

Mental Alchemy
Just How to Heal Yourself
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Mental Alchemy
Part V. Just How to Heal Yourself

The methods of Mental Alchemy as applied to healing any physical illness, social discord or financial failure are singularly different from the methods of Applied Psychology as more commonly taught. I do not wish to disparage the latter methods; for when properly applied they yield fine results. But I do wish to draw attention to the distinction between the two systems. They both advocate visualizing the condition that it is desired to attract. And in common they advise against visualizing and thinking about any condition that it is undesirable to attract. But in the methods of Practical Psychology the mental changes that are to be affected are chiefly brought about through affirmation, suggestion, and the visualizing of the events desired. In Mental Alchemy; on the other hand, we strike deeper. Instead of grafting certain centers of constructive energy into the astral form, and thereby attracting corresponding events, the Mental Alchemist alters the whole character of the man, and through this new personality attracts the visualized condition.

Suggestion and affirmation are powerful agents when properly applied; as explained in detail in course VI½ but in Mental Alchemy we do not lay great stress upon them. Instead, we realize that every discordant event is attracted by a discordant astral center within the astral form. And we realize that every discordant astral center within the astral form has been produced by a definite state of consciousness; by a specific discordant thought. These discordant thoughts are of different kinds, each attracting discordant events of a particular character. They each also attract discords in the department of life which they were associated with when formed. The Mental Alchemist, then, strikes at the very root of the matter. He strikes at the character. He perceives, further, that every harmonious center of energy within the astral form has been produced by harmonious thoughts of a particular nature, and that this harmony attracts events corresponding to the particular nature of the thoughts occasioning it, and in that particular department of life with which it was associated when formed. So, therefore, instead of paying special attention to affirmations and suggestions he seeks to cure all discordant conditions by cultivating such permanent habits of thoughts as will transmute the inharmonious complexes of energy within his astral form into strong harmonious mental compounds. This astral transmutation once having occurred the personality and character of the man are harmonious, and instead of misfortune he will attract good fortune.

Now in order to bring about this mental transmutation affecting the astral form it is first necessary to know the Thought-Cause of the condition to be cured. Then it is necessary to select a Mental Antidote of such nature that it will neutralize the discord and form with its mental elements a new and harmonious astral compound. And when the proper antidote has been selected it is necessary to apply it properly. And in this application no great stress is laid by the Mental Alchemist on suggestion or affirmation. But great stress is placed upon forming permanent habits of thought and feeling of the nature of the mental antidote. Also,

that the whole character may be changed, and thereby the fortune likewise altered, it is necessary that the daily thought-attitude be carried into action. For only in deed can a habit be firmly established as a permanent factor of the character. To have true character it is not enough to sit around and think fine thoughts. It is necessary to carry out the sentiments in action. Thus we strike at the very heart of the matter. For as the discords were formed originally through thought accompanied by action, so they may be the more easily transmuted by other thoughts accompanied by actions.

If a person's health arises from a certain meanness of disposition as it often does, thoughts, suggestions and mental affirmations will not permanently cure the illness unless the meanness also is cured. And if the meanness is cured this will manifest in deed as well as in thought. In fact, the person can not still retain the meanness of disposition and be permanently cured by any method. So the Mental Alchemist undertakes at once to cure the meanness that causes the disease, knowing that the disease will then disappear. And to cure this meanness, he prescribes the formation of certain habits of life, such as will effectively change the meanness into nobility, laying particular stress upon the habitual performance of certain acts accompanied by strong thoughts and feelings.

Now, therefore, let it be further understood that if you have a chronic complaint, either of health, or finances, or in any other department of life, that the Alchemical cure of this condition is through cultivating the habit of taking pleasure in unselfish deeds. If the condition is financial, then the deed should be financial. And it is quite as important that joy should be felt in giving, as that the giving should be done. In fact, so long as material assistance to another is given painfully, it adds discordant elements to an already troublesome complex. To give and begrudge the giving, may be better in a moral sense, than not giving at all. But in an alchemical sense it is worse, for it adds discord to the astral body. Neither should such giving be done haphazard and without thought. It should spring from a strong and deep-seated desire to do something to alleviate the poverty of others, and proceed with all the caution that marks the action of the safety-urges when providing for oneself.

