

Mental Alchemy
Just How to Attain Realization
by C.C. Zain, Elbert Benjamine September 1921

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Part VI. Just How to Attain Realization.

There is a very ancient occult proverb that states: Realize the Truth within, and the without will take care of itself. And in the last few lessons I have explained just how each specific condition of inharmony affecting any department of life can be completely altered by changing the alchemical composition of the astral body through the use of a Mental Antidote. The within being changed even as the old proverb asserts: and the without is certain to be correspondingly altered.

But in this lesson we shall not content ourselves with the application of Alchemical Remedies to this or that ailment. We shall broaden the scope of our research and extend our aims to include such a complete alteration of the with in that the person may live to his fullest in every respect. We are not now considering those who are suffering from some acute or chronic trouble with finances, with health, social life, or with honor and station. We are considering the ordinary aspirant to a Higher Life, who intensely desires to attain to the greatest possible success. And we shall, therefore, contemplate such a complete reorganization of the astral body, that through an entire change of character, a new and immensely more fortunate life may be lived. Now in the first place we must recognize that the astral body is composed of thoughts or simpler states of consciousness, which have organized astral substance into the various elemental urges; and that these elemental urges are the elements composing the astral body. Each one of these urges has a certain amount of energy included within it, the result of its own nature and the polarity imparted to it by the sensations accompanying its formation. This polarity gives it a certain combining power, or Alchemical Affinity. Therefore these mental elements combine within the astral body into certain mental compounds, or complexes, and these again enter into mixtures called constellations of complexes.

Astral substance itself, however, is not thought. It is the substance set in motion by thought, the latter giving it a specific trend. Neither is physical substance organic life; but organic life makes use of physical substance to build up cells, and the cells then unite to become organs, and the organs when promptly associated become a complete organism, or living body. So, in like manner, thought endow astral substance with elemental properties which we call urges, and these form the various elements of which the astral body is composed. And the volume of these urges, and their proportions, and the manner in which they have combined, give the astral body including the astral brain that group of qualities which we call character. And upon the character so constructed depends both an individual's actions and his environment. Thus it will be seen that every experience of the soul in the past has added elemental urges to the astral form, and every experience in the future will add still other mental elements. The astral body of every person, therefore, is a storehouse of vast potential energy.

Even as vegetation stores up the energy of the sun, so does the astral body of any form of

life store up the energy of experiences. And in neither case is the size of the form an index to the amount of energy it contains. For some immense vegetables contain very little heat; and others of less magnitude contain a great deal more. A knot of pitch-pine, for instance, may contain more energy than come whole trees; and a lump of coal may possess energy derived from the sun, and stored up as carbon compounds, in a still more condensed form. Thus also, the elephant in the jungle has an astral body greater in size than that of man, but the astral body of a man contains more elemental-urges, and contains them in a much more highly organized form. In fact, there is more energy stored up in man's astral body than in any equal amount physical substance, even in the most violent explosives; and more than in the astral body of any other mundane creature.

This vast amount of energy may largely be stored up in man's form in such a manner that it is easily available, like the energy in gasoline; or it may be stored up under such conditions as to make it almost useless, like the heat stored in a bog of half-formed peat. There is plenty of energy present in the astral form of every person to make life a glorious success, but in too many instances the energy is stored up as negative compounds. And where this is the case the first step is to, so far as is possible, use the elements of these inharmonious complexes in building up complexes that are constructive in nature. Now in our present quest we are not dealing with merely single compounds which we wish to alter, but we are dealing with the whole astral body. We seek a method, therefore, by which the inharmonious compounds of the whole astral form may be converted, as rapidly as possible, into compounds of a more harmonious nature. And in this work of a quick general reorganization of the astral complexes, the latest discoveries of Psychic-Analysis will prove a singularly happy aid.

