

Psychologists direct and guide but do not do the talking themselves.

Field of emotional reaction

In uncovering the client's inner life, the psychologist is exposing the entire field of emotional reaction; sinking a shaft, as it were, into the unconscious and bringing up, through this probing, bucket after bucket full of past experiences—some good, some bad, some indifferent—but the analysis is not complete until the last bucketful has been brought to the light of day, which means to the attention of the conscious thought.

The generalized term "libido" is used to designate the field of emotion and emotional response to life and to living. The hidden forces of life which seek self-expression, the sum total of all desire, the life force itself, is what is meant by the libido. These life forces seek self-expression and when turned back upon themselves through repression, they "fester like arrows in our flesh," in the words of Jung, who says that "the psychoanalytic cure...is understanding."

This emotional craving for self-expression starts at the mother's breast and continues throughout life. Frustrations, then, may be of an early date in the experi-

ence of the client, and all experiences must be taken into account if the analysis is to be complete. In fact, its effectiveness depends upon its completeness.

It is only reasonable to suppose that for the average individual, such treatment is simply out of the question. In the first place, there would not be enough analysts to handle all the cases needing attention; and if there were, the process being so expensive, few could take advantage of it. This is self-evident and is already recognized by many leaders of the profession.

What, then, is to become of the majority of cases who are unable to avail themselves of what is certainly a scientific and a most effective form of treatment?

Mind principle ever responsive

It is to answer this question that this treatise is written. In spiritual science we believe that there is a mind principle which is ever-present. It is responsive to all demands made upon it, responding alike to each and to all. The knowledge that this power of Mind is a reign of law, available for all purposes, is a dividing line between superstition and fear on the one hand and science and intelligence on the other.

Like the psychologist, we believe that the issues of life

are from within and not from without. Life surges into expression from some invisible, subterranean channel in the depths of our own being. "...for, behold, the kingdom of God is within you." (Luke 17:21)

As we pass from the visible to the invisible, we find finer and more illusive powers at work. The mineral world seems fixed, while in the animal and vegetable world there is constant flux and change. In the ether, we find light, heat, and energy. Each plane or realm becomes finer as we pass from the visible to the invisible.

Some inner action in the ether, which acts like Mind or Intelligence, starts a series of vibrations in this medium, which in its turn induces a corresponding vibration in the more gross or less molecular substance, until mechanical action is produced. The invisible contains the final impulsion for this energy, and everything proceeds from this invisible into visible form.

The most powerful forces operating in and through humankind are likewise invisible. This is why emotion has such power; why imagination may take form and become objectified in experience. Now the only way that spiritual forces can operate for us is through the avenues of thought action. This is why thought action is creative, actually molding conditions from invisible (but

real) causes. The world of causes is in Mind and Spirit; the world of effects is in conditions and things. Since Spirit is never evil, it follows that the use we make of the life principle decides whether or not our lives shall be destructive or constructive.

Craving for self-expression not evil

The emotional craving for self-expression is not evil, and any belief that we must remove all desire before we can become spiritual is just so much nonsense. If we could remove all desire for self-expression, then we should no longer exist. An attempt to remove all desire is an unconscious impulsion toward self-oblivion, which arises from a maladjustment to life.

All outward self-expression is the product of thought, whether conscious or unconscious, for unconscious thought is thought action just as truly as is conscious thought.

Mental and emotional experiences are activities of the intelligence that is within us. The multiplication of ideas or the subtraction of ideas from the mental are actual activities. Where there are a given number of thought impulses, there will be a corresponding physical reaction. Wherever there is a different arrangement of thought,

there will be a corresponding and a new reaction to life and to living. This is the secret of analytical psychology—the probing, the purging, and the cleansing process of thought, which takes place as undesirable thought impulses are removed and transmuted or sublimated into other channels.

The reeducation of the psyche, the reorientation of the intellect, and the reintegration of the personality are but giving back to the individuals something they have never really lost but which, through a new and better understanding of themselves, they now use in a constructive way. Analysts have nothing whatsoever to give; they may only reveal. They have nothing to add to or take from; they may only rearrange.

The analysts must reveal the clients to themselves. It is the truth known to their conscious minds that sets them free. "And ye shall know the truth, and the truth shall make you free." (John 8:32)

It is wonderful to realize that we are complete within ourselves, even when we seem so incomplete. This is the basis upon which soul analysis may hope to become permanently successful. Jung has definitely stated that there can be no permanent cure of a neurosis without a restoration of confidence and faith. I have known many

other scientific workers in the same field who have made similar statements. It seems self-evident that this must be true.

