

## THE SPIRITUAL SIGNIFICANCE OF PSYCHO-ANALYSIS.

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MANY statements have been made in recent years to the effect that science and religion are not widely separated and antagonistic, as formerly thought, but are actually near relatives. The discovery of this relationship and the recognition of the possibility of their reconciliation has, however, been made chiefly by those interested in the preservation of religious ideas; there has been practically no consideration of the subject by anyone working from the scientific viewpoint.

Indeed psychoanalysis, which is one of the latest claimants for scientific recognition, has been largely instrumental in bringing into a clear light the soil and roots from which the spiritual arises. As a result of this work it is implied quite generally that the conception of the spiritual and religious nature of man can be regarded with a smile of superiority and this ancient heritage dismissed as having been disintegrated into its primitive elements and therefore of no further value for humanity. On the other hand the enemies of this technique and its findings have hurled as their most deadly weapon against its theories the charges of mysticism, of occultism, and of similar scientific bogies. Furthermore, these charges are for the most part accompanied by evidences of those emotional reactions of fear and anger which reveal something quite different from the cool detached scientific spirit that one expects from scientists; rather is the attitude one with which we have become more familiar in association with the defenders of religion when danger seemed threatening from the encroachments of science. Therefore we must realize that something fundamental is here involved which has a connection with a deep instinct in man. As William James expresses it "science itself has become devout."

Unfortunately, although the ideas of man may change his need does not change. His desire and longing to-day are the same as they were through the long stretches of prehistoric time out of which the myths of the race and the earliest of the Gods were evolved. He who in one age prayed "Our Father which art in Heaven" cannot, in another, eliminate this ancient human longing merely because it comes into conflict with

his intellect, while his entire emotional disposition remains the same. Yet there is for him no returning to the "God of his Fathers," and those who attempt to return meet with the disillusionment of a man who returns to the toys of his childhood. He humbles his pride and attempts to ignore his hard-won knowledge only to find the God who was once warm, living and near, is now a pale emasculated abstraction, a 'Life-force,' a 'Spirit of Universal Good,' a 'Universal Energy.'

With the development of science and the emphasis on material and concrete fact, there began that objectification and formalizing of the Idea which inevitably destroys the spirit, and in this process the conception of God became deeply involved. Any effort to bring God into the realm of concrete reality, an object of the senses, or to make of him a purely intellectual and formalized being could not result in anything else than the loss of God altogether; for it is God as love, as a spirit, an unseen power, psychologically real, but not sensibly real, who is the object of worship. With the loss of this purely spiritual and personal God, the supreme object of love and adoration has also disappeared, and man is without an object great enough to act as a lure and lead him to reach beyond himself.

The knowledge that the old image of God and the religions belonging to it were the product of fear on the one hand, and the infantile wish for a loving, perfect parent on the other, in no way disposes of the problem nor renders the great need of humanity less poignant. For the real loss sustained by humanity in the materialization of the God image and the disappearance of faith in the power and greatness of religion for the development of individuals, has thrown a great amount of energy (libido) formerly bound up with these conceptions into the unconscious, and to this is due, in great measure, the disturbed, dissatisfied state of present day humanity.

Therefore, we are forced to seek for another way of solving the problem which shall at once recognize man's inner need and yet conform to the scientific attitude and the resulting reality of to-day. It is for him to face himself as object, to delve into his own depths to discover the origin and meaning of this need in himself and then deliberately to set himself the task of meeting it in an attitude satisfying to his intellect as well as to his feelings.

But this task is not one that can easily be accomplished by the individual unaided. Self-knowledge is not born of introspection, for introspection deals only with consciousness, and the springs of action and desire lie in the unconscious. He has need of a help outside of

himself, of an object conceived of as beyond himself, on whom he can project his love, and here he finds that the forces which destroyed his Gods, the forces of science, are already busied with the task of helping him to a new fulfilment.

Psychological science is largely occupied in these days with the problem of resolving the complex into the simple, and the disintegration of man's most cherished conceptions and ideals into what appears inferior and unworthy is not the least of the causes of his present disturbed condition. However, the tearing down which is the particular function of science can at the same time be the necessary process in the service of a new and better utilization of those great forces which are the basis of all man's achievement and strength as well as of his weakness and failure.

It is the aim of this paper to show that in psychoanalysis, paradoxical as it may appear, we have a method which has the power of awakening in the individual the very subjective experiences which we call spiritual, and which make for the kind of psychic growth and development that religion in all ages has aimed at calling forth. It seems an extraordinary fact that out of science, known chiefly as the destroyer of individual values, there has arisen something new and potentially creative, not only of individual values but of more highly evolved and integrated individuals themselves.