Psycho-analysis was first used as a means of relieving the stress of repressed desires through analyzing the dreams. It was found that many serious diseases are caused by strong desires which are given no opportunity to express themselves in life. These desires, not finding an outlet in the waking state, tend to give dreams in which the desire is gratified. Owing to the censorship of the waking mind, however, the dream on being remembered is pictured in such terms as to conceal its true import; for the waking mind has previously prohibited the realization of the desire in waking life, and therefore, will only permit its realization when thoroughly camouflaged. (This matter is explained in detail in lesson # 65.) By tracing the thoughts that are suggested by a dream it is found possible to uncover the true meaning and thus discover just what repressed emotions cause it. When the repression is once recognized by the dreamer as the cause of his dream, and also as the cause of his illness, or other trouble he has been experiencing, it is then soon in its true light. And being no longer magnified by the pressure of repression, the thinking about it in a natural way is said to drain it of its repressed energy, and the disease is thus cured.

Later investigations prove that it is also possible to discern the strong repressed desires by having the patient sit very listlessly and tell whatever fleeting thoughts come spontaneously into his mind. The thoughts that come thus spontaneously are more apt to be those containing repressed energy. And by tracing the thoughts that occur in connection with these symbols of the hidden desires; of which there is often no objective consciousness; it becomes possible to discern what desire is chiefly causing the discord. This is called the method of Free-Association.

As a matter of fact, repressed emotions and urges form particular kinds of discordant complexes. We call them Retrograde Complexes, because they turn back upon themselves. When, however, these Retrograde Complexes are thoroughly recognized by the patient as having an existence, and recognized by him as desires which have a meaning in his life, and that they should find expression; and that they are not thoughts which should be denied but which should be properly directed; that such desires are natural to normal human

beings, and therefore not so terrible and serious as had always been supposed; then this thinking about them in a manner which shows them not to be so painful, endows them with a new polarity. And the peculiarly discordant polarity given them by the pain of forcing them from rising into the consciousness is replaced by a more harmonious polarity which is given them by repeatedly viewing them as matters not to be ashamed of, as natural impulses not degrading in themselves, but which given a correct expression are quite normal and healthful. This new polarity given to the urges of a Retrograde Complex, causes them to undergo an Alchemical Change, and to enter into a new compound of a harmonious nature. And thus, by Psychic-Analysis, the disease is cured. But the cure is really affected by an Alchemical Change within the astral body.

Up to very recently this is as far as the most advanced Psycho-analyst thought of proceeding. He felt that he could cure the majority of nervous and mental diseases by these methods, and possibly a number of other diseases that were not deep-seated organic troubles, but he saw no particular advantages to the ordinary fairly healthy person in the discoveries of Psycho-Analysis, astounding though they are. But just now a number of the most eminent Psychologists have extended their experiments into the lives of what are considered quite normal people. And they have attained the most astonishing results. For they find that in every person's life there are innumerable painful experiences, which have been entirely forgotten by the objective mind, that continue to cause a great deal of misery, failure and inefficiency. In fact, it is found that almost every experience of life that at the time of its occurrence was accompanied by strong painful emotions, continues to hamper and restrict, and to influence in a disintegrative manner. Therefore, they advocate Self-Psycho-Analysis to every person. And as an example of what is claimed for it I will quote from an article by William Macharg and Wilfrid Lay PH.D., that appeared in the Cosmopolitan Magazine for September 1921. "Self-psycho-analysis takes, ordinarily, half an hour a day for about four months. You will not, however, have to wait so long before you feel the effect of it. Within a few weeks you will begin to feel an increase in your self-confidence, a drawing together of your mental powers and satisfaction in your contact with the world. At the end of six weeks you will be amazed at the strengthening of your memory and the incidents of your early childhood that you can recall. When your self-psycho-analysis has been completed, you will find so many roads to success and happiness open to you that you will be able to choose what sort of life you want to live."

It will be noticed that special mention is made of childhood memories. The reason they are so important is that the astral form seems to be more plastic and easily molded during the first few years of life than at a later period. The child seems to feel more intensely, and therefore, to impart greater volumes of urges to his astral form. His lack of experience with the ways of the world permits an exaggerated importance to be placed upon trifles. He is so sensitive that he suffers great mental pain from rather insignificant events. And each time he so suffers, regardless of the real insignificance or magnitude of the cause, he adds elemental urges to his astral form endowed with a polarity that causes them to combine with other urges in discordant complexes.

