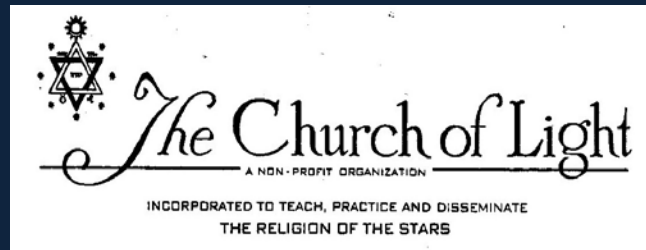




Elbert Benjamine founder of ...



## Elbert Benjamine REMASTERED

# Why repression is not morality

Astrology for Aquarius  
gives voice to  
Elbert Benjamine



*Albert Benjamin*

**Beware when the Great God turns a Thinker lose  
on this Planet. Then all things are at risk.**

**Ralph Waldo Emerson**

**Nourish your soul with the Religion of the Stars  
and the teachings of the Brotherhood of Light.**

## Preamble: Why repression is not morality

Lesson 60 Esoteric Psychology C. C. Zain

**Brotherhood of Light Course 5 – Esoteric psychology – contains 12 lessons that trace the expansion of consciousness from its dim inception through its various stages of development. It explains how the mind is formed; the laws that govern its development and functionality; the mechanical details of reason, morality, intuition, suggestion and affirmation; the value of dreams; desire and its role in accomplishment; how to cultivate constructive thinking and creative imagination; and how you can rule your stars and use your mind to maximize your self-development and reach your highest potential.**

**Lesson 60 – Why repression is not morality – is a tutorial that informs you about the three hereditary drives that cannot be repressed: Your drive for significance (Sun), your drive for self-preservation (Saturn) and your drive for race preservation (Mars). It explains the types of experiences that contribute to the development of the ten dynamic urges that comprise your soul-consciousness; the law of association and how it operates through energy relationships; and why the repression of a powerful desire inevitably leads to disease and inefficiency.**

Technical terms used in the lesson explained

**Ego:** Hermetic tradition teaches that at the core of every soul is an androgynous Ego, or Spark of Deity. Before it has a soul, the Ego exists as a potentiality – as an eternal spark of the infinite, coeternal with Deity. Your soul has an Ego.

**Astral body:** a four-dimensional form built of thought-elements that have formed into thought-cells and thought-structures. It's where the intelligence and ability that's acquired by experience and identified as your soul is permanently saved in memory.

Your soul resides in your astral body and in so far as the physical materials at hand permit, your physical body grows into an exact likeness of your astral body.

Your birth chart accurately maps your character as it has been built up to the moment of your birth as a human soul. Your life story is not determined by chance but by the activity of the thought-cells and thought-structures of your astral form.

**Thought-element:** an essential or characteristic part of a thought-cell that is distinguished by its astral vibration. Thought-elements cannot be broken down or changed into another form of astral substance. They serve a similar purpose on the astral plane as do chemical elements on the physical.

**Thought-cell:** a functional unit within your astral body that's identified by its astrological equivalent. Your soul or mind is composed of thought-cells. Your body is composed of physical cells.

A thought-cell is the basic building block of your astral body. It's assumed to be built of trillions of thought cells. Those having a similar vibratory have formed into thought-cells groups identified by their astrological – planet – markers.

The desires of the thought-cells and thought-cell groups that define your soul's consciousness not only largely determine your thoughts, emotions and actions they exert psychokinetic power to mold your physical environment to bring into your life the conditions and events they desire.

**Hereditary drive:** a powerful desire-urge that has been built into your astral body through experience. In the materialistic age of gene science hereditary describes the passing on of genetic information from parent to child.

**Inner-astral-plane:** The non-physical first interior level relative to the material plane. It's the area of four dimensional activity where your soul resides.

**Text notice:** Elbert Benjamine wrote at a time when the generic pronouns *he*, *him*, *his* and *man* referred to both males and females.

## Why Repression Is Not Morality

Morality is a particular kind of conduct. And as all conduct is the product of energies released and directed by desires, morality must depend upon desires which have sufficient energy at their command to overcome all other desires which tend to release their energies in the direction of immorality.

Any comprehensive knowledge of how morality can be attained, therefore, must reveal first, just what line of conduct is truly moral, and second, how desires can be established which have at their command enough energy to overcome opposition, and that release their energies in the direction of such moral conduct.

