

Mental Alchemy
Just How to Give Absent Treatments.
by C.C. Zain, Elbert Benjamine October 1921

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Part VII. Just How to Give Absent Treatments.

In the previous six lessons I have stated the general principles and given specific instructions for treating oneself by Mental Alchemy to cure any adverse conditions in the life, and to procure any desirable results. And in the present lesson, which concludes the Course, I will give the best method of applying the same general principles and specific instructions for curing, or producing desirable conditions for, another.

In this work of giving absent treatments the first thing that should be thoroughly understood, and its principles applied, is the condition called rapport. Two objects or two persons are said to be in rapport when their vibrations are synchronous and of similar frequencies. That is, when they both impart to a common medium vibrations that have the same rate of motion in such a manner that crest of a wave-motion in one corresponds in point of time to the crest of a similar wave-motion in the other. This condition of rapport may be only partial, or it may be very complete. When the same tones are sounded on two musical instruments, the rapport between them is very complete. But when an orchestra is playing the same tones are sounded simultaneously only on some of the various instruments, and other tones are sounded that have different frequencies. Therefore, the rappings between the instruments is complete only in so far as the tones sounded are the same, the rapport between other instruments and other tones being partial or none at all.

The importance in this state of rapport lies in the fact that when two objects are in rapport they impart motions from one to another, even at a great distance, with facility. This principle may be demonstrated by striking a tone on a musical instrument in the same room with a piano. The tone will be responded to by a similar tone from the piano, showing that motion has been imparted to it. Wireless telegraphy makes use of the same principle, using ether frequencies set up in one terminal to set up similar motions in any other terminal in rapport with it that is within the radius of its vibrations. Only a receiving terminal that is in rapport with the sending station can receive the message.

And in a similar way, in order that a person to whom an absent treatment is sent, shall intercept it, and have new rates of motion set up in his astral body through receiving the treatment, it becomes necessary that certain amount of rapport be established between the healer and the patient. As a rule this rapport is only partial. But the more complete the rapport the greater the facility with which the thought-vibrations radiated by the healer will be received and responded to by the patient.

Therefore, in giving an absent treatment, the first essential condition is, in so far as is possible, to establish a condition of complete rapport between the healer and the patient. And to do this it becomes necessary for the healer to contact the patient astrally, that is, through the medium of astral substance and then raise or lower his own vibrations until they vibrate in unison with the patient he is to treat. To contact the patient he may, if he has

previously seen him or has picture of him, visualize him. That is, make a picture of the patient in his imagination. If he has never seen the patient or his picture he may hold some object in his hand that the patient has at some time touched, such as a handkerchief or a letter he has written. And even more potent than his picture as a means of focusing the attention on the patient, is his astrological birth-chart. For this is a diagram, not of his physical body, but of his astral constitution.

Having a picture of the patient, his horoscope, a letter he has written, or some article he has touched, the healer should relax physically, but keep the mind alert and positive. He should then endeavor to identify the patient. The article he holds, or the picture in his mind, will give him the patient's rate of vibration. And he should then permit his own vibrations to rise or lower until he feels strongly that there is a perfect sympathy between himself and the patient. He should not, for an instant, permit himself to be swayed by the vibrations coming from the patient, for to do so is to take on the patient's condition, and to receive from the patient rates of motion that tend to produce undesirable changes in his own body. He must be sympathetic toward the patient, but he must never lose control of his own feelings, thoughts and emotions. When this condition of rapport is established it will be felt as a peculiar sense of sympathy between the two people. And this sense of oneness felt by the healer informs him that he is in proper rapport with his patient.

When the healer is as sensitive as he should be for the highest efficiency in such work, as soon as the rapport is established he begins to feel in his own body the same discords from which the patient suffers. He must not permit these sensations to become pronounced enough to cause him much discomfort, or to more than be distinctly perceived. And he can prevent this by holding a positive and assertive attitude of mind. For this reason, one should never treat when tired or when ill, under such conditions there will not be enough energy present to resist the discordant vibrations received from the patient. To treat successfully, and without ill results to self, one should be rested and have a surplus of vital energy on hand.