The fact that, as he grows older, he forgets most of these painful experiences in no way alters their power to attract him to unfortunate conditions. For it is one of the laws of mentality that the objective mind over strives to inhibit the memory of all disagreeable events and emotions. That is why, looking back upon childhood, we remember it as "the happy days". It is also the reason that a year after a vacation in the mountains the wet and cold, the grinding toil of climbing, the mosquitoes, and the blinding smoke of the campfire, are forgotten. Only the joyous comradeship of camp, the wide-spread vistas, the noble trees, and the glorious, gorgeous sunsets, are remembered. The disagreeable part remains, but it is submerged in the astral, and only the pleasant portion is commonly recalled. But there is this difference between the hardships of a vacation and the hardships of childhood; the former

are viewed as incidental accompaniments of an effort to gain pleasure; as all a part of the day's work and play; but the latter are viewed as serious troubles, as important menaces to life and happiness. Therefore, the disagreeable emotions and thoughts of childhood, due to their painful polarity, are particularly potent to form virulent complexes.

One who is a failure in life, who continually experiences hard luck, may be amazed to learn that the cause of his failure is the fear inculcated into him as a child by the religious teachings of eternal damnation; that it is result of a feeling of inferiority produced by association with an older brother or sister; or that it is the outcome of the repressed rage felt against members of his own family in childhood. Yet such is frequently the case. And a child is, of necessity, denied no many of its desires; is forced not to do this, and not to do that, and coerced into doing so many things against its inclinations that in the astral body of all ordinary adult human beings there are discordant complexes having their origin in the experiences of early life. And in addition to these there are also originating later, which may have arisen from circumstances of a far more serious kind.

That which is first to be accomplished, therefore, in making any person more competent and fortunate, is to induce the various discordant complexes within his astral body that have been organized through experiences earlier in life to undergo an alchemical change by which the elements composing them may be rearranged into the formation of harmonious compounds. And to treat these various complexes specifically, with such an object in view, it is highly advantageous to remember the experiences that caused them. For when they are remembered, and viewed by the light of later experiences, and with the aid of a correct philosophy, each and all of these disagreeable events will be seen to have been either quite insignificant; merely necessary incidents in life's struggle; or as the means by which some important lesson may be learned. And, whenever a disagreeable experience is called up in memory, and seen to be, after all, a benefit; this new pleasurable emotion associated with it tends to change its polarity.

Thus we see that if one can honestly laugh at his won past misfortunes, the elements in the astral form derived from them are given a new and constructive polarity, and on this ground they are transmuted and enter into harmonious complexes. Also, in recalling the various annoyances of childhood, if they can be seen as more trifles, the virulent compounds they form will dissolve, for their painful polarity is dissipated. Therefore, the first step in Realization, in the fullest sense of the word, is to recall in memory all the various disagreeable experiences of the past, and view them either as experiences whose importance at the time was ridiculously over estimated; or as necessary and truly beneficial stepping-stones on the pathway of progress. It should be understood, however, that any disagreeable event is only to be called up in memory for the transitory purpose of giving it a more pleasant polarity. For, if called up in memory only to again experience the disagreeable emotions, it will be given additional mental elements to strengthen the power of its discord. A painful image held in the mind strengthens the complex formed by it, and tends to attract other painful events. But an experience that was once deemed painful, recalled in memory as an experience from which benefit was derived, tends to organize the elements contained in it again. At the same time, it is always well to associate every such painful picture with a stronger picture in which there is pleasure; associate the childish picture with a later experience in which there are agreeable elements. Thus, the object should be merely to remember the painful incident long enough to recognize it by giving it a new polarity; and not to dwell on the image of the experience, for that tends to attract other experiences of a like nature. The experience is to be recalled only to view its pleasurable side, and then having reorganized it, to let the matter drop. For as a general rule, the picture of the condition as desired should receive the major part of the energy and attention.

Now in order to recall the events causing the various inharmonious complexes within the

astral form we have recourse to the previously mentioned method of Free-Association. And under ordinary circumstances the most convenient and efficient way of proceeding is to set apart a half-hour each day. Have a notebook and pencil at hand, and reclining in an easy position with the muscles relaxed, and the mind as blank as far as possible, permit whatever thoughts may come to pass freely through the mind. Then make a note of these thoughts and mental pictures. Such notes are not for others to read, but for yourself. They had better be kept under lock and key, for before the self-psycho-analysis is finished all the sordid side of the inner nature will have contributed its share to the record.