Psychoanalysis concerns itself with the feelings and emotions, not as many imagine that it may destroy them or rob man of something beautiful and precious, but in order to give him an understanding of them and thus help to release him from bondage and lead him to a greater power and freedom. The very nature of this task, dealing as it does with the strongest and deepest elements in man, namely those of love and its allied forces, must of necessity produce a great disturbance in the mind, for reason plays a poor second where strong emotions are aroused. However, when the real significance of the work is grasped, it will be seen that something has been added to man; a new power produced by the widening and deepening of his consciousness. Conceptions and ideas concerning love and religion, heretofore only intuitively expressed, now become actualities subject to scientific examination, and when interpreted psychologically are intellectually acceptable and become capable of conscious direction. Although originally developed entirely as a therapeutic measure, the technique of psychoanalysis has so greatly increased the understanding of human conduct that its usefulness has been broadened far beyond that of a treatment for the sick. It is this

aspect of the subject that offers humanity a new means of assistance in its endless struggle towards a higher development, one which includes the primitive basis of human desires as demanded by science and, at the same time, the experiences and conceptions known through religious teachings.

Psychoanalysis as developed and propounded by Freud and his pupils, definitely regards the inadequate or faulty development of the sex instinct, under which heading he embraces all the tender emotions associated with love in whatever form, as the basic cause of all neurotic states and symptoms. He considers that children hold a definite sexual wish towards their parents and that the failure to renounce this by the natural means of the mechanism of repression and transference to another object (such as occurs normally during the period of object seeking), is the cause of a lack of psycho-sexual development, with the consequent outbreak of a neurosis as a substitute formation for the unconscious and denied sexual desire. In the same way he attributes the development of culture to erotic sources and in the predominating influence which he ascribed to the sexual instinct in the life of man there is reason enough for the great antagonism and misunderstanding of his work which it was fated so long to receive. There can be nothing surprising in this when we consider what a new and radical departure from time-honoured medical methods as well as from the popular religious and philosophical conceptions, was implied in his theories. That the sexual instinct and the love emotions should play a very important part in the aetiology of the neuroses, however, is surely not extraordinary when we consider the attitude towards sexuality which our civilization has produced. With slight reflection upon the matter it is very evident that an instinct which has been fought over and struggled against for thousands of years, which has been the leading theme in poetry, romance, and the arts, must be something which possesses the power to disturb man greatly and even affect him destructively, although in a form which he is quite unable to recognize. His taboos and repressions have not destroyed it. It goes on operating in spite of his strongest opposition and his highest ethical formulations. The way of the past was to degrade the instinct and see it as something inferior and unworthy of man which must be repressed. Hence to discuss it in a concrete fashion as an active factor in human life appeared sullyng and unclean. The great outcry against recognizing the power of the sexual impulse over humanity, and even against permitting an examination of these claims must itself signify something important. It reveals in the first instance

a great fear that the problem may not be really disposed of and therefore that man's effort through the method of repression may be found inadequate. With no other way to meet the danger he may be confronted with its overwhelming power; for man may not surrender himself to the 'pleasure principle' save at his peril.

Practically it is impossible to deal with the problems of any individual without coming upon sexuality; the very repressions and inhibitions to which it has been subjected have only served to give it more prominence and importance in life than it might otherwise have had. This fact has been taken advantage of by critics who have asserted that the impure mind of the analyst suggests sexual problems to the patient and that they are not spontaneous productions. There is no doubt that there are analysts who are incompetent, crude and underdeveloped themselves, and incapable of handling the delicate material with which they deal, just as there are surgeons who are clumsy and awkward operators. Unquestionably great harm and injury can be done by both. This, however, is no argument against surgery, nor is it an argument against psychoanalysis; nothing could be further from the truth than that the method of psychoanalysis suggests to the patient the material which he produces. Nor does analysis strive to hold the individual in the gross forms of his instinct; rather its aim is to help him to lead them to a higher expression.

Besides the sexual instinct there is another great primary force at work in all human beings, namely the ego instinct, the desires and strivings of which are as imperious and demanding in many persons as the sexual instinct. Freud recognizes the ego motive, but has given it very little importance, definitely stating that psychoanalysis is only concerned with showing that all egoistic strivings are admixed with feeling components from the sexual sphere. The claims of the ego impulse for independent recognition soon found a champion in one of Freud's earliest pupils, Alfred Adler. He became convinced that instead of the sexual impulse playing the predominant rôle, the strivings of the ego under the aspect of the "Will to Power" were the controlling motives of human life and dominated character formation, conduct, and the neuroses. He also saw the sexual element in the personality but, reversing Freud's view, he considered that this is always admixed with the ego components and plays a secondary rôle. The conflicts between the feelings of inferiority and the desire for superiority Adler calls "The Masculine Protest" or the "Will to Power," taking the latter term from Nietzsche, whose whole philosophy is based on the theory that the

primary motivation of human life lies in the desire for power. Man wants to be a superman. In that desire lies the secret of all his painful striving, his arduous adaptation, and his progress from the animal up.

Here then are two distinct schools of thought within the psychoanalytic field, both using the technique of psychoanalysis but arriving at opposite conceptions, each taking one of the two fundamental impulses of life as the causative factor underlying the behaviour and conduct, not only of neurotic persons but of all human beings. They agree in just one particular. They are both determinist and are both interested in the purely reductive aspect of the problem. By this I mean that they are concerned only with the primary instincts, the reduction of the so-called higher to the lower, and could in no way be accused of attributing anything spiritual to the process of psychoanalysis.

