

Mental Alchemy
Just How to Find A Mental Antidote
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Mental Alchemy
Part III. Just How to Find A Mental Antidote

To grasp the sciences of Mental Alchemy in such a manner that its principles may readily be applied to make life more abundant by transmuting failure into success, illness into health and misery into happiness, certain facts in regard to man's astral body must be clearly understood. The whole process of Mental Alchemy depends upon the constant interaction between the physical body and the astral body, chiefly through the physical brain imparting motion to the astral brain, and the astral brain imparting motion to the physical brain.

The brain, however, is not the only avenue through which the astral influences the physical of the physical the astral; for there is a constant interchange of energy between every part of the physical body and its astral counterpart; and the various nerve-centers and plexuses of the physical body form particularly favorable conditions for passing highly organized sets of motion through the ether from one form to the other.

The physical body, then, through its contact with environment and the resulting states of consciousness, is constantly modifying the form and texture of the astral body. Also, the astral body, having responded to these states of consciousness, exerts the full power of its stored up energy to mold the physical body to a like structure. And what is even more important in connection with these studies is every center of energy within the astral form, through the Law of Affinity, becomes a magnet attracting other centers of energy in the environment of similar nature, and repelling such environment as has energy of a dissimilar nature.

But if we content ourselves with such general terms and statements, we fail to attain that clearness in perceiving the relation of cause to effect that is so essential for successful practice. We must therefore, bear in mind that the physical universe, man's body included, is composed of atomic elements, and that the difference between one physical object and another is the number and method of combination of these atomic elements. One man's body differs from another man's body in the number of atoms, and the manner in which they have united. If, for instance, there is a lack of iron in a man's body he will lack energy; for it is the iron that enables the red blood-corpuses to absorb oxygen from the air and carry it to all parts of the body. Without the iron in the blood the system is also deprived of oxygen and there is lack of combustion and its accompanying activity. Without iron a man would suffer asphyxiation as surely as if placed in an air-tight room with an open gas-jet. Also, without the aggressive urges within his astral constitution there would be as complete a smothering of all life and activity. It is necessary for health that man should have sufficient of the aggressive urges in his astral makeup and that he should have plenty of iron in his physical form.

But it will do a man no good, if deficient in red-blood, to feed him ironfilings with a

teaspoon, nor will it help a timid man to constantly tell him to be courageous. He must receive the iron in his physical food and the aggressive elements in his mental food, and, if he is to be benefited by them, in such a form that they may readily be assimilated. For we must remember that among people eating the same amount and kind of food, some are fat and some slim, some short and some tall. And of herbs planted in the same soil some will be succulent and some dry, some pleasant and others noxious, some assimilating what another refused. Likewise it is true in human life that the form in which either physical or mental elements will best be assimilated depends upon the character of the man. As a vegetable placed in a given environment assimilates certain elements in a given quantity because in its astral form there are centers of energy attractive to these elements, so, also, a man assimilates readily certain mental or physical food because of his astral constitution.

This astral constitution, whether of plant, animal or man, is composed of astral substance, even as the physical form is composed of matter. Astral substance that has received a certain organization is called an elemental urge, or mental element, just as physical substance organized in a certain manner is called an atom of water. And the astral body is as strictly a definite combination of elemental urges as the physical body is of material atoms. It is built up of mental elements just as the physical body is built up of physical elements. And the physical body constantly modifies its composition through combustion of tissue and the assimilation of food. So, likewise, the astral body also undergoes modifications due to the mental elements which are exercised and those added to it.

These elemental urges that form the Mental Atoms that build up the astral body are each and all organized by states of consciousness. Such states of consciousness as existing in lower forms of life do not rise to the dignity of being called thought. They are, nevertheless, the lesser elements of which thought is composed. That which we call objective thought is the expression under certain conditions of these elemental urges in combination. Every sensation and thought, by adding elemental urges to the astral constitution, contributes to the supply of these mental elements.

