

Chapter 12

How To Demonstrate Success

NEW THOUGHT, metaphysics and the various schools of mental science have gained so wide a following, and those who have practiced the principles they teach have had so many outstanding favorable results, that few today deny the possibility of demonstrating success, at least in some measure, through the use of mental power. Success, however, implies to various people so widely different things that a discussion of its attainment divides quite naturally into two distinct sections; one devoted to ascertaining what the success is that should be desired, and the other devoted to determining how that success can be attained.

In the narrower sense of the word, the realization of any desire may be called a success. Thus a man may be a successful thief, and measure the amount of his success by the value of booty acquired. If he steals only a few hundred dollars he may feel his success has been meager- but if, through organizing a holding company and manipulating its assets, he manages to steal several million dollars, he feels his success has been quite gratifying.

The head hunter who catches a few unwary victims asleep and cuts off their heads, in the more restricted meaning of the word, is successful. In the circle wherein he moves he has a right to feel proud of himself, and very likely will be made chief of his village. And, in whatever measure it is aware of realized desires, a fly, when it finds the opening into a screen fly-trap and thus feeds on the syrup within, must feel successful; for its knowledge, like that of many people, is not inclusive enough for it to realize that the gratification of the immediate desire is at the expense of future welfare.

In the narrow sense, therefore, the person who sets out to rent a house and gets a satisfactory tenant has demonstrated success. One who determines to demonstrate money through mental power, and observes his bank account steadily increasing, has succeeded. Many people thus have demonstrated money, have demonstrated a home, have demonstrated marriage, have demonstrated social position, and have demonstrated health through mental means. Concrete results prove the efficiency of the methods they have used. The question here is not whether through mental power they have obtained their desires, but whether these realizations, in the broader meaning of the word, have led even in the directions of true success.

In this wider significance, success is the continuous and perfect adaptation of the individual to his environment. That is, it is not a temporary ben-

What Is Success?

efit, like the attainment of the syrup in the trap by the fly, which in the long run is paid for at enormous cost. It is the acquirement of something which benefits the individual in one section of his three-fold nature without robbing him of that which is even more valuable in another section. For man is not merely physical, he is also mental and spiritual.

To indicate what I mean by success in the broader sense, let me illustrate by an observation I once made on a band of wild horses. These horses lived in the desert region of Nevada, where similar wild horses still may be found today. For success, that is, for continued existence in the wild state, three things were absolutely essential to them: They had to have feed, they had to have water, and they had to have safety from the hunters, both Whites and Indians, that so frequently watched the water holes and attempted their capture.

To this band of wild horses, led by a big palomino stallion, cream colored with black mane and tail, the acquisition of any two of these essentials to their success offered slight difficulty. Plenty of feed grew near their waterhole, so that food and water could be had with little trouble. Off across the desert at widely spaced intervals there were also other little waterholes where they could drink in safety, but near which the small amount of bunch grass that had there grown had all been consumed. That is, they could easily enough have water and safety, food and water, or food and safety. But on this occasion, and no doubt on many another, hunters lay in wait for them close to the waterhole where there was still sufficient grass.

But the wise old palomino was too sagacious to permit any of his band to avail themselves of the opportunity to realize the immediate desire at the expense of future slavery. They went without water as long a time as they could, and then when it became absolutely essential, they traveled forty miles from their feeding ground to get it, returning again for further feed. This required a tremendous expenditure of energy, but it solved the problem of procuring all three requisites, for after weeks of vain waiting the hunters grew discouraged and departed.

The Three Essentials of Man's Success

If a man is to accomplish much, either for himself or for others, his body must not be too badly diseased, and he must have food, clothing, shelter, and it is better to have the comforts of life. Many people, it is true, have not had good health nor the comforts and yet have made marked contributions to social welfare; but commonly a person can do better work and more of it, with a healthy body which does not have to combat distress in the environment. To put it another way, to get the best performance out of either an automobile or a man it should be given the physical things that are helpful to it. Society needs the whole man, not just a part of him, and it needs him at his maximum efficiency; which can be developed only under favorable environmental conditions.

There have been people in the world, many of them, and there are some today, who believe that spiritual success can only be obtained through torturing, or ignoring the needs of, the physical body. Monastic life largely was based upon this assumption. The early Puritans frowned on all that gave bodily sense of pleasure; not recognizing that a harmonious body can do more than one under the pressure of severity. And in India, where extremes of mystical folly have always gone further than anywhere else, even today there are those who deem themselves exceptionally holy merely because they do no ill to others, not even to the extent of defending themselves from invasion by lower forms.

To Western Occultists, but not to many of mystical turn, it would seem that where a conflict of interests arose, it were better for those higher in the scale of evolution, because they can contribute more toward universal welfare, to survive than for those lower. That is, if they were set upon by savages, it were better to fight than merely to turn the other cheek and perish without resistance. Early Christians, however, thought differently, and permitted themselves to be fed to lions and otherwise slain in great number, without a struggle other than to pray for their persecutors. And certain sects of Hindu holy men at the present time permit body lice and other vermin to live upon them without remonstrance, getting sustenance from human blood, in the belief that even to brush them off would be moral transgression.

Or to carry the thought into present day controversy, and setting aside the facts as to the physical benefit to be derived from the different types of diet: There are those, many of them, who contend that when they live on a strictly vegetarian diet, with no fish or flesh, they find themselves negative and unable to do more than about half as much work as when their diet contains some animal food. Herbert Spencer, for instance, experimented upon himself, to determine how such a diet would influence the vigor of his writings.

Human bodily chemistry is so varied that there are certainly those who do better work without animal food. George Bernard Shaw seems to be an example of this. But there is a wide school of mysticism which contends, that regardless of its weakening effect upon some individuals, and its tendency to make these individuals mediumistic and easily dominated by more vigorous minds, it is better to live on a strictly vegetarian diet than to partake of any meat. But Western Occultists hold that, regardless of what that diet consists, it is better for the person to eat that which experiment proves in his individual case enables him to live harmoniously with his fellowman and turn out a maximum of work which is socially constructive. That is, they believe what a man accomplishes is vastly more important than what he puts into his stomach.

Yet probably the majority of people pay so much attention to their physical welfare that they ignore the other two elements making for real success in life. Those who devote themselves exclusively to making money, with which to buy physical things, miss the best of living. They exist almost exclusively on the animal plane; for all creatures so long as they persist make a living and provide for their offspring. The man who does nothing to benefit others outside his family is spiritually still on the level with the brutes.

Then there are others who make a decidedly mental success, who are physical failures, and perhaps even spiritual failures. Francis Bacon, for instance, was always in debt and often in serious trouble over financial matters; yet he was intellectually and spiritually a success. He gave the world the product of his mighty intellect, and because he did thus in a measure assist in human progress, in that measure was he also spiritually successful. Henry David Thoreau, American author and philosopher, also was able to solve two of man's essentials to complete success; but unable to solve the third, which in turn detracted from the possible value of the other two. He was a great man spiritually. and his writing proclaimed him a great intellect; but his abject poverty led to hardships of which he prematurely died; leaving the world vastly poorer than otherwise it would have been.

Yet to a degree, most of us succeed in being physically a success. We live the allotted span of years without too great ill health to prevent some accomplishment. But during these years few of us make the gains either in mental

attainment or in spirituality that lies within the compass of our inherent energies. We are unlike the horses which traveled forty miles to secure the third requisite. We are content to drink at the waterholes where lurks everyman's danger of inertia.

If we neglect spirituality, and goad ourselves to it, we can without such tremendous effort adjust ourselves so as to gain both intellectual and physical success. Study and thought sharpen the intellectual powers, and there are always loopholes in the laws of the land that a clever man can crawl through to get the best of his fellows. One method, becoming increasingly prevalent with the broadening knowledge of psychology, is to use mental force to take from others what is desired.

The principle of the thing is as old as man, it is only that the method has now become more refined. Jacob procured the birthright of Esau for a mess of pottage through intellectual cleverness; and worthless mining stocks and oil stocks have been sold to widows and orphans. The Island of Manhattan was secured from Indians for a few trinkets, and later it was the custom to trade an Indian a bottle of whiskey, with which to demoralize himself, for a whole band of horses. In these instances physical compulsion was not used. Instead there was a clever appeal to desires.

Nor in high pressure salesmanship, by which a merchant is sold a supply of something so great that he can never dispose of it, or someone is sold something for which he has no possible use, is physical force used. Instead, suggestion is applied through carefully thought out methods in such a manner that the critical faculties of the purchaser are bludgeoned into temporary insensibility. Yet from the standpoint of spiritual success, although not so considered in civil law, it is as much a crime thus unfairly to take from another through mental processes as it is to take the same from him at the point of a gun.

Wealth, except in the form of natural resources, which as they exist in nature belong to society, comes from industry and the hard experience of human toil, as the late President Calvin Coolidge expressed it. When, therefore, an individual takes wealth from society, that is, acquires it in any form from another, he should be prepared to recompense society by returning wealth to it in some other form. However we camouflage it we can not escape the truth that when we take from society that which represents the efforts of others, and use it for our personal adaptation, and do not render an equivalent service to society by adding to its adaptability, that is, giving it equivalent value in return, we have become indigent.

