

Mental Alchemy
Just How to Apply a Mental Antidote
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Mental Alchemy.
Part IV. Just How to Apply a Mental Antidote

The elements of chemistry are commonly found in nature variously combined with other elements. And the chemist who has at hand a known quantity of one element which he wishes to use in building molecules of a particular kind, is confronted with the problem of securing the other necessary from nature, and bringing the two or more elements together under such circumstances that they will properly combine. Thus if he has a supply of oxygen and wishes to form water, a supply of hydrogen must be secured. And it must be brought into the presence of the oxygen under certain conditions; for under other conditions when brought together the two elements unite, not as water, but as Hydrogen Peroxide; a compound having very different properties. Likewise, two compounds, each containing certain elements necessary for the construction of a desired compound, may be made to exchange elements under certain conditions, forming desirable compounds; but under other circumstances; due to heat, or cold, or the presence of other substances or forces; they either will not exchange atoms, or such exchange will yield compounds of a dangerous nature.

Now I have shown that the thought-elements which combine in the astral form of man to attract all the various events of life have a close correspondence to chemical elements. And I have indicated that thought-elements when in excess, or when included in undesirable mental compounds, may be brought into association with other thought-elements in such a manner as to cause the excess to enter into favorable combination, or the two compounds to exchange elements in such a way that their products will be harmonious to the life, happiness and success of the person in whose system they persist.

As chemical elements of a certain family; take the halogen group for instance; have a strong affinity for certain other elements, and with them build up stable salts; such as Sodium Chloride (common table salt); so we find from mental experiments that thought-elements of a certain family also tend more readily to enter into constructive compounds with the thought-elements of certain other families; and these we call Mental Antidotes.

Thus the antidote for the safety-urge family is to be found in the social urge group, that of the aggressive-urges in the domestic-group, and so on as I have previously stated. But having determined the cause of any disagreeable circumstances in life, and selected the proper antidote to counteract its influence, and perhaps a tonic, or sedative, also, to assist in forming thought-molecules strongly attractive to desirable conditions; it becomes of the utmost importance to know under what conditions they will combine to form mental complexes of a harmonious nature.

The general principles of properly applying such Mental Antidotes form the chief topic of this lesson. But before proceeding with this main theme I think it well to anticipate the

enquiry as to how it is known that certain kinds of thoughts cause certain kinds of physical, social, and financial, diseases, and how it is known that certain other thoughts, properly administered, tend to overcome these diseases and cause in their place physical, social financial health. Therefore, I will mention three distinct methods of proof; each adequate in itself.

The first method is through a careful observation of the habitual thoughts of people who undergo a given class of experiences in life. The second is that of Psycho-analysis; tracing the relation between the subconscious mind which has derived its material from experiences and the external events that befall a person whom analysis probes to have unusually strong thought-elements of a given nature in his astral brain. The third method is astrological. Thus it is found that in the horoscope of every person a position of, or aspect between, planets that denote events of a particular nature also indicates that the person's thoughts will be of a certain kind. If the indications in the horoscope are that a person will think certain kinds of thoughts, the same indications show that there will also be corresponding events in the life. This will be fully demonstrated in detail in Course X.

A painstaking application of any one of these three methods will enable the student to demonstrate that the thought-influence I have assigned as the cause of a particular kind of misfortune is really its cause, and that the antidote I have prescribed is truly the practical antidote, and not merely a theory. For in Mental Alchemy, as in any science worthy of the name, Theory must ever remain subordinate to practical results.

With this proposition clearly set forth that the power I have assigned to the various groups and combinations of thoughts in producing events of a given nature need not be accepted upon any authority; for it lies within the ability of the average student to prove them true or false I will proceed to state the general principles of thought-combination. These principles, like those influencing chemical action, are those of polarity. But this polarity, in so far as influencing the manner in which thoughts combine as influencing them to combine in harmonious compounds or inharmonious mental complexes is singularly easy to discern. For it is found that elemental urges, or more complex mental factors, in so much as they possess qualities which when the experience enters the consciousness produce a disagreeable sensation, in that much they possess a polarity toward the other elements with which they are associated, that forces them to enter into discordant compounds. But in so far as their effect upon consciousness when formed produces a pleasurable sensation, they are found to possess a different polarity toward the other elements and thoughts with which they are then associated that tends to cause them to enter into the formation of harmonious compounds.