No if the healer so desires, as he probably will when first coming in contact with a patient, he can make a very competent Alchemical diagnosis of the case by feeling the symptoms of the discord from which the patient suffers. If the patient's heart is affected he will feel distressed in the region of the heart. If it is the feet that causes the trouble then his feet will cause him discomfort and so on. Even when the distress is financial, or social, or domestic, the condition may be felt by the healer. And he may then follow the thoughts that come into his mind as he keeps in rapport with his patient, to find the Thought-Cause of the condition. If he knows the nature of the disease beforehand he may proceed to apply the mental antidote at once. But if he wishes to give a mental diagnosis first, he may follow the thoughts that arise in his mind while he is in rapport with the patient and while he feels the conditions from which the patient suffers. In other words, a healer who has developed his sensitiveness, can use the method of Free-Association to trace the repressions within his patient, and to recognize the discordant compounds that have been formed by the patient due to disagreeable experiences in the past. He will feel these conditions in himself though he must not, for a moment, let them dominate him and thus he will recognize the cause of the patient's trouble, even though the latter be on the further side of the globe.

But before explaining the method of absent treatment when the rapport has been established and the cause of the discord located, I must mention a fact all too commonly overlooked by mental healers. It is that the general tone of vibration of a healer tends to make it easy for him to treat patients of a certain temperament and very difficult for him to treat successfully patients of another temperament. In other words, The Law of Affinity that Like attracts Like is a very potent factor in establishing the condition of rapport between healer and patient. And rapport is very essential for successful treatment.

People are Electric, Magnetic, or Electric-Magnetic in temperament. That is, the general polarity of their astral bodies causes them to radiate vibrations that are either wholly positive, commanding and assertive; or wholly Negative receptive and yielding; or combination of the two extremes. If a healer, therefore, is electric in temperament, it is very easy for him to raise or lower his vibrations the very slight degree that it is necessary to make his vibrations of the same frequencies, and synchronous with, the vibrations of any other person that is likewise of the electric temperament. But it may be quite impossible for him to change the whole polarity of his vibratory rate to such an extent that he will vibrate at the same rate and in synchronism with another person whose temperament is entirely magnetic. As a consequence, he will find it easy to come in rapport with electrical patients and difficult, or impossible, to come in rapport with magnetic patients. And if the healer is entirely of the magnetic quality of vibrations he will find it easy to come in rapport with magnetic patients, and difficult or impossible to get in rapport with those entirely electric.

As a matter of experiences, however, only the very extreme types of people are exclusively electric in temperament, or exclusively magnetic. But in most people one of the two temperaments predominates, and when such is the case they will find it easier to get in rapport with those of the same predominant vibration. There are some who are very evenly balanced between the two extremes. They are Electro-Magnetic, and thus will find it more difficult to come in rapport with either of the extreme temperaments, and much easier to form the sympathetic contact with those in whom neither Electric nor Magnetic qualities are too pronounced.

A little study of people will enable one to discern to what extent a person is electric in quality and to what extent magnetic. And a study of the birth horoscope will indicate this even more precisely. But the healer who has developed any degrees of sensitiveness to vibration will need no other index to a person's temperament than his own feelings. If, when he attempts to form the rapport between himself and the patient, he feels a Sinking Sensation in his Solar Plexus. Or if, when attempting to treat he feels a sickening or faint condition which remains during the treatment, he may know that the proper rapport has not been established. This inward realization that all is not right, and that he is not blending with the patient will, with a little practice, be very easy to distinguish from any feeling caused by the patient's diseased condition. It is a peculiar sensation that arises when the astral or etheric emanations of two people between whom there is no similarity of vibration, meet.

This peculiar sinking sensation is due to the recoil of the healer's vibrations and thoughts from the astral body of the patient. It is the "evil" which Christian Science has created, and which it calls Malicious Animal Magnetism. In some cases it may be actuated by malicious forethought-- for any inimical thought sent against a person by another will be felt as this peculiar sinking sensation, or a peculiar confusing vibration affecting the head. Usually, however, the Solar Plexus is more sensitive than the brain, and consequently the condition is more pronounced in that region. But either a recoil from an unsuccessful treatment, or the presence of an inimical thought may affect the head instead, causing a confused vibration which once experienced is easy again to recognize.