Those individuals, therefore, who acquire mental power and cleverness, yet use these, not to discover some superior method of living, or of production and distribution; not in invention, not in better organization and not in anything else through which society is benefited; but use their abilities to take from society what members of society have produced; or hoard and maintain wealth inherited from ancestors, without themselves making some adequate contribution to the welfare of the whole, are successful in only two essentials. They have acquired mental and physical success, but are living in abject spiritual poverty.

In the larger sense, in which success implies a perfect and continuous adaptation to the whole universe, those mental and spiritual factors that provide for progressive after-death conditions must be included. This means that for such complete success, in which all three essentials are met, discrimination must be exercised not to give undue weight to one factor at the expense

of the others. And that the discrimination may have the materials with which to work, it must be provided with the most inclusive knowledge. It is this inclusive knowledge that the B. of L. lessons have been written to supply.

When, through a careful analysis of its possible effect upon others, it is decided that a particular condition is beneficial to universal welfare. and is something to be desired and striven for, the first step in demonstrating it is to have a definite and clear conception of just what it is that is thus wanted. The clear visualizing of it, or holding it clearly in thought, is called its formulation. If formulation is not definite and clear, the results are likely to be indefinite and indecisive also, for the energies tend to fill in whatever is held thus before the attention.

It should be realized that on the four-dimensional plane work is accomplished, not through physical or chemical processes, but through the power of thought. When an image, therefore, is held before the attention, and desire energy diverted into it, that condition is actually constructed upon the astral plane, and has a real existence there. But just because a thing has an existence on the astral plane does not signify that it will become also a physical reality. Such an image is a pattern, which may, or may not, be filled in by three-dimensional conditions.

Whether, once formulated, it does become reality depends upon two things: the amount of energy that is diverted into the astral pattern, and the resistance offered by physical environment to being manipulated to fit this particular pattern.

Certain thought-cells of the astral body, by their previous conditioning, readily respond to the urge to work to bring about the thing which is being demonstrated. Other groups of thought-cells may have so been conditioned that by natural inclination, as indicated by birthchart and progressed positions of the planets, they offer resistance to bringing about the condition; or certain of them may acquire an autosuggestion which makes them work energetically to oppose the realization desired.

The object, therefore, is to present the image in such a way, and to use suggestion efficiently, and otherwise to divert as much of the desire energy of the structures within the unconscious, that they will furnish their energy to the thought-cells which have set about bringing to pass that which is to be demonstrated through mental power. The amount of energy thus diverted into the image, after overcoming opposition from other thought-cells, is the effective energy released into the performance of this special work.

The work, of course, while performed from the four-dimensional plane, consists of manipulating the environment. To bring a given thing to pass, certain changes in the attitude of individuals, certain changes in the abilities of the one demonstrating, or certain changes where physical conditions are concerned, must first take place. That is, alterations must be made, if the thing desired is to be demonstrated.

Yet, whether the changes are in oneself, such as developing specific abilities, are in the desires or opinions of others on whom the venture depends, or are adjustments of the physical environment; to accomplish these alterations requires the expenditure of energy. Work is never accomplished apart from energy consumption. And the amount of energy it is necessary to expend to bring the various changes to pass constitutes the resistance of the environment.

One might try to demonstrate a condition, and have a tremendous supply of desire energy within the unconscious mind to release into it, and yet fail

Success in Attaining Any Single Objective

Developing the Effective Mental Energy

because the resistance of environment was too great. If one should endeavor to demonstrate himself Emperor of the whole world, the resistance of environment would be so great that, unless he were more energetic than anyone so far ever has been, he could not succeed. I point this out merely to indicate that the amount of energy that the thought-cells of the unconscious mind must possess to demonstrate some things is within the reach of almost anyone; yet the amount required to demonstrate other things is beyond the energy production of any living being. There is a direct relation between, the amount of energy which the individual can divert into the mental image of that which he is demonstrating, and what he can accomplish with such energy. And the greater the resistance of environment, the more mental force is required to change it as desired

At first thought it might seem that the best manner to vitalize a mental image is to concentrate the thoughts of the objective consciousness upon it, and keep thinking about it as powerfully as possible. Objective thinking alone, however, may have very little power to divert the desire energies of the thought-organizations within the unconscious mind into such an image. For success, the image must gain as completely as possible the full attention of the unconscious mind. And if in addition it can be linked up with energy of the Drive for Significance, the drive for Self Preservation, or the Drive for Race Preservation, so that the desire energy of one or more of these powerful drives is directed into the image, the thought-cells they energize will work with great force to bring the thing to pass.

To thus bring the image to the attention of the unconscious mind, suggestion and affirmation are suitable agents. Yet needless to say, they must be applied in a manner, as explained in chapters 7 and 8, which will prevent the development of negative desires, and preclude contrary auto suggestions. The last part of chapter 8, in particular, gives much detail on how to keep the selected image before the attention of the unconscious mind, and how energy may be diverted into it. It remains here, therefore; merely to add, that whatever method the individual finds most effective in this respect is the one to use.

If there is a feeling of doubt, or of resistance to the thought that the matter will be demonstrated, this is an indication that the thought-cells are not wholeheartedly working from the four-dimensional plane to bring the thing to pass. That is, they have not completely accepted the work allotted them. When they do properly take hold of the job, there is felt an inner conviction, or complete faith, that the thing will be brought about.

Mere wishing the thing will come to pass, and thinking about it in a listless manner, is very apt to give the thought-cells responsible for the work confused orders, or a feeling of hesitancy and doubt. That is, fantasy thinking is very likely to undo what may have been given a very good start. And for the same reason, after the matter once has been set in motion, it is better not to think about it at all except as such times as there is abundant positive mental energy to direct into the formulated image. Every weak and uncertain thought associated with the matter detracts from the vigor of the thought-cells doing the work.

Thus it is better to have some one period of the day set aside to use in the demonstration, during which the mind is positively and completely absorbed in the undertaking, than to use catch-as-catch-can intervals during which the mind may be partly occupied with other things. And if one finds oneself de-

pleted, or too tired, it is better to skip the regular period set aside for this work; as when one's forces are thus at low ebb one easily may become negative, and permit contrary images to force themselves before the attention.

When you call in a healer, you do so presumably because he is a specialist in his line and knows more about it than you do. Likewise, when you employ a lawyer, you do so because he is supposed to know how to get the results you want better than you do. And the unconscious mind, having so wide a field of information at its command, and its thought-cells being accustomed to get results by working from the four-dimensional plane, knows far better what steps to take, and how to take them, than does your objective mind. Therefore, do not attempt to visualize the steps it must take, or give it orders as to how it must proceed. The final result to be demonstrated when clearly held before attention constitutes sufficient orders. Let it, as an expert in a field your objective mind knows very little about, perform the work in its own way.

To put the matter into other words, to think of intermediate steps is to place limitations, or modifying clauses, which make the work more difficult. These limitations act as suggestions to the unconscious to curtail the scope of its activity. They are like sending an ambassador to a foreign country with orders to secure certain concessions, and then telling him just what he must do in each detail after he gets there. If he is a real diplomat, and worthy of the mission, he has the ability to meet each contingency as it arises. Yet every limitation set as to what he must, or must not do, by that much hampers his work and makes success less likely.

The more information relative to the matter to be demonstrated the unconscious mind has at its disposal, the more readily it can discern the means by which to bring the condition to pass. Give it as wide a field of reliable information as possible regarding the matter, from which thus to select its methods. If it is health that is to be demonstrated, through reading and study learn as much as possible about hygiene, diet, and the principles upon which a sound constitution must rest. Thus concentrating the objective consciousness on gaining health information, also gives the unconscious the impetus during sleep, or even at other times, to seek still further information on the astral plane, or to tune in on the minds of those who possess such knowledge.

Or if it is some invention that is to be demonstrated, reading and studying everything accessible that has a bearing upon the problem will enable the unconscious to acquire a field of information from which more readily to select the necessary processes. With so vast a field of knowledge relative to the matter to be demonstrated, it will find much less difficulty in selecting the particular method which will enable it to do the job assigned to it, whatever that may be.

Here in California the little red Argentine ants are a pest to the household. Housewives frequently attempt to demonstrate the absence of these nuisances. And reports have been received from those who by direct mental power alone, and without the employment of any physical agent, have been able to drive these creatures from their premises.

On the market there are one or two preparations which placed in line of march quickly discourage them, and cause them to leave. And the point I here wish to make is that, for most persons, it is quicker, and a far easier

Do Not Instruct the Thought-Cells How To Do Their Work

Give the Thought-Cells as Much Aid as Possible in Their Work

Do Not Require the Unconscious to make Bricks Without Straw

process, to drive the ants out with one of these preparations than by merely concentrating mentally on their removal. One who attempts to demonstrate the absence of ants, therefore, and places a restriction upon the method his unconscious mind is to use, saying that nothing physical shall be employed, is at a decided disadvantage. It is likely that if he set out to demonstrate ant removal without such restrictions, that his unconscious would find it far easier to direct him to any corner drug store and to the proper preparation for their removal, than to exert a pressure upon a thousand ant minds sufficient to cause them to leave.