This might, indeed, be called the Incidental Polarity for a safety-urge is always negative to an aggressive-urge, and a power-urge is ever positive to a domestic-urge. But this Incidental Polarity of which I now speak that causes elements to unite either harmoniously or inharmoniously, is a condition not depending upon the Faculty or the Series to which the element belongs, but to the induced magnetic quality due to the pleasure or pain accompanying the mental state producing it. This induced Polarity does not change the essential nature of the mental elemental, but it governs the conditions under which it unites with other elements. Thus it determines whether the resulting compound of intellectual-urges and aggressive-urges will possess the germicidal properties of H₂O₂ (Hydrogen Peroxide), or the food-distributing properties of H₂O (Water) whether the resulting mental complex will attract and attack a multitude of little feverish annoyances, or whether it will quench the thirst for intellectual accomplishment.

And as we found in lesson # 96. that mental elements enter into as many as Ten different kinds of compounds which we also call complexes it will be well now to enquire the

circumstances that give rise to each distinct kind of complex. This will be the first step in learning just how to build up such complexes at will.

Of these we will examine the Prominence-Complex first. Such a complex is the result of a long and persistent association between two kinds of thoughts. In lower forms of life certain experiences occurring daily build up one set of urges in association with another set of urges. Thus the heard-leader may be compelled to exercise the aggressive-urges; not violently, but persistently and daily, in order to retain his position. In this manner a Prominence-Complex built up of the aggressive-power-urges will be formed. Such complex will tend to attract strife, but it will also, through the energy imparted to the power-urges, tend to give strength and vitality. Due to the violent nature of the aggressive-urges it will not be entirely harmonious. A Prominence-complex formed by the exercise of authority continually in behalf of the welfare of the herd without the Selfish Propensities entering into it, however will form a very harmonious complex; because, like attracting like, the unselfishness of the social-urges combined with a proper self-esteem will attract admiration and affection.

Now an Intensity-Complex is organized in the same manner, except that the process is slower and extends over a greater period of time. But either an Intensity or a Prominence complex is not organized so much through the attendant pleasure or pain accompanying the association of thoughts, as through the persistent thinking of certain kind of thoughts over a long period of time, constantly adding to their volume and intensity rather than to their Incidental Polarity. And the power of these two kinds of complexes to attract harmonious or inharmonious events depends more upon the essential nature of the thought-elements than do the other complexes. A strong, steady, persistent attitude of mind held day after day, and accompanied by no very pronounced emotions or feelings, will tend to the formation of either a Prominence or an Intensity Complex. Either of these complexes will tend to attract events of the quality of the urges entering into the compound. Thus if the safety urges-enter into the compound, inactivity, responsibility and poverty will be attracted; if the aggressive-urges, strife; if the domestic-urges, family life; if the social-urges, friendship and love, if the power-urges, rulership and authority; if the religious-urges, abundance; if the individualistic-urges, invention; if the utopian-urges, psychic experiences.

It will be seen, therefore, that persistently concentrating the attention upon some particular department of life, and the means by which the desires may be gained; but at the same time feeling little pleasure or pain in connection with the matter; tends to build up an astral complex that exerts a strong power to attract events relating to this department of life. And the attendant circumstances when the events come to pass will be largely determined by the nature of the elemental urges entering into the complex, rather than by the harmony or inharmony which accompanied their organization. Thus the Prominence complexes or the Intensity-complexes so formed always attract events more by the volume of the urges present, then due to any great harmony or inharmony between them.

On the other hand, when a complex has been organized through great pain or pleasure, it attracts external circumstances that help or hinder the realization of desires in the most remarkable way. And the power of this co-operation of circumstances in a favorable way; or the event to which circumstances in external life combine to hinder and thwart each other, depends upon the volume of the urges entering into combination and the pleasure or pain experienced at their formation.