Because desires and their energies, biologically speaking, are much older than morality, it seems better first to consider in some detail the ten families of desires present in every human being the energies of which, in various combinations, must enter into special channels of release if man attains to that which he calls morality. Then we can take up the practical details of diverting these energies into chosen channels.

Power urges

The oldest of all desires is the desire to survive and to be something. It is the driving force behind every soul, which impels it to struggle on, ever striving, even though blindly, to fulfill the destiny mapped for it by its ego.

This desire for significance is the most deep-seated of all, and laboratory experiments in psychology demonstrate that so long as life lasts the soul will not relinquish it.

The soul will relinquish any other conception, even that of physical survival, or that of the survival of offspring, sooner than relinquish the belief that it has some importance in the scheme of things.

In connection with the development of morality, and in the handling of desires and their energies for other purposes, it is essential to remember that the soul can never be made to admit its own insignificance, and that of the thought-cells embraced in the dynamic stellar structures of the astral body where are stored those energies that constitute the various types of desires, those for significance are more persistent than any others.

They have been in existence longer, and have had the energy of other experiences added to them. To enlist them in any given cause, therefore, is to acquire a powerful ally. The family of thought-elements that express as the desire for significance is called the power family.

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

## The Three Hereditary Drives

Desires which are so strong that their energies cannot be repressed or held in check but are sure to find an outlet through some channel, may be called drives.

And this drive for significance not only is the oldest and most persistent of all, but is the evolutionary source of all the thought-elements, just as it is held by some that the Sun is the parent of the various planets. It is, at least, the center about which they swing. And this is the strongest of the three hereditary drives.

The desire for significance, as well as the electrical charges that comprise an atom of matter, expresses as a positive and a negative. Protons and electrons are the factors of which all elements of matter are composed; and reproductive desires and nutritive desires are the factors of which all the mental elements are composed.

Significance can release the energies of its desire either in expressing outside of the form it occupies – as a reproductive activity which is the positive expression – or in expressing inside the form it occupies – as a nutritive activity, which is the negative expression.

Because these two primitive trends, the one positive and the other negative, enter in different proportions into the composition of all the ten thought-elements – even being embraced within the parental power urges – they do not attain the dignity of being called mental elements.

Rather they are mental protons and electrons. Yet next to the power urges which fathered them, they are the oldest mental factors, and the most deep-seated.

Self preservation in all its various aspects is an expression of the nutritive desire. And because it's so deep-seated and powerful that it cannot be prevented from finding some outlet, having been added to constantly since the soul first commenced its cyclic journey, it may be considered as one of the three hereditary drives.

The other hereditary drive is the one which in its various aspects is an expression of the reproductive desire. Only those forms of life exist on earth today whose reproductive desires have become strong enough to overcome all inhibitions and all obstacles. When the drive for self-preservation is weak the individual fails to survive and his strain dies out.

When the drive for race preservation is weak the individual either fails to leave offspring, or if he does reproduce the strain, he so poorly provides for them that they perish. Thus since life on earth began there has been a constant weeding out of those forms of life that had nutritive desires so weak they failed in self preservation, and those that had reproductive desires so weak they failed to leave, and properly provide for, their progeny.

In various combinations these two primitive mental factors, nutritive desires and reproductive desires have entered into the construction of and have built up all those more specialized mental factors which are termed elements.

That is, just as there are chemical elements which combine to form the protoplasm of the physical body; so there are mental elements which combine to form the psychoplasm of which the stellar-cells and stellar structures of the astral body are composed. And these mental elements in turn are built of nutritive and reproductive desires.

Bearing in mind that each element of the ten families contains not merely one of the simpler types of mental factors, but both nutritive and reproductive, although in different proportions, let us now consider briefly how such elements have been formed.

But in so doing, because nutritive desire and reproductive desire are technical terms, it will probably make the matter clearer if instead of nutritive desire we speak of the drive for self preservation; and instead of reproductive desire we speak of the drive for race preservation.

#### Moon: Domestic Elements

On the side of self preservation, if the form is to persist it must have sustenance. Nutrition is essential to the continued well being of the form. On the side of race preservation, a home for the offspring, food for them, and ministering to their various needs is essential.

Through such experiences were formed and built into the astral body those mental elements called domestic. The dynamic stellar structure in your astral body the thought-cells of which are chiefly composed of these domestic elements is mapped in your birth chart by the Moon.

