

**Mental Alchemy**  
**Just How to Find the Thought Cause of Any Condition**  
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Issued under the auspices of The Brotherhood of Light.  
Serial No. 96. Course IX, -- B.  
Box 1525, Los Angeles, Calif. May 1921.  
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Part II. Just How to Find the Thought-Cause of any Condition.

Even as all atoms of chemistry are composed of positive and negative electrons, so are all urges and desires of life in any form composed of two primitive desires related to each other as positive and negative; the reproductive desire and nutritive desire. In the lower forms of life these two desires build up the simple elements of the astral form which express outwardly as chemical affinity and instinct. In the higher forms of life, however, and notably in man, these two primitive desires are greatly elaborated. They unite with one another in various proportions to form the elemental urges, and these elemental urges, each consisting of a center of energy within the astral form having well-defined qualities, enter into the composition of highly complex compounds.

These compounds I call *complexes*, a term coined by Dr. Jung to express a group of emotional ideas in a repressed state, and therefore, which unconsciously influence action. I shall not, however, confine the term to ideas and emotions persist within the astral form and exert an unconscious influence upon action. A *Complex*, then, as I shall use the term, is a compound center of energy within the astral form composed of a combination of elemental urges. It is to Mental Alchemy what a compound substance is to chemistry. Further, an elemental urge, as I shall use the term, is a simple center of energy; a simple desire within the astral form, composed of the two primitive desires in definite proportions. It is to Mental Alchemy what an element of matter is to chemistry. And the two primitive desires of which the elemental urges are formed are the male and female forces instigating all mental and physical action. They are to Mental Alchemy what electrons are to chemistry.

Now, in the evolution of the astral form from a very low degree capable only of attracting about itself and molding the form of some mineral, up to a very complex form capable of attracting about itself and molding the body of a man, there has been a successive development of the Elemental urges. The necessity for adaptation to more complex conditions of life has compelled their formation from the two primitive desires. It is not expedient, however, to treat each of the elemental urges within the human astral form in detail. It is better to handle them as distinct groups. For, like the elements of chemistry, and the orbs of the Solar System, they naturally fall into nine distinct families. Two as their qualities have now become quite distinct, I shall treat the elemental urges as Nine Families instead of Seven.

Starting with the mineral kingdom we find the reproductive desire and the nutritive desire express themselves chiefly as chemical affinity. The behavior of minerals, however when brought in contact with other minerals toward which they exhibit a marked antipathy, indicates that even in this kingdom there has been developed one or more of the elemental urges. The same quality is manifested more obviously in the vegetable and animal kingdom.

Thus, in order for it to survive, a life-form finds there is something necessary beyond the mere acquisition of food and the reproduction of the species. It is also necessary for it to avoid harmful conditions; to avoid destruction. And so the Safety Urges are developed. They are the elements entering into all those complexes of human life that express as fear, worry, anxiety, and timidity. They cause a metal to give a spasmodic magnetic flutter when brought in contact with oxalic acid. They influence the sensitive plant to shrink when touched, and the growing tree-leaf to move so that the under surface is away from the sun when it has been turned in a different direction. They impel the deer to flee from pursuing wolves, and the child to withdraw its hand from the fire. They prompt the squirrel and the bee to store food for winter, and the man to hoard money. In human life they are the source of secrecy, acquisitiveness, covetousness, jealousy and comparison. These elements within the astral constitution enter into that group which may be called the Safety Urges. As life further evolved, to meet the requirements of survival, it became necessary for the form not only to possess the ability to avoid antagonistic entities, but also to meet and defeat them. Competition for food and competition for reproductive opportunities developed early in the world's history. To obtain food required the acquisition of an urge for activity. Reproduction demanded the development of amativeness. Foes necessitated the urge for combat and destruction. The urge for activity and combat, with perhaps the safety urges acting as a background, developed the constructive urge. This constructive urge, however, is primarily a development of the reproductive desire. It is an urge for self-expression. Thus early in evolution were developed the various Aggressive Urges. These elemental urges enter into those complexes of human life that express as hatred, anger, passion and lust. They cause the cacti to grow spines and the rose-bush to bear thorns. They give the bee and the wasp their stings. Because of them the rattle-snake and cobra secrete venom behind their pointed fangs. Birds, beasts and men face peril and enter into deadly combat in search of food, or to win a mate, in answer to their promptings. In human life they are the sources of amativeness destructiveness, combativeness, and alimentiveness. These elements within the astral form of man enter into that group which may be called the Aggressive Urges.