Take the Friction-complexes for example. Here we have two thoughts that come into the mind day after day in association with each other. A man sitting at his desk desires a very much to make money. It is hot and he also desires to go to the ball-game. He looks up from his work occasionally and pictures himself chatting comfortably with his friends at the

game. He is not very much interested in the strife between the two ball-teams; but he enjoys the opportunity of conversing with others. When he thinks of the ball-game and its comforts he adds social-urges to his astral constitution. When he thinks of his business and the money he needs, he adds safety-urges also. But when he pictures the ball-game he pictures also the loss of the money he might earn in the meantime, and when he thinks of the money he thinks of the loss of pleasure through not being able to attend the game. The emotional elements in this case are not strong, but when the two thoughts are present in the mind, they give rise to slightly disagreeable feelings. Such thoughts being present in connection not alone with the ball-games but arising also from other hindrances between business and social pleasures gradually build up a Friction-complex. And such a Friction complex will attract still other circumstances of an annoying nature.

If, however, the irritation caused by the desire to do two non-compatible things, is less persistently present, but recurs periodically, as would be the case in the instance cited if the man thought only on Saturday afternoon about ball-games and pleasures interfering with business, and at those intervals added a little more intensity of feeling into the disagreeable complex- as by unreasonably scolding the office-boy and then being ashamed of it;½the social-safety elements would combine in a slightly different way. The result would be an Agitation-Complex;½which would attract such conditions as would compel him to make many small, but sudden and unfortunate changes, affecting his social life and his business.

Now let us suppose that this same man, instead of having the experiences I have mentioned, should find there were two incompatible lines of endeavor open to him; both of which he strongly desires to follow. Perhaps he wishes he wishes to dress well and appear at advantage so that he may gain the respect of his associates; but at the same time his lack of finances will not permit him to dress as he desires or to spend the money necessary to move among those with whom he wishes to mingle. These circumstances are really only a temporary hindrance resulting from complexes previously organized. But if the man is greatly upset by the situation, and repeatedly gives way to tides of depression, and to storms of uncomfortable sensations due to these circumstances, he is adding to his astral body power-urges and safety-urges under the emotional conditions that will organize them into an Obstacle-Complex. Such an Obstacle-Complex will bring many losses both in finances and in position, and will offer many hindrances throughout life.

If, however, instead of periodical storms of disagreeable emotions, due to his inability to realize his desires to both keep his money and have the advantages of its expenditure, there is a steady and constant feeling on the subject;½if there are strong emotions of a disagreeable nature protractedly present the thoughts will then unite in a different manner. The safety-urges and the power-urges will enter into a Separation-Complex. And such a condition once organized will tend as long as it persists to bring such conditions as will enable one desire or aim to be realized only at the expense of renouncing another, and the life will be marked by estrangements.

Instead of only these disagreeable emotions, let us suppose that the man sitting at his desk and thinking of the ball-game feels somewhat of pleasure in the thought that it is an advantage to be able to attend the ball-game occasionally, and that it is fortunate that he has a business to attend to at other times. The pleasurable elements are not entirely devoid of disagreeable associations, yet for the most part the thoughts are more pleasant than the reverse. Such a mental attitude frequently held urges to the astral form under the conditions that cause them to combine as an Expansion-Complex. This Expansion Complex, due to the disagreeable emotions associated with it, will act slightly in a separative manner, but its chief influence will be beneficial and lead to useful Expansion.

But had the attendant emotions been entirely agreeable, even though only slightly so;½the

thought of the ball-game and the thought of the financial condition when brought together being at all times mildly pleasurable, the complex, then organized would be quite harmonious and form a Growth-Complex. Such a complex would attract conditions that would offer many small advantages for further Growth.