If the chronic condition relates to health, then learn to find joy in ministering to others because you love them. Take a joy in alleviating their misery. And by taking the initiative in caring for others you will also add to your astral form the necessary aggressive-urge tonic.

If the chronic condition to be cured is social, strike out to assist others who are similarly unfortunate. Comfort them, and assist them to a realization of their wishes. Take a keen joy in their affectional success, and in helping them to attain it. And do not let thought of your own failure in the past to more than cross your mind or the thought of possible failure in the future; for these will add discordant elements to the very condition you are trying to cure. Thus in the lapse of time your course of action and your course of thought will build new astral complexes, relating to the affections, into your own astral form, and these will attract more fortunate conditions in affectional matters.

A loving interest in children and the home is the best remedy for any acute tendencies. If you do not have children or a home of your own, there are plenty of children and plenty of other homes that need all the attention that can be given them. Learn to delight in providing for, and sympathizing with, the young. If the acute complaint is an illness; learn to feel particular joy in helping afflicted children to health. If the acute affliction is in connection with money, take a joy and interest in providing cash to poverty-stricken children, or to the helpless old. To those who have lost money through fire or accident it will seem hard to prescribe still further expenditures. But you would not hesitate to spend money to insure you against further financial loss. And money spent in the joyfulness of giving to the helpless, and with abundant sympathy, and the desire for their maintenance if correctly spent is the most possible insurance. And, likewise, he who comforts little children in their strifes

and acts constantly as peacemaker for them, and cultivates a deep sympathy for his domestic associates, will thus provide these conditions within himself that will tend to neutralize all antagonism.

In applying these Mental Antidotes, as well as these for any other class of discords that manifest in the life, the best results only follow when the acts, thoughts and feelings join forces. The act alone is not sufficient. It is comparable to a man who goes to a gymnasium and in a listless manner goes through a lot of exercises, all the time wishing he were somewhere else. Such a man will not gain much in muscular strength. But let the same man approach his physical exercises with enthusiasm, and concentrate his mind and energy on each set of muscles as he uses them, and the result will soon be pronounced. So also, a day-laborer may work as hard at exercise as a gymnast; yet because he does not put mental energy and feeling into his work in the same manner, he will not develop the same strength and agility. The mind of the gymnast is upon developing his muscles, but the mind of the laborer is not on muscular development. It is upon the product of his labor. And a man, likewise, may give extensively to charity, not taking the social-urge attitude; not experiencing proportionate pleasure in the giving; and not neutralize his discordant safety urges. And, many men who are intensely selfish, view their actions from such an angle, perceiving only the pleasant side of the matter, and associating their selfishness with other less selfish urges, that in spite of the excess of the safety and aggressive urges, they enjoy apparent success; for the urges have not combined into discordant compounds.

But where these discordant compounds have once formed; as may be known by the conditions and events of life; the best and most permanent cure that can be applied is the natural mental antidote. And it must not be forgotten that the proper administration of such an antidote signifies a total change of character in some respect. For, as the character of the person is, so will be the events of his life.

Now let us suppose that frequent occurrences in the life have led through over indulgence in generousness and benevolent good-nature to being imposed upon. There has been on many occasions lack of ability to drive a bargain, through carelessness or good nature, or too optimism. A tendency has been displayed to pay too liberally for purchases, or to spend too much upon good living. Here we have a discordant complex in which religious-urges play a chief part. And the antidote is to cultivate the intellectual-urges; and to associate them pleasantly with the religious-urges. This may be done by making a careful and painstaking study of each transaction before making it; and cultivating a pleasure in such painstaking calculations.

It may be a little difficult at first to cultivate pleasure in some unaccustomed action. But even the most painful actions and events may be found to have some pleasurable facets. Even keen suffering may be viewed from the angle of giving opportunity to develop fortitude, and from this angle give pleasure. And so, if we look about, we can find some agreeable viewpoint for every kind of thought and action that it is necessary to cultivate; and by holding the mind to this more pleasant side, and excluding the painful angle from consciousness, we may soon cultivate joy in any desirable performance. And even a little enjoyment in an action or a thought found once, and makes it easier to find happiness in the same condition when repeated.