Now, without any doubt whatever, a careful analysis of the human psyche cannot fail to discover beneath their varied disguises these primary instincts operating in all their nakedness as the dominant factors in human life. Whether the chief weakness lies in inadequate development in the sexual sphere or whether the egoistic strivings, the "Will to Power" is the primary element in the psychic disturbance depends largely upon the type of individual, rather than upon the supremacy of one theory over the other. This question of type of individual also affects the scientist, for with the same complex data before him, one will look at and stress one aspect of the data, and the other another; and the interpretation of material under consideration is largely determined by the personal equation of the investigator.

It is this fact which is largely responsible for the third division in the psychoanalytic movement. Carl Jung of Zürich, likewise one of Freud's earliest pupils, soon came to see that both these theories are really correct, and that one instinct alone cannot be held solely responsible for the totality of human weaknesses and failures. Through this study he gradually developed his theory of psychological types, and through the recognition of differences in personalities he was enabled to reconcile the opposite conceptions of Freud and Adler. The sexual theory pertains more particularly to one type and the power theory to an opposite type. Both instincts operate in all persons and it is to their faulty and imperfect development that most of the sorrows and ills of mankind are due.

Besides this formulation of different types of individuals Jung also contributed a theory of the prospective aspect of the unconscious material as opposed to the purely reductive one, and the division of the concept of the unconscious into two aspects which he calls the personal

unconscious, containing all the forgotten experiences and impressions gained in the life of the individual, and the collective unconscious, signifying that aspect of the mind carrying racial experiences and archetypes. Although the material produced by the individual in the course of analysis is the same as that which is interpreted by the Freudian school as nothing but thwarted instinctive sexual desires, or by Adler as simple egoistic strivings, Jung sees in it the germs of a striving, and an instinctive urge towards a higher development and a more evolved individual. He considers this inner demand towards individual development as the real problem of humanity and as something that cannot be safely ignored—the struggle towards a higher evolution and the failures and lack of fulfilment ceaselessly operating as the cause of our woes.

Therefore, from the standpoint of the Zürich school, analysis in the hands of a competent analyst is a method by which the individual can be assisted to help himself towards a real development and shown how to take a hand in his own re-creation. The possibility of a real psychic transformation, a rebirth for the individual, rather than merely the relief of a neurotic symptom through its reduction to its primary source, is the goal of this school of analysis.

Thus Jung's analytic theory and practice are very closely related to the pragmatic conception in philosophy, and aim at meeting the actual needs of the individual as they present themselves, even though the roots of these needs are found to lie in the original and primary instincts.

Regardless of the particular school to which one's personal predilections incline, it has certainly become clear to all who have had any experience in this work that man is actually in a much less developed state than he has imagined. Our education and culture have produced one-sided personalities. All teaching and training have emphasized the desirability of stressing and cultivating the strongest and so-called highest functions and traits, and of ignoring and pushing into the background, into the unconscious, all the weaker and less desirable elements of the personality. If the weakness and inferiority can but be kept out of sight, and the strong and desirable capacities cultivated until they become still more dominant, education feels it has done its proper work. But what are both the individual and collective results of this attitude which has culminated in the extreme specialization of our age? We need only look at the present condition of humanity and the world for our answer. The age of science has produced the machine, and with it a dependence and interrelationship between human beings out of all pro-

portion to their individual potentialities. Instead of a rounded personality and capacity we have each man representing a single part of the whole; one virtue, one line of thought, one study, or in the industrial world, one contribution to the completed article, no one person having the knowledge or capacity to produce the whole. Therefore the individual man in his life and activities has become only a tiny part in the great machine; as a separate unit of power he has ceased to exist. Thus from a superior being "a little lower than the angels," he has become a little lower than the animals—a mere cog in a machine.

As a result of this, the compensating function in nature which always arises when one tendency or direction is pushed to its limit, manifests itself in behaviour under the form of a most crude and unlovely individualism. By this I mean that attitude which reveals itself everywhere; inside groups in the egotistic strivings for dominance and preferment quite regardless of the social object; and outside in the supreme efforts at self-aggrandizement and in the conduct expressed in the adage, "each for himself and the devil take the hindmost." This is the only aspect of individualism which is recognized when this conception is broached, and it is one from which all people of finer types are attempting to escape. But this individualism is the result of the collective movement of nature as expressed through man, and our terms of good and bad, desirable and undesirable, have no meaning for it. No more satisfactory form can evolve until man consciously recognizes this need as both proper and desirable.

The question then is, how can we meet this problem as human beings instead of being merely pawns in a great collectivity we call life, dependent for our evolution and development entirely upon the pressure exerted by our environment?

