

DYNAMIC PSYCHOLOGY
LESSON VIII
THE REMEDY

Before treating of the various remedies being used in the consulting rooms and sick wards of the world, let us consider a psychological phenomenon which is also part of the mind's defense mechanism, and that is projection. In many ways without one realizing it, projection is used in everyday life by almost everyone. In fact it is almost impossible to avoid its use, so easy is it to fall into the usual pattern of attack and parry common in our social and business life. Projection is that tendency on the part of persons who are victim of some disturbing inner emotion or unpleasant feeling, to attribute this same emotion, feeling or motivation to others. To listen to a person who is projecting is to listen to what is really bothering or motivating that person. An angry man, for example, can't understand why so many people are always angry. He doesn't realize he is projecting his own anger onto the world around him. Besides, those who feel his anger are also apt to react to his ever-present anger with momentary anger themselves.

We all possess built-in responses to emotions that are expressed by people around us and often it is very sensitive and easy to arouse in disposed persons. Projection rarely is realized for what it is by the person who is doing it, in fact projection is very much like rationalization in that the person who is employing this mechanism cannot realize its nature, but looks upon his actions as being "justified". It is the rare person indeed who can question the very foundations upon which his superstructures of right and wrong, of just and unjust actions are based. It is like expecting a scientist to question his own pet theory or for him to seek to prove the exact opposite of what he believes. It is tantamount to asking a theologian to deny the existence of God. It is hardly to be wondered then that most people project and are hardly ever aware that they do.

It is instructive to examine the various psychotherapies in use today in the light of the emotional tone of

the founder of the school or the practitioners of the various psychotherapies. Therapists who are fairly high toned, around sanguine or well-being, when confronted with someone who is not feeling well, will tend to prescribe activities which will get the patient to go out and mix with people, have a good time and perhaps take a vacation or holiday. Many doctors recommend a "change of scenery" or an ocean cruise to restore the patient's failing spirits.

Psychologists who are of a conservative frame of mind, are prone to advise their clients to refrain from any drastic changes in their lives, to follow a strict regimen every day, depending upon their psychological orientation. They are inclined to use techniques and procedures which are "standard" or "approved" and belong to all the best medical and psychological societies, associations and boards. They are generally reliable and honest and except for a tendency to resist new and radical ideas, are usually good doctors. They are the backbone of the medical and psychological profession and their influence and direction upon the development of psychology is by far the greatest.

Descending somewhat lower in the emotional scale, we come to the languid or lazy group. Here the usual advice given to the disturbed person seeking help is, "take it easy!", "don't work so hard", and like the sanguine doctors prescribe vacations and long rests. Many advocate complete bed rest and continual sleep for their clients and it is not unusual for them to maintain their patients on sleeping pills and other drugs for indefinite periods of time. It is as though they are saying in effect, what I would really like for myself, a good long rest is bound to be good for my patients. Of course such an idea would never enter their conscious awareness. Even if someone told them that was so they would be the first to vehemently deny any such motivation. Yet medical and psychological literature is full of papers recommending just such measures, and also obtaining cures or relief in a large number of cases.

Cures or relief have always been looked upon by people as being difficult or hard to obtain. This is only true for the occasionally stubborn or obscure ailment, generally any sort of therapy has been able to achieve some measure of success in treating people. The surprise should be not that this or that regimen succeeded, but rather that it did not help. So great is the power of suggestion and the well-known potency of the properly administered placebo, modern testing of new drugs for potency must use them in double-blind studies in order to measure the drug's effectiveness. If a drug is no more efficacious than a placebo, then it has no great merit and the search should continue.

When we consider the history of medicine and all of the various things that have been tried by doctors over the ages we are amazed by the seeming illogicality and wide differences which seemed equally effective in treating the same diseases. Man has tried blood letting, blood giving, purgatives and emetics, hot baths and cold baths, shock treatments and absolute quiet. In China for centuries they have used to good effect a treatment called acupuncture. This involves sticking either golden or silver needles into various parts of the human anatomy and leaving them there for certain lengths of time depending upon the disease. Western medicine in recent years has been reevaluating this treatment and are finding that it is very effective in a large number of cases, but they don't know why.

Possibly a large component of every disease is psychic, and relief or cure depends in a large measure upon how well the doctor can reassure and suggest to the patient that he is going to get better and not to worry "everything is under control." In order to be able to do this effectively, the attending physician must be in an emotional state of at least Languid or higher. However, there are a lot of well paid practitioners who are hostile and perhaps even malevolent. The hostile, choleric and malevolent levels harbor the majority of the sadistic, punitive and vindictive healers of all persuasions, from the outright itinerant quack to the self-deluded faith healers and health faddists. The harm that these illegal and even legal practitioners do is incalculable, but the total is staggering and the suffering they cause is untold.

Of all the founders of various schools of psychotherapy, those who were in the hostile-sadistic, or malevolent zones have undoubtedly caused the most harm in the long run. Here were men who were expert in justifying all sorts of torture, punishment and destruction of tissue treatments. So expert were their learned treatises and imposing tomes that generations of men accepted their therapies without question. Under this heading are listed all those treatments which single out some organ or part of the body which is "bad" and must be removed and those which utilize pain or some kind of torture to effect a "cure". Some early doctor blamed "bad blood" for a large number of diseases and as a result, blood-letting was standard practice for many centuries in medicine. For the insane and mentally ill, shock treatment is as old as Hippocrates and as modern as the latest in the line of convulsive drugs for the same treatment.

Fear is the dividing line between those who are in a position to give therapy, whether good or bad, and those who seek it. Most people ordinarily do not go to a doctor unless something is wrong, either in the form of extreme pain or disturbing emotion. As few persons feel that there is anything wrong with the emotions higher than fear or hysteria, they usually do not seek help when angry, vindictive or bitter. If anything they strive to dissimulate their true feelings and present two faces to the world, a seemingly peaceful outward mien, while inside they are literally seething with inexpressed hostility and revenge. The only ones to whom they may show their other face is to those who they feel they can dominate or overpower and thus are safe from exposure.

The major schools of psychotherapy existing today are Freudian psychoanalysis, Jungian analysis, Group therapy, Occupational therapy, Horney or self-analysis, Shock therapy, Chemotherapy, which means the use of various drugs having an effect on the mind. In addition there are some less widespread therapies such as Hypnotherapy, Gestalt Therapy, Existential analysis and Dream analysis. Each of these schools have their own

terminology, professional schools of accreditation, licensing and training, their own jargon and some, like churches, have wide schisms in the ranks of their followers.

Space does not permit more than a brief mention of these psychotherapies and if one is more interested in learning more about them, there is quite a considerable volume of literature available in various libraries dealing with each one. Suffice to say that all of them "work" as well as any kind of attention and