Now let us take another instance in which the pleasurable quality of the thought-elements is more strongly felt. Let us suppose a man having a pronounced desire for success, to have a limited amount of finances; due to a previously organized safety-urge-complex. He desires to dress well, and to entertain certain people of prominence; but his finances limit his efforts. Instead of being depressed by this condition he pictures himself as possessing the money and as spending it in the entertainment of the very people with whom he wishes to associate. The image of his success, held in the mind, adds both safety-urges and power-urges to his astral form. And if these images held frequently in the mind are accompanied by a strong feeling of pleasure, the urges then combine in an Opportunity-Complex and this Opportunity-Complex will attract the opportunities through which he will be able to realize his visions in actual life.

Should, however, the images which he visualizes, be held very persistently in the mind day after day, and when present give rise to very pleasant emotions, or if actual events occurring in relation to money and station; due to the power of complexes previously organized; give rise to persistent feelings of exhilaration and joy, the safety-urges and the power-urges incorporated in the astral constitution will then have such an Incidental Polarity that they will combine in a Luck-Complex. And such a complex will attract good fortune in external life apparently with almost no effort.

I have now briefly outlined the general principles through which each of the ten known kinds of mental compounds may be formed. It must not be thought, however, that these complexes are organized only by human thoughts. On the contrary, each person at birth has a number of complexes strongly organized in his astral constitution; organized during evolution through innumerable impersonal forms of life. These experiences have impressed the consciousness with various urges accompanied by feelings of pleasure or pain. And thus, before the attraction of the astral form of man to its parents at the moment conception, it has gained various mental elements and complexes, and with these it is born. Each of these complexes then tends to attract experiences and circumstances of a corresponding harmony or inharmony in connection with the departments of life with which it was originally associated. Thus inharmonious complexes attract misfortune along a particular line. These misfortunes then promote disagreeable thoughts in connection with the same department of life; adding new energy to the discordant complexes. And these again attract other misfortune associated with the same line of endeavor.

It is not to be wondered then, that some men of good intelligence never seem to learn how to avoid certain misfortune. Other men of comparative ignorance may make vast fortunes; but some man of wit and brilliance, and who is consulted for his opinions by men of wealth, loses money at every turn. After a life of careful effort and study of finances he is as much of a failure at seventy as at twenty. Every failure and loss has occasioned the addition of thought elements relating to finances into his astral form under such conditions that they form inharmonious compounds and thus attract still further failures.

On the other hand some rather ignorant person starts in making success in a small way. The elements added to his astral form through their Incidental Polarity enter into harmonious compounds. These attract him to environments where opportunities await him. And thus does he experience blind good-luck in proportion to the pleasures arising from his previous success.

Thus are we born with certain thought-compounds in our astral constitutions. And there is no doubt that it is quite just and proper, from a cosmic standpoint, that they should be there; organized by past impersonal experiences. But if we permit them to remain in the state of organization in which they occurred at birth, merely feeding them and making each stronger, emitting its own harmony or discord; we are drifting with the tide. We have arrived at the estate of manhood, but we are not exercising the prerogative of man to decide and control his own destiny. We permit the planets and the physical and mental environment to stimulate these existing compounds at times into greater activity. We take no initiative in the matter ourselves; and then we blame the result on fate. But man need be dominated neither by the stars, nor by his birth-organization of astral complexes; for he has within his own power the means by which he may change these complexes. And changing them he will also change the result produced by planetary vibration or external environment. So, if man's life is other than he would have it, it is due to his own ignorance and slothfulness. For every human ill there is also an adequate Mental Antidote.

The specific antidote for each of the various Families of urges has been named in the previous lesson. This does not mean that thoughts belonging to other families will not enter into harmonious compounds with either of the groups that form a natural antidote for each other. The fact of the matter is that under proper conditions the thoughts of any one family may be associated with the thoughts of any other family either harmoniously or inharmoniously. But it means that experience proves that where a discord arises chiefly from the thoughts belonging to one family, that the thoughts which belong to the family that I have named as the antidote, are found to more readily and with less compulsion, when brought into pleasant association with the urges of the discordant compounds, bring about a new arrangement of the mental elements that will produce new compounds of a harmonious nature. The Mental Antidote, then, is the first and chief thought-cure to be applied to any inharmonious department of life. And it should be applied in such a manner as to give both sets of thoughts so associated the greatest amount of pleasurable emotion.