Can we not directly and consciously take some part in this problem of freedom as far as our own individual selves are concerned, and deal with the totality of our natures? If there is no possibility of this, then the great messages of all the great teachers of the world are vain, and humanity may truly look upon itself as the deluded victim of an illusion so great that its destruction would be equivalent to the destruction of human life itself. I, for one, reject this assumption and base my opinion on no theory but on the facts of experience as they have presented themselves to me. Beside this, even though there appears to be little difference in the primitive instincts of the modern man and those of his distant ancestors, the cave dwellers, the phantasies of all the great teachers of mankind have assumed that a more highly developed and



perfected mankind was possible. It is true that phantasy expresses a wish, but it also embodies the possibility of a reality, for as Jung says, "What great thing has there ever been that was not phantasy first," and has not all our reality of to-day been the phantasy of yesterday?

The great teacher, who brought the message of individual valuation and emphasized the significance of love in the service of other possibilities than mere sense gratification, was Jesus Christ, and in his teachings concerning the various steps which man must take in order to attain the goal of a higher development, we find an extraordinary similarity to the actual experiences which the individual passes through in the course of a complete analysis for the purpose of individual development.

I must say that it took a long time and involved much experience before I came to this realization, and then only after the facts were presented to me again and again in the course of analysis, so that I could no longer fail to recognize the relationship. Even though the subject of religion or the moral aspect of life was never directly mentioned in the analytic process, the problems of the religious and spiritual aspirations of man under one form or other always appeared. To be sure this is not strange since the very seat of the spiritual and religious feelings, the emotional nature, as distinguished from the intellectual, is the field of analytic study and work. Therefore when we read, in William James' *Varieties of Religious Experience*, the testimony of many persons who, through painful struggle and deep recognition of sin, with the religious conviction dominating them, have experienced the same psychic phenomena which are a constant accompaniment of the analytic experience, the analogy between these two different methods of dealing with the psyche becomes obvious.

Only the other day a professional man of highly intellectual and materialistic tendencies said to me, "I had no idea when I came here for analysis that I was going to become a Christian." Expressing my surprise, I said, "But I have never discussed religion or Christianity with you, nor has the analysis been concerned with it." "No, that is just the strange part of it, but I've come to realize that in going through this analytic experience I have been living what it originally prescribed."

I am quite sure that if he had belonged to a Buddhist or Brahman culture instead of a Christian one he would have told me he had been living those teachings; for it is the experience of an analysis that he had been living, and it is this that carries within itself all the elements and possibilities of a spiritual regeneration.

Let me attempt a brief explanation of what I mean by this:

In the beginning of an analysis the first step is the breaking down of the barriers that separate one human being from another, the sharing with another, and thus rendering it objective, that inner life of feeling and thought, with the hidden actions and incidents carrying an affective colouring, which are quite buried within the personality. This is never done without considerable difficulty and painful emotion, for all finer natures shrink from the exposure of their intimate feelings and instinctively fear the letting down of the barriers and defences which hedge about all relations with others. Next comes the entrance into the personal unconscious, that realm which is unknown to the person himself. Here, in the awakening of long-forgotten memories as well as unknown tendencies and impulses, the most difficult work of analysis is experienced, for the greatest resistance arises against the touching of sore places in the soul, and against the humiliation of perceiving for oneself that many of the cherished ideals and phantasies are only illusions and self-deceptions having no actual value for the personality. The pain and psychic disturbance accompanying this realization are comparable to that other serious and emotionally charged experience belonging to the Christian doctrine which is known as a 'conviction of sin.' This mental attitude is practically unknown to-day, but when one turns back to the history of early Christianity there one can see what meaning and value for the development of personality lay in this experience.

The forced introspection caused by this intimate working with one's own personality produces a certain state of withdrawal from the ordinary interests of the world. The individual is turned in upon himself and comes face to face with his personal problem and with his instinctive tendencies, which have been buried and turned away from for so long. This withdrawal into the self we call a state of introversion and it may be of a mild or deep character. Possibly this condition may be one that is of frequent occurrence in the ordinary life of the person, and is known as a dark mood or depression which apparently occurs when some specific disturbing situation in connection with the outer world has flung him back into himself. From such a state the normal person struggles to free himself, and to turn his interest from his depressed thoughts out into the world again, so as to shut away the sense of darkness and isolation that envelopes his consciousness. But in an analysis one endeavours to give one's self over voluntarily to an examination of the inner thoughts and feelings, in order to rid this other world of its bogies and to come to terms with that shut-off portion of the personality which was left behind, ignored and unassimilated. There are several stages belonging

to this process, which periodically appear as the person proceeds upon his journey into the under world. The first stage is mild and often accompanied by feelings of the greatest relief and peace, particularly if a good *rappor*t with the analyst has been established. This state of feeling is quite comparable to that condition so often described by religious devotees as the experience accompanying the "surrender to Christ." Gradually, however, as he enters deeper into the unconscious he becomes more identified with his early life, and there appear regularly those imperishable images of father and mother with all the affective associations surrounding them.