Every law of nature has well defined conditions which limit its operation; otherwise it would not be a law. This is as true of mental and spiritual laws as of those physical. When people in their enthusiasm overlook these limitations imposed by nature to the operation of some law, fanaticism is the result. All have witnessed cases of political fanaticism in which the natural hindrances to the perfect working of some sociological principle was entirely ignored. All have known instances of religious fanaticism, in which the evidence of human experience was completely lost to sight in the interest of some blind and irrational belief. And most of us likewise have witnessed fanaticism in what was expected of the mind. We have seen those who demanded it without physical agents to restore a rotted and broken appendix, that it set a broken bone, or that it materialize money out of thin air.

The individual who undertakes to demonstrate some condition should not set some impossible limitations as to what agents should bring the desired end about. For instance, some years ago, two of the great industries of France were being ruined. The vineyards were dying of Phylloxera, and another disease was attacking the silk-worms. It might have been possible to exterminate these diseases that were impoverishing the country by giving them absent treatments. Such would have been the direct mental method. But they were not eradicated in this manner; and had such direct methods been imposed as a condition of their removal, in all probability these industries would have vanished.

Instead, a man since famous, Louis Pasteur, (birth-chart in Chapter 6, Course 2, *Astrological Signatures*) studied the diseases until he knew the nature and the habits of the bacteria causing them. With this information at his command, it was easy to stamp the diseases out. He applied the indirect mental method. He set his mind to work to demonstrating superiority over these diseases, and placed no fanatical limitations on how the result must be obtained. Thus was he able to demonstrate a great success.

For that matter, the use of physical agents is an absolute essential to obtaining many desirable conditions. The air we breathe, the water we drink, and the food we eat, are all physical remedies by which depleted humors and tissues are replenished and weakness healed. Yet even the most fanatical follower of the divine power of mind to perform wonders does not abstain from using these purely physical remedies. Nor should one who expects to demonstrate money refrain from entering the fields, such as the professions and business, through which money more commonly comes. Even should he succeed in sitting at a desk and visualizing people coming in and placing money before him so successfully that they did so, unless he gave some value in return, he would be dishonest, and also quite likely to end his career by being haled into a court of law.

The Bible relates that Pharaoh commanded the Israelites to make bricks without straw: but the result was not in his favor. Instead of such an attitude,

when demonstrating a condition, give the thoughtcells working from the four-dimensional plane every reasonable condition that may be expected to make it easier for them to bring the desired result about.

I have just spoken of the folly of placing undue restrictions upon the manner in which the thought-cells are to perform their work. And right here I should not neglect also to point out that when the impossible is expected of the unconscious mind, and it is crowded forcefully into the effort through receiving vigorous and insistent suggestions and affirmations, that, in the effort to satisfy the demand, it frequently offers a substitute. That is, just as when the impossible feat of repressing the Drive for Race Preservation is attempted, the objective mind usually is given the belief that these desires are not present, yet their energy nevertheless escapes through some subversive channel—so delusional substitutes are offered when the demand is too insistent that an impossibility be performed.

A real estate man of my acquaintance, a year or two ago, started using the Affirmations sent out by a certain school which has a wide following, to sell properties given into his custody. This school taught that the proper method was to affirm, over and over, that the desired transaction had been completed.

Now if you hammer into the unconscious mind any suggestion often enough and with sufficient force, it comes to believe that suggestion. In this case, therefore, when the thought-cells failed to cause the sale of a given piece of property—or perhaps they never even tried to make it—they nevertheless accepted the suggestion as true. The man believed he had sold the property, told his friends he had sold it, and drew a check on the bank for the money he had obtained from the sale. But as he had no money in the bank, and had not made the sale, this led to confinement in the psychopathic ward of the county hospital.

In the same neighboring small town, in which the teachings of this school had, and still have, a strong foothold, a woman, about the same time, was demonstrating, through the use of affirmations, that her house had been rented. She had reached the point where she was telling her friends she had demonstrated renting her house through the use of affirmations, when the real estate man was arrested. Her relatives perceived that she was close to the same psychopathic condition, took her in hand, and brought her back into touch with reality before it was necessary to have her confined.

Paranoia, one of the three prevalent forms of insanity—dementia praecox and manic-depressive insanity being the other two—is not due to brain injury, but to building into the unconscious some idea which has sufficient desire-energy that it dominates the whole mentality. A hypnotized person, given some belief through suggestion, can be converted temporarily into a paranoiac. He can be given the conviction he has sold his real estate and deposited the money in the bank, or that he has rented his house, even though in reality he has not done so.

There is a certain percentage of those who believe themselves to be completely healed of some malady through absent treatment or some mental method, also, who are merely hypnotized into the belief they no longer have the complaint. It is true, they no longer feel pain. Yet later, as the disease still makes inroads in spite of their belief that it has vanished, they all at once completely collapse.

These instances in which the unconscious mind acquires a conviction that something has been demonstrated when it has not, are no legitimate detrac-

Fanaticism in Demonstrating

tion from the value of suggestion, affirmation, or other mental methods to demonstrate health, or to demonstrate anything else which is advantageous to universal welfare. It merely again emphasizes the danger of a prevalent type of fanaticism which, where religion, psychic matters, or mental power is concerned, refuses to keep in close touch with reality by carefully checking actual results against theoretical considerations. A thing should not be accepted as true merely because it professes to be a Divine Revelation; nor should health or anything else be considered demonstrated until ample proof has been acquired from the three-dimensional, realm.

Demonstrating

To visualize health, hold in the mind as clear a picture as possible of the body in a state of health. To demonstrate a bank account, visualize yourself making repeated deposits in the bank. To demonstrate success as a musician, hold the image of yourself playing the instrument of your choice before a vast and applauding audience. That is, hold before the mind, and then energize, the end desired.

In principle, such demonstrating has been constantly applied since life appeared upon the earth. Creatures have desired safety, have desired to procure food, have desired to reproduce, and to do various other things. When environmental conditions changed they did not know how to meet these new situations, but their intense desire to adjust successfully to them kept the image of the end sought before their unconscious minds. The thought-cells within their astral forms then set about devising means to secure these ends.

We can not say, with forms of life lower than man, just how much success was obtained in this demonstrating by the adults who first felt the need of something better. Probably the impress of the desire for a given end was more pronounced upon the genes of the reproductive cells, so that succeeding generations feeling the same urge were able to bring it to pass in a manner more marked. But we do know that this process has been at work among all life-forms, and is at work today.

Game in a country where it has never been hunted by man, for instance, is usually tame at start. But no matter how tame at first, let hunting commence, and usually by the next generation or two—in answer to the desire for safety—the game will have become exceedingly wild and cunning. Even individuals that have never before seen man will exhibit fear and cleverness. No better example of this can be cited than the coyote of Western America. A few years ago it was easily captured or killed. But now it has developed such craft that in spite of bounties on its scalp and a good price for its pelt, and the fact that every man's hand is raised against it, in the face of ruthless persecution, it has increased in number and widened its range.

A slightly more complex illustration of the force of desire for a given end to demonstrate its realization, which is in reality the chief factor in the origin of species, may be obtained from a study of either protective or of revealing coloration. Protective coloration—as space does not permit a discussion of revealing coloration—has been acquired by the desire to be concealed from natural foes or from intended victims. The image of the desired end in the unconscious mind has impelled the thought-cells to change the color pattern so that it blends with the habitual environment.

As a single example, taken from birds in the U.S., let us examine the jays:

These jays no doubt, all had a common ancestor. They are perching birds, and the one in the eastern states, the blue jay, lives largely in trees of moderate foliage, or at certain seasons, of no foliage at all. Hence, to match the sky,

we find the upper parts light purplish blue; the wings and tail barred with black to resemble tree-twigs; and the breast grayish or brownish, shading to white on the belly, much as the under side of the tree leaves are lighter than their uppers.

Now in the Rocky Mountain region, where snow covers the higher mountains a large part of the year, we find a jay of an entirely different genus; the Rocky Mountain Jay. To correspond with his environment, his upper parts are light slate gray and his under parts brownish gray.

Moving on still westward to the Pacific Coast region, we find throughout the chaparral belt, a jay of still another genus; the California jay. He lives largely in the brush and is blue and brown above and white below, except for bluish streaking on the throat. When motionless he blends nicely with the vari-colored foliage and dead sticks of his environment.

But if we ascend the mountains of the Pacific Coast into the gloomy firs, with their dense dark foliage, we will again find the same genus as the blue jay of the East, but represented by an entirely different sub-species; the stellar jay. Living in the dark forests, the fore parts of his body are dull blackish changing to pale blue on the lower back and belly. And as he is a bird of the trees, like his eastern brother, his wings and tail of purplish blue are likewise barred with black.