Perhaps the relation between an elemental urge and a thought may be better explained by drawing attention to their mutual relation to simple sensations. A simple sensation adds energy to the astral form, and this energy in turn has motor tendencies. It tends to movement toward or away from the thing that occasioned the sensation. This tendency to exert an attractive or repellent power is called urge, and a given elemental urge is a force exerted in a known direction.

When, therefore, we state that sensations fuse to become perceptions, we merely signify that the elemental urges added to the astral body by the energy imparted through the sensations, have combined, and that this combination rises into consciousness as a perception. A perception is a combination of elemental urges, just as water is the combination of oxygen and hydrogen. And a perception remains as such within the astral form, even though no focused before the attention, until it alters its nature (though not the urges which it is composed) by further combinations with other elemental urges. When we state that perceptions fuse to become ideas, or concepts, we are stating in another manner, the fact that several compounds of elemental urges have been brought together and that they have entered into a combination to produce a center energy within the astral form of still greater complexity. When such an astral organization as an idea is once formed, it is only present in objective consciousness when linked up with the external world through its association with external stimuli, but unless its elements are used in forming some other idea it nevertheless persists within the astral form indefinitely.

The fusion of sensations to form perceptions, and of perceptions to form ideas was explained in detail in lesson #57. And it was further shown that, in so far as is known, all

mental processes are determined by the Law of Association, based upon Resemblance and Contiguity. This Law of Association signifies that sensations, perceptions and ideas that contiguous; that become present in the consciousness at nearly the same time; form more or less permanent associations, or compounds. Therefore, all the sensations and thoughts about any single object, or group of objects, tend to combine, because their proximity to each other in the astral brain, The Law of Association also signifies that sensations, perceptions and ideas of a similar quality tend to unite through the affinity of their similar vibrations. The Resemblance is that of Similarity.

On the other hand there is another form of association of a different and opposite nature, called Resemblance by Contrast. It is due to the fact that sensations, perceptions and ideas that are markedly in Contrast exert a strong repellant force toward each other. It should, perhaps, be called a Dissociation rather than a Resemblance, for a portion of the mental elements tend to fly apart. But through their association with a common subject, Through Contiguity, They are held in each other's presence and react upon each other. They combine, not as lovers, but as deadly antagonists, each determined to overcome the other.

Although the astral brain is the chief seat of consciousness, the whole astral form is an organization of mental factors. This will not seem so remarkable when we reflect that every physical cell of the human body is known to possess a consciousness of its own. The astral form is built up of astral substance which has reached its present organization through the elemental urges that have been added to it by its past experiences. Each experience results in states of consciousness that add elemental urges to the astral form. These elemental urges or mental elements, or desires (as you choose to call them), enter into combination within the astral body by the Law of Association. And upon the volume of these urges, and upon the manner in which they have entered into combination, depends the organization of the physical body and the events that will be attracted to it during physical life.

Every thought and emotion adds elemental urges to the astral body, just as every dinner adds physical atoms to the physical body. Just as the atoms of physical food that is assimilated enter into chemical combination with other atoms; so the elemental urges combine with other elemental urges in the astral body. And as the physical atoms combine according to the Laws of Chemical Affinity, so the elemental urges combine according to the Law of Association; the Law of Mental Affinity. By this law all elemental urges that have a common subject tend to enter into combination. Even as the image called up into objective consciousness by the word "apple" is a composite image composed of our various experiences with different apples; so the various urges concerned with a given department of life also tend to enter into combination through contiguity --through being associated with the same things.

The manner in which they enter into combination depends upon the Similarity or Contrast; the Resemblance. Thus if two elemental urges both have a similar attraction toward a given object or circumstance they enter into combination through this similarity. The amount of common interest determines whether this combination will be a strong one or a weak one; but it will always result in a harmonious compound. On the other hand, if two elemental urges are both in some manner associated with the same subject, but have other attractions that cause them to pull in contrary directions, they will combine on the ground of their common association. But the compound so formed will be of a discordant and disintegrative character, its strength depending upon the intensity of the mental factors and the amount of Contrast.