Let us consider that the reproductive desire which is present in the astral forms of all life gives rise to the conditions essential for offspring. And that the parenthood thus ushered in makes imperative a new set of urges. The Safety urges are extended beyond the limits of the individual and are brought to include providing safety for the offspring. The aggressive urges also are extended so as to include increased activity in behalf of the progeny, and combat for their safety. The constructive urge working with the safety urges in behalf of the progeny provides for the food and protection of the young. The wings with which the maple tree endows its seed-vessels are examples of the parent providing for the food-supply of its young by enabling them to find a new environment. The barbs of wild-oats and rye are efforts of the parent plants to protect the seed from enemies by endowing them with aggressive qualities.

Birds build nests of intricately woven fabric, insects hoard food, animals build dens and lairs; to provide safety for the young; and will enter into peril, and labor and fight for the protection of offspring. This need for housing gives rise to ideals and the appreciation of the sublime in human life, and to the expression of the emotions through music, not alone in human life, but among many birds and some insects. Birds more frequently sing not merely while mating, but also during the whole nesting period. The domestic urges, then, give love for the home and for the offspring. They overflow in an emotional way as song and visions of bliss. In human life they are the source of time, tune, sublimity and philoprogenitiveness. These elements within the astral form of man enter into that group which may be called the Domestic Urges. Still ascending the path of evolution we find that among the vegetables there are many which the male or staminate, blossoms are born on separate plants from the female, or pistillate, blossoms. The lives of such plants; the Pepper-tree, (*Schinus molle*), so common as a shade-tree in California, for example--have nothing in common with the

lives of similar plants of opposite sex, except at the time of year when insects or the wind carries the pollen from the male plant to the female blossom. Among insects, such as the scorpion, the female of which kills and devours her mate immediately after the conjugal act is complete; there is little social life. Some male birds, such as the Anna Hummingbird, desert the female before the young are hatched, and some male animals, such as the Grizzly bear, associate with the female only for the purpose of reproduction and have no protracted companionship, and take no part in the home life and caring for the young. They have no strong Domestic Urges, neither have they Social Urges. On the other hand there are plants, such as those of the Primrose Family, the bear male and female portions associated in a single blossom. And still others of the Composite Family, such as Asters and Sunflowers, have found a close community life advantageous, there being several or many flowers united in one head. Some insects also, such as certain species of ants (among which as a rule the life of the male is comparatively short) mate for life, and the ant and the bee have found it of great advantage to dwell in colonies. Of birds, the Eagle and the Ostrich, and among animals the Lion and the Beaver, are said to mate for life. Gulls live in flocks and many other birds live in close association with their fellows during migration. And among animals the Antelope and the Big Horn find safety in flocks. Many plants, insects, birds, and animals have found it a decided factor for survival to protract the period of companionship between the sexes. Also, the element of safety, food-supply, and co-operative effort in home-building, as with the Beaver, has led to a necessity for community life. This necessity has forced the development of the Social Urges. And among these social leanings, to enable the sexes to dwell together without antagonism, the element of conjugality was born. Also, that community life might not be repellant, the elements of friendship were formed, and that it might be pleasurable, hence attractive, the germ of mirthfulness came into existence. Further, that the co-operative efforts in home-building might not be lost, the element of inhabitiveness, as strongly illustrated by the homing pigeon, became a feature. So, in human life the elements within man's astral form that give rise to affection, friendship, mirthfulness, conjugality and inhabitiveness belong to the group known as the Social Urges.