Before leaving this subject of the power of desire to attain a specific end, such as safety or food or protection of offspring, through the action of the thought-cells from the four-dimensional plane, rather than through the chance survival of individuals which varied slightly from their fellows, I should give at least one example from the vegetable kingdom. For this purpose I shall mention the knob cone pine, a tree with which I am personally familiar, as it is common to the Pacific Slope.

It is called a fire type pine, because it has learned (demonstrated) the ability to take advantage of the fires that so frequently sweep the region where it grows. Instead of depositing its seed every year or two only to have the young seedlings killed by the shade of surrounding trees, it retains its cones with the scales tightly closed about the seeds for a period of from 15 to 25 years. If, however, a fire runs through the forest, charring the tree and perhaps burning its leaves, the cones still clinging to the unburned branches slowly begin to open, and a few days or a week after the fire has passed seeds begin to drop into the ashes or upon the soil. Under these conditions they sprout and grow, unhampered by the crowding of other trees. These knob cone pines have demonstrated perpetuating themselves in a region where other types of trees often are permanently eradicated.

When man, therefore, sets out to demonstrate success through the use of mental power, he is not employing some new principle. He is employing the same process which mostly has been responsible for the evolutionary advancement of physical life upon the earth. Every step taken by physical life-forms has been in response to the impulse to demonstrate some condition urgently needed. And man, through understanding how this principle operates, can vastly hasten a progress that left to the undirected working of nature is relatively slow.

He must, of course, first determine what it is that he wants. And to apply the principle, he must cultivate DIRECTED THINKING, so that he can hold his mind to the images he desires to realize, without permitting fantasy creations to intrude. And through DIRECTED THINKING he also must learn how to Direct his Desires, and to Condition more primitive desires so that

their energies shall be diverted into the special channels of his choosing. As explained in chapter 4, such persistently directed desire is commonly called Power of Will.

There is all the difference of night and day between wishing a thing and willing it. In wishing it, the image of the thing desired is present in the mind, but it is a fantasy creation which does not receive positive energy. Instead, the person is negative to the wished for thing, and this frustrates its realization.

Young birds do not learn to fly by sitting on a limb and dreaming about it. They learn to fly by actual effort spent in the act of trying to fly. And psychologists estimate, from experimental work with what people commonly do, and what they are trained to do, that most of us live at about 50% of our possible achievements in the various things we attempt to do.

We arrive at a certain level, in physical performance or in mental output, and stick there. Instead of making perfect, practice, unless accompanied by intelligently applied effort to improve, merely links habitual errors more deeply into the unconscious. No matter how much you play golf or bridge or tennis, or how much you walk, you may not improve your technic. Instead, most of us go through life walking, talking, and thinking about the same as we did when we left school or college. There has not been sufficient Directed Desire and Directed Thinking applied to learning how to do these things, or to doing more important things, better.

The laboratory psychologists find that, merely through striving to do so, accompanied by effort in the practice, the ordinary person can double the speed with which he reads in about six weeks. This is not so important, except that it indicates what people can do toward developing talents they did not suspect they possessed. and toward demonstrating traits of character and abilities that will enable them to contribute vastly more to universal welfare, and thus make for real success.

To learn to do something better you must think about it. When you have done poorly, try to discern just what led to poor performance. When you have done better than your average, recall just how you felt, and just what you did that was different. Then strive hard to reproduce that which led to better work. Thinking about it between performances, if the thought is Directed to acquiring a better technic, is a great help. The unconscious mind learns to do the thing properly through seeing the correct procedure in imagination.

To Demonstrate Success, first have a clear-cut image of just what it is that you wish to accomplish. Furnish the unconscious mind with as much information as possible about the thing. Permit it to use whatever physical channels are available to bring its realization. Other than to prohibit any transgression of morality, give it no instructions as to the details by which the end sought shall be brought to pass. Then, positively and confidently, direct as much desire energy into this image as can be made available. And finally, be willing to work, for the get-something-for-nothing motive sooner or later is sure to backfire; and always be willing to render society adequate recompense for what is received from it.

Appendix

Study Questions**Doctrine of Esoteric Psychology (Serial No. 56)**

1. How does esoteric psychology differ from the psychology commonly taught in the universities?
2. What is the difference between the Subjective Mind, Subconscious Mind, Subliminal Mind and Unconscious Mind?
3. What are Objective Consciousness and the Objective Mind?
4. From whence are all the traits and characteristics of the unconscious mind derived?
5. For what purpose are souls called into existence?
6. To what are all feeling and intelligence due?
7. When souls first are differentiated, what determines the kind of environment to which they are attracted?
8. What is the blue-print to which both the female soul and the male soul of true mates work?
9. What, when they attain human form, in a broad way indicates their Cosmic Work?
10. In relation to experiences undergone, of what is the birth-chart a map?
11. What is memory?
12. What becomes of the energy of each experience?
13. How are the astral bodies of people built?
14. What relation to Universal Construction have the experiences which the soul at any time attracts?
15. From what viewpoint must the justice of the soul's experiences, as compared with those of other souls, be estimated?
16. If the position in Cosmic Work requires of a soul special abilities, which can be developed only by hard experience, is it unjust it should have these, while another soul, to occupy a different type of position, has experiences far less drastic?
17. If the necessary lesson is not learned from one experience of a kind, what then becomes necessary?
18. What is the best way to escape painful experiences?
19. Where did the soul learn to handle chemicals, such as those comprising the physical body?
20. Where did the soul learn to mold a form possessing sensitiveness?
21. What experiences of the soul developed Simple Consciousness?
22. What is the oldest psychological level at which animal reactions take

- place?
23. What is the next higher psychological level at which animal reactions take place?
 24. What is the highest psychological level considered by psychologists, and the use of what implements marks it?
 25. For what purpose was the Objective Mind developed?

Reason and Intuition (Serial No. 57)

1. The urge to fill in the ego's blueprint, in all life-forms, manifests as what irresistible Drive?
2. Of what two primitive Desires are all the thought-elements, belonging to ten distinct families, composed?
3. What are the Three Hereditary Drives?
4. Through what process are sensations recognized?
5. What determines how perfectly a sensation is recalled in memory?
6. How does recognition by objective consciousness of the report of one of the psychic senses differ from the recognition of a physical sensation?
7. What relation to sensations has a perception?
8. Is a perception ever merely the recognition of the energy which at the time has come in over the nerves from the outside world?
9. What is an apperception?
10. Illustrate how apperceptions at times tend to cause errors.
11. What is a preperception?
12. How does apperception assist the work of a ventriloquist?
13. Indicate how apperception and preperception can be made to increase the range of perception.
14. What is spontaneous attention; and how does it differ from directed attention?
15. By what law, without exception, are all mental processes governed?
16. What is meant by contiguity?
17. What is meant in psychology by resemblance?
18. What relation have resemblance and contiguity to the Law of Association?
19. From what are all perceptions formed?
20. The fusing of what results in a conception?
21. The union of what factors results in reason?
22. What is intuition, and what relation has it to reason?
23. What is the relation between attention and suggestion?
24. Why can a person, who can gain no unusual information without their use, often acquire the sought for knowledge through looking at coffee grounds in the bottom of a cup?
25. Why does that which is thus seen in the bottom of a coffee cup seem to be the image of the thing which symbolizes the information sought when in reality it may as nearly resemble a dozen other things?

Language and the Value of Dreams (Serial No. 58)

1. Why, of necessity, must the mind always make use of symbols?
2. What is the oldest language in existence?
3. What always conditions future conduct?
4. Why do the cells and organs of the physical body so reluctantly take orders from objective consciousness?

5. Are thoughts ever unaccompanied by changes in the physical body?
6. What implements are used habitually by the unconscious mind to communicate with the bodily organs?
7. Illustrate how emotional symbols are used by animals other than men.
8. Illustrate how imitative symbols came to be used by men to impart information to others.
9. Indicate how things acquire names through the Law of Association.
10. What are pictographs?
11. Illustrate the use of symbolical pictographs, and how they can express conceptions such as simple pictographs can not.
12. What function have symbolical pictographs in the processes of the unconscious mind of present-day man?
13. What advantage have symbolical pictographs to communicate ideas to people of diverse languages, or to people at widely different periods of history?
14. Why, when the unconscious mind attempts to impart some information to the conscious mind, does it not use the language of ordinary waking life?
15. What are the three elements of the dream life that in the interpretation of dreams should be given consideration?
16. What is fantasy thinking?
17. What is directed thinking?
18. Do all people dream, and to what extent are dreams continuous?
19. Why are the desires which are strong and yet fail of realization in everyday life the ones which chiefly influence dreams?
20. Why is day dreaming so wasteful of valuable energy?
21. Explain how civilized standards exercise the function of censorship over what a person permits himself to imagine, and over how obviously crude desires are realized in dream happenings
22. What relation exists between some happening of the previous waking state and that which occurs in a dream?
23. Why do we not more often, in our dream life, witness events which actually are happening on the astral plane?
24. Why are the dreams which are wish fulfillments condensed, displaced and otherwise distorted in such a manner that it is often difficult to discern their true significance?
25. What is the best manner in which to learn to acquire and recognize information of value from the dream state?