The most common ground for the union of elemental urges, or for highly organized through-compounds, is the pleasure or pain attendant upon their association with any given object or department of life. If two urges are associated with the same object, and there is a similarity

of other attractions, they find mutual pleasure, and form a constructive compound. But if both are associated with a common object, and one is attracted strongly otherwise in one direction and the other in contrary direction, the association is painful, or repellant, and the compound formed is destructive in nature.

Let us see how such compounds are formed in everyday life; for they are being incorporated into each person's astral form quite as frequently as his food is being formed into flesh. For instance, a man may very ardently desire to attain a position of prominence and power. At the same time he may have domestic duties that absorb a part of his time. This fact that his domestic life absorbs some of his energy that otherwise would be used in the attainment of his ambition causes him frequently to think of the effect of his domestic life upon his ambitions. Power-urges and domestic-urges are thus brought into close association. His ambition causes him to be decidedly annoyed that his home life requires so much attention. And it may be that when at home he feels annoyed that his business interests will not permit him more time in the home. Thus the domestic-urges come to have a painful association with the power-urges. When the images of home life are thought of in connection with the images of public life, disagreeable emotions are felt, lending new energy to both sets of images, but combining them in a strongly repellant manner. Thus a discordant Domestic-Power-Complex is formed within the astral body which will tend to attract events into the life that are inimical to the realization of either set of urges. Whether this disintegrative complex will be a Separation Complex, an Obstacle Complex, a Friction Complex, or an Agitation Complex, depends upon the persistence and violence of the emotions felt when the two sets of images were present in consciousness.

The same man, confronted by the same situation, might take a very different view of the problem and obtain results entirely different. Home-life, might, indeed, for a time seem a hindrance to the furtherance of his public aspirations. But if, instead of feeling annoyed, he would take the view that it is a joy to sacrifice something of ambition for the sake of domestic happiness; and that it is also a joy to devote a part of the time and energy to the attainment of ambition, and that home-life may be made richer for it; if he would view one set of images, not as interfering with the other, but as both being necessary to happiness, and that one might be made in some manner an asset to the other; the two sets of images would not repel each other but would fuse along the line of mutual pleasure. They would then bring the domestic-urges into proximity with the power-urges and unite them into a harmonious Domestic-Power-Complex. Whether this constructive complex would be a Luck-Complex, a Growth-Complex, an Expansion-Complex, or an Opportunity Complex, depends upon the intensity of the pleasurable emotions felt when the two sets of images were present in consciousness. But to whatever extent this pleasurable element was present both the domestic life and the public life attracted would be more favorable; and in the course of time they would attract such conditions that each would further the ends of the other.

It will be seen, therefore, that if any department of life is not just what we would have it, that the cause of the undesirable condition is due to one of two things. Either there are plenty of the elemental urges present in the astral constitution and they have been insufficiently organized, or as is usually the case, discordantly organized; or there is too great a volume of one or two elemental urges and not enough of other kinds. And as it is impossible to bring about proper combinations, either between atoms or urges, unless they are present; or to make rearrangements in which they are involved, unless they are present; we will now proceed to consider the methods of supplying the elemental urges required in sufficient quantities, to give the desired result.

In the course of evolution, as I have explained, the first family of mental elements to be built up from the two primitive desires was the safety urges. These safety-urges, due to the

necessity of the evolving form to provide for its own protection, play an important part in human life. And because the conditions which incorporate them as mental food in the astral constitution are frequently such as to give rise to disagreeable mental images, they much more often than not, enter into inharmonious mental compounds. The urge for safety is all too often presented to the consciousness together with a picture of the result if safety is not secured. The urge to provide food for the future is often stimulated by the thought starvation; a painful image. The urge to be secretive is often accompanied by the picture of plans thwarted by the anticipation of a rival. The urge to protect the health may arise through picturing the consequences of sickness. Thus the various urges of the Safety family frequently enter the consciousness in such a way that they have a strong repellant influence upon the other urges with which they are forced by contiguity, to mingle.