That an individual at all times might secure an ample food supply it often became necessary for him to dominate a certain amount of territory from which food could be obtained. That this food supply should not be appropriated by others it became necessary to dominate them or drive them out. Also, that he might secure the mate of his choice, and having secured her, prevent her from being stolen by a rival, it came to be decided advantage to possess authority. Besides, it is often of great advantage to the community life of a species to have authority vested in a single individual. Thus among the wild horses of Western America the head is ruled with tyranny by some stallion who has vanquished all rivals to leadership; and this stallion is brave to defend his herd and cunning to lead it from the proximity of danger.

With community life established, the urge for power developed beyond the mere necessity for food and reproduction. It became a desire to have the respect of others. With man, it at first no doubt extended scarcely beyond the family circle. The power of authority exercised by the parents gave both themselves and their children certain advantages. And we find among the ancient Romans that the power of the father extended to such an extent that he had the right of killing his own children, and the children could own no property of their own during the life of the father. Authority extending further to the tribal rule brought still other advantages. And these advantages to the one in authority being recognized became a source of restlessness, discontent and ambition to all.

And, although not so obvious in lower forms of life, these urges seem to have a greater tenacity in the life of most people than the seemingly less complicated urges; they seem to be more strongly fortified in the astral form. Prof. Lombroso has found, for instances, that

men and women under hypnosis can be made to accept the suggestion that their sex has been changed; but will persistently resist the suggestion that their social status has been lowered. In human life such qualities are the source of pride, firmness, approbation, conscientiousness and self-esteem. These elements within the astral form of man enter into that group which may be called the Power-Urges.

For starting again with the nutritive desire we find it leads insects, birds and animals to wander from their homes in search of food. That they may return to their homes, or that they may again go to a place where food or water has been found, or that they may recognize as enemy, the perception of form has been developed. In the selecting of materials for home-building the rudiments of the perception of size and weight is born. Color enters into their perception of enemies, their discernment of food-supply; insects and hummingbirds being attracted to bright-colored flowers, and grazing animals by the green of herbage; and their recognition of their mates. The memory of events conduces to the securing of food; as illustrated by domestic fowls when fed by a certain person distinguishing him from a stranger and coming to his call; and to safety, eventuality being exhibited by the horse that shies at a point in the road where a week previous he had been frightened. Birds and animals also recognize the cry of distress, the danger signal, the food-supply call, and the mating song or noise. Thus is language shown in an elemental form. The perception of qualities not only aids in the realization of the primitive Nutritive and Reproductive desires, but also assists in the most pronounced manner in attaining the object of any of the elemental urges. In human life such perceptions are the source of eventuality, language, calculation and the recognition of sizes, weight, form and color. These elementals within the astral constitution enter into that group which may be called the Intellectual Urges.

Taking still another step in evolution we find that the Domestic Urges which impel parents to provide food and shelter for their immature offspring produces in the young a feeling of confidence in the superior nature of the parents and that the desires of the young will be fulfilled. The social Urges leading to community life and the confidence of the individual that he will be protected and led to food-supply by the herd also induces a confidence that is the germ of hope. The power-urges that lead to a governing authority in the family or community gives rise to the feeling among the flock that when developed becomes reverence and veneration. The looking to a higher power for guidance, protection and the satisfying of wants is not confined to the human family. Obedience to the ruling authority is the source of reverence and veneration. Confidence that the desires will be satisfied; such confidence as is exhibited by the young of most species is the beginning of hope. The religious sentiment is the outgrowth of the urge to seek the favor of the ruling authority and the social urge that has developed to a point where community interest is a stronger factor than the welfare of the individual. Bees will sting an intruder and perish for the welfare of the hive. And a dog will perish to save his master; his deity. These are the impulses that mature into spirituality. In human life they are the source of benevolence, and good-cheer, expressing also as veneration, hope, reverence and spirituality. These elements in the astral constitution enter into that group which may be called Religious Urges.