Desire and How To Use It (Serial No 59)

1. After each experience is the soul exactly the same as it was before?
2. What determines how the organism will act in the presence of the same stimulus in the future?
3. Explain how a single celled organism is conditioned by its experience with a drop of acid.
4. Explain how a single celled organism is conditioned by being brought in contact with an object which affords it satisfactory food.
5. What is the process by which all life-forms in some degree learn through experience?
6. Why is it so important to understand the process called Conditioning?
7. What part of the experience conditions an organism in reference to similar experiences in the future?

8. In what sense is it correct to say that every organization within the four-dimensional form, including the thought-cells, have desires?
9. What relation has any action to desire?
10. What are the 3 different ways in which the desires stored within the stellar-cells and structures express when their energies are released?
11. Explain how desires when released produce emotions.
12. Does any mental or emotional state ever take place without being accompanied by a definite change in the physical body?
13. What is a craving?
14. What is the difference between a craving, a passion, a sentiment, a mood and the temperament?
15. What relation have desires to the only avenue to a better life?
16. Why is it foolish to consider the desires on the whole as something inimical to human welfare?
17. Before one can lead a more spiritual life, what must be done to the desires?
18. What is will power?
19. In what direction does pain always condition action?
20. In what direction does pleasure always condition action?
21. What relation to simple sensations has the intensity of the feeling experienced?
22. Why is it difficult to get up enthusiasm about abstract ideas?
23. Why is it that people who wish intellectual honesty condemn a vice or passion so frequently themselves are unable to renounce it?
24. What is the method by which desires can be directed to express through the channels decided upon?
25. Explain how this method should be applied, for instance, to cultivate truthfulness.

Why Repression Is Not Morality (Serial No. 60)

1. What is the source of the Power Urges?
 2. Explain how reproductive desires and nutritive desires are related to the thought elements much the same as protons and electrons are related to elements of matter.
 3. Which one of the three hereditary drives is an expression of the nutritive desire?
 4. Which one of the three hereditary drives is an expression of the reproductive desire?
- Indicate how the following thought-elements embrace both self-preservation and race preservation.
5. Domestic
 6. Intellectual
 7. Social
 8. Aggressive
 9. Religious
 10. Safety
 11. Individualistic
 12. Utopian
 13. Universal Welfare
 14. In what two ways can creative energy find expression?
 15. Through what kind of relationships does the Law of Association operate?

16. Show how Resemblance is a feeling relationship between mental elements or more complex structures.
 17. Indicate how the principle of Contiguity establishes an energy relationship between anything done once and the various mental factors involved.
 18. What is the elation between the habitual method in which character expresses and the thought-cells and structures of the finer form.
 19. By what process does life advance step by step in relation to its releases of desire energies?
 20. What happens when a monkey-wrench is permitted to hang too long on the safety valve of an engine, or to strong desires are repressed?
- Show how the following drives can express either on the plane of the animal soul or on the plane of the divine soul.
21. Drive for Significance.
 22. Drive for Self-Preservation.
 23. Drive for Race Preservation
 24. What are the three methods of desire-energy release?
 25. Explain how the sublimation of any desire is accomplished.

How To Rule The Stars (Serial No. 61)

1. Show how, while we cannot prevent the heat and cold, wind and rain, we nevertheless largely rule them through devising means by which they do us little damage and assist to realize our aims.
2. Why does a soul come into human existence at the time the positions of the planets map the corresponding dynamic structures in his astral body?
3. What determines how progressed aspects will affect the individual?
4. What two things are involved in every condition in the individual's life?
5. What factors within ourselves determine how we are affected by the failure of a bank in the neighborhood?
6. What relation has the release of desire energy to the events and circumstances which enter a life?
7. In what way is an understanding of the manner in which progressed aspects operate a great aid to true morality?
8. Why, if we are to be of greatest benefit to society, must we recondition the thought cells within the astral body which attract misfortune?
9. Of what is the birth-chart a cross section map?
10. Is the character at a period after birth exactly mapped by the birthchart, or have other characteristics been added?
11. By what process can more important events be attracted into the life?
12. Through what process can more fortunate events be attracted into the life?
13. When stellar-cells and structures which have been conditioned by pain release their desire energy, what is attracted into the life?
14. When stellar cells and structures which have been conditioned by pleasure release their desire energy, what is attracted into the life?
15. Is it the type of energy being broadcast in the sky at a given time that affects us, or is it something within ourselves?
16. What in the birth-chart maps the lines through the astral body that act as aerials to pick up planetary vibrations of a specific character?
17. What is meant by Conversion?

18. What is the general process of Conversion?
19. At what times, only, do events of importance come into the life?
20. If the thought-cells reached by a new energy supply were conditioned to feel distress, will they work in an entirely beneficial way when they receive, as mapped by a harmonious progressed aspect, a new supply of pleasant energy?
21. What is the method of manipulating the physical environment in the effort to rule the stars?
22. How can the principle of conversion be applied when progressed aspects are present?
23. What is the method of using mental antidotes in the effort to rule the stars?
24. Indicate how rallying forces can be utilized in the effort to rule the stars.
25. How can the character vibrations of objects and places be used to assist in the work of ruling the stars?

How To Apply Suggestion (Serial No. 62)

1. The unconscious mind has been conditioned throughout its whole past, to obey what kind of orders?
2. Illustrate that the reactions of a person to an image are just the same whether the object has reality or not.
3. What two things determine our three dimensional behavior and the activities of our thought cells on the four-dimensional plane?
4. Show how everything that reaches the unconscious mind by way of reasoned thought presents contrasting images.
5. Why may a suggestion or image to which the objective consciousness pays little or no attention have a far greater power to enlist the desire energies of the thought-cells and thought organizations within the astral body?
6. What is a suggestion?
7. Why do the suggestions received during childhood so frequently impress the unconscious mind so powerfully?
8. When the attention is given completely to one thing, what happens to the impressions relating to other things?
9. Why is a religion, or parental training, based on fear so injurious?
10. What effect upon the body has the too frequent secretion into the blood stream of the emergency chemicals released by the emotion of fear?
11. To what extent do images accepted by the unconscious mind find expression in action?
12. Why are recreations and pleasant experiences so beneficial?
13. Is conscience always a reliable guide to conduct?
14. What relation to true morality has correct knowledge?
15. What is meant by resolving one's conflicts?
16. Illustrate how the child often is conditioned to associate painful images not with the dangerous object, but with the parent.
17. Why does everyone like to hear a story in which a policeman is discomfited?
18. How is conflict resolved?
19. Indicate the four ways of meeting any temptation.
20. What is the proper one of these ways in which every temptation should

be met?

21. How does attention temporarily afford a desire tremendous energy?
22. What is the invariable relation between movement and the image which gains the attention?
23. Under what conditions are suggestions effectively received by the unconscious mind?
24. Why does the process of reasoning tend to prevent a suggestion being received effectively by the unconscious mind?
25. The proper application of suggestion requires that the image decided upon should be presented to the unconscious mind in what manner?

Correct Use of Affirmations (Serial No 63)

1. What is an affirmation?
2. How can the predisposition to any complaint, whether related to the body or to some other department of life, be ascertained?
3. Upon what factors depends the effect upon an individual who repeats the affirmation, "I am in perfect health?"
4. How does a naturally suspicious individual, such as one with a strong and afflicted Saturn, react to such an affirmation?
5. What always determines the direction of action?
6. What is a negative desire?
7. Why is it more difficult to walk a girder 100 feet above the ground than when it is on the ground?
8. What Drive is back of the form of self consciousness that causes an individual to blunder, and why does he thus blunder?
9. Why are people who are confident in the presence of their own sex sometimes bashful when in the presence of the opposite sex?
10. What is a complex?
11. Illustrate how a complex is formed.
12. What is indicated when a person is particularly touchy about the indecency of others?
13. What mental factors are behind the "messiah" complex?
14. How are persecution complexes formed?
15. Illustrate how an inferiority complex often is formed.
16. Illustrate how a superiority complex is sometimes formed.
17. How is it that the Drive for Significance is back of both the inferiority complex and the superiority complex?
18. What makes people bully others and play to the grandstand instead of giving good teamwork?
19. What is meant by Compensating for a complex?
20. What image should an affirmation always keep before the attention?
21. Why should the negative form of an affirmation never be used?
22. How does the birth-chart assist in determining the kind of affirmations best suited to an individual?
23. Why do affirmations associated with religious beliefs commonly have so strong a power to heal?
24. Is it necessary that the objective mind have faith in order that suggestions shall have power to heal?
25. How can opposing autosuggestions be detected?