Animal magnetism may be malicious, whether so intended or not. And its elevation to the prominence of a Super-power for Evil by the founder of Christian Science was not the outcome of mere speculation, but the result of actual experience. For when two persons come into close contact astrally, as they must do when a treatment is to prove successful, they either form a condition of more or less complete rapport, or else the emanations from one fail to vibrate in synchronism with the vibrations of the other. And as a consequence they form an astral discord. Neither may be evil inclined, and neither may send malicious thoughts toward the other, but both will feel discord, and both usually suffer from the

contact.

Two musical instruments may both be very perfect, each in its own way; but if they are playing the same piece of music in different keys, or if they have the same key and are playing different selections of music, there results a terrible turmoil. So also two people may both be very good, each in his own way, but if one is keyed to an electric polarity and the other is keyed to a magnetic polarity, no matter how much one may endeavor to benefit the other by mental treatment, there will be only adverse results. In fact, to give a successful treatment in such a case the vibratory key of one or the other must be, for the time being, changed so completely that they will vibrate to similar frequencies. And, likewise, if both are of the same temperament, and one is vibrating at the time entirely to one set of thoughts and the other entirely to another set of thoughts, the result will be unsatisfactory, for they are not in rapport. And when this lack of rapport is present, whatever its cause, the healer will feel internally the lack of the conditions which are essential to his success. And whenever he feels this he should not attempt treatment. And if on repeated trials he gets only such conditions he should refuse to treat the patient at all, for no good will result. But in such a case he may turn the patient over to some other healer of as near the opposite magnetic polarity to himself as possible. For where he has failed due to his peculiar temperament, another healer of opposite qualities should have little difficulty in securing a quick cure.

And having mentioned Malicious Animal Magnetism, it may be well to relegate this new Bugaboo, along with Witchcraft, Voodooism, Black Magic, and Sorcery, to the position of insignificance each rightfully should occupy. Not one of these instruments for evil, when recognized as they truly are, has any power worthy of important consideration in the life of the average normal person. They only have a significant power over one who fears them, or over one who either naturally or through cultivation has little power to control his own thoughts and physical form. If one systematically cultivates the condition of being negative to unseen influences and intelligences, if one develops irresponsible mediumship so as to permit any strong thought-force that comes along to control the actions then there is serious danger from all these sources. But if one cultivates the ability to at all times dominate and control his own thoughts and actions, to permit only such thoughts and perceptions as are desired at be held before the consciousness, then there is no danger from any one of these things. In fact, their power is chiefly derived from the fact that people give them energy and vitality and force by picturing them in their minds as things to be dreaded.

The brethren of the Shadow, Voodooism, and Malicious Animal Magnetism, all have a very real existence. So do thugs, robbers, and murders. And if you go into some low dive where you know criminals of the worst kind abound; and go unarmed and in fear and trembling; the chances are in favor of harm coming to you. But if you stay away from such places; or if you must go there you go adequately armed for the occasion, then there is little chance of damage. Therefore just remember that whenever you think about the Inversive Brethren strongly, that you are astrally coming into contact with them. You are entering into mental association with them, just as much so as when you go among wolves on the physical plane you are associating with dangerous animals. And if, when you think of inversive forces, you are negative and weak and have fear, they will attack you just as quickly as will wolves when you run from them and exhibit cowardice. But there is little necessity for coming in contact either with wolves or with unseen intelligences of evil. And should such contact seem advisable, or unavoidable, firearms in the case of wolves, and a calm confident positive mental attitude in the case of inversive forces, will cause the danger to be insignificant.

And where one person on the physical plane succeeds in using mental power to injure another, whether by Witchcraft, Voodooism, Agi, Black Magic, or under any other name; it is due to the fact that the person influenced, through his ignorance of psychic-phenomena,

has failed entirely to recognize the source of his trouble, or recognizing its source, has through fear or natural negativeness been receptive to it. Those who cultivate the disintegrative forms of mediumship, and those who naturally are negative to everything and everybody, and who have little mental, moral or physical vigor, those who are swayed by every wind that blows; are subject to injury by Magic under any one its various names.