Let us now consider that the supply of food to which any species has become accustomed is limited, and with increasing numbers of the species, or of other forms of life living from the same food, the opportunity to realize the nutritive desire is decreased. But this primitive desire may be realized by a radical adaptation of the individual or species to some new form of more abundant food. The safety of the individual, when threatened by a new danger, may only be obtained by some marked departure from the usual habits of the species. The authority exercised by the flock-leader may restrict the opportunities of certain individuals for reproduction. The customs imposed by community-life may likewise restrict the expression of one or more of the elemental urges. Survival then demands the departure of the individual from the life and habits of others of the same species in a radical effort to

satisfy its desires and urges. These new habits and adaptations of form to environment when stabilized in the offspring become the origin of varieties and of new species. And as variations in habits are more quickly accomplished than variations in physical structure; and as intelligence is the greater aid in adaptation, these urges that rebel against the environment, customs, authority and community-life of the species in an endeavor to satisfy the urges of the individual are closely allied with the intellectual urges. In human life such qualities are the source of independence, originality, inventiveness and unconventionality. These elements within the astral form of man enter into that group which may be called the Individualistic Urges.

Closely allied to the social urges is still another group. Like all elemental Urges, this group is built up from the nutritive and reproductive desires. But it may have for a background other urges, particularly those of social, domestic, and religious nature. Apparently we witness a manifestation of this urge in the huntingdog, which lying by the fire after the days chase, in his dreams pursues the quarry with quivering excitement, and perhaps, in such dreams accomplishes what he failed to do in actual life. Does the race-horse dream of winning the race? Does the famished wolf have visions of fresh meat? Perhaps- At least we know that men have dreams at night in which they realize, even though in a distorted form, the desires that have failed to find expression through the day. Also that other men have day-dreams in which they escape from the restraining walls of reality for the time and live in a realm devoid of hardship. Such visions often extend beyond the welfare and comfort of the individual and embrace society as a whole. These elements within the astral constitution, Theoretical and fanciful as they may seem, sometimes lead to action. They enter into that group which may be called Utopian Urges.

I have now enumerated the nine groups into which all simple urges naturally fall. I have also, to give a better understanding of the qualities expressed by each group, indicated in a rough way the necessity that gave rise to each in the course of evolution. This method of tracing an urge to its use by nature as a factor in survival will enable us without great difficulty to classify any elemental urge under its proper family. And as these urges, as found in human life are identical with man's subconscious thoughts, and instigate his conscious thoughts and actions, it becomes easy to classify any thought, emotion or action that is dominated by a simple urge into this group that will indicate its strongest trend.

Thoughts and emotions, however, like the substances commonly met with in the material world, are seldom simple elements. Neither is a simple element so dominant always as to make its existence at once known. More frequently a thought, emotion or desire, like the common substances in nature, is a compound of simple elements, whose preponderant quality may, or may not, be easily perceived. For instances, we seldom meet with one of the purely aggressive urges. The urge for combat is usually combined with one or more of the other urges in varying amounts. The soldier who goes to war and fights because he is compelled to do so by his government is acting upon the combat-urge combined with a still greater quantity of the safety-urges. He fights because he fears to refuse. He fights for safety. Another who goes to war to protect his fellow citizens, acts on the combat-urge combined with one or more of the social-urge. He is acting to protect community life. Still another may go to war because he wishes to hold his own self-esteem and gain the approbation of others. He may be moved by the urge for glory. He is then acting upon a combat-urge combined with a still larger power-urge. Only the person who fights purely for the love of fighting can be said to be moved by the simple combative-urge alone.

Then again, the same elemental urges may enter into combination in several different ways, each form of combination producing a complex having quite distinctive qualities. Let us, as a matter of comparison, take Hydrogen as a representative of the intellectual-urges,

Oxygen as a type of the aggressive urges, and Nitrogen as corresponding to the safety urges. Hydrogen and oxygen brought together under different conditions will form two distinct compounds. Hydrogen may combine with oxygen as  $H_2O$ , or water,-- life-sustaining fluid; even as intelligence and the aggressive urges may combine to form those  $i\frac{1}{2}$  complexes  $i\frac{1}{2}$  that manifest as activity directed to manufacturing the things of daily use. Under other conditions hydrogen combines with oxygen as  $H_2O_2$  bleaching agent. Intelligence, in a like manner, may combine with the same aggressive urge as before, but in a different manner, to give a complex within the astral constitution of man that will manifest as antagonism to small annoyances and as an agent for taking the color and pleasure out of life.