How to Think Constructively (Serial No. 64)

1. Upon what ability does constructive thinking depend?

2. In what manner do the cells of the human body act as miniature electric batteries?
3. What is the function of the nitrogen compounds in the nucleus of the cell in relation to energy production?
4. With what are carbon compounds combined in the manufacture of powerful explosives?
5. From where do the nitrogen compounds derive the terrific energy which they liberate?
6. What proof is there that the giant protein molecules of the body produce electrical energies?
7. What cells of the human body are best adapted to the production of high potential electrical energies?
8. What makes the nervous system both a broadcasting and a receiving set?
9. Through what process can man control the rapidity which nitrogen compounds within himself release radiant energy and thus tune in on the vibration desired?
10. What part does electrical stimulation of a gland play when some progressed aspect is operative in a person's birth-chart?
11. In what manner does the gland then stimulate a particular type of thinking?
12. How can one determine, to a large extent, what planetary energies and what thought energies he will pick up, radio fashion, at a given time?
13. What is the electrical function of sleep?
14. Through what electrical process do stimuli from the outside world and desires from the unconscious mind make it so difficult to keep the attention directed to some selected train of thinking?
15. Why does too much loss of sleep result in death?
16. Why is Directed Thinking the hardest work in the world?
17. How can Directed Thinking be cultivated?
18. Why cannot Directed Thinking be prolonged too greatly?
19. Of what value is it in Constructive Thinking to have a number of harmless pleasurable interests?
20. How does the expenditure of desire energy on imaginary accomplishments affect real accomplishment?
21. Why, when a pleasurable emotion is experienced, such as that arising from hearing good music or reading good literature, should something concrete be done about it?
22. Why, when anger is present, should one immediately engage in some hard constructive work?
23. Why, when any negative emotion tends to gain attention, should the mind be interested in something other than the self?
24. How can one learn to like keeping the thoughts constructively engaged at all times?
25. By what kind of practice is the will weakened, and by what kind of practice is will power gained?

How to Cultivate Subliminal Thinking (Serial No 65)

1. Where is most of man's thinking done?
2. What happens when a man attempts to choose a number at random?
3. Indicate how a number apparently chosen by chance always represents some significant factor within the unconscious mind.

4. What causes laughter?
5. What causes some individuals always to be willing to disparage the character of others?
6. Why do people become so prejudiced in favor of any person or cause they champion?
7. Why do we laugh at the blunders of others?
8. Why do people never like those whose wit causes others discomfort. even though they may laugh at the witticisms?
9. Why do people like those who poke fun at themselves? What Drives are back of the following
10. The traditional Jewish joke.
11. The Scotch joke.
12. The clowning of the vaudeville stage.
13. What is the cause of swearing and crying?
14. Why are names that should be familiar temporarily forgotten?
15. How may a sense of guilt lead to an accident or sickness?
16. Instead of permitting the primitive desires to express as animal impulses, what should be done with them?
17. What is the cause of hysteria?
18. What is the first thing a person troubled with hysteria should realize?
19. What is the nature of the reconditioning process which the hysterical person should undertake?
20. Why do people fail to perceive happenings of the astral world?
21. Why are the hours of sleep particularly adapted to acquiring information from the astral world?
22. In what way should those who are subject to disturbances due to oversensitivity recondition themselves?
23. How can the incoming mail be used as objects for practicing the development of the ability to gain information during sleep?
24. How can places it is intended to visit later, such as where lectures are given, be used to practice gaining information during sleep?
25. Mention some historical instances of something valuable being received during sleep.

How to Develop Creative Imagination (Serial No. 66)

1. Of what does all creative work consist?
2. Upon what energies does creative work depend?
3. Do poorly sexed individuals gain renown for creative work?
4. What relation has dissipation to creative output?
5. What relation has sex to the development of those electrical energies which are essential to creative mental work?
6. Why do artists, poets, writers and moving picture stars have a reputation for irregular lives?
7. What electrical relation has a celibate life to the wholesale hallucinations that have at times swept monasteries?
8. Does an ascetic life favor a vivid Imagination?
9. When high electrical tensions are developed through undue suppression, is what is seen clairvoyantly and heard clairaudiently usually reliable?
10. What is meant by the dissociation of ideas?
11. Indicate how a person who has little power to dissociate ideas bores others when he relates any occurrence.

12. What planet when prominent tends to break the mental fixity, and thus readily enables new combinations to take place?
13. Upon what does mental fertility depend?
14. What are the three sources from which the unconscious mind can draw for material to use in creative imagination?
15. What relation has intensity of desire to the amount of material gained by the unconscious mind for use of creative imagination?
16. Indicate by the activities of birds and ants how fantasy thinking is wasteful in comparison to what can be produced by Directed Thinking.
17. Do important inventions and discoveries usually come into the objective consciousness little by little, or has the unconscious mind usually completed them so far as the general outline is concerned?
18. What does the material scientist try to reproduce in the use of his imagination?
19. What kind of a universe does the imagination of the mystic create?
20. How does the imagination of the occult scientist differ from that of the material scientist and from that of the mystic?
21. What part does Imagination play in literature?
22. Why has uncritical mysticism, in all ages, been the greatest foe to human progress?
23. Explain the process of rationalization.
24. Why is it dangerous to feel angry at oneself?
25. Why do people so readily forget their resolutions?

How to Demonstrate Success (Serial No. 67)

1. What is meant by success in the narrower sense of the term?
2. What is meant by success in its wider significance?
3. Illustrate by the story of the band of wild horses how often it is easy to demonstrate two of the essential factors of true success, but difficult to demonstrate all three.
4. What are the 3 essentials of man's complete success?
5. Is what man puts into his stomach, or what he is able to accomplish, of more importance?
6. On what plane do people exist who devote themselves exclusively to making money with which to buy physical things?
7. Name some who have made intellectual and spiritual successes, yet have failed rather dismally in making a physical success.
8. Is it a success, in a broader sense, to sell someone something for which he has no use?
9. What must be provided, on which to determine the actions which lead to the highest success?
10. To be successful in attaining any single objective, what is the first essential step?
11. What is the manner to be sought in presenting the image of the thing to be accomplished to the unconscious mind?
12. What work must be accomplished by the thought-cells of the unconscious mind to bring a desired want to pass?
13. What is indicated when there is a feeling of doubt that the thing will be accomplished?
14. Why, after the matter has been set in motion, is it better not to think of it except at such times as there is abundant positive mental energy

- present to direct into the formulated image?
15. Why should one not instruct the thought-cells how to do their work?
 16. In what ways should the thought cells be given as much aid as possible in their work?
 17. What is meant by attempting to force the unconscious mind to make bricks without straw?
 18. Illustrate what frequently happens when the unconscious mind is urged strongly to do the impossible.
 19. How, when unwisely administered, may affirmations lead to a condition resembling paranoia?
 20. What happens to the individual who, through affirmation, has convinced himself he is well when in reality he has merely inhibited the pain without altering some serious disease with which he has been afflicted?
 21. What is the process of demonstrating health?
 22. Give examples showing how animals have demonstrated superiority over conditions which opposed them.
 23. At about what percentage of their possible achievement in various lines do most people live?
 24. Illustrate how practice usually fails to make perfect.
 25. In making for perfection, what is more essential than merely a lot of practice?

Appendix

History of The Brotherhood of Light

To trace the origin of The Religion of the Stars, recourse must be made to tradition. Pseudo occultists and charlatans are only too ready to appropriate a name and use it to deceive the unwary. Hence a name and boasted lineage mean nothing in such matters. When genuine they rest upon secret tradition. And such documentary evidence as can be submitted for the genuine may easily be imitated by the spurious.

The only safe criterion of the genuineness of any esoteric teaching is the amount and accuracy of the information contained therein. The Brotherhood of Light lessons are now accessible to all. We welcome investigation with a view to proving their value. The lineage here given is not to claim infallibility or to prove authority, but to disclaim any originality in the ideas set forth beyond their method of presentation. Upon the *prima facie* evidence these lessons contain as expositors of THE RELIGION OF THE STARS, The Church of Light is well content to rest all its claims.

According to tradition, in the year 2,440 B.C., a group separated from the theocracy of Egypt, and through subsequent times, as a secret order, the name of which translated into English means The Brotherhood of Light, has been perpetuated, and has exerted a beneficial influence upon western civilization.

During only one period of Egyptian history did the teachings of The Religion of the Stars have a great influence on Egyptian civilization. This was during the reign of Akhenaten. This king was influenced by The Brotherhood of Light and broke completely with the corrupt priesthood of Amen. He moved to his City of the Horizon and spread stellar art and wisdom throughout Egypt. He died before the establishing of a new civilization could be completed; so the priests of Amen did the best they could to destroy his city and philosophy.

With the ascension of the Greek civilization, the influence of The Brotherhood of Light is seen in the astrology and mythology of Greece. Many of the Greek Mysteries take their basic rites from the ancient Egyptians.

The Greek philosophers, Thales, Pythagoras, Plato, Euxodus, and a score of others famed for learning that might be mentioned, received initiation directly at the hands of the Egyptian members of the fraternity.