Let us first consider the application of the Mental Antidote for the inharmonious safety-urge compounds; as they attract at least half the ills of human life. The symptoms of such a compound are not difficult to discern in serious cases. There is much delay, or great difficulty, in procuring something essential, or lack of vital strength, or a wasting away of tissue, or laborious poverty, or chronic illness. If the thought-complex was originally formed in connection with money, or its equivalent in the lower forms of life; food and shelter; the complex will chiefly manifest through a financial channel. If it had its origin in a constant fear of illness and death, or through personal timidity, or through personal discouragement, it will manifest chiefly as affecting the health. If it had its origin through disappointment in attaining suitable companionship, it will manifest chiefly through social channels. And, in applying the antidote it is very necessary to apply it in association with the specific department of life in which the cure is to be affected.

Thus, if in an individual case there seems to be robust health and plenty of friends, yet at the same time it takes constant grubbing to earn a pittance, it indicates there is a complex in which safety-urges are the chief disturbing factors. The poverty is not of health, or friends, or thoughts, or dignity, but of money. This person's mental attitude may be correct in other matters, but it certainly is wrong where money matters are concerned. It may be somewhat difficult to trace the every-day conscious thoughts about money; but if these thoughts be watched closely it will be found that the customary thought when money is mentioned is not accompanied with pleasurable sensations, but with the reverse. He may profess to desire money ardently; but there is a fear lurking beneath the threshold of objective consciousness that money will not come to him. Even in his objective thoughts his usual attitude is; I can't see why I am poor; other people have money, and I am as smart and as industrious as they; and so on. If he will be honest with himself he will

acknowledge that when he thinks of money he usually has feeling of failure and disappointment. He is thus, by his daily thoughts, augmenting the discordant safety-urges relating to money, with which he was born.

He will not be able to bring about a change in his money-complex in any other way so readily as by calling upon the social-urges to assist him. The safety-urge complex as organized before his birth was the outcome of purely selfish thoughts for providing for the future.. It thus consists of vibrations cold and restrictive in nature. They are entirely self-centered. And to readily reorganize them into a new compound they must be brought into direct contact with thoughts which are the reverse of self-centered. They must be associated with thoughts that seek for the welfare of others, even at the cost of self-sacrifice. And they must be brought in contact with these social-thoughts under such conditions that the association between Self-Centered thoughts and Self-Sacrificing thoughts will not conflict, but will give rise to pleasant feelings. Otherwise they will not form strong harmonious compounds. They must delight in each other's company.

The man, therefore, must learn never to think of money, except he also thinks of the good he can do with it in assisting others. While recognizing that he must possess money in order that he may assist others with it, and that he must have money for his own subsistence, if he is to be of service to society yet he must exclude, as far as possible from his thoughts, the benefit the money will be to him personally, and think of the benefit he can be to others through possessing it. And he must cultivate a pleasure in the thought of using money to help others, as well as a pleasure in obtaining it for that purpose. And let him not deceive himself here, and imagine he can think himself unselfish in money matters and at the same time remain selfish. This is impossible. So he must immediately cultivate giving, and find pleasure in giving. Let him resolve not to let a day pass that he does not do some kindness to some person. If he has no money let him give a kind word or a smile. If he has a little money let him give regularly, even though but a pittance, to some good cause. He must interest himself in the welfare of others, and find pleasure in helping them, if he is to transmute the discordant safety-urges into those of a harmonious nature. And unless he carries his thoughts into action, he will come to a point where he will no longer believe in the sincerity of his own thoughts, and this will lead to an even more deplorable condition. To perform any mental Transmutation it is absolutely essential to believe in one's own sincerity, and the best way to convince oneself of that sincerity is to confirm the thoughts by actions.