The mother is the all important figure for humanity, for she is the source of life out of whom we all have come, and to whom unconsciously the human being harks back in his desire to escape the difficulties of life and to recover that original state of oneness and of peace. Before birth the child is in an entirely subjective state, and has not yet achieved a separate existence; no conflict nor necessity for adaptation has arisen and the state of paradise, in which man knew not himself, is complete. With physical birth he is plunged into an objective world with everything to learn, to struggle with and to endure. Now it is a notable fact that although man is born physically and becomes a separate being with the cutting of the umbilical cord, he is only partially born psychically. He is attached all unconsciously in greater or lesser degree during his lifetime to the mother from whom he came, and after a brief space of time returns to the great dark Mother Death, who receives us all. In the state of voluntary introversion, everyone produces symbols from the unconscious which clearly embody and reveal these associations. Again and again persons will say "I feel as though a black pit were at my feet into which I must descend," or, "I am in a dark tunnel and there is no light to show me which way to go." The death phantasies which so often accompany such states clearly reveal the nature of the psychic process which the individual is passing through. The Freudian interpretation would say he is simply experiencing an infantile wish which has no other meaning than to reveal his incestuous desires. But there is a much greater significance in this experience than this sterile conception. Psychically, he is returning to the womb of the mother, truly, but for the purpose of a rebirth, and at this period of the analysis his dreams and phantasies are continually occupied with this subject.

The conception of rebirth is one of the most common themes in art and poetry. Its important meaning for man is obvious in the frequency with which he uses the metaphor in ordinary life. In a deep analysis

we can observe the conception become an actual subjective experience through which the individual passes, and from which he emerges, entirely conscious of the change which has taken place within himself.

This experience bears an unmistakable relation to that mystical admonition in the New Testament—"Ye must be born again," and the difficulty which Nicodemus had in understanding this teaching is the same difficulty which modern man experiences when he thinks of this mysterious saying and ignores the subjective aspect of his nature. To be born of water is the ordinary physical birth which comes to every one, but that other birth which is described as "being born of the spirit" is a psychical birth, the necessity of which is realized only by a few. The reason for this is not hard to find, for the process is a psychological reality belonging only to man and is far from a simple matter.

On the way to this achievement the individual comes without fail to the great problem of sacrifice which, as he expresses it, is "like the giving up of my very life." This sacrifice motive can appear under as many forms as there are individuals, but when this stage is reached it frequently takes a long time and requires much work and genuine strength of purpose; for passing through this experience makes very clear that other mysterious saying: "He that would find his life must lose it." It is in this surrender and sacrifice of the primary psychical fixation and of the longing for the original oneness experienced within the mother that the individual comes to a rebirth; only then can he bring his entire libido or emotional energy to maturity expressed in many forms under the terms of creative work and love.

Through this process one arrives at an understanding of the reality of the various subjective phenomena experienced by man and of their value for the individual, and obtains a realization of the meaning of the religious conception of the temptation of the devil and of demonic possession. The overwhelming impression which one gains through observation of many individual experiences, of the operation of forces within the personality by which conduct and behaviour are determined, and which preclude the operation of our cherished idea of free will, is incontrovertible. Free will is not a free gift. Anything approximating to it is only to be hardly won. No better description could be given of the various visions and phantasies with their accompanying affects which flood consciousness when a deep introversion occurs, than those presented in some old religious books which describe the experiences of the saints with God and the Devil. These states, sometimes of ecstatic beauty and harmony, sometimes of terror and darkness, are the regular experiences

which I have shared with many a struggling human being in the quiet of my office; and there are few of the so-called mystic experiences that do not arise, either fleetingly or more profoundly, during the investigation of the collective unconscious. There is one notable difference, however, between this work and that involved in the religious conception. The individual is always consciously aware of the meaning and nature of the experience through which he is passing, and no supernatural agencies outside of himself are necessary to account for the phenomena. Instead of mere belief or faith, an intellectual and emotional understanding of the situation and of the forces with which he is struggling, is the medium through which this method functions.

We are, it is true, dealing with the intangible realm of desire and emotion, with that realm which hitherto has been the domain of the metaphysical and the religious ideas. We are not concerned, however, with theories of any future state or world philosophy, but with the discovery and development of the inner law belonging to each individual. This development makes it possible for him to replace the infantile psychic disposition which produced his need for dependence upon an external power both human and divine, by a real moral autonomy actually achieved. Thus through actual psychic achievement in which neither arrogance nor pride of intellect has any part, a gradual winning of that goal of freedom which has been for so long the shibboleth of the human race may become a thinkable possibility.

Critics have often said that it is a great misfortune that psychoanalysis brought the sexual element into such prominence, but I think this is a mistaken feeling, based on an aesthetic ideal instead of on the ideal of facing the truth. For, as the operation of this instinct in its primitive and crude form was revealed to be a very general and dominating factor in man's life, it became necessary, if there was to be any genuine raising of instinct to a higher and more human plane, to have all illusion and self-deception shattered. Only by coming into full knowledge of himself and his actual stage of development can man consciously cooperate in the re-creation of himself. There need be no fear that knowledge will destroy any genuine product of development. That which is really achieved becomes a stable element of the personality possessing its own peculiar structure and attributes.