At a later date this venerable order gave the impetus to learning in Alexandria, which made the city so justly famous. One of The Brotherhood of Light, the noble Hypatia, who, after the decline of the colleges in that city,

was the last to withstand the onslaughts of superstitious ignorance, and died endeavoring to spread the light of ancient wisdom.

It was The Brotherhood of Light that preserved the taper of learning from complete extinction during the dark ages, and that was responsible for kindling with it the fires of science and philosophy in Europe, even in the face of ruthless persecution.

The Brotherhood of Light not only has persisted as such on the innerplanes, but the line of succession has been kept alive, although at times it became exceedingly thin, also on the physical plane.

Much of our written history is lost in the mist of time. The thread of modern day existence on the physical plane picks up with the following.

M. Theon, for years, was the head of The Brotherhood of Light in Europe. The teachings came to America and were published in two books translated and edited by Emma Harding Britten, *Art Magic* and *Ghost Land*. The original edition of *Art Magic* bears this legend at the bottom of the title page, "Published by the author, at New York, America, 1876."

T.H. Burgoyne was the son of a physician in Scotland. He roamed the moors during his boyhood and became conversant with the birds and flowers. He was an amateur naturalist. He was also a natural seer. Through his seership he contacted The Brotherhood of Light on the innerplane, and later contacted M. Theon in person. Still later he came to America, where he taught and wrote on occult subjects. We find articles on the tarot, written by him, for instance, during 1887 and 1888, in *The Platonist*, published by Thomas M. Johnson at Osceola, Missouri. This was more than a dozen years before Genevieve Stebbins translated the work of P. Christian.

Captain Norman Astley, an officer in the British Army, had traveled extensively. In the performance of his duties he had lived in India and there had pursued occult studies. He also resided a short time in Australia. Later he returned to England to meet M. Theon, having previously contacted The Brotherhood of Light in his travels.

Astley was also a surveyor. Retired from the British Army he surveyed, among other places, what is now Carmel, California. It was such a beautiful region that when he married Genevieve Stebbins, a member of The Brotherhood of Light and a Delsarte teacher in New York, they decided to build their home in Carmel. That was in the 1860's.

As T.H. Burgoyne was a member of the same organization, it was natural he should pay them a visit. Captain and Mrs. Astley, who had contacted a number of earnest students suggested to Burgoyne that he write the basic Brotherhood of Light teachings as a series of lessons. This he agreed to do provided the students would enable him to live while he did this work. The Astleys made contact with students he knew and 12 were found who were willing to donate \$5 per month to this purpose.

Burgoyne lived in the home of the Astleys while he wrote *Light of Egypt*, Volume I. He wrote and issued as a manuscript lesson, which the 12 students were permitted to copy, one chapter each month. He had a white pony which would come at his whistle and follow him as if it were a dog. Each morning the weather was clement, he and his pony would leave the Astley domicile and go to a certain wild spot on Point Lobos to commune with the Monterey pines, to listen to the birds, to caress the flowers, and to hear the noisy surf boil into a little rocky cove above which in spring wild asters grew in profusion. Overlooking the charging and retreating waters, always sitting at the same spot, he wrote the whole of *Light of Egypt*, Volume I.

For reasons set forth in the preface to *Light of Egypt, Volume I*, it was later decided to publish these private lessons in book form. That this might be done it became necessary to finance the venture, and to have some kind of an organization which would resist the attacks it was anticipated would be made by those opposed to the purpose of the book.

Dr. Henry Wagner and Mrs. Belle M. Wagner (both with Jupiter in the tenth house of their birthcharts) agreed to finance the venture, and did so to the extent of \$100,000. And a branch of The Brotherhood of Light called the Hermetic Brotherhood of Luxor, was formed for the express purpose of seeing to it that the *Light of Egypt* and its teachings should receive wide distribution.

The Hermetic Brotherhood of Luxor was governed in all its affairs by a council of three members consisting of a scribe, or secretary, an astrologer and a seer. Burgoyne was the original secretary. He passed to the next plane in March 1894, while residing in Humboldt County, California. Belle Wagner, Sun in Pisces, Aquarius rising and the Moon in the first house in Aquarius, was elected to take his place on the council. Minnie Higgins, Sun in Gemini, was the astrologer. Mrs. Anderson, Sun in Sagittarius, Moon in Cancer, Libra rising, was the seer. Meetings to decide issues were held on the second floor of Mrs. Anderson's large home in Denver, Colorado.

The bylaws of The Hermetic Brotherhood of Luxor made it impossible for any person under 21 years of age to join; made it impossible for a married person to join unless the spouse also joined, and made membership possible only after the individual's record had been thoroughly investigated.

Early in 1909 Minnie Higgins passed to the next plane, and in the spring of that year Elbert Benjamin was called to Denver and elected to take her place on the Council as the astrologer. At this meeting on the second floor of Mrs. Anderson's home, the other two members of the Council did their utmost, as the official minutes of the meeting show, to convince Elbert Benjamin that he should undertake the job of preparing a complete system of education that would enable a wide public to become conversant with The Religion of the Stars. But it was not until April of the following year that he consented to do this work.

Meanwhile he had contacted personally and through correspondence not only members of the Hermetic Brotherhood of Luxor, but members of The Brotherhood of Light who had remained aloof from the organization with headquarters at Denver. But it was chiefly by his becoming more closely associated with The Brotherhood of Light on the innerplane that he overcame his reluctance to take over so imposing a task.

In 1913 the three members of the Council of The Hermetic Brotherhood of Luxor, after due deliberation, voted unanimously to close The Hermetic Brotherhood of Luxor, and since then no members have been accepted.

During the period, 1914 to 1934 that The Brotherhood of Light lessons were being written, there was never any spirit other than that of helpfulness shown toward this work by any member of The Brotherhood of Light or by any person who had been a member of The Brotherhood of Luxor. And, in particular, Captain and Mrs. Astley were helpful. Elbert Benjamin visited them in their home on various occasions, and some of the extensive and encouraging correspondence he received from them helped him in this work.

In 1918 classes were first opened to the public. In order to carry out its objective of reestablishing The Religion of the Stars on earth, The Brotherhood of Light was incorporated as The Church of Light, on November 2,

1932, 9:55 a.m. PST at Los Angeles. The three founders of The Church of Light were Elbert Benjamine (C.C. Zain), who served as President until his demise November 18, 1951; Elizabeth Benjamine, who served as Secretary Treasurer until her passing in 1942; and Fred Skinner, who served as Vice President until his demise in 1940. From the 1920's through the 1940's much astrological research was carried on which has become standard reference for many astrologers.

Much of the history of The Church of Light in years between 1915 and 1951 involve the history of Mr. Benjamine's efforts. His mission on earth being completed through the writing, rewriting and printing of The Brotherhood of Light lessons, he felt that his physical form was worn beyond repair and that he could better serve the cause of Universal Welfare by leaving that body behind and moving to the next phase of his work in God's Great Plan.

In accordance with Mr. Benjamine's instructions, there was no public funeral, and his body was cremated. Because of his desire to be free from thoughts and emotions of grief so he might make a speedy adjustment in his new life, the announcement of his passing was withheld until the Response Day dinner in Los Angeles on December 18, 1951.

He left a priceless heritage in The Brotherhood of Light lessons, which must be preserved and passed on unchanged to succeeding generations.

The Light of Egypt is a consortium of advanced students and Hermiticians who seek to carry on the high traditions of the Brotherhood of Light by contributing our utmost to Universal Welfare without thought of personal gain or recompense.

It continues to work toward fulfilling these purpose by meeting the needs of a new world order with its progressive philosophy of soul development. As always there is a determination that each individual should have the opportunity to Contribute his or her Utmost to Universal Welfare to the end that all people may live with freedom from fear; freedom from want; freedom of speech; freedom of religion, and to be enlightened to the extent they wish by the soul uplifting teachings of The Religion of the Stars.

Appendix

Declaration of Principles

We are a Religious altruistic association. We consider all humanity as equal in the higher sense, and utilize our resources for the purpose of assisting each individual to fulfill their part in the Divine Plan. Our Hermetic Philosophy indicates that each soul is responsible for its spiritual progress; and our lessons provide the best information possible for the attainment of true spirituality and happiness on the physical plane and on each higher plane of progress.

There cannot be Two Orders of Truth in the Universe. Therefore, we deny that there is any antagonism between true Science and true Religion. We accept but one book as infallible in interpreting the Will of Deity. That is the Book of Nature. We worship but one Religion, which is also a Science: Nature's laws.

Students are under no obligation to accept our teachings. We encourage them to investigate all existing religious and occult organizations, and our course on *Evolution of Religion* gives details on how our philosophy relates to many of the religions of the world today.

We teach that the family and the marriage relationship are the most powerful aid in building the spiritual body. It is through the sacrifices of the parents for the children that they give up selfishness and then transfer that love to higher planes of work. Our course, *Ancient Masonry*, gives more detail about this process, as well as the course on Spiritual Alchemy and the one on *Occultism Applied to Daily Life*.