#### Mercury: Intellectual Elements

Even the lowest form of life finds intelligence, of whatever degree it is able to manifest, an advantage to it in self preservation. Survival depends upon ready and adequate adaptation, and intelligence is the greatest aid to such adaptation. It is no less valuable in procuring a mate, and in insuring that the offspring shall be properly provided for. Race preservation is more certain to those individuals that exercise intelligence than to those that do not.

It is through experiences in the exercise of intelligence, both to preserve the self and to preserve the race that those mental elements were built into the astral body called intellectual. The dynamic stellar structure in your astral body the thought-cells of which are chiefly composed of these intellectual elements is mapped in your birth chart by the planet Mercury.

### Venus: Social Elements

Creatures that band together often are more secure from their enemies than those that live solitary lives. Fish in the sea, birds of the air, antelope on the plains, and even many plants find close association an aid to self preservation. And it is the rule that race preservation requires the members of opposite sexes to mingle.

Such experiences when they enter the astral form become those mental elements known as social. The dynamic stellar structure in your astral body the thought-cells of which are chiefly composed of these social elements is mapped in your birth chart by the planet Venus.

### Mars: Aggressive Elements

All creatures are subject to attack and invasion. All creatures, likewise, are confronted by obstacles. Self preservation is aided by the ability to repel invasion, to destroy the enemy, and to use initiative in the attack on obstacles.

The ability to defeat an opponent in the struggle to secure a mate, the courage to battle for the welfare of the offspring, and the initiative to face difficulties for the sake of the progeny, all are aids to race preservation.

It is through such experiences in combat, in construction and destruction, and in the courageous attack upon obstacles that those mental elements called aggressive were built into the astral body.

The dynamic stellar structure in your astral body the thought-cells of which are chiefly composed of these aggressive elements is mapped in your birth chart by the planet Mars.

### Jupiter: Religious Elements

The confidence of the members of a group that their wise and more experienced leaders will provide for emergencies, and that they need only have faith in that leadership, is a decided aid to self preservation; as is also the spirit of tolerance and good fellowship which prevents destructive strife from being a constant menace. And the confidence of the young that their parents will provide for their needs, and that the parents should be obeyed because they are benevolent and wise, is an aid to race preservation.

It is through experiences with such faith and such good fellowship, and the effort to seek the favor of others and of the ruling authority that those mental elements called religious were built into the astral body. The dynamic stellar structure in your astral body the thought-cells of which are chiefly composed of these religious elements is mapped in your birth chart by the planet Jupiter.

### Saturn: Safety Elements

All life-forms are beset with dangers. The ability to escape from enemies, to avoid harmful conditions, and to provide for security is an essential if the individual is to survive. It thus is a necessary asset to self preservation. The young also need to be kept away from enemies and from destructive conditions. Providing security for the young is a necessary asset to race preservation.

And it is through experiences which have sought the escape from danger and the attainment of security that those mental elements called safety were built into the astral body. The dynamic stellar structure in your astral body the thought cells of which are chiefly composed of these safety elements is mapped in your birth chart by the planet Saturn.

## Individualistic Elements

Conditions are in a state of constant flux. The old way of doing things may suffice for a while; but the ability to depart from the conservatism of the past, to do something that has not been done before, in time becomes an assistance to survival. This departure from the common methods of the race thus lends itself to self preservation. Not only is it valuable to invent better ways of doing things for the self, but the development of better ways of caring for the young, and better ways of handling conditions that affect their welfare assist in race preservation.

It is through such experiences, in which the individual had departed from customary practices and had acted differently from the other members of his race that those mental elements called individualistic were built into the astral body. The dynamic stellar structure in your astral body the thought-cells of which are chiefly composed of these individualistic elements is mapped in your birth chart by the planet Uranus.

## Utopian Elements

All creatures, in addition to their external life, also have experiences in which the unconscious mind is somewhat dominant. We cannot say that plants dream, although we are sure that dogs and some of the other higher animals do. But even the lower forms of life draw from their inner, astral experiences.

All have vague yearnings for better conditions for themselves and their race. They have feelings that finer things such as they sense on the inner plane are possibilities of attainment. Such forerunners of that which we call ideals assist self preservation through the instinctive search for more pleasant relationships. And they aid race preservation through the success, in some measure, of the individual in realizing these finer relationships, and leading others of his kind into similar realization.

