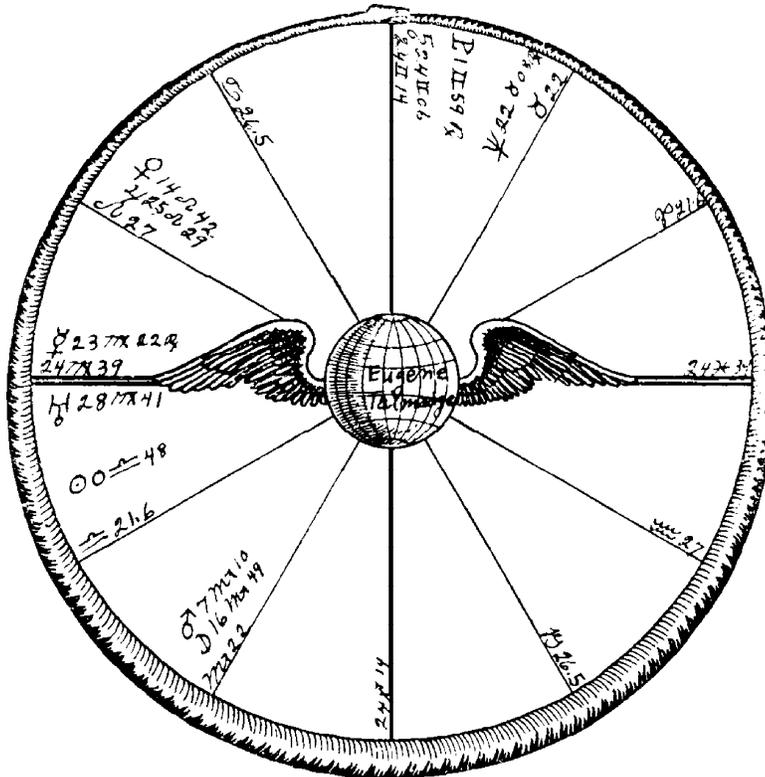
1888, graduated as M.D. and started private practice: Sun trine Jupiter r.

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.