Our view of the reason for existence upon the earth is discussed in the book, *Astrological Signatures*, and the book *Organic Alchemy*. We know from tradition and scientific experiments that the soul and personality survive the transition called death and live on higher planes of existence. This is outlined in the book *The Next Life*. We also have lessons on healing and alchemy (psychology) both from the spiritual and physical plane.

Our philosophy is grounded in two basic studies: The Golden Key of Astrology and the Silver Key of the Sacred Tarot. Only with a thorough knowledge of these two keys may the sanctuary of Nature's Temple be opened. Astrology is the science of finding and utilizing the natural potentialities as indicated by the planetary chart of birth. It becomes a religion when it shows the individual how these natural tendencies can be utilized for the benefit of all humanity and furtherance of the purposes of Deity. This is why we are called The Religion of the Stars.

The *Sacred Tarot* is the pictorial form of the spiritual ideas of our world as viewed by the spiritual giants of the past and checked by subsequent illuminated ones as to accuracy. Initiates of all ages have added their contributions. It is the esoteric presentation of the Hermetic Philosophy, and provides each Neophyte with many sources of meditations and inspiration. Our courses on *The Sacred Tarot* and *Spiritual Astrology* give much insight on these two foundations of Knowledge.

The Religion of the Stars is dedicated to the unfoldment of the Universal Plan for this Aquarian Age. A Nine Point Plan provides the framework for this work. The Nine Point Plan is:

That everyone should have:

**Freedom from Want
Freedom of Expression
Freedom from Fear
Freedom of Religion**

That to obtain these in proper measure, people must have the freedom to become familiar with:

**Facts of Astrology
Facts of Induced Emotion
Facts of Extrasensory Perception
Facts of Directed Thinking**

And, that instead of working to take all that he can for himself, each must learn to find pleasure in

Contributing His or Her Utmost to Universal Welfare

The Brotherhood of Light teachings are presented in 21 courses covering 21 Branches of Occult Science. The courses have study questions in the back of each book for every lesson. If you request them, you will receive a final exam for each course. Upon passing the final exam, the Award Manuscript will be sent to you. These give information on the safest method of developing higher states of consciousness and other information of value to the neophyte.

Appendix

Home Study Program

About The Home Study Program...

The Brotherhood of Light lessons offer the safest and most reliable information concerning occult studies found anywhere! Many are interested in investigating the occult sciences but cannot find a suitable teacher or are unable to find a practical approach to such matters. To meet this challenge the Home Study Program was designed.

Much information about the outerplane environment can be had in public schools and universities. Of equal importance is knowledge of the innerplane. Since this information is not yet available in our public institutions, The Brotherhood of Light lessons are published.

With the dawning Aquarian Age, our planet is undergoing a new dispensation of knowledge. Manifestations of this knowledge are evident in the scientific and technological growth experienced since 1881. So that development may be along the most constructive channels, it is important that we work to align personal and community intention to the Will of Deity. It is the role of religion to facilitate this alignment.

The Religion of the Stars teaches that the most reliable evidence of God's intention is obtained by observing Nature. To do this requires not only effort, but the process of trial and error. Sometimes standing on the shoulders of those who precede us can be helpful. May we suggest that you will find The Brotherhood of Light lessons to be a reliable guide, as well as some of the most uplifting material you will ever encounter.

Who can enroll in the Home Study Program...

Anyone can study the 21 Courses by reading the material contained therein, and may submit examinations for correction. Upon receiving a passing grade, members will receive the "NotSold Manuscripts." They contain information which we believe to be safest and most reliable methods for psychic unfoldment.

While the reason for each person's study is highly personal, there can also be an organization goal. That is, to become a Hermetician. A Hermetician is a person who has passed final exams on all 21 Courses and thereby demonstrated physical knowledge of all branches of the Hermetic Sciences (Astrology, Alchemy and Magic). As a Hermetician one is eligible to participate more fully in the religious and educational aspects of the organization.

How does the program work...

Recognizing that each person begins his/her course of study with a particular area of interest we have structured the program so you may pass courses in any order you wish. We strongly encourage you to undertake the passing of examinations in sequence from Course 1 to 21.

You can request that we send you an a Course 1 (Laws of Occultism) examination.

After receiving a passing score (exams are open book) we will send you the "Not Sold Manuscript." This process is repeated until you reach the Hermetician level by passing exams for all 21 courses.

Appendix

Other Brotherhood of Light Courses

Other Brotherhood of Light Courses in the Magic Branch

Course 1, Occultism Applied

The word "occult" means hidden or unseen. The Laws of Occultism is the study of unseen energies and the subjugation of these energies to human control insofar as we are able. There are in existence undeviating natural laws that are yet unexplained by physical science. In this course various types of psychic phenomena are examined and explained. The nature of the inner plane and how it affects human life and activities is revealed.

Course 4, Ancient Masonry

In this course the rituals and symbols Ancient Masonry are revealed. For the modern Freemason this is an unprecedented work enabling him to perceive the esoteric and spiritual significance of the symbols and rituals of the lodge room. The astrological significance of the symbolism and their relationship to soul development are thoroughly discussed.

Course 6, The Sacred Tarot

With this book the student may readily determine the astrological correspondence of any number, name, color, gem or other object. In this course the "Religion of the Stars" system of numerology is set forth, and divination by means of numbers is explained. It is also considered to be one of the most complete, detailed syntheses of the Tarot archetypes as they manifest in different areas of occult science and spiritual truths. Each of the 78 cards is elucidated and 11 tarot card spreads are illustrated.

Course 11, Divination & Character Reading

Divination is a means to assist extension of consciousness on the inner plane to acquire the information desired. It is then brought up into the region of objective consciousness. Clairvoyance, precognition, telepathy, the divining rod, teacup and coffee cup methods, among others are discussed in detail. The last four lessons are devoted to learning to read character based on physical characteristics.

Course 18, Imponderable Forces

Course 18 explains how much reliance should be placed on transits, minor progressed aspects, major progressed aspects and other astrological conditions, and the proper attitude toward such astrological weather. It indicates how sympathies and antipathies work, and how much importance to attribute to birthstones, numbers, names and environmental vibrations. Since the greatest enemy of fear and superstition is understanding, this course explains in detail ceremonial magic, sorcery and witchcraft, and how to protect oneself against black magic of any kind. It shows how we are influenced by suggestion and inversive propaganda and how to avoid thus being influenced. Imponderable Forces gives a comprehensive survey of the wholesome pathway, and how to follow it.

Course 20, The Next Life

Life on earth is but one phase of existence. Physical life constitutes necessary schooling so that the soul can function effectively on a higher plane where it will be less restricted. By understanding the nature of the life to come, the individual is better prepared to live this life and the next. Course 20 gives a great deal of information about the conditions to be met, and the activities of life after physical death. It tells about the various levels of the inner plane world, about the three methods of birth into the next life, about the influence of desires there, of the effect of sorrowing for those who have passed to the next life and how they may be helped, of the work to be done there, and how education is handled. The Next Life is not only interesting, but the information it contains will be a highly valuable guide to anyone when he/she passes from the physical.

**The 21 volume Brotherhood of Light series
on the occult sciences by C.C. Zain includes:
3 Branches of Study**

	Title	Serial Number
Astrology		
Cs. 2	Astrological Signatures	1-5, 20, 21, 46 & 47
Cs. 7	Spiritual Astrology	71-83
Cs. 8	Horary Astrology	36, 86-92
Cs. 10	Natal Astrology	19, 103-117
Cs. 13	Mundane Astrology	141-150
Cs. 15	Weather Predicting	190-196
Cs. 16	Stellar Healing	197-208
Alchemy		
Cs. 3	Spiritual Alchemy	49-54
Cs. 9	Mental Alchemy	95-101
Cs. 12	Natural Alchemy	125-140
Cs. 14	Occultism Applied	151-162
Cs. 17	Cosmic Alchemy	164-172
Cs. 19	Organic Alchemy	209-215
Cs. 21	Personal Alchemy	216-225

	Title	Serial Number
Magic		
Cs. 1	Laws of Occultism	39–45
Cs. 4	Ancient Masonry	6–18
Cs. 5	Esoteric Psychology	56–67
Cs. 6	The Sacred Tarot	22–33, & 48
Cs. 11	Divination & Character Reading	118–124
Cs. 18	Imponderable Forces	183–189
Cs. 20	The Next Life	173–182
Award Manuscripts		
1	The Safest and Most Effective Method of Psychic Development	226
2	How to Become Conscious on the Inner Plane	227
3	How to Contact Desired Information on the Inner Plane	228
4	How to Hold the Consciousness on the Selected Level of the Inner Plane	229
5	Breathing to Acquire Proper Electrification	54
6	How to Become Objectively Aware of Information Acquired from the Inner Plane	230
7	How to Use the Transition Technique of ESP	231
8	How to Control Inner Plane Activities	232
9	How to Develop Soul Activity	34
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11	How to Travel in the Astral	94
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14	How to Use Talismans For Special Purposes	84
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