It may be thought that if a man is poverty-stricken that he can not afford to give. But in this sense he has more need of giving than the rich man; for he must provide a Mental Antidote for his poverty, and it can only be properly applied through giving to others, and finding pleasure in the giving. No one is so poor but that he can give something's service, kindness, good-cheer; but also to assist in reorganizing such a money complex as we have been considering it is much better to give's not largely, but systematically and with pleasure's money, to some cause for human betterment. And it is a fallacy to suppose that any person can not cultivate the ability to give, and also what is quite as important -- pleasure in giving. Human sympathy is strong, and the thought of the pleasures, the joy, the advantage another will receive from a gift, if held repeatedly, will give rise to pleasant images.

To see the hungry fed, the ragged clothed, the cold made warm; even in imagination, is a very pleasant thought to most's and can, and should be made so, by all.

The richest man the world has ever known's John D. Rockefeller's practiced the Alchemical principles just stated from the time when as a boy he earned his first dollar. From his meager salary as a boy clerk he gave systematically each week to the cause of

charity. As his earnings grew he gave more abundantly, and so, besides being the richest man in the world, he has also given away more money for human betterment than any other man. He has been tireless in his efforts to help others. He has ever sought with the greatest care and diligence how he could give in a manner that would yield the greatest relief to the suffering world. He has given for human relief far more than he no possesses. And whatever else we think of the man, whether we approve or disapprove of his life and methods, yet one thing stands clear, he has strictly applied the most approved methods of Mental Alchemy for the accumulation of wealth.

But let us suppose that the safety-urge complex affects not the finances, but the affectional relations of a person. Such a complex will deny friendship and love entirely or cause great disappointment through them. How then, shall we apply the social-urge antidote to such a case? Certainly not by pining for unrequited love, and not by feeling bitter because friends prove deceitful. Such an attitude but adds additional elements of discord to a condition already severe. We must, under such circumstances, forge effectually the rebuffs and disappointments of the past, and love not for the sake of being loved, but for the pleasure of benefiting others. We must find a pleasure in being a friend to another, even though that friendship be betrayed. We must picture true friendship, picture the conditions we desire, and feel a great pleasure in their contemplation; and must carry out our part toward realization. And should sorrow come, let us not repine, but rekindle the warm glow toward others, and through such constant endeavor and action build up those astral qualities which we lack, and transform inner discord into harmony.

In such a treatment of a discordant safety-urge compounds affecting our human associations, we should not demean ourselves, or permit undue disadvantage to be taken us, or suffer humiliation. But we should systematically cultivate not only a mental attitude of sympathy and friendship for all people we meet, but by many little acts of kindness we should express that friendship in acts. And when we are disappointed in some particular person, when undue sensitiveness causes us to withdraw into ourselves wounded by the acts of others, let us not dwell upon these disagreeable events, but straightway find opportunity to express friendship and kindness to others, who, perhaps will prove more deserving of consideration. We must cease dwelling on the images of past disappointments, and have confidence in the future. We must learn to feel unselfish affection toward others, and to delight in this attitude, if we are to Transmute the discordant safety-urges into concordant centers of energy.

When these pernicious discordant safety-urges are found to express themselves chiefly through impairment to the health, it indicates they have been organized under the influence of fear for personal comfort and safety. They have had for their object when formed the welfare and preservation of the body; but entered the astral form in association with disagreeable feelings such as fear and timidity always produce. So they formed discordant compounds that attracted the very conditions that it was desired to avoid. And in this case also, the chief cure is to think kind thoughts of others and to do kind acts, to make an active effort to provide for the health and welfare of others, and to take pleasure in so doing. Any thought and effort to relieve the physical sufferings of others will tend to a Transmutation of the discordant compound that causes chronic illness, if accompanied by pleasure in so doing.

But in the case of these safety-urge compounds, because they have reduced the initiative to such an extent through depressing all the functions and activities, it is well to add also a certain amount of stimulant and tonic in the form of aggressive-urges. To cure a discordant safety-complex, all the painful thoughts which have been feeding it must be excluded from the mind. All images of failure, weakness, poverty, and ill-health must be banished from the thoughts. And to do this successfully some energy from the aggressive-urges are found to prove a great help. So, in addition to a very persistent cultivation of affection and kindness

and unselfish consideration for others, one should also undertake to cultivate a delight in taking the initiative. Make it a point each day to do something that requires a little more courage or activity than is usually required, and cultivate the feeling of satisfaction in having done so.