But any person who has cultivated a reasonable control of his physical body and of his thoughts needs not be injured by any form of inimical mental influence. He can recognize it when it is present either by the sinking faintness in the Solar Plexus, or by the confused vibrations in his head. And when he recognizes such a condition he should turn his attention resolutely to some active employment of mind and body, keeping a firm, unbending, cold and positive, frame of mind, and a serene confidence that he his master of himself and director of his own destiny. To think about and attempt to fight any such inimical force is to give it additional energy. But anyone who can resolutely turn his attention to some active work and keep his mind positive and interested in the work he is doing is quite immune from injury from any Magical Source.

Malicious Animal Magnetism, however, far more frequently is unintentionally malicious. It is merely the natural discord produced by the meeting vibrations of two persons who are not harmoniously keyed to each other. Thus a healer in attempting to treat a patient visualizes or thinks strongly about the patient. And because his astral emanations, and the thoughts he sends the patient, recoil upon himself, he is apt to think some one is sending him inimical thoughts.

There is but one way to cure such Malicious Animal Magnetism, and that is mentally and physically to keep away from such persons as are temperamentally or intentionally discordant to one's own nature. And while Malicious Animal Magnetism is quite as much a Bugbear as Witchcraft; also of New England fame; that at one time was considered so serious, and afterwards was thought not worthy even of recognition; yet in another light it has a great significance. For, the thoughts and other astral vibrations that we contact through our physical and mental associates can not but have a powerful effect upon our lives. Unconsciously, and subtly, those with whom we associate are giving us absent treatments, either to produce sickness and sorrow or to promote health and success. And often there come those into our lives, attracted with discords within ourselves, who, though good people, nevertheless, due to their temperamental polarity and habits of thought, feed us mental poison. But whenever this the case, if we will but heed our feelings, we will recognize the fact, and we will no longer associate physically with, or think about such persons.

It will be seen, therefore, that no person of good mental and physical self-control needs to be injured by any kind of occult force or mental power except through being grossly ignorant of their nature. And this self-control is quite as strongly present in those who develop their psychic senses and can see clairvoyantly, hear clairaudiently, feel psychometrically, and talk with spirit friends through the exercise of voluntary thought-transference, as with those who never practice such things. In fact, when these faculties are developed through the constructive method of directing the attention volitionally finer sense impressions, this training is the best possible preparation for that control of the thoughts which is so imperative either for resisting undesirable influence or for giving Absent Treatments to another.

Having diagnosed the patient's condition, either psychically or through an analysis of his symptoms, a course of mental treatment should be selected that will furnish him with proper Mental Antidote to neutralize the condition from which he suffers and reorganize the discordant astral compounds in his astral body into harmonious compounds.

And when a general reconstruction is desirable along with, or in addition to, the application of the specific Alchemical remedy, this too may be applied through Absent Treatment. That is, the healer, while in as complete rapport with the patient as possible, may go through the whole process of Self-Psycho-Analysis. He does this while holding the image of the patient clearly before his mind's eye. He feels the various discords from which the patient suffers, due to past disagreeable experiences and to repressions of desires, and still holding the image of the patient in the imagination, he talks to this mental image just as he would talk to the patient if the latter were physically present.

He does not command, or coerce, or force the patient to any course of thought. He merely talks to him—really to the astral personality of the patient—just as if the patient were before him physically, and tells him truth about the importance of the various events or conditions that have caused the discords. He shows him how really insignificant these matters are, talking to the patient calmly and firmly as one friend talks to another, to show him conditions in their true light. And while the patient may not, and probably will not, be objectively aware of any part of this conversation, yet he will consciously as well as subconsciously begin to view his past in a different way, and thus reorganize the various thought-compounds within his astral form. And while the healer through his rapport with the patient probably will not get the detail of the events that formed the various discordant compounds, yet he will be able to feel the general trend of such discords, and by mentally talking to the patient about them, cause him to view them in their proper light. The healer thus accomplishes for the patient what the patient might, if more capable, accomplish for himself by Self-Psycho-Analysis.