But even when the safety-urges are added to the astral form under the most favorable circumstances, their usefulness is limited, and any excess of them is detrimental to the organism as a whole. By the very nature of the images in consciousness which add them to the astral form as mental elements; even in the more pleasant images of escaping pain, of escaping destruction, of avoiding disagreeable consequences; they tend to restrict, to contract, and to limit initiative. The very fact that they spring into existence for the purpose of avoiding something gives them a negative character. They tend toward persistence, but not toward growth, expansion or activity. There is insufficient initiative about them to attract wealth, vitality and affection in human life. The best they can do, when harmoniously organized, is to give the greatest possible protection to the wealth, vitality and affection attracted by other more positive urges.

These safety-urges; which express as the Selfish sentiments; when incorporated in the astral form of man have usually arisen in association with so many disagreeable images that they become, on the whole, the most potent source of misery in the world. It is quite safe to say that fully one-half of all the discord in the world is due to the power of these discordant safety-urges within the astral constitution of man to attract corresponding inharmony. At least half of all the sickness, poverty, failure and crime may be laid at the door of these safety-urges. In discordant combination with other urges they attract many kinds of misfortunes of a slow and protracted nature. The chief characteristic of all complexes in which the safety-urges play a discordant part is the notable lack of something essential. Entering into complex affecting the health they lower the vitality, prevent proper nutrition, and through lack of elimination, poison the system. Entering into a complex affecting business they bring lack of opportunity, lack of patronage, or lack of co-operation. In matters of finance they decrease the earning power and prevent money from being acquired. Even where they enter into harmonious complexes the favorable things they attract are always attained at the expense of persistent effort.

Inharmonious complexes in which the safety-urges are potent may effect the health through any organ or portion of the body, depending upon the specific series to which the safety-urges belong. This will be explained fully later. But there is a natural correspondence between the safety urges as a whole and the bones and cartilages, the liver, and the spleen. Consequently, these are the points more frequently attacked, and any chronic trouble located in these portions of the anatomy may be with surety traced to the safety-urges; to that which in human life we call Cold Selfishness. In fact, practically All chronic complaints arise from mental compounds containing the Selfish Sentiments, or safety-urges. But those in which colds, depression, obstructions and contractions are predominant symptoms show clearly that the safety-urges are the strongest factors in the astral discord.

And just here it is necessary to make a distinction plain. Every chronic case of constipation is due to the force of the safety-urges; to Selfishness. But not every person that is coldly selfish is afflicted by constipation. If the selfish thoughts enter into inharmonious complexes

with the domestic-urges they will surely affect the health through functional sluggishness.. If they enter into inharmonious complexes with the power-urges they will surely lower vitality and retard the circulation. But whether these impairments, or obstructions to health, will manifest chiefly through the throat, or through the stomach, or by way of the bowels, depends largely upon the series to which the specific urges concerned belongs. If they sprang into existence from motives of keen analysis the part of the body to be affected would be the bowels, and constipation would result. If the motive actuating them related to feeling, only the part attacked would be the stomach, resulting in chronic indigestion. If the motive behind the selfishness was possession, the part attacked would be the throat.

