

The field of metaphysics deals with a universal wholeness more than does the field of psychology. This need not seem less scientific, for anything is scientific that produces results through known and demonstrable laws. Science of Mind is just as valid as the science of psychology. Indeed, it is psychology plus; for without denying the known laws of psychology, it becomes an extension of that field. It adds the universal to the individual.

It proclaims the spiritual nature of humankind; it removes fear by introducing love. It places us in the mind of God as some part of the eternal wholeness; it gives shelter to our souls; it satisfies the natural hunger of our intellect for the larger life. It surrenders indecision for divine guidance; for human fear it gives spiritual faith. This, to date, psychology has not done, for while the psychiatrist and the analyst may empty the soul or the subjective mind of its false impulses and desires, with what shall they refill this psychic void? This is its weakness.

If alcoholic addiction is an unconscious attempt to commit self-destruction, if it is a flight of fancy into an attempted oblivion, what would happen if the individuals were to understand that there is no possible oblivion? What if they were to understand that the soul must be some part of God, sufficient unto itself in the great

whole? If we are to be made whole in our own imagination, how will the desired result be obtained unless our wholeness is also linked with a cosmic wholeness of which we are an important part?

There seems to be no possible escape, and the newer psychology will, of necessity, have to wed itself to some form of religious emotion; not to any particular theology, not to superstition nor a fear of God, but to a real fellowship with the Invisible. We come out of the Invisible. We live on, in, and by it. How can we be separated from it?

A conscious sense of unity

Individuals will be given back to themselves only as they surrender the lesser to the greater, for if the libido is really the life urge, as it must be, and if the emotional desire toward self-expression is impelled, because our nature is a hidden reservoir of limitless possibilities, then what will stir our imaginations toward fulfillment more than a conscious sense of our unity with the "Oversoul"?

The psyche is that part of our nature that lies between the Absolute and the relative. It is the repository of ideas, ambitions, hopes, longings, and aspirations. The soul lies open equally between divine ideas and human forms. It is the creative center of our lives, or at least the avenue

through which our creative urge works toward fulfillment. Ideas lodged in the soul seek self-expression. The impulse in the psyche is spontaneous, but its movement is mechanical, for we are dealing both with an engine and an engineer.

In our attempt to be scientific, let us not forget that there is a Scientist. In our attempt to know, let us not overlook the fact that to know implies a Knower; something that is known must be subject to something that knows. A lack of this perception is the fallacy of all materialism. But it need not be so, and today we see the hopeful sign of a new conception entering the field of research into the invisible nature of humankind. God will have to be added, since God's subtraction was in imagination alone.

The metaphysician, or the spiritual mind practitioner, then, adds God to his or her psychology, starting with the assumption that God is in all, over all, and through all. The impulse to express God is the very desire that lies back of the libido. The emotional craving for self-expression is the Creator seeking expression—the natural and inevitable necessity that Spirit become expressed through us.

If alcoholics seek self-destruction through oblivion, it

is because they have not been acquainted with themselves or their true relationship to the universe in which they live. They have not known that there is an inner completeness, a spiritual wholeness, to their real natures. Surely it would not be amiss to tell them.

Why not add to the analysis of the soul the healing power of the Spirit? Why not allow the imagination to enter into the larger life, not through any flight of fancy, but through a deep inner conviction of our spiritual nature? Spiritual experience is just as valid as any other experience. It need not be accompanied by any particular outward form of religious worship; no dogma has to attend it. All forms of superstition should be carefully avoided, for superstition itself is a flight of the imagination into a world of fantasy.

What are we afraid of?

But just what would a spiritual reeducation of the mind mean? It would mean, first of all, the removal of fear. What are we afraid of? We are afraid of the universe in which we live; we are afraid of what may happen to us in this universe. We are afraid of pain, suffering, misunderstanding, of social and economic insecurity. We have been hurt by our contacts with life. It matters not

whether this fear started when we first entered a cold world, or whether it is a result of some form of frustration early in life—it is always *fear*.

There are a thousand and one forms of fear. Fear may be old, new, or just beginning, but fear is always a feeling of some form of insecurity. Why not educate the mind into an understanding that the Divine Plan is perfect and that good must come, at last, alike to all?

This has been the power of all religions. They may have been crude, superstitious, and uncouth in many respects, but at least they have been effective. Regeneration, transmutation, and sublimation through faith have been a reality in the experience of countless millions throughout the ages. Nor has the human mind so far found any other power of sublimation that can equal faith and a constructive spiritual program. Why not make use of the highest and best in human experience? Why discard something that has proved effective wherever it has been used?

What is God but the Intelligent Life Principle running through everything, sustaining and animating everything? The very imagination through which people seek their flight of fantasy (fleeing from reality), could just as easily have been directed into constructive channels for

self-expression. Emerson felt the presence of the Invisible, peopling the lonely places with life, warmth, and beauty. This is not a flight of fancy away from reality, but toward our inner truth.

Where love is, fear cannot linger, for love dissipates the anguish of fear as light neutralizes the darkness. The human sense of aloneness becomes submerged in the larger vision of an overshadowing Presence. Who could think that Jesus was laboring under a delusion when he stated that the kingdom of heaven is within?