The healer may then start in, through his rapport with the patient, to build up the various harmonious complexes within the latter's astral form in such a manner as to lead to more complete Realization. He does for the patient that which the patient might do for himself toward the attainment of Realization. Of course, for any great realization, the patient must take the initiative himself and learn to think properly and act properly. But when the patient is under much affliction to start with, and is weak and has much to surmount, the healer can do a great deal toward giving him sufficient start on the road to Realization that when left to his own devices the patient can then attain an independent success.

But now let us consider how the healer should proceed to administer a mental antidote to his patient. The first thing after conditions have been diagnosed and a strong rapport has been established, is to form as clear a picture as possible of the patient completely recovered from his infirmities, and hold it in the mind. And in the course of treatment this image of the patient as completely cured should always be present. That is, when the rapport has been established, make the image of the patient as completely cured, stand out clearly before the imagination, and always subsequently see him thus as fully recovered.

Next, whatever kind of thoughts that constitute the antidote for the patient's complaint should be brought up in the healer's mind. The healer may then become quite absorbed in these thoughts, and while so absorbed he may not constantly clearly see the picture of the patient before him—no more so than one sees at all times a companion to whom one is relating some stirring incident—but he will at all times be conscious of the patient's presence. The rapport must continue, and the patient's image should be visualized when the thoughts that constitute the antidote do not crowd it out of the mind. It is well for the healer to picture such events as the mental antidote calls for, and to take as keen delight as possible in them—and be conscious of imparting these feelings to the patient. And it is well for the healer also to talk to the patient and point out to him the pleasures and advantages of certain thoughts and actions. He should talk to the patient as a friend, calmly, earnestly, and yet with feeling. He should not endeavor to compel, force, command or

coerce the patient into thinking the thoughts that will cure him, or the actions that will naturally enforce such thoughts. He should sympathetically talk to the patient just as he might if the patient were actually present physically.

In this manner a healer may administer any mental antidote or bring about other changes in the patient's astral form, quite as successfully as if the thought elements were administered by the patient to himself. But in giving such treatments, after forming the rapport, the healer should be conscious of the various thoughts, feelings and emotions, that constitute the treatments, as going out from himself to the patient. He for the time being largely identifies himself with the patients, and enters into the latter's states of consciousness. But back in his own mind there must reside a calm assurance and indomitable resolve that he will at all times keep control of himself, and that these emotions felt for the sake of the patient unless he actually desires them for himself are, so far as he is concerned, temporary and superficial conditions.

And when the healer is successful in producing a cure that is permanent, the patient will manifest this cure not alone in the cessation of his affliction, but also by the fact that he will gradually cultivate a line of thought and a system of conduct that will continue to provide the necessary mental antidote to overcome the discordant compounds. He will be changed not merely in fortune, but also in character.

Now let us turn our attention to the subject of diagnosing more specifically than we have hitherto attempted.

Impediments, abnormal growths, enlarged glands, tumors, stoppages, ossifications, colds, atrophy, mortification, bruises, strains, sprains, dislocations, broken bones, adenoids, deafness, mumps, swellings, malnutrition, constipation, gravel, stone, suppression of the catamenia, diseased joints, anaemia, weak circulation, pellagra and cancer are all diseases that arise from discordant safety-urge complexes.

1. Certain kinds of headache are also due to safety-urge complexes. The chronic dull sick-headaches are due to such causes, but the violent and acute kinds are caused by aggressive-urge complexes. In either kind, however, the thought-series to which the urges belong is of the Egotistical type. Colds too are primarily due to safety-urge complexes, and if they settle in the head they arise from the Egotistical series.

2. If a cold, however, manifests chiefly in the throat, it arises from the possessive series. Deafness, also, is a safety-urge complaint of the Possessive type. And goiter is another safety-urge disease of the Possessive series, although the social-urge also usually enters into this complex.