Instead of the exercise of poor judgment, as mentioned above, let us now suppose there is a severe case of nervousness. The health is thus affected by complexes in which the intellectual-urges play an important part. How will we overcome this difficulty? Not by applying the safety-urges, for they, through excessive caution, give greater nervousness. And not through the aggressive urges, for they stimulate the nerves into excessive activity. But we will apply the religious-urges in large doses. A little loss calculation and thought and

a little more faith, optimism and geniality if persisted in will bring about a cure. There is nothing that will cure mental troubles and insure quiet nerves like an abiding faith in a supreme Power to whom all problems in their different aspects may be carried in prayer. Mental peace requires the surety that there is a Supreme Intelligence who will ultimately see that all is well. He who has no faith in God has never known true Peace Within.

As yet I have scarcely than mentioned the afflictions due to discordant individualistic-urges, or to discordant utopian-urges. In the case of the former there are magnetic tendencies that exercise a peculiarly disturbing effect on mind and body. They cause the actions to be decidedly abrupt and eccentric, and the person to form unusual attachments and to have the most abrupt changes of fortune from one extreme instantly to another. And in this case also, the cultivation of the religious-urges, the belief in a higher and wiser power, greater hope and faith, and a spirit of benevolence and geniality, are best remedies. These latter qualities in particular are requisite, because people with afflictions form the individualistic-urges always wish to tear down the existing order of things, to enter into arguments on all occasions, and usually to take issue on all matters ranging from the inconsequential to matters of the greatest moment. And under such circumstances to take pleasure in being agreeable and good-natured is to offer antidote to the discord stirred up through verbal disruption.

Now in the case of afflictions caused by the utopian-urges there is usually displayed a marked lack of persistent purpose and a neglect to carefully weigh the results that may be expected from a given course of actions. The person so afflicted commonly quite forgets his concrete personal welfare in the contemplation of some ideal, in viewing some psychic condition, or in the indulgence of his sensations. The utopian affliction may arise from a dream of attaining some wonderful distinction or worldly advantage; but the matter is viewed without due consideration for the world reality. Certain conditions have come to have, through mental phantasy, an exaggerated importance. And to counteract this nebulous discord and vague imagery there is no better remedy than an application of the more concrete and practical safety-urges.

Perhaps, before going further into the general principles of self-cure, it will be well next to explain why apparently the same class of thoughts will cause one person to have a disease of the kidney, and another person to have an affliction in his feet. The real reason is because the thoughts are not exactly the same in both cases. The thought-elements may belong to the same group, or family, of urges, but belong to very different series.

It was mentioned in an earlier lesson, that like the elements of chemistry, the elements of thought are grouped under 9 families, and that the various families express as 12 specific elements. That is, there may be elements belonging to one family, that belong to different series. Thus in chemistry let us observe the Halogen Family. In this group we find the element Fluorine belonging to the 1st. series, Chlorine belonging to the 2nd. series, Bromine belonging to the 4th. series, and Iodine belonging to the 6th series. In still another family Copper belongs to the 4th series, Silver to the 6th series, and Gold to the 10th series. And we find that each element belonging to any one family has properties in common with the elements of the other elements of the same family, but expresses them under different forms of activity. Thus of the Halogen family, just mentioned, at ordinary temperatures Fluorine and Chlorine are gases, Bromine is a liquid and Iodine is a solid. They all have many qualities in common, but the 1st series is more active than the 2nd, the 2nd. than the 4th, and the 4th than the 6th. And in a similar manner we find that the thoughts of any one family are arranged in series, there being a possible 12 different types. And each series of the urges, or thoughts, has a natural affinity for a given portion of the body and far more frequently will be found to express its discord or harmony through that particular portion of the body which corresponds to its series.

In chemistry the 12 series are determined by the difference in the atomic weights of the elements. But in Mental Alchemy the 12 series of urges are found by referring them to the motive from which they spring. These motives relate to the dominant attitude of the mind at the time the elemental urges are formed. And this may best be illustrated by naming the 12 series of thoughts, And the parts of the body through which they each tend to manifest.

Series 1. springs from an Egotistical viewpoint. This is the motive which in astrology we call the $\ddot{\iota}_\zeta^{1/2}$ I AM $\ddot{\iota}_\zeta^{1/2}$ attitude. It constantly seeks self-expression. Thoughts of this series affect the Head.