It is through such experiences, largely filtering through from the inner plane, in which there has been an effort to externalize the yearning for a higher kind of life that those mental elements called utopian were built into the astral body. The dynamic stellar structure in your astral body the thought-cells of which are chiefly composed of these utopian elements is mapped in the birth chart by the planet Neptune.

#### Pluto: Universal Welfare Elements

Cooperation between the individuals of a species helps all to survive and thus assists self preservation. Through cooperative effort, in which specialization of parts and division of labor are possible, we gain the highest types of organizations.

The human body is such an organization of cells and organs.

A modern industrial plant attains mass production with possibilities of low costs and high wages through such cooperative effort. Social insects, such as ants and bees, are outstanding examples of this spirit of cooperation.

And as that which gives advantages to all, helps the young as well as the adults, cooperation is an aid to race preservation.

It is through experiences in which cooperation of some kind has been practiced that those mental elements called universal welfare urges were built into the astral body. The dynamic stellar structure in your astral body the thought-cells of which are chiefly composed of these universal welfare elements is mapped in your birth chart by the planet Pluto.

The LAW of ASSOCIATION operates through energy relationships established between mental factors

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

Other experiences of a more complex nature, including mental experiences as well as those more directly derived from environment, associated certain stellar-cells into a thought-structure. This process was also accompanied by feeling which gave to the organization so formed further conditioning energy, or desire.

The dynamic stellar structures in your astral body mapped by the planets in your birth chart are the most highly charged of all with such conditioning energy. That is, they contain the most energy under high tension, and therefore indicate the most energetic desires within your astral form.

The relations between various thought-cells and various groups of thought-cells are as numerous as the experiences of life itself.

Where there is resemblance between two experiences, no matter where individually they may have built mental elements or more complex structures into the astral body, that resemblance when recognized – because resemblance is the recognition of kinship in feeling – is an energy relation between them.

Things which are contiguous either in time or space – enter consciousness together – are likewise associated through an energy relationship, no matter how far removed from each other they may be in the astral body.

When an act has been performed in a given way, the thought-cells and stellar structures have made that act possible through the release of the energies of their desires. Those stellar-cells and thought structures responsible for the act have been united in a particular way so that their energies have been released in a given sequence.

This fact, that their energies have been thus released in a certain type of action associated them in this manner and permits the energies of their desires to find more ready release over the line thus established than through some other channel, the associations of which have not yet become established.

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

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

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

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

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

What is character, upon which we so pride ourselves?

It is the organization of the thought-cells and thought structures of our finer form which gives rise to our habitual mode of thought and expresses outwardly as our habitual actions.

What is that which we so admire and call genius?

It is habitual facility of execution.

Do you think that difficult music could be played if the conscious volition must be directed to each little action? Certainly not.

Each little movement is learned separately, and the thought-cells responsible for it thus associated with other thought-cells governing other movements, the whole forming a chain of desire-release set off by the proper stimulus.

Once the chain of thought-cell association has been established no attention need be paid to such separate movements. The volition – directed desire – merely gives its attention to playing the whole piece, and thus serves to connect up the releases of the various desires in the thought organization of the astral body so that their energies can flow through their habitual channels of expression.

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

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

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

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

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

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

The old Mississippi steamboat captains, during a race, used to hang a monkey-wrench on the safety valve. This worked very well for a short time. But if they kept the valve closed too long, the engine blew up. Many a fine steamboat found a river grave because its captain failed properly to estimate the pressure the engine could stand.

And likewise most of the ills which neurologists and psychoanalysts treat have risen from the efforts of people not to find some more acceptable release for the desire tensions within their astral bodies, but to completely block such energies from finding egress.

Any desire which acquires sufficient energy is in a position to defy efforts at blocking its expression. Certain experiences in human life may so charge a group of thought-cells with the conditioned energy of emotion, that they gain such power. But the three hereditary drives have acquired that power through the energy added to them before birth.

No one can prevent the desire for significance, the desire for self preservation and the desire for reproduction, from releasing their energies. When their energies are confined over a period of time, and they find no other avenue of release, they perform as did the steam in the old river boats, they wreck the whole concern.

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

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

The drive for significance, on the plane of the animal soul has no regard for the rights and feelings of others, and cares not what it destroys so long as it gains in selfish power. Rule or ruin is its natural outlet. Yet on the plane of the divine soul it finds complete satisfaction in the feeling of importance attained whenever it contributes to the welfare of others.

Significance in the human realm is measured, each according to his own standards, in terms of human relationship.