3. If a cold settles in the upper part of the lungs it arises from the Thought series of urges. Asthma is likewise a safety-urge disease of the Thought series.

4. Pneumonia is a typical safety-urge disease of the Feeling series. And various forms of dyspepsia and chronic indigestion arise from this same Feeling series of the safety-urges.

5. Liver trouble, jaundice and organic weakness of the heart, syncope, and weakness of the spine, are discords arising from the safety-urges of the Will series.

6. Constipation, costiveness, obstruction in the bowels, catarrh of bowels and mal-nutrition are safety-urge complaints of the Analytical series.

7. Kidney trouble, diabetes and Bright's disease are difficulties manifesting from the

safety-urges of the Equilibrium series.

8. Impotence, retention of urine, gravel, fistula, syphilis, septic poisoning, suppression of the catamenia, and uterine congestion are diseases belonging to the safety-urges of the Desire series.

9. Hip-joint disease is a complaint arising from the safety-urges of the Comprehension series. 10. Stiff-knees and swelling of the knees are troubles caused by safety urges of the Utility series.

11. Weak ankles, and sprains and strains affecting the ankles, as well as chronic troubles in the legs are difficulties caused by safety-urges of the Knowledge type.

12. Corns, bunions, flat-feet, cold-feet and tender feet are diseases arising from the safety-urges of the Belief series.

Now the aggressive urges always manifest more sharply. Instead of causing broken bones and bruises when they lead accident they materialize as scalds, burns, wounds, outs and the bursting of blood vessels. Fevers and infectious diseases, crysipolas, irritations and the various complaints due to too much animal heat and dryness in the body come from the aggressive-urges.

1. Brain fever, acute headache, small pox, ringworm, barberi $\frac{1}{2}$ s itch, pink-eye and inflammation of the eyes are diseases caused by aggressive-urges of the Egotistical series.

2. Diphtheria, tonsillitis, inflammation of the larynx and quinsy are diseases of the aggressive-urges belonging to the Possessive series.

3. Inflammation of the lungs, hay fever, pleurisy, hemorrhages of the upper lungs, bronchitis and rheumatism in hands, shoulders and arms, are aggressive urge diseases of the Thinking series.

4. Gastritis, biliousness, typhoid fever, ulcers in the stomach, and hemorrhages of the stomach are aggressive-urge disease of the feeling series.

5. Taxycardia, palpitation of the heart, malarial fever, alcoholic and tobacco heart are diseases arising from the aggressive urges of the Will series.

6. Diarrhea, inflammation of the bowels, peritonitis, enteritis, cholera and dysentery are aggressive-urge complaints of the Analysis series.

7. Inflammation of the kidneys, lumbago and inflammation of the ovaries are aggressive-urge diseases of the Equilibrium series.

8. Venereal diseases, inflammation of the womb, abortions, painful menstruation and hemorrhoids are aggressive-urge diseases of the Desire series.

9. Sciatica, and rheumatism in the thighs are aggressive-urge diseases of the Comprehension series.

10. Inflammation of the knees and rheumatism of the knees are diseases arising from the aggressive-urges of the Utility series.

11. Rheumatism or other sharp pains in the ankles are troubles arising from the aggressive-

urges of the Knowledge series.

12. Blistered feet, and chafes and abrasions that affect the feet are difficulties from the aggressive-urges of the Belief series.

The Domestic-urges, when discordant, cause a very different set of complaints than either the safety-urges or the aggressive-urges. Dropsy is a typical Domestic-urge disease, as is also undue obesity.

Of the diseases that are caused chiefly by the social-urges, falling out of the hair, skin diseases and varicose veins are the most familiar examples.

Among the complaints that arise from the religious-urges hypertrophy or the over-development of any organ is a common instance.

It is really unnecessary to give any extensive list of the diseases caused by any family urges, or to go further into the details of just what series a particular disease belongs to. Those I have mentioned are merely cited as a rough guide, and have mostly been confined to the diseases caused either by the safety-urges or the aggressive-urges, because they enter into the complexes that cause nearly all diseases. It is enough for the student to know the general tendency of a disease to be able to determine which family of urges it belongs to, and it is enough for him to know what portion of the body is afflicted to be able to state to which series its thought-origin belongs.