The afflictions from the aggressive-urges, when present, operate very differently from the compounds we have just been considering. They produce loss by extravagance, violence, heat and passion. They attract to accidents, to fevers and to strife. Their inharmonious compounds act through over-expansiveness. And their Mental Antidote is not so all-inclusive as that for the safety-urges. It should tend to narrow the activities somewhat, rather than to include more avenues. And as the general principles are the same, we need not here indicate how the antidote should be applied specifically to finances, to affectional matters, to honor, health and companionship. A single illustration should be sufficient.

Let us suppose, for instance, that a man frequently suffers accident through wounds, burns, explosions, and automobile traffic. From the very nature of his troubles we know that within his astral body there are discordantly organized aggressive-urges that are associated with his personality. These urges have been organized into compounds through strife, anger, and the desire to destroy. And the best way to neutralize these effects is to use their elemental urges in building up new and harmonious compounds with other mental elements. For this purpose the domestic-urges are found to be most advantageous. The aggressive-urges tend to strike out on expeditions of conquest. The domestic urges tend to home-life and the caring for the young. Those animals that are most devoted to their young are also the fiercest in their protection; and although domestic-urges and aggressive-urges when united under disagreeable circumstances form highly explosive compounds, yet when united by pleasant associations they tend to attract constructive events and processes rather than those destructive.

Therefore, in applying the Mental Antidote for violence there is no better way than to cultivate pleasure in providing for the physical comfort and safety of either parents or offspring. The aggressive-urges have been organized through selfish considerations and under disagreeable circumstances, and to reorganize them into a harmonious domestic-aggressive compounds, the unselfish thought of providing a home and personal comfort for others, and particularly for those close at hand; the immediate relatives should be cultivated and enjoyed to the fullest extent.

And that these pleasant images in the mind, and the actions they instigate, may not act in to precipitate a manner, a sedative, in the form of safety-urges, may be added. This may be done by cultivating a particular delight in being cautious for oneself and of also being cautious in behalf of the family. But we must remember that caution is not fear, and it does not picture the result of insecurity, but pictures a state of safety and the means of securing it.

As discordant compounds of either safety-urges or aggressive-urges are the cause of not less than three-fourths of all human misery, I have devoted more space to the manner in which their antidotes should be applied than will be necessary when considering the other compounds. In a case where the chief factor in an astral discord arises from the domestic-urges, it becomes necessary to cultivate courage, initiative, and aggressiveness in connection with that department of life in which the affliction is found, and to take keen delight in such positive thoughts and actions. And to still further tone up the compounds, pleasure should be taken in feeling a normal amount of pride and self-esteem.

When the chief factors in the discordant complex are the social-urges, one should learn to take pleasure in being cautious, careful, patient, and precise. And in addition to taking pleasure in these matters, it will be well to cultivate reverence and devotion, hope and

faith; ½all these qualities as pleasant associations with the department of life wherein the cure is to be effected. When the chief factors are the intellectual-urges, the best remedy is likewise to cultivate pleasure in matters of a devotional nature. Learn to place reliance upon the cosmic intelligence, and to respect it, and reverence it. And in so doing the effectiveness of the remedy will be in proportion to the depth of feelings evoked. When the religious-urges are the cause of the discord, on the other hand, learn to place greater reliance upon reason, and take pleasure in keen mental work. For the individualistic-urges, apply the same remedy as for the intellectual-urges; and for those utopian, the same antidote may successfully be employed as for the social-urge discords.

To sum the matter up, to successfully apply any Mental Antidote, is to learn to have joyous and pleasurable emotions that arise from thoughts and actions that correspond to the family of urges to which the antidote belongs. And these pleasurable thoughts and feelings should spring into existence in connection with that particular phase of life in which a cure is to effect.