Oxygen combines with nitrogen in five different ways  $i\frac{1}{2}$  as Nitrous Oxide, Nitric Oxide, Nitrogen Trioxide, Nitrogen Peroxide, and Nitrogen Pentoxide. Each of these compounds, formed of the same two elements, exhibits distinct properties. Nitrous Oxide, commonly known as Laughing Gas, for instance, when inhaled, at first produces a peculiar intoxication, followed by unconsciousness and insensibility to pain. And among people sometimes the presence of danger and the necessity for combat  $i\frac{1}{2}$  a safety urge combined with an aggressive urge  $i\frac{1}{2}$  will drive them into an intoxication of fury that renders them insensible to injury, and continued to the extreme, may result in fainting. But none of the other compounds of oxygen and nitrogen act as does laughing gas, and none of the other compounds of the aggressive-urges and safety-urges produce just the effect we have described. Each compound has its own qualities. And only a study of the way in which elements combine variously, and only a study of the way in which mental complexes are formed, will lead us to a knowledge of what may be expected of chemical compounds and psychological complexes.

But before proceeding to a study of the properties of complexes there is one fact of great importance that should be mentioned. It is, that quite frequently, when the same elements are capable of combining in the formation of several compounds it is not difficult to form one of the compounds from another. For instances, from Hydrogen Peroxide we may obtain water by driving off a portion of the oxygen with heat. Thus, also, Nitric Oxide if exposed to the air takes up oxygen and is converted into Nitrogen Peroxide, which has quite distinct properties. In a similar manner a given intelligence-aggressive-complex may be converted into another intelligence-aggressive-complex having quite other properties. And a safety-aggressive-complex may be converted into another safety-aggressive-complex of different composition or even as Water added to Nitrogen Pentoxide produces Nitric Acid ( $N_2O_5 + 1 H_2O$  equals  $2HNO_3$ ), so by adding an intelligence-aggressive-complex to a safety-aggressive-complex another complex may be produced having still other properties. To understand the nature of such complexes and how to produce them is the chief object of Mental Alchemy.

In chemistry the manner in which two or more elements combine is expressed by a formula in which the number of the molecules is designated by a number at the left of the formula and the multiplication of atoms is shown by a numeral at the right and below the symbol of the element. In Mental Alchemy we have no such numerical formula to express the mental compounds. We do however, know that ideas or emotions combine in definite ways, and not in other ways. And each way in which they combine may be given a name to designate the activity of the complex so formed. But it should be understood that all the elemental urges do not combine with all other urges in all of these ways. The intellectual-urges for instance, will combine with the power-urges in only three different ways; and the social-urges with the power-urges in not over four ways. But most of the mental elements enter into the formation of complexes according to Ten different Systems. And each such compound produces a well-defined effect in the life of the individual.

There are other methods, as will be explained in Course X., for determining just what

complexes exist within the astral constitution of any person; but one mode of procedure is to work from the observed effect to the hidden cause. That is, it being known that every complex within the astral form of man attracts to man external conditions of a corresponding nature, perceiving the events and conditions of his life we may then deduce what complexes must exist within his astral form to produce these events. If it were not that we also can take a chart of those complexes, as shown by the birth-chart and progressed horoscope, and predict the nature of the events when only the complexes are known, this might appear rather fatuous. But Natal Astrology is really the art of mapping such complexes and for seeing the environment they will attract; and anyone desirous of proving experimentally that a given complex externalizes as given event has only to become familiar with that science.

Any of the elemental urges may combine with any of the other elemental urges in such a manner as to lend force to both. The united energy of the urges in such instances is great to attract conditions in external life similar to both urges and give these conditions decided prominence. It does not necessarily bring the person into prominence, but it brings matters into the life that become prominent factors. Such a union results in a Prominence-Complex.