Series 2., springs from the Possessive viewpoint. It is attitude which in astrology is called the $\ddot{\iota}_\zeta^{1/2}$ I HAVE $\ddot{\iota}_\zeta^{1/2}$ motive. It revolves about property interests. Thoughts of this kind affect the Throat, Ears and Neck.

Series 3., springs from the Intellectual plane of action. This is the attitude which in astrology we call the $\ddot{\iota}_\zeta^{1/2}$ I THINK $\ddot{\iota}_\zeta^{1/2}$ viewpoint. It is deeply concerned with the Why of things. Thoughts of this nature affect the Arms and Hands.

Series 4., springs from the level of Sensation. This is the attitude which in astrology is called the $\ddot{\iota}_\zeta^{1/2}$ I FEEL $\ddot{\iota}_\zeta^{1/2}$ motive. It concerns itself with feeling rather than action. Thoughts of this series affect the Respiratory and Digestive functions.

Series 5., springs from the Volitional attitude. It has for motive that which in astrology we call the $\ddot{\iota}_\zeta^{1/2}$ I WILL $\ddot{\iota}_\zeta^{1/2}$ viewpoint. It seeks to dominate and control. Thoughts of this type affect the Heart and Back.

Series 6., springs from the Analytical motive. It is the attitude of ever seeking how things may be accomplished. In astrology we call it the $\ddot{\iota}_\zeta^{1/2}$ I ANALYZE $\ddot{\iota}_\zeta^{1/2}$ plane. Thoughts of this series affect the Solar Plexus, Bowels and Assimilative functions.

Series 7., springs from the attitude of maintaining Equilibrium. It is the viewpoint which in astrology we call the $\ddot{\iota}_\zeta^{1/2}$ I BALANCE $\ddot{\iota}_\zeta^{1/2}$ motive. It seeks to reconcile contending views and emotions. Thoughts of this kind affect Kidneys and Loins.

Series 8., springs from the plane of Desire. It is the attitude which we call the $\ddot{\iota}_\zeta^{1/2}$ I DESIRE $\ddot{\iota}_\zeta^{1/2}$ viewpoint in astrology. It seeks satisfaction for strong sexual and other cravings. Thoughts of this type affect the Sexual Organs.

Series 9., springs from the motive of Comprehension. This is the attitude which in astrology we call the $\ddot{\iota}_\zeta^{1/2}$ I SEE $\ddot{\iota}_\zeta^{1/2}$ viewpoint. It seeks an adequate philosophy for all things. Thoughts of this series affect the Sciatic Nerve and the Thighs.

Series 10., springs from the Utilitarian viewpoint. It is the attitude which in astrology we call the $\ddot{\iota}_\zeta^{1/2}$ I UTILIZE $\ddot{\iota}_\zeta^{1/2}$ motive. It seeks to make servants of all below, and to serve all above. Thoughts of this kind affect the Knees.

Series 11., springs from the plane of Human Nature. It is the motive which in astrology we call the $\ddot{\iota}_\zeta^{1/2}$ I KNOW $\ddot{\iota}_\zeta^{1/2}$ attitude. It concerns itself chiefly with progressive ideas. Thoughts of this nature affect the Legs and Ankles.

Series 12., springs from the plane of Credulity. It is the viewpoint which in astrology we call the $\ddot{\iota}_\zeta^{1/2}$ I BELIEVE $\ddot{\iota}_\zeta^{1/2}$ attitude. It accepts that which appeals strongly to its emotions. Thoughts of this series affect the Feet.

It might at first sight be thought that these different series overlap and infringe upon the various Families of urges. It might be thought, for instance, that the elements of series 1, the Egoistical series, must all belong to the power-urge family. But this is not the case; although it is a fact the series 1 power-urges are stronger than any other of the power-urge elements. But we find that all of the 9 families possess elements that belong to the 1st. series. Thus a safety-urge arising from the particular mental attitude that considers one's own welfare of the utmost importance in the universal scheme, that thinks its own accumulations or losses must be of interest to every other person, that hold the attitude of $\frac{1}{2}$ I Am $\frac{1}{2}$ in relation to fear, acquisition, comparison or secrecy; such a thought-element is a Series 1. safety-urge. It is a specific thought-element with well-defined properties. And because it belongs to the first series any harmony or discord it may cause in relation to the health will manifest chiefly in the head. If, on the other hand, the safety urge arises in connection with the mental attitude of $\frac{1}{2}$ possession, as affecting the health; the person not looking upon possessions as assisting to realize the Egoistical tendencies, but as sufficient aims in themselves, yet associated in some manner with the health; such a safety-urge to the 2nd. series. the $\frac{1}{2}$ Possessive $\frac{1}{2}$ Type. Thus through the various mental attitudes that act as a motive force a safety-urge may belong to any one of the 12 series, and still remain a member of the safety-urge.