In this record also there should be included an account of all dreams, and of all the blunders and mistakes made during the day. For awhile it will be quite enough to keep this record without trying to understand it. But after a week or two some of the notes may be read over in an effort to discern just what internal complexes they represent. In the case of the Free-Associations, one thought suggesting another, gradually there will come remembrances of humiliating experiences and of shameful thoughts and desires. When these are remembered they are transmuted by viewing them in proper perspective as trivial, or as necessary experiences for a fuller understanding of life, or as propensities not fully developed which may be directed to constructive purposes. The cause of little forgetfulness, the misplacing of this article, the failure to remember that engagement, the tipping over of the water-glass, the various other blunders, may be traced, in each instance, to some disagreeable experience or thought with which the matter is in some way mentally associated. And by tracing the line of thought which spontaneously passes through the mind, with the blunder as a starting point, the disagreeable event that caused the complex and through it the error, may be located. When it is once located it may be then viewed in the light of broad and optimistic philosophy, laughed at perhaps, and thus transmuted into a complex beneficent and constructive.

The dreams will be a little more difficult to unravel. Some of them, and possibly some of the scenes viewed while practicing Free-Association, may be actual astral experiences. But more of them symbolize some strong desire that he has been repressed. And by taking each factor of the dream and finding just what other thoughts and images naturally follow it in Free-Association, it is possible to learn what is symbolized by each.

In this connection it is well to bear in mind that the parts of the dream soonest forgotten are apt to be the most important from the standpoint of psychoanalysis. For the objective consciousness tends to thrust the portion that arises from a disagreeable complex out of the memory. Thus, by writing down the dream immediately upon waking, and then gain later in the day, or on the following day, it will be found considerably altered, and the portion changed, or omitted, frequently is the part of greatest symbolic value. It is the part which directly symbolizes the discord complex.

When the meaning of the dream is made plain that there is such and such a desire within the astral form which, perhaps, the objective mind would not even recognize as a possible desire, a mental acknowledgement that the desire exists, and the transference of this desire to some legitimate object of expression, associating it mentally with some worthy purpose as explained in lesson # 59 will transmute the complex causing it from a destructive into a constructive compound.

For the best results this process of self-psycho-analysis should continue daily over a period of several months. It is the general training that should precede more specific mental exercise. Before a gymnast is given drastic exercise to make him especially strong and skillful for some particular feat, it is common to give him a period of general training in which the object is to build up the entire body to a point of vigorous health and to remedy and little weaknesses here and there that may, if not strengthened, in time cause trouble. So,

proceeding along very similar lines, before taking up the more positive methods of attaining Realization, it seems wise to prepare for it by Self-Psycho-Analysis. This will transmute a great many of the discordant complexes that have been formed since human birth into constructive compounds. And, while uncommon to do so, it is even possible, through practice and concentration, to trace the memory back to experiences prior to human birth, and when this can be done, even such complexes as were formed in impersonal lives may likewise be transmuted.

But, as a rule, after the process of Self-Psyche-Analysis has been thoroughly started, the next step is to gradually cultivate such thoughts and feelings as will build up new mental compounds of a fortunate nature within the astral body. Of course, if there is some disease, or other unfortunate condition in the life, the proper antidote should be selected and applied, according to the rules laid down in the previous lessons. But even this reorganization of discordant compounds is but one step, although an important one, on the road to complete Realization. For Complete Realization implies no attainment of purely selfish ends. It signifies that the individual recognizes himself as an entity co-operating with other entities to carry out the Will of Deity; ½ and that Realizing this Within, he is working in complete harmony with the Cosmic Purpose, and at his maximum efficiency.