Therefore, while we can diagnose any condition of health in which the chief factor is seen to be contraction, or lack of the necessary blood of tissue, to have its origin in some of the safety-urges like fear, worry, caution, acquisitiveness, etc., we can not predict that because a man is known to be unduly cautious that he will suffer with any one physical complaint. We must first know with what other elemental urges these thoughts combine, and what the specific motive is actuating them. If a man is given to habitual fear, and we know that this fear is related to his honor, we can predict that his health as well as his finance will be affected, for here we have a discordant safety-power-complex undergoing formation. In a very general way we can say from this that his bones, liver, spleen, and heart are liable to become deranged. Now if in addition to this we know that his thoughts under the pressure of this fear of loss of honor, constantly turns to schemes for utilizing other people to further his own ends, this motive through its correspondence with a given part of the body will enable us to predict where the disease will manifest. This correspondence will be explained in detail later but in this particular case the disease will settle in the knees.

But for the time being let us ignore the part of the anatomy affected or the particular realm of finance or social life afflicted, and seek a remedy. Wherever we find any condition in human life in which there is a marked lack of necessities, due to inability to procure rather than to misuse, we may be sure discordant safety-urges are present in large quantities. Wasting and lingering diseases, inadequate finances, inadequate vitality, inadequate emotion, all spring from such urges. And the only sure antidote for such conditions is to administer the social-urges in large doses. Add to the astral body strong thoughts of friendship, of affection, of mirth and love for other people, and they will effectually neutralize and counteract the detrimental influence of the safety-urges.

This means, broadly speaking, that at least one-half of all the misery in the world is due to cold selfishness: and that they might be remedied by warm thoughts of love. But where, due to an excess of the safety-urges and their inharmonious compounds, a condition has become chronic such as chronic poverty, chronic lack of expression, or tuberculosis, it is not enough to apply an antidote. The mental antidote will remove the discord and have a healing effect. Yet, the depression having been so marked in the case of the health the circulation so sluggish there is also need of a stimulating tonic. And to provide this it becomes desirable to administer also of the aggressive-urges. They will not unite with the safety-urges in soothing and healing compounds, but they will stimulate the safety-social-complexes formed when the antidote is administered, into a healthful activity.

The next mental element to be organized in the course of evolution, after the safety-urges, were the aggressive urges. And because initiative, combativeness, constructiveness and aliveness are so essential survival, they also play an important part in human life. Like the safety-urges, the conditions that incorporate them as mental food or poison into the astral constitution have so frequently been disagreeable associations, that they too, more often than not, form inharmonious mental compounds. The images arising in the mind in connection with combat are all too often painful. Hatred, anger lust and passion arise in the

mind not because of pleasure, or in association with it, but in company with disagreeable emotions. Consequently, while courage, constructive effort, and some activities, add the aggressive urges to the astral form in constructive mental compounds--yet the Selfish Propensities, as commonly exercised, enter into consciousness in such manner that they are repellent to the other mental elements with which contiguity forces them to associate.

These aggressive-urges are very necessary components of the astral form, for without them there would be little activity. And because they are formed by states of consciousness tending toward motion they always add energy to any compound in which they occur. Under favorable conditions they increase the vitality and strength, increase the power of attracting money, of attracting affection, of attaining to honor and station. But the excess of energy they contain tends to expenditures in all ways; in vitality, in affection, in money, or in any other department of life they affect. So the most we can expect of the aggressive-urges is the energy to attract and attain, but not the ability to hoard and preserve. And when as is more frequently the case --the aggressive urges are either in excess or form inharmonious compounds, they externalize as strife, pain, and catastrophe.

It is quite safe to say that these aggressive-urges which express as the Selfish Propensities are responsible for at least one-fourth of all the discord in the world. Probably more than one-fourth of all the pain, crime, failure, and disease that attacks the human race may be traced to the aggressive-urges. They enter into discordant complexes with other elemental urges in the astral form of man and attract to him fevers, accidents, antagonisms, and many kinds of ills of a painful and acute nature. The chief characteristics of all complexes in which these aggressive urges play a discordant part is violence and excess. Entering into a compound affecting the health they raise the temperature and accelerate the circulation, causing rapid combustion of the tissues, irritation, inflammation, and accompanying pain. Affecting business they bring criticism and antagonism. In money matters they cause extravagance and bold theft. And even when they enter into harmonious complexes the favorable conditions attracted are attained only after strife.