Likewise the aggressive-urges may arise in connection with any one of the 12 different individual viewpoints, and thus while still an aggressive-urge a combative thought, or a destructive thought, may belong to any one of the 12 different series. And as affecting the health, if we know the series, we can predict through what part of the body it will tend to manifest. And in a similar manner any one of the 9 families of thoughts possess thought-elements that belong to all 12 different series; and knowing the series the region of its bodily manifestation may be predicted.

If, as we have just seen, there is a natural affinity between any series of thoughts and the portion of the body through which it will chiefly manifest, is there not also a similar affinity between a given type of thought and a given department of finances, or a given department of social life, or a given department of publicity?

Yes, this is true. A very close analysis reveals just such a natural tendency of the different thought-series to affect any department of life with which they are associated through a given kind of channel. Thus, in business, a discordant complex in which the first series plays an important part tends to manifest through unwise leadership. If of the 2nd. Series, through banks or depositories. If of the 3rd. series it tends to manifest through relatives and travel; of the 4th. through real estate; of the fifth through pleasures and children, of the 6th through sickness; of the 7th through partnerships; of the 8th. through deaths; of the 9th. through religion; of the 10th through lack of business ability; through the 11th through unworthy friends; and if of the 12th series through disappointments and restriction. So too in other departments of life when the series of the thought-element causing the harmony or discord is known it is possible to state through what particular channel it will affect that particular department of life with which it has been associated. But to go too far into such discriminations would take us beyond the scope of this Course of Lessons. So the student desiring to ascertain these slighter shadings of influence is referred to Course X. There they are considered in their relations to Natal Astrology which makes the matter much easier to understand than is possible without such aid.

That with which we are here most concerned is, seeing some particular portion of the human body diseased, to know just what family of thoughts caused the disease, and just what shadings of those thoughts gave them the specific properties that caused them to affect the particular part of the body. Then, having determined this, we can give to the Mental

Antidote the same particular concentrate the action of the antidote in the region of the body afflicted. Thus, if the affliction is to the feet, and the disease is chronic; it is possible to cure the disease by applying social-urges in association with thoughts of robust health. But we can the more quickly attack the disease through being a little more specific. For from the fact that the safety-urge discord attacks the feet we know that here was also present at the formation of the discord an attitude of Belief. So, in applying the antidote, we also place ourselves in a mental attitude, or mood, in which Belief is strong and thus we apply the social-urges of series 12, taking as much pleasure as is possible to arouse in the formation of the new social-safety-complex composed largely from the elements of the old discordant compound. In this way the disease may be attacked somewhat more specifically.

And it should be noted in passing that Mental Antidote may not only be applied specifically from the series of the affected part, but also from the series 2nd, 4th, 9th and 10th removed from the one causing the discord; for 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 a 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 enough 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 a 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 interferes 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 a 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 an 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 desire 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 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 abrasions and uncertainties, are attracted by still another mode of inharmonious union between the elemental urges. The vacillations 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 no 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 repellant 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 repellant 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 Agitation-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 forces 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 combine 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 associated with the vitality. The safety-urges all tend toward contraction. Therefore, such a complex as we have named, will invariably, among other things, decrease the circulation and lower the vitality. And it 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 allied to the condition that originally give 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 let poverty in, 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 of 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 domestic urge is involved. If over acquisitiveness leads to loss, a safety urge 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 lawsuit over financial transactions. The loss being due to accumulative desires indicates a safety urge as one factor. Being brought about by 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-Aggressive Separation-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 operating; 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 Correspondences 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 an 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 or 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 judgment 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 urges, or urges, has united with it to form a discordant complex.

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