In attaining this efficiency the most important of all the urges are the Power-Urges. The power-urges when harmoniously organized into complexes give Vitality; ½ which is essential both to success and to life itself. Self-Esteem and Self-Confidence are power-urges, and self-esteem is essential to anyone who would gain the esteem of others, and self-confidence is necessary to the efficient performance of any act. Self-depreciation and lack of pride and firmness are all too common causes of failure. To preserve self-esteem it is not necessary to be arrogant, or condescending to others. But it is imperative to recognize one's own importance and value. For, after all, each human being truly occupies a niche in life that he can fill better than any other. Each person is really an important cog in the cosmic scheme. And the proper turning of the mill of the gods depends upon each cog in the universal wheel performing its duty. Thus is each human soul, through its innumerable experiences, being shaped and polished that it may perform its work with ever greater nicety.

Therefore, each day when the aspirant for Realization retires for his half hour or so, let him spend a portion of the time meditating deeply on these facts. Let him withdraw his attention from the cares of the day, and thinking of these matters learn to feel his oneness with the whole universe. Let him feel and know that he is a part of the universal life, and that he is in harmony with this all of life: and being conscious of it, that he is working daily and doing his part to carry out the cosmic program.

He will then feel and Realize that he is working under Divine guidance, and that he has responsibilities to the Master Mind which none but himself can fulfill. And he should permit this realization of his oneness with all life, and the Realization that he is assisting in the universal work, to fill him with great joy and thanksgiving. Let it inspire him to be conscientious, firm, and self-confident in the performance of his works, and let it induce a great pleasure through the exercise of such qualities. Then let him go forth and exercise these attributes in action. By so doing he will build into himself those complexes that give life, vitality and power.

These power-urges attract success through their strength and vital power. They lead to positions of authority and the ability to command others. They are the most important of all. But there is still another group of urges that has a specific quality for attracting exceptional good-fortune. These are the Religious Urges. And the most powerful harmonious complex that can be formed is one in which the power-urges combine harmoniously with the

religious-urges. So, therefore, after it becomes possible to enter the silence to turn the thoughts from the external environment to a cognizance of the inner feelings and thoughts and to realize that you are an eternal spark of Deity possessing an immortal soul that is working in harmony with all other souls for universal progress; then learn to feel intensely Devotion, Hope, Cheerfulness, Veneration, Faith and Optimism.

Realizing that you are a part of Deific Life, and working under the direction of the Master Architect, it will be easy to bring thoughts of benevolence, hope and faith into association with the former thoughts of conscientiousness, self-esteem and pride for you will then inwardly know that one who serves God so faithfully will only reap that which is good. And after the period of going into the silence and feeling this Realization within, then go forth into the world and confirm your Realization by acts; for when a change is really made within, it will manifest in the outward form, and by the act is this inward change then demonstrated.

And in organizing these new harmonious complexes within the astral form by the power of thought, the strength of the complex is determined by the volume and intensity of the thoughts that compose it. But the kind of a complex that is organized depends upon the quality of the emotions that accompany its formation. Thus in the religious-power-complex that I have just explained how to construct, if the thoughts accompanying its formation, during the period of meditation and when carried out by appropriate acts, are persistent and mildly pleasant, a Growth-Complex will be formed. If the thoughts are mildly pleasant, but rather intermittent, and interspersed with some slightly discordant feelings, the compound then formed will be an Expansion-Complex. If, however, the feelings accompanying the thoughts and deeds of a power and religious nature are of a buoyant and joyous quality, the result will be an Opportunity-Complex. But if the emotion is more than joyous, being also enthusiastically happy and intensely blissful, then will a Luck-Complex be constructed. Such a complex is then called a Power-Religious-Luck-Complex, and no more powerful influence exists on earth for the purpose of attracting Good Fortune.

These same principles hold also for the formation of harmonious mental compounds from the other urges; the intensity of the pleasure accompanying their formation determines whether they will enter into the construction, of a Growth, an Expansion, an Opportunity, or a Luck, Complex.

The next most powerful complex that can be incorporated into the character for the purpose of attaining the highest Realization of Success is a harmonious Domestic-Power-Complex, particularly if it is also a Luck-Complex. It is not potent to bring blind good luck as a harmonious religious-power-complex, but it gives greater ability, and is even more beneficent for the health. It causes the vital processes and physical functions to co-operate perfectly, endowing the person with both vitality and a strong constitution. It gives favors from the opposite sex, and from people in power, and from those that constitute the masses. It tends to the gradual accumulation of wealth, to popularity, and to rapid advancement in position.