These aggressive-urges when discordant may affect the health through any organ or portion of the body depending upon the motive from which they arise. But they tend in a general way through natural correspondences to attack the muscles, sinews and external sexual organism. Burns, wounds, rupture of blood-vessels, fevers, inflammatory complaints, infectious diseases, and sudden acute complaints in general, may be traced to complexes in which the aggressive-urges are the strongest factors in the astral discord.

And we may be sure that all conditions arising from strife, excessive expenditure, violence, bold robbery, and the avowed enmity of others, have been attracted by inharmonious aggressive-compounds. Within the astral form of the person so afflicted. For such excess of the aggressive-urges, or for their inharmonious compounds, there is but one certain antidote; the persistent application of the soothing domestic-urges. These domestic-urges enter into very beneficial compounds with the aggressive-urges when properly applied. But, when the aggressive-urges are the chief factors in the discord it is not sufficient to divert them into constructive domestic-aggressive complexes; for their fiery nature tends still to manifest. And to overcome this excessive activity a mental sedative is desirable. For this purpose the safety-urges should be administered in moderate amounts. These do not unite readily in harmonious compounds with the aggressive-urges but they do retard the over-activity of the domestic-aggressive-urge compounds and thus promote a normal state of health.

As I have already intimated, at least three-fourths and probable even more of all the afflictions which mankind suffers are due to combinations of thoughts within the astral form in which the safety-urges or the aggressive urges are the chief factors of discord. This means

that the Selfish Sentiments together with the Selfish Propensities are the instigators of most human ills -- and that these latter might be entirely cured by an adequate amount of love of man for his associate, and love of man for his family. But there is still another fraction of human misfortune to account for and to remedy. And the next of these we will consider is compounds in which the domestic-urges are in excess, or are the chief causes of the discord.

Of course, when the domestic urges are discordant they bring inharmony into the home. That is, they continually attract the person to a disagreeable home environment, and to a distasteful family. They also bring many changes into the life in connection with the other thoughts with which they enter into compounds. In finances they cause many small transactions which are unprofitable. They brag little favor with the common people, and in disease they cause functional derangements. They also markedly affect the vitality of women, and with men attract those of the opposite sex who prove inimical. Such discord may manifest through any portion of the body, but through their natural correspondences they tend to affect the breasts, stomach and fluidic system. In general it causes the person to be negative and easily influenced by others. The natural antidote is an application of the aggressive-urges. And to give tone to the compound the power-urge should be administered in moderate quantities.

When the social-urges are the chief cause of discord in astral compounds, the person is sure to suffer through the affections. The social-urges attract human associates, but their effect upon the person depends upon the amount of harmony present. Whenever a person suffers grief through their affections for another, that condition has been attracted through the social-urges that have entered into discordant thought-compounds in the astral constitution. As affecting finances, discordant social-urges cause unwise expenditures for finery and for pleasure. As affecting the health, they cause complaints due to carelessness of habits, to undue love of ease and pleasure, and to indiscretions. They may affect the body elsewhere, but the internal sexual organs, and the venous system of the body are the natural correspondences. The best antidote for discordant social-urges is to be found in the safety-urges. And as a further, but subordinate remedy, the religious-urges should be applied.

The power-urges are never present in excess; for it is man's duty to subjugate nature, and to make all forms of life lower in the scale of evolution his servants. But the power-urges frequently enter into discordant compounds with other elemental urges, and these discordant complexes then have a powerful influence to attract external adversity. The complexes in which the power-urges are present, determine, to a very great extent, the amount of vitality and the length of life, particularly when present in the astral form of man. With women, observation proves that vitality and length of life depend to an even greater extent upon the domestic-urges, and that the power urges affect the constitution more than the vitality. They also, when discordant, attract her to unfortunate experiences with the opposite sex. But with both man and women the power urges are very important, and any inharmony from them, through their natural correspondence, tend to affect the heart. And while no antidote is necessary to counteract an excess of the power-urges, yet it is most desirable to neutralize the other elements that have combined with them in the formation of discordant compounds, and to form as many harmonious compounds between the other urges and the power-urges as possible for each will tend to lengthen the life and attract wealth and success.