The drive for self preservation on the plane of the animal soul has no consideration for the rights and feelings of others. A dog or a cat, having more than it can eat, nevertheless, will guard the excess food so that no other animal, no matter if it is famishing, can secure it. And if it is strong enough, it will drive other creatures from food which they have secured and need, and which is of no benefit to it.

Yet on the plane of the divine soul the same impulse can, and does, find satisfactory expression in providing for the welfare, here and hereafter, of others. In a society where all are taken care of and which is progressing to higher states, its own security and opportunity is greater and the effort to be helpful to others builds into its finer form those thought-vibrations which insure its progress in realms of the future.

The drive for race preservation on the plane of the animal soul tends to the baser expressions of the sexual impulse, in which lust is dominant, promiscuity is the rule, and there is no thought of tenderness or the well being of the sexual object.

Yet creative expression of all kinds, such as art, literature, drama, invention, engineering, and other constructive effort, is an expression of the reproductive desire, which is the chief avenue of egress for the race preservation drive.

On the plane of the divine soul, therefore we find that this impulse gives rise to tenderness, to fine affection, to exalted love, and finds adequate satisfaction in creative activities which have for their object the delight of the loved one and the welfare of the race.

There may be other desires (mapped by the prominent planets in your birth chart) that, through special circumstances, have become endowed with enough energy that they cannot be prevented finding a characteristic outlet; but the energies of these three hereditary drives are always sufficiently strong that they markedly express in spite of any attempt to hang a monkey wrench on the safety valve.

## Repression

Civilization has developed certain standards of conduct which it imposes on all its membership. From infancy the child is taught, and comes to believe, that whenever it departs from these conventional standards, and to the extent it so departs, it becomes an inferior being.

The esteem of others, and the esteem of itself, depend upon its following the line of conduct which it has been taught to believe is the only moral one. And as it gains significance only through self esteem, which usually in turn is largely dependent upon and measured by the esteem of those by whom it is surrounded, and as this desire to express significance is the strongest of all drives, powerful desires are built up to follow the conventional standards.

Because he believes that certain actions denote an inferior being, and because his drive for significance does not permit him to become such an inferior being, he builds up desires which are powerful enough to prevent these actions.

Commonly the individual finds considerable opportunity to express the desire for significance in the field of such accomplishment as is acceptable to conventional standards. He also commonly finds opportunity to express the drive for self preservation through working for a living, or in other ways providing for financial demands.

But in the matter of the expression of the reproductive desires – race preservation – the teachings from his childhood often have built desires of a kind that oppose themselves to all expression.

His religion and his associates have led him to believe that sexual impulse is prompted by the devil, or at least is a sign of degeneration. So much emphasis has been placed by society upon sex that when the newspapers announce that some person has been guilty of immorality or that a moral charge has been brought against someone, it is always accepted that it has to do with sex.

A stranger on our planet, reading the papers, might conclude that murder, arson, theft, and burglary were not considered particularly immoral, but were minor offenses compared to sexual misconduct.

Thus many individuals are raised in an atmosphere which adds so much energy to those thought-cells that oppose their desires to the reproductive desires, that these conventionally conditioned thought-cells are able to prevent the energy of the reproductive desires being recognized by the objective mind.

The individual convinces himself that he has no such base impulses. He has no thought of sex, because he is a superior being, and all sex impulses are nasty. Other people may have such gross desires, but not so superior and moral a person as himself.

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

Repression, however, does not prevent the energy from finding escape. The person has merely built other desires which hypnotize him into the belief that the repressed desires have no existence. They cannot find expression through the avenues of their original tendency because the censorship desires – those stronger desires opposing them – are too powerful to overcome.

But after they are held back until they accumulate sufficient energy they do one of two things, they either find seams in the boiler through which their energy escapes, without being recognized by the censor, or they blow up the ship.

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

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

### Three Methods of Desire-Energy Release

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

Second; when the desire energy is repressed it always finds some substitute channel of expression. What it is not permitted to do in one direction it compensates for by finding a subterfuge outlet in which its activities are permitted.

Because such compensation activities are unrecognized as to their source by the objective mind, they are not controlled by it. Hence, more often than not, they are highly inimical to the welfare of the individual, and at times even dangerous to society.

Third; although this can be done only when the barriers of repression have been sufficiently removed that the desire can be recognized, such powerful desires can be associated with activities that are socially acceptable and through them find an outlet for their energies that completely satisfies them, and at the same time makes them an asset to the individual and to the race.