To organize such a complex a justifiable joy must be felt in one's own importance, and a particular pleasure taken in using whatever station, income, or advantages that are gained to make the home and family more attractive. Few things build up so rapidly as a discordant home life. And few things tend so quickly to lead to popularity as the complexes built into the astral constitution by a happy home. And where a happy home-life can be made to inspire the feeling of importance, dignity, and conscientiousness, so that they may be carried strongly into the business world then we have one of the most potent influences extant, not only for business success, but for honesty, morality and integrity of character.

And in building up such complexes it is important to remember that it is not the actual events that happen in the home, or the people in it, or the beauty of its surroundings, that tend to form integrative or disintegrative complexes; it is the mental attitude toward these things.

Life in a hovel, and surrounded by unsympathetic people, can be made a potent factor in organizing harmonious compounds if one will but search minutely for causes for joy. And on the other hand, a palace and servants may be made a potent source of discord, if only the disagreeable side of conditions are perceived. It is not the nature of the events that happen that cause alchemical changes but the amount of happiness felt due to the event.

The complexes coming third in the order of their potency for good are the Social-Complexes. In case of a man, a domestic-social complex is the more fortunate, because women has so much to do with making or marring the life of a man; and this is the most fortunate of all complexes for Realizing Affectional success, and for attracting good fortune through women. In the case of a woman, the Social-Power complexes are more fortunate, for they insure her happiness where affectional matters are concerned, and also give her great success in all her dealing with men.

For a man to deliberately set about to build up a domestic-social complex, he should grasp every opportunity to associate an interest in providing for and looking after his own immediate family, with taking an active part in promoting other social work. Also, he should take a particular interest in going out among people accompanied by his family (if he doesn't have a family of his own he can always find children that need care). He should learn greatly to enjoy mixing with people, and in taking care of his own family and having them mix with others and enjoy themselves socially. The custom of whole families paying visits upon other families is very good psychology, provided, of course, that it can be arranged so that all concerned will have a happy time. And the man who loves to entertain in his own home will benefit thereby both in popularity and in health.

For a woman to build up social-power complexes she should not confine her interest entirely to domestic duties, but should take a pride in her personal appearance, and in being agreeable company. The cultivation of a feeling of kindness and friendliness toward all persons she meets will tend to organize social-urges properly, and if along with this there is also felt a joy in being rather queenly and dignified, it will tend to the organization of a harmonious social-power urge complex. Mirth is as important in this life as is work and dignity and self esteem have important functions also.

It will be found quite profitable to systematically organize any two groups of urges into harmonious compounds. But because of their greater importance in human life, the time and energy may be spent even more profitable in organizing constructive compounds in which one of three groups of urges are always present. The most important group of urges that should be harmoniously combined with as many other groups as possible, is the power-urge family. Next in importance to the power-urge group is the domestic-urge family. And third in importance is the intellectual group. In a general way the power-urge-complexes determine the Major events of life, the domestic-urge-complexes the Minor changes and daily experiences, and the intellectual-urge-complexes the ability to perceive conditions and readily adapt oneself to them.

In addition to the ability to command others, and to be respected, and to attain authority, one of the most valuable assets in life is a proper amount initiative and constructive power. There must be energy present in abundance if real work is to be accomplished. And to add this energy it is necessary to cultivate the aggressive-urges. They may be combined harmoniously with the power-urges through cultivating a joy in constructive enterprise in

connection with the exercise of authority; or in being quite aggressive in upholding what one thinks is good and true. To be a soldier in the cause of justice and righteousness will add aggressive-urges to the power-urges, and if joy is felt in such effort rather than anger, the result will be a constructive complex.

And in treating of mental antidotes we have already indicated how aggressive-urges may be combined harmoniously with the domestic-urges.

But mental keenness, insight, critical analysis, mathematical ability, and mechanical aptitude require that aggressive-urges be combined with intellectual-urges. Any form of critical analysis, or effort to understand mathematics or machinery, will form aggressive-intellectual compounds. But in order that they may be of a constructive aggressive-intellectual compounds. But in order that they may be of a constructive character, through artificially associating such effort with other pleasures, a joy must be experienced in such effort.