The difficulty with mankind was that with the advent of the Christian ideal of love as the next step in his development, a violent reaction away from the pagan riot of the senses took place with the consequent compensatory turning to asceticism. In asceticism and its denial of any

rights to the physical and material organism, all of which were to be subordinated to the 'spiritual,' we see the mechanism of repression operating in the most intense form. Now the difficulty with the repressive mechanism as a transforming power is that nothing is essentially changed by it. The desire is only forced from consciousness into the unconscious, where it produces its characteristic functioning through projection in the form of physical or mental symptoms, or the affect is transferred to an alien product where it masquerades as a genuine production.

The only value to the individual of the mechanism of repression lies in the sincerity of the effort made in the renouncing of the sensuous desires in consciousness, the struggle and opportunity for exercise of moral as opposed to physical courage, and the creation of a self-imposed discipline. The actual value of the repressive mechanism is purely collective with little or no regard for the individual. But no development takes place in the tendencies repressed; their operation is merely shifted from one form to another.

Certainly it was not without meaning that the "Redeemer of the world," the "Prince of peace," the principle of love and the bringer of individual values, was born among the animals in the filth of a stable in a crowded Oriental village. Symbolically understood such a tradition in which something of highest value is portrayed as coming out of the lowliest, carries meaning of the greatest significance for humanity, and the words embodying the same idea, "can any good thing come out of Nazareth," may be recognized as the eternal question of man, "can there be any good in evil?"

We may ask what is it that man in the Christian era considered particularly evil and has tried most insistently to crush and turn away from, as unhallowed and unclean? There can hardly be a dissenting opinion that it is sexuality and his sensuous desires. Psychoanalytic experience has taught us what the stable and animals generally symbolize when these images are produced from the unconscious. Therefore when tradition tells us that such unaesthetic and crude surroundings are the birthplace of love it is worth an effort to understand the mystery.

Through the analytic process man comes unfailingly upon his animals, which he finds usually symbolize crude collective instincts; and when he discovers the unaesthetic and even dirty forms of instinct-activity which may lie concealed in his soul under the guise of innocent phantasy or dream, then we see the greatest resistance arise against the acceptance of this repressed and ugly side of himself. He cannot remember that in

the stable love was born, and that only through an acceptance of that which is most inferior in himself and a conscious working with it instead of an unconscious repression of it, can genuine transmutation take place. When this realization is gained he can begin to understand how the path to the highest can only be found in the midst of the lowest. For the greatest values of the personality may lie hidden in the crude forms prevented from development through the repression. In other words, there is bound up in crude instinct and in the repressive mechanism an amount of energy (libido) which when released is capable of creative use in the higher aspects of human personality. In this way can be understood that spiritual truth that the lowest shall become the highest and the highest sink to the lowest. The significance of this paradoxical saying with many others of like character is intimately bound up with what we may call the 'pairs of opposites.' This phrase, which belongs especially to the Brahmic teachings of man's nature, most graphically expresses the condition of his inner discord. The pairs of opposites which in a harmonious personality are most intimately united become separated and manifest themselves in opposed tendencies, as for instance love and hate, weakness and strength, good and evil, willingness and unwillingness; that is, a positive and a negative attitude. When both aspects of these opposed tendencies are active in consciousness they interfere with one another and create conflict and indecision. When one tendency gains the ascendancy and determines action it will be immediately followed by its opposite, which will question and attempt to nullify and discredit the previous opinion or action. This can exist in a very serious degree, creating great conflict in the personality. It may be that the opposites are both equally strong and in such a case no decision can be reached and the individual becomes quite incapacitated for real life. The pairs of opposites are known in psychological terms as ambivalence of the emotions, by which is meant that every emotion has its opposite with which it is closely associated. Under certain conditions a separation may take place and this separation is a far more common phenomenon in present day humanity than the state of unity.

In discussing the peculiar quality of the happiness that religious experience produces, William James describes it as "parted off from all mere animal happiness or enjoyment of the present by an element of solemnity." Then he goes on to describe what he means by this in these words: "A solemn state of mind is never crude or simple, it seems to contain a certain measure of its own opposite in solution. A solemn joy preserves a sort of bitter in its sweetness." In these few words James

has touched the root of the process effecting that transformation of personality which a genuine religious experience induces, and the consequent attainment of happiness through this means. It is a way of producing a new fusion or unity between the pairs of opposites. This is exactly what analytical psychology strives to help the individual to attain. Through searching out that which is inferior, or low, in the personality, whether it is manifested in consciousness or buried deeply in the unconscious, it becomes possible to bring about a transmutation and through this a higher integration of the components of the psyche.