Now let us consider difficulties that come through writing, talking, and travel. They are attracted largely by discordant intellectual-urge compounds. Such compounds affect the health through the nervous system, and where nervous troubles are present is sure to be discordant intellectual-urge compounds. These compounds in which the discordant elements are chiefly intellectual-urges may best be built into beneficial complexes through the application of the religious-urges as an antidote.

The religious-urges, on the other hand, have a special correspondence to the arterial system of the body; and also in a financial way with currency. An adequate good fortune. They have a power to attract favors, and to bring luck in general, not to be found among any of the other urges. Where they are present in excess, or enter into powerful discordant complexes affecting the health, they give an over-abundance of, and impurities in, the blood; and cause obesity, boils, and such complaints as are due to too rich living. They affect financial matters through over optimism and carelessness, and impair the success in general through repelling people of wealth. Where such discordant religious compounds exist they may best be charged into harmonious complexes through the application of the intellectual-urges as an antidote.

The individualistic-urges have been so lately organized in the course of evolution that in any compound, even when harmoniously united with other elements, they form very unstable complexes which tend to undergo sudden alteration. Their natural correspondence is with the etheric body, and they strongly affect the personal magnetism. Their discordant compounds bring the most unlocked for and sudden alterations of viewpoint and of fortune. They attract people who unduly influence the life, and tend toward unconventional and erratic actions and consequent trouble. This family is very closely allied to the intellectual-urges, and like them, when they are found to form discordant compounds or to be in excess, the religious-urges for the best antidote.

The Utopian-urges are rather nebulous in character, and their effect upon the health and fortune operates largely through the imagination. When organized in inharmonious astral compounds they cause financial loss through huge schemes that can never be made to externalize. They cause the person to be extremely negative and receptive to adverse mental current. They lead to disorders arising from psychic influences, and in extremes cases lead to obsession. The health may also often be affected through sensualism, the use of narcotics, opiates or other soothing drugs. These Utopian-urges are very closely allied to the social-urges, and therefore when they are in evidence as disturbing factors, the best antidote is to apply the safety-urges in heavy doses.

Thus far I have not attempted to show, except in the most general terms, why a thought belonging to a certain family and series, when inharmonious, will affect one person through his health chiefly, another through his money, another through his relatives, another through his home, another through his children, another through his partner or business or friends. Thus an adverse safety-urge may affect a person though any department of life as a poverty attracting influence; poverty of family, of money, of friends, of position. This is not due to the specific series to which the thought belongs, but to its accidental association with the particular department of life at the time it entered the astral form. Fear, for instances if associated with loss of personal property, tends to form an inharmonious complex affecting money; but if associated with an image of personal insecurity it depresses the vitality and affects the health.

But when the health is affected, the part of the body in which the discord will externalize may be determined from the specific series to which the thought belongs. The properties of an element of thought, like properties of an element of chemistry, are shown not merely by the one of the nine families to which the element belongs, but also by the one of the series of twelve in which it is found. Each one of these twelve series of thoughts has an affinity for, and tends to externalize through, a particular section of the body. This is the reason one man may constantly think thoughts of the safety-urge family and develop a chronic complaint in his head, and another man many think safety-urge thoughts just a discordant and the trouble will settle in his feet. But whether it attacks his feet or his head, his pocket-book or his reputation, his family or his profession; there is a Thought-Antidote for each condition,

which if properly applied; ½as explained in the next lesson; ½will effectually cure the astral discord and bring into the life an abundance of joy, happiness, prosperity, and success.