The inner kingdom is not an illusion

To train one's mind to believe in this inner kingdom is not illusion but the very essence of reality. And as the analyst carefully replaces fear with confidence in giving the clients back to themselves, why not add the larger self, the greater hope, the deeper realization, the realization of the self as an indestructible part of the cosmos? Why not link this spiritual realization with the most trivial everyday occurrences, for the eternal day in which we are to live begins right here and now. Knowing the immediate nowness of the kingdom will produce, not a flight of fancy away from reality, but will have the reverse effect of causing the mind to enter into its inheritance in

the here and now.

To feel a Presence guiding and directing is not psychic confusion: it will *heal* psychic confusion. This form of divine guidance is not to be confused with any belief in control by spirits. We must come to understand that Spirit itself is guiding, controlling, and assisting. We must consciously seek to link our minds, not with spirits, but with Spirit. No psychic confusion can follow such mental action.

Just as the analyst, gently and with deep understanding, leads clients away from illusion and self-deception, so the spiritual mind practitioner must lead them into a new and better realization of their unity with the cosmos, pointing to spiritual truths which the clients must practice for themselves.

The spiritual practitioner, just as the psychologist, must be able to distinguish between true spiritual perception and psychic hallucination, between being guided by Spirit and being influenced by alleged "spirits," for here is a field of tremendous illusion. As a matter of fact, the best psychologists include in their technique that most subtle of all sciences, the science of common sense, but to this common sense should be added the elixir of true spiritual values!

One of the gravest errors spiritual mind healers have fallen into is dogmatism, which has blinded them to the great good that might enter into their own field through an understanding of psychology. Truth is true wherever it may be found. An equally false position has been taken by many psychologists in their denial of spiritual values. The two fields should draw closer together if the world is to have the benefit of the best that is known today. We must not forget that sugar is sweet whether we find it in a sugar bowl or a dustpan. This rather ordinary truth has been sadly overlooked by too many in the fields of both metaphysics and of psychology.

What the practitioner does

Believing that there is one Mind common to all individuals, the spiritual mind practitioner realizes that no matter where the clients are, they may be reached and helped. In this process, practitioners think within themselves for the clients.

If asked to treat an alcoholic, practitioners turn back to the premise of perfect God, perfect person, perfect being. They fill their own consciousness with the truth about Spirit—its completion, its satisfaction, its wholeness. They know that this same Spirit is the life of their

clients! The clients must partake of the nature of Spirit. Practitioners fill their own minds with the truth about the real self of their clients; they know that this self is never depressed nor discouraged, that it is forever conscious of its unity with God, of its oneness with Spirit.

Practitioners use whatever argument they find necessary to bring their own minds to an acceptance of the truth about their clients. They mentally free the clients from any belief that the habit of drink has any power over them. To the extent that they are able to recognize the complete freedom of their clients, this freedom will become objectified in the lives of alcoholics—unless they wilfully cling to their habit.

The practitioners must realize that the words they use are law unto the thing they are spoken to. They must have a calm, unfaltering trust in their ability to reveal the real person, and in so doing, to free the physical person from the false belief. They must know that their clients are pure Spirit and are wholly satisfied within themselves. The discouragement, the maladjustment, the inhibitions never existed in Spirit and can no longer appear to exist in or operate through the ones they are healing.

Thus there comes to alcoholics a relief and a joyful expectancy that is not experienced when psychologists

merely stop with showing them what has brought about their present condition. They must be shown why they can reasonably expect freedom from this point on. This the spiritual mind practitioner gives. This we term psychology plus.

Treatment

Following is a suggested treatment for self-help. (If used for someone else, say "He or she is" instead of "I am.")

I know that the Spirit within me is God. I know that my life is God. I know that my mind and my imagination are filled with peace and with a sense of completeness. I am satisfied within myself. There is nothing that I fear or that I am afraid to meet. I am not running away from anything nor am I afraid of anything. Being whole and complete within myself, I need no stimulant to bolster my imagination and I seek no escape from reality.

I am conscious of my ability to meet every situation in life with calmness and peace. There is nothing in my memory that causes me to feel uncertain or unable to cope with any situation that can arise in my experience. The belief that I need alcohol in any form is an illusion, for I do not need anything outside myself to make me happy. I am happy and fulfilled now.

Within me is something perfect, something complete, something divine; something that was never born and can never die; something that lives—the eternal reality. Within myself are peace, poise, power, wholeness, and happiness. I need nothing outside myself to make me happy and contented. I fear nothing. I am whole and completely satisfied within myself.

All the power there is, all the presence there is, and all the life there is, is God—the Living Spirit Almighty—and this divine and living Spirit is within me now. It is wholeness. It is never weary. It is life. It is complete peace and cannot be afraid, nor can it seek to escape from anything—for it is All.

My life is never confused. It is always peaceful and happy. I know that my divine self is not separated from my physical and mental self. This consciousness of wholeness, this recognition of my true self, obliterates every belief that could cause me to wish for or desire any type of stimulant whatsoever. There is no memory of any such desire, nor is there any expectation of any such desire. The truth about my real self reveals to my mind a complete freedom from any habit that could rob me of peace or of my rightful mentality.

Now, since there is no memory of ever having needed

any false stimulant, and since there is no anticipation of ever needing to be bolstered up by anything but Spirit, and since I know that I am Spirit, I know and realize my complete freedom, now and forever.