Quite as important also as initiative, is organizing ability, and depth of understanding. Organization is the expression of the safety-urges, so are efficiency, economy and forethought. The greatest success in life comes only when one has the ability to work persistently over a long period of time to accomplish some definite plan. Such ability comes from the safety-urges, and to combine them harmoniously with the power-urges is to give the ability to plan and work persistently to attain power and authority and to realize other ambitions. To create such a safety-power complex one must learn to take pleasure in thoroughness, in working persistently to attain power, to being duly cautious and reflective, and to at the same time preserve a feeling of dignity and to observe a strict sense of justice. Learn to take joy in shouldering responsibilities and properly executing them and the safety-power-complex so formed will attract still greater responsibility and still higher authority.

To organize a safety-domestic-complex of constructive character it is necessary to take pleasure in persistently working to improve the home and domestic life. Also, one should take pleasure in providing for the food, clothing and shelter of the family. Such complex will bring responsibilities coming through the common people, and bring gain through dealing with them, and attract good fortune through elderly women.

And for any great success in a particular line of effort, a deep planning, forcing mind is an advantage. One needs the ability to dig deep down to the very roots of any proposition. And this may be gained by cultivating a joy in such effort, a joy in perceiving the hidden side of all matters, and a subtly in detecting deception of all sorts. Such harmonious safety-intellectual-complex will give a shrewd judgment and make deception very difficult.

Then again, there are peculiar advantages to be gained from the harmonious complexes in which the individualistic-urges unite with the power-urges, the domestic-urges or the intellectual-urges. A harmonious individualistic-power-urges may be formed by taking keen pleasure in devising new and original methods for managing and directing whatever business or occupation one may be engaged in; and in keeping posted regarding the very latest developments of science, the most advanced occult ideas; and in using those to strengthen the dignity, self-esteem and power of control. Such a beneficent complex will give one the ability to influence others, and to sway them through personal magnetism, and will also tend to give sudden rise to power. A harmonious individualistic-domestic-complex may be formed by taking keen delight in original methods and ingenious devices which affect the home and family. And an intellectual-individualistic-complex may be formed through taking joy in inventions or in the study in occultism.

To organize a utopian-power complex there should be cultivated a dignified joy in presenting ideal conceptions to others, in assuming a feeling of superiority as an individual

working for the universal good. Such a complex will make one successful in getting others to listen to one's plans and backing them financially and otherwise. A domestic-utopian-complex may be formed through carrying the idealism and the schemes for universal betterment into the home, and as far as possible expressing it there as a pleasant factor in the life. And an intellectual-utopian-complex may be organized by studying the need for social reforms and world betterment. These utopian-complexes are of the utmost for unusual endeavor, and are strongly manifested in the life of every real genius; for they give the ability to draw information, whether he is aware of its source or not, directly from inner planes.

In conclusion, it should be noticed that the principles just explained can be used to great advantage and in connection with visualizing and vitalizing any particular desired condition as was explained in lesson # 67. For in addition to visualizing the desired circumstances, one may systematically set about to build up a complex that will naturally attract such circumstances. But Realization, in the higher sense of the term, means living a life at the pinnacle of one's possibilities. And to do this it is not sufficient merely to be content with the astral harmonics and discords with which one was born but to take active steps to change the discordant complexes into these harmonious, and to build up, by the power of thought, these vibrations within ourselves that will attract what so ever kind of fortune we desire. When we can do this, and only when we can do this, can we live above our horoscopes. Yet by the processes I have advocated in this lesson, we may escape the unfortunate experiences shown in the birth-chart. We may set about to build up just such conditions within ourselves as would be indicated by a horoscope of our own choosing and therefore, in so far as actual results are concerned, we can discard our birth horoscope and build a new one that will suit us better. So, proceeding along very similar lines, before taking up the more positive methods of attaining Realization, it seems wise to prepare for it by Self-Psycho-Analysis. This will transmute a great many of the discordant complexes that have been formed since human birth into constructive compounds. And, while uncommon to do so, it is even possible, through practice and concentration, to trace the memory back to experiences prior to human birth, and when this can be done, even such complexes as were formed in impersonal lives may like wise be transmuted.