Neither is it necessary to go into the detail of the absent treatment of any one of these diseases, or to dwell specifically upon the treatment of any financial, social or domestic discord. For in previous lessons I have given instructions for treating such conditions when present in oneself. And in treating another, exactly the same methods are employed and the same thought antidote applied; except that in an absent treatment the condition of rapport must first be established, and then when the thoughts and feelings constituting the proper treatment have been aroused, a strong, steady impulse of the will should be maintained to waft these thoughts and feelings steadily to the patient.

An absent treatment should last not less than five minutes after the condition of rapport has been attained. Usually twenty minutes will be long enough, and it is seldom advisable to continue the treatment longer than half an hour. For one should never treat after beginning to feel exhausted. At the close of every treatment the mind should gradually polarized to an attitude of lofty, imperious, positive, calm. And when this state of mind has been established all thoughts of sympathy or feeling or emotion should be left behind and the rapport with the patient disconnected with the positive thought that he will grow into the ideal image of health and success that has been held in the mind; $\frac{1}{2}$ or at least of which the healer has been partially conscious; $\frac{1}{2}$ all during the treatment. And with this thought, put the patient resolutely from the mind, breaking the rapport, and turn the attention immediately and positively to something else.

In bringing this Course of instructions in Mental Alchemy to a close I have one more thought, and one of the utmost importance, to present to the student. It is that every person, usually unwittingly, is receiving absent treatments that cause alchemical changes in his astral form; $\frac{1}{2}$ and consequently affect his health and happiness, his morality and his wealth; $\frac{1}{2}$ most of the time. The thoughts emanating from the billion and a half human beings upon the earth form currents of force encircling the globe. These streams of thought contact each person; $\frac{1}{2}$ s astral form, and if they find an affinity for it, often enter into it sufficiently to bring about changes of importance. The congested centers of population are great springs of thought-force, feeding the rivers that flow over the earth. The thought-

energy bubbles up from them in tumultuous agitation, and in such vast quantities as to make of a city, for instance, a perfect maelstrom of seething, lashing, mental force.

In such an environment everyone is more or less influenced as to point of view, and as to the alchemical composition of his astral form, by the impact of mental force upon him. He is unwittingly carried along by the swirling thought-currents in which he is forced to live. And for this reason those who seek communion with the exalted souls of the masters who have passed to the Inner Plane, or who desire to penetrate the mysteries of nature unhampered by the chaining thoughts of others, or who wish to escape the blurring of vision resulting from the necessity of viewing things through such a smoky and congested mental atmosphere; often find it expedient to go into retirement in some sparsely populated part of the globe. And under certain conditions, and for the purpose of gaining some special knowledge, this course of action at times has its advantages.

But the ability to go into retirement, to commune directly with higher intelligences, and to view nature clearly, is within the grasp of all. For nowhere can a person retire with greater freedom from the thoughts and turmoil of the world than into his own heart. If he can find some spot where for half an hour each day he can be free from interruption, he can withdraw his attention from all worldly matters, positively shutting out all thought-emanations reaching him from the outside; and the most potent of these are usually the thoughts of his intimate associates and family; and thus for the time being be quite free from the influence of absent treatments consciously or unconsciously sent to him by others.

And while this state of withdrawal from all contact with the thoughts of others lasts he can commune with Deity, and he can establish such thoughts and emotions as seem most desirable firmly in his consciousness. He can, while in the silence, get himself into a proper mood. And then when he goes forth to struggle with environment he can cling to this mood. And should he lose his grasp upon it, he may go into the silence again to regain it. For our moods, when they become permanent; being the feelings that accompany given kinds of thoughts; are of the utmost importance in establishing alchemical conditions. When, therefore, we learn to control our moods, and wisely direct our thoughts, and not until then, are we justified in uniting with Ella Wheeler Wilcox in her chart;

There is no puny planet, sun or moon,
or zodiacal sign which can control
The God in us! If we bring that to bear
Upon events, we mould them to our wish.