There is still another important aspect of the analytical process which I have not touched upon, but which plays such an overwhelming rôle in the total results that I cannot ignore it. This is what is known technically as the transference. The higher work of analysis depends so greatly upon the character of this factor and at the same time its meaning is so fraught with misunderstanding, that an attempt at elucidation seems necessary. Here again, in the practical work of analysis, we have a condition which closely approximates to religious experience as recorded by those who have lived it so that the desired results are attained. In the New Testament we see the whole emphasis placed on the feeling of love in the service of humanity and the development of the individual. Love for God and love for man is the great message repeated over and over again. On the other hand, we observe that there is an entire absence of even reference to the sexual element which, in a book intended to embrace the entire life of humanity, is a conspicuous omission. For certainly mankind has had no more difficult problem to meet than the management of his sexuality; and his tendency to go to extremes, either of ascetic renunciation or of complete surrender to its claims, is marked upon the pages of his history. Following this ignoring of the sexual problem by the Christian teaching, we see that all the efforts of the early Christian followers were centred upon the repression of sexuality and the development of the psychic function of love, apart from its physical aspect. Surrender of self to love of God, the ideal, and to their fellow-men on terms of equality, was the goal towards which all the faithful aimed. The questionable success of this effort in the lives of many of the saints is obvious to any one who studies the language and phenomena descriptive of their experiences. Nevertheless it is a well attested fact that those who have attained to that religious happiness and sense of well being, which has resulted from the winning of a new level of integration, have all experienced the feeling of a great love for



the divine object with a complete surrender to it, and a consequent overflowing of that feeling to all those around them.

The same great enhancement of the physical and mental state, although generally of a more transitory character, is also observable during the period of a full surrender to love for a human object. The new level of power and well-being attained by the lover, and the involuntary response of others to his joy, is a well-recognized phenomenon, "All the world loves a lover." The difficulty of maintaining this condition is due to the reality problem which enters into all human relationships. The beloved object is human as well as the lover, and therefore there are mutual conditions and demands to be fulfilled which exert a claim. The discovery may be made that the beloved possesses qualities or attributes which seem not at all loveable or desirable, yet which must be accepted if love is to be maintained. The ideal image is broken and reality must be met. Now it is a fact that there are two models on which practically all love relations are based, one is that of child to parent, and the other that of parent to child. The first is the stronger because it is the original relation in which love was first experienced, and few have reached that stage of emotional development which is necessary for an equal love. The parent-child relation is the other aspect of the purely biological stage, and between adults in both these phases sexuality enters into the problem. For this is definitely a function of reality and when sexuality is depreciated or not rightly understood, the sexual object must likewise share in the depreciation. For these reasons the love of God, a being in relation to whom the problem of equality or finite reality does not enter, once completely achieved can be more easily maintained, while the love for the human being is held with difficulty. Man's longing for perfection, for power, for love, for understanding are all embodied in the person of the Omnipotent; no fault can be found here, therefore any failure to attain the great values bound up in the love for God can only be due to the weakness and faultiness of the devotee. In creating a God so far beyond himself, who at the same time is to be loved as a transcendent father, man gave expression to a factor of great significance for his development. Through the total surrender to love entirely separated from sexuality a unification of the pairs of opposites takes place, but the ego can only surrender its claims to an object where there can be no question of rivalry. Therefore the object must be elevated to a supreme position, unassailable, and of such a nature that no comparison is possible. When this God was a living, vital reality to man his value was unlimited; but when the intellect, the offspring of the ego, entered in to question

and examine and reduce the supreme object of his faith and love to an objective reality, the power and value became correspondingly reduced. Love and reason have not yet learned to serve the same master. In the analytic process we have a situation which in a manner also approximates the child-parent relationship. The individual seeks analysis usually because he is in need. He is either sick or in trouble, or he has become painfully conscious of his inadequacies and failures and is searching for some help. The analyst appears understanding and interested. He listens attentively to all the details of the patient's story and is not bored, he even asks for more, and is not critical. Gradually in the relation developed all the weaknesses and carefully hidden sore spots are shared. It is as though a loving, watchful human parent who never interfered with one's desires were standing behind to lend aid when called upon, and on to this person are transferred insensibly the tender feelings and the imagery with which they are associated, bound up within the personality since childhood. The personal attitude of the analyst encourages this transference, for making no demands or claims for himself, remaining outside of any personal relation, and using the love called forth from the patient entirely for the latter's benefit, he becomes a suitable symbol around which all the repressed feeling life of the patient can revolve. It is through this capacity of the analyst to serve as a love object upon whom can be projected superior attributes and who at the same time can be entirely human, that the expression of the erotic feelings can take place thus enabling them to be worked through. In avoiding the mixing of his own personal problems with those of his patient and remaining impersonal and inaccessible himself during the analytic period, the analyst renders it possible for the patient to use the situation to work out his inner problems in relation to the external world and himself. The very one-sidedness of the relation coupled with the knowledge on the part of the patient that the sole interest of the analyst lies in helping him to attain the purpose for which he undertook the analysis, is the important factor. It gives the analytic relation a unique character and renders it quite different from any other, and in this difference lies its advantage over the ordinary human relationship.

It is certain that without the occurrence of transference no real benefit can be obtained from the analytic technique. Therefore we are justified in claiming that it is through the love function and its capacity of transformation to asexual aims, similar to that which takes place in a religious regenerative experience, that the work of analytic re-integration can be achieved. The great distinction between the two methods

lies in the attitude towards the repressive mechanism. In the former repression is erected into great barriers which effectually conceal from consciousness the source from which man's hardly won achievements spring; in the latter, the repressions are released in order to allow self-conscious man the opportunity of dealing with his infantile wishes face to face, and of consciously directing the application of the libido instead of giving it over to the unconscious transformation.