### Sublimation

When more gross or primitive desires are led through the process of conditioning into channels of expression that are higher and more spiritual they are said to be sublimated. Most truly great men (and women) have succeeded in sublimating their most insistent desires.

A single example will indicate what is meant:

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

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

Censorship of desires is never successful as psychoanalysis, and the prohibition law which developed the worst crime wave in history, amply prove. And the evasions practiced to express usually lead to actions which are detrimental.

Therefore, instead of repressing desires, the wise course is to carry out an intelligent process of conditioning. Its aim should not be to prevent the expression of whatever strong desires have been built into the thought structure of the astral body, but to permit them to express fully through some acceptable and beneficial channel.

Dr. Frank Crane, writing many years ago, hinted at this process in these words:

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

It was Dante and the Troubadours who found the secret the Church Fathers missed. Not by suppressing, but by idealizing the passions, can they be made wholesome. Dante’s ‘Vita Nuova,’ is a sort of Fifth Gospel. It also points the way to redemption. For it shows how the lust of the flesh may be transmuted in the alembic of the imagination into the most ennobling spiritual impulse.

The material craving awakened in him by the little girl Beatrice is made to guide his striving spirit through hell and purgatory, and to expand at last into that glow that dyes the garments of the cherubim and colors the white radiance of ‘the rose of heaven’ with a human warmth.”

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

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

... enough has been said to indicate that true morality cannot be found through repression; if for no other reason because repression is never successful.

The energies blockaded by the civilized desires always escape by devious paths which lead to disease and inefficiency.

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

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

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

In such conditioning bear in mind that the energy of each hereditary drive, and the energy of each stellar structure, and the energy of each stellar-cell can be made to express only in terms of its own essential nature. Yet that essential nature can find satisfaction through a wide variety of both destructive and constructive activities.

Thus it is that the creative energy must always find expression through destruction or construction. The drive for significance must find expression through the channels that in some manner contribute to the feeling of importance. And the drive for self-preservation must gain satisfaction through activities that can be associated with security.

Recognizing each desire for exactly what it is, and when finding for it a more acceptable channel by which its own essential nature can express, tends to avoid conflicts between the different sets of desires. Through discrimination, the desire is not held back, but is given satisfaction of a nature that is not opposed by other desire groups.

One group is not set against another group, no more so than when a child becomes a woman and has children of her own she needs to still play with dolls to find satisfaction for her maternal impulses. Discrimination reconciles the old habit of playing with dolls to finding a higher pleasure in looking after her real children.

Then when the more suitable outlet for the energies of a desire has been chosen, the next thing is to systematically condition the desire to find greater satisfaction through this expression than through the old one. This is accomplished by associating with the new method of expression as many and as strong pleasures as possible.

## Practice in Sublimation

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

When some morally acceptable creative activity which is suitable to the abilities and temperament has been selected into which to sublimate the sexual energies, the next thing is to repeatedly think of as many pleasurable things as possible in connection with this activity.

Whenever the sexual desires begin to intrude, turn to this expression and through trying to it as many pleasures as possible, build it up until it is more pleasurable than would be the primitive and more gross expression. Think of it not only as a more highly gratifying expression than gross indulgence could ever be, but also recognize it as a higher, more spiritualized expression of the reproductive urge.

Get all the thrill possible out of this higher creative activity, and dwell at length on how it adds to the feeling of significance (power urges); how better it enables you to provide for the weak and helpless (domestic urges); what a fine thing it is to use so much intelligence (intellectual urges); how it conduces to peace and harmony (social urges); how exhilarating to thus gain the victory (aggressive urges); how noble to do something beneficial to aid God's Great Plan (religious urges); how satisfying is the greater sense of security (safety urges); how interesting it is to devise new methods of expression (individualistic urges); how fine it is to possess such high ideals (utopian urges); and how much better it is to cooperate in the progress of the race (universal welfare urges).

In some manner tie in as pleasantly as possible the thought and the practice of the new expression with the desires of each dynamic stellar structure in the astral body, and with as many other desires as can be recognized.

And this process of sublimating any gross desire is identical in method with that just outlined.

To sublimate any of them find a more acceptable channel that will permit the essential nature of the desire to express. Then guide its energies into this channel through associating the desire with this expression, and with the pleasant realization of as many other desires as possible.