So too, the elemental urges may combine under other conditions in a mildly harmonious way that will promote growth. That is, the two urges, while not attracting each other strongly, have enough similarity of interest not to conflict, and so form a slightly harmonious organization of energy within the astral form, which attracts slightly harmonious conditions in the external world. And thus is formed a Growth-Complex.

Again, two urges within the astral constitution may have been developed under such conditions that they have a strong and harmonious attraction for each other, resulting in a decidedly harmonious complex. Such an organization of energy will attract favorable environment for the expression of the urges composing it. Opportunity does not come to man by chance, but due to harmonious mental energies stored up in his astral form. When such mental compound is present it is called an Opportunity-Complex.

The combination of two urges within the astral form, however, may take place under such conditions that there is a struggle between the two urges, and this conflict may organize them into an acutely discordant complex. When this is the case it invariably with the person's adaptation to environment. It attracts environmental conditions that conflict and form hindrances to each other. Every obstacle in life is attracted by such complex. The obstacle may be poverty, it may be ill-health, it may be lack of education or opportunity. It may be antagonism of enemies; but wherever we find a life in which obstacles play an important part we may be sure to find this kind of complexes within that person's astral form. Such astral condition may be called an Obstacle-Complex.

There are also cases in which an individual is known to be decidedly lucky in some particular line, or along several lines. Such spontaneous realization of the desires is the result of elemental urges formed under such conditions that they strongly harmonize with one another. They are so strongly combined in a harmonious vortex of energy that with apparently no volitional effort on the part of the person they attract to him the things corresponding to the elemental urges composing the complex; and attract them to him in an advantageous manner. Such an organization of astral energy is called a Luck-Complex.

Still another form in which the elemental urges sometimes combine is both slightly harmonious and slightly separative, the affinity between the factors being weak. It is called an Expansion Complex.

The small annoyances of life also, and the little abrasion and uncertainties, are attracted by

still another mode of inharmonious union between the elemental urges. The vasillations and small changes of life are due to frictions of corresponding intensity within the astral form. Such an inharmonious complex is called a Friction-Complex.

There is still another method by which ideas and emotions impart organized energy to the astral body in such a manner that there is not proper fusion between the two sets of elemental urges thus energized. In this compound there is a slow struggle for supremacy between the two urges, and they develop a decided repellent force. Its effect upon the life of an individual is to rend his environment asunder. It is called a Separation-Complex.

When, however, the meeting of the urges is brought about under such conditions that there is a slight repellent force intermittently exerted between the two, a disruptive condition is formed, and this leads to changes leading to entirely new conditions. Such a compound is called an Aggitation-Complex.

Finally, we have a union between two or more elemental urges very similar to the Prominence-Complex, but much less precise in its manifestations. It gives a very gradual force to the expression of the urges comprising it, and may be called an Intensity-Complex.

Having given names to the different manners in which the elemental urges are known to combine into complexes, we are now prepared to give the mental formula of a given condition. In this formula it may not be possible, and often is not expedient, to give the name of each particular elemental urge; for there is a possible series of 12 under each family, and some, like the elements of chemistry, are not known. But where the element is not precisely known the name of the group in which it occurs may be used. Thus where any one of the safety-urges combines in a separation-complex with any one of the power-urges, the complex as a whole may be called a Safety-Power-Separation-Complex.

If the power-urge is self-esteem, and the safety-urge is fear, it may more definitely be called a fear-self-esteem-separation-complex. These power-urge-complexes, as will be explained in the next lesson, are always closely associate with the vitality. The safety-urges all tend toward contraction. Therefore, such a complex as we have named, will invariable, among other things, decrease the circulation and lower the vitality. And to will also bring loss and separation where the objects of the complex are concerned. That is, there will be loss under circumstances in some manner called to the conditions that originally gave rise to the complex. The fear of loss of position is such a complex. And it not only tends to the loss of position, but tends also to the loss of money which is an aid to gaining position, and to loss of health through lowered vitality. Such a complex will also bring estrangement from persons who might aid in the attainment of position.