Method of spiritual mind healing

But just how does the method of spiritual mind healing compare with the methods of psychology? This question is put with no thought of belittling the methods of psychology, which are recognized as scientific, constructive, and effective. The question is put merely to answer the need of the larger number of sufferers who have neither the time nor the financial means necessary to follow the more cumbersome method.

Like psychologists, mental and spiritual practitioners recognize that the seat of the trouble lies in the unconscious realm of desire and unfulfillment. They know that people actually hunger and thirst after self-expression. They also know that when people "hunger and thirst after righteousness...they shall be filled." (Matthew 5:6) "After righteousness" means after a constructive mode of living. The psychologist starts with the assumption that the clients must be given back to themselves. But how could they be given back to themselves, unless there were first a real self to be given back to?

As a matter of fact, psychologists really do uncover the self to the mental eye of the clients. They show them the truth about themselves. The psychologists use the clients' experiences, thoughts, and emotional reactions merely as guideposts on the road back to a new starting point. In this process, a reeducation of the psyche takes place, a reintegration of the personality. They uncover, one by one, the false assumptions of life, the misdirected emotions, and the chaotic arrangement of thoughts, desires, and impulses. They redirect the stream of consciousness and the imprisoned thought from its bonds of fear, superstition, and disappointment.

This, too, the spiritual practitioner does, but whereas the analytical method must uncover the entire emotional experience of the client, in spiritual mind healing it is unnecessary for the practitioner or the client to know just what caused the trouble. Wisdom, strength, courage, and all harmonious conditions are a direct result of spiritual power, with which we are already equipped. All power is from within, and as the client's innermost being is awakened, weakness, fear, and failure disappear. Loss is converted into gain and weakness into strength. The remedy for weakness is to develop power. Perfect love casts out fear and joy transmutes sadness into song.

Power of faith to heal

Faith, through imagination, has the power to heal. It can transmute depression into gladness. It can sublimate the energy of wrong emotional desire into constructive channels. Faith stirs at the roots of our spiritual nature and quickens the flesh with its life-giving message of love.

Both psychologist and metaphysician recognize the value of faith as a healing and regenerating power for good. But faith must be in something deeper than the material self. The clients must come to feel themselves rooted in the Infinite.

Neither in psychological analysis nor in spiritual mind healing does the practitioner resort to mental influence or even to mental suggestion. It is a reeducation of the inner mind through understanding that produces the cure. It is seeing, recognizing, and accepting the truth about our being that heals.

The success of the procedure depends upon the clients seeing for themselves that their fears are ungrounded, for just as truth known becomes demonstrated, so fear, seen and understood, vanishes. There is no suggestion, hypnotism, or mental influence whatsoever in the process. Self-knowing and self-seeing produce the desired result.

When we carefully trace the evolution of the science of psychology during the last one hundred years or so, we find that starting with the experiments of Mesmer and others of that day, the method has entirely changed, and today it could not be recognized as having the remotest relationship to its earlier form. The art has passed from mesmerism into hypnotism, from hypnotism into mental suggestion, and from mental suggestion into self-realization.

Thus, in the long run, all psychological healing becomes self-healing through self-recognition, and this self-recognition is brought about through understanding. Superstition need play no part in the process, but faith does, and always must, play a major role.

Following the earlier experiments in mesmerism and hypnotism, a New England mechanic (perhaps one of the few original thinkers of history) discovered that he could sit with clients and without resorting to any form of hypnotism, tell them exactly what was wrong with them. He read their souls, so to speak, using the same faculty that Jesus used when he told the woman at the well that she had been married five times and that the man she was now living with was not her husband.

From his experiments, our New England watchmaker,

Phineas P. Quimby, discovered (and thus anticipated certain modern phases of psychology) that an explanation could produce a cure. He would explain to his clients that they were suffering from certain false thoughts or fears, later called phobias. He would explain away these fears. He said that his explanation was the cure.

He was thought to be a quack, a charlatan, a fool, an atheist, but with a good-natured flexibility he evolved one of the most complete systems of spiritual philosophy the world has ever had. He called this the "Science of Being," or the "Science of Christ." In it he laid bare what are today the essential elements of much of the new psychology. He was deeply spiritual and his work was filled with the thought of God. Today Jung tells us that analysis without a restoration of faith cannot produce a permanent cure of a neurosis.

Humankind a part of eternal wholeness

Metaphysical or spiritual mind healing is based on the assumption that we live in a spiritual Universe *now*, that we are spiritual beings *now*, that the kingdom of heaven is at hand *now*, that spiritual humankind is perfect *now*, that the mind of God and the energy of the universe are available *now*.