Although the transference occurs in the case of everyone to whom analysis can be of any value, nevertheless it is not the simple matter which it might appear to be from this brief description. It is sometimes resisted with all the energy available. The intellect and reason recognize an absurdity in the situation, and the ego shrinks from surrendering its supremacy. Besides, the necessarily unresponsive attitude of the analyst who may not allow himself to be flattered or won by the attentions and claims of the patient, produces a great resistance of the ego which feels rebuffed or humiliated. It is this situation that very often brings up the resistances which have not appeared before and the analysis of these, in whatever guise they appear, constitutes the analytic side of the work. Instead of the analyst appearing a superior being, as perfect as is possible for a human to be, he now appears unkind, or unworthy of the patient's love. The patient feels he has been disappointed and cheated; in short, all the feelings and difficulties which he has experienced earlier in connection with his love are now projected, referring back to the parents for whom an equally ambivalent feeling was held—love and dependence on one side, hate and antagonism on the other. And in the immediate emotional situation, the purpose for which the analysis was undertaken is quite lost sight of.

It is largely on the ability of the patient to understand and gain an insight into this condition and on his willingness to work through all the painful situations as they arise, that the success of the analytic work depends.

Gradually the patient comes to realize that the projection of a phantasy picture determined by his own emotional development on to reality is hardly a satisfactory form of adaptation. As the majority of the ills of mankind cluster around the problem of human relationships, the working through of the transference and its final dissolution brings an entirely new attitude towards one's fellows. In place of criticism or fear there is felt charity and consideration, for one has come to realize the common bond uniting all, and can replace belief and phantasy by knowledge and understanding.

It will be seen from this brief description of the deeper meaning of the analytic process that it is a work of the greatest complexity and difficulty and not to be entered into lightly. It demands a reverent and serious attitude towards life and towards one's self. The value and benefits gained depend entirely upon the capacity and attitude which one brings to the work.

I do not for a moment wish to convey the impression that the serious process I have discussed is necessarily what is popularly known as being analyzed. Analysis lends itself to the needs of the individual and does not force anything upon him. He may have some special symptom or problem for which he wishes the aid of analysis, and when this is relieved, so far as he is concerned, the analysis is over. Or, he may simply want to satisfy his curiosity about a subject which has become popular,—too popular at the present time—whereupon he can find an analyst from whom he can obtain just that for which he is looking. There are many degrees of analysis, and the deep searching and fundamental work referred to in this paper is only for those who are really seeking a new attitude towards life, a new attitude towards themselves, and who are willing to seek for the solution within their own souls rather than in the external changes of form and society. However, psychoanalysis is no panacea or magic wand by which the ills of humanity are suddenly to be healed. It makes great demands upon the individual, and can brook no deception nor pretence of any kind, for any playing or pretending with so serious and potent a weapon can only bring disaster. Neither is it applicable to all people; it requires a certain development and capacity for understanding, and it is the business of the analyst to recognize in the beginning whether or not a person is fitted to undergo this treatment. It is not an intellectual training nor primarily an education, but an emotional experience, although coincidentally the intellect can be set free from its emotional connection. This fact accounts for the great difficulty experienced in trying to give any clear and general understanding of the psychoanalytic process, for it is an individual experience dependent for its specific features upon the particular needs of the patient, and guided along such lines as his individual development suggests.

I am well aware that the drawing of an analogy between the religious teachings of Christianity and the emotional experience passed through in analysis, will evoke small thanks either from psychoanalysts who are striving to obtain the consideration of objective science, or from those strictly scientific workers who have no interest in anything which cannot

be counted and measured, and who will feel that their worst fears of this 'dogma' are justified, and that it is 'nothing but' a religious matter after all.

Well, we might as well admit—if Kant's restriction of empiric science is accepted—that psychoanalysis is not a science, for it deals with and its conceptions are based upon, purely subjective phenomena which cannot be perceived through the senses. Nevertheless, it makes use of a scientific attitude towards the material, although no rigid formulation can apply to a work which involves the reactions and attitudes of the human organism as a whole, instead of one of its parts. Perhaps some understanding of its relation to science may be found in the objectification which it brings to subjective experience, and the discovery of the springs of action; on the other hand, it allows the possibility of a new recognition of the significance and validity of the spiritual phenomena insisted on by religion. Thus it stands as a bridge between science and religion, holding with one hand to science, and with the other stretching out to clasp those human experiences, which belong to a psychological reality and which have hitherto been relegated to the domain of mysticism.

As a method it attempts to reproduce that deepening, broadening and developing of personality through a conscious willed effort at self-creation, which should be the result gained by man through the significant experiences of life. Such a development, painfully and slowly achieved has often caused man's tragic lament, "now that I have learned something of how to live, it is time for me to die."

Analysis attempts a short-cut to this achievement, so that a man may find himself ready to understand life while understanding is still a joy, and able to live while life is yet full within him.