In fact, every condition in human life is the outward expression of the various urges and complexes within the astral constitution. These complexes have not all been formed since birth, and are therefore not all the result of human thought and experience. But they are all the result of states of consciousness that correspond to the desires and thoughts of man. Man, by his desires and thoughts, then, is constantly adding energy to his existing complexes, or forming new ones. And the thoughts he thinks and the desires he feels are largely the result of complexes already existing within his astral form. By careful analysis of the nature of any circumstances in his life it becomes possible, therefore, to trace it to its mental cause. This cause, while perhaps not organized entirely by thoughts during human life, is nevertheless a Thought-Cause, and as such it may be modified or annulled by future Thought.

Let us take poverty, as an example. Poverty is a disease diverted into a financial channel. It is the result of inharmonious complexes within the astral constitution. It may be due to an

Obstacle, a Separation, a Friction, or an Aggitation, Complex; and only an analysis of the events of life that have led to poverty<sup>1/2</sup> or an analysis of the horoscope, will determine which. Likewise, the complex may be formed of a discord between any two or more of the elemental urges. Analysis of the attendant events will also determine this. Lack ability to gain a lucrative position as a chief factor, shows that the power-urges enter into the complex. If home-life appears to be a chief factor, a domesticurge is involved. If over acquisitiveness leads to loss, a safetyurge is strongly present. If the loss is through violence, or through too fast living, and aggressive-urge is a prominent factor. If lack of friends, or the influence of associates plays a part, a social urge is a factor. If lack of keenness of perception is a factor, the intellectual urges enter into the situation and if too much hope and good-cheer lead to actions that result adversely, the religious urges are present in the complex.

Here we have a man, for instance, who always has a good position. He is very saving and economical, very careful in accumulating money. Yet he frequently suffers loss through lawsuits over financial transactions. The loss being due to accumulative desires indicates a safetyurge as one factor. Being brought about strife indicates an aggressive-urge as another factor, and the protracted nature of the struggle in which the loss occurs indicates a separation-complex. His poverty, therefore, is chiefly the result of a Safety-AggressiveSeparation-Complex.

Another person is suffering from rheumatism. Analysis shows that the attack followed a period of exposure endured for the sake of economy. The acuteness of the pain indicates here also an aggressive-urge in operation; and the cause of the exposure again shows there is a safety-urge involved. The exposure itself was of the nature of an obstacle; and we may, in this case, conclude the cause of the rheumatism is a Safety-Aggressive-Obstacle-Complex.

In a similar manner it is possible to analyze any event or condition in life and determine the thought-cause underlying it. This thought-cause may have been organized by states of consciousness imparting motion to the astral form before birth, or it may have been organized by the conscious thoughts of human life. In either case the effect is the same. By the Law of Correspondence we may be sure that all acute and inflammatory illness, all financial loss by fire or by antagonism, all violent conditions, have been attracted to the person by a complex in which an aggressive-urge enters as a discordant element. Likewise, all health and success built upon initiative and constructive activity, is attracted by a complex in which aggressive-urge forms a harmonious component.

A strong vitality, the esteem of those in authority, and political success, indicates strong power-urges entering into harmonious complexes with other urges. Lack of these things indicate a weakness of the power-urges, or that they enter into discordant complexes; and the nature of the weakness of failure indicates the other urges in the complex, and the method through which they manifest shows the mode of the discord.

All these complexes that attract to each person the events and conditions of his life are being strengthened or modified by his daily thoughts. Let him think different thoughts, and the complexes will be changed, and his life soon will be different.

If the social-urges, for instance, enter into discordant complexes, he has much trouble in affectional matters. If the domestic-urges are discordant he will suffer in health and in the home. If the intellectual-urges are inharmonious his judgement will be poor. If the individualistic-urges are awry he will have many sudden upheavals in his life. If the utopian-urges are an affliction, he will be carried to impractical ventures through his imagination. And so with the other urges, each externalizing as a discord affecting him through a different avenue. And analysis will show what the chief urge is and what other urge, or

urges, has united with it to form a discordant complex.

And with this knowledge he may then proceed to find and apply Mental Antidote; <sup>1</sup>/<sub>2</sub> to find a method of thinking that will change the discordant complex into one harmonious, and thus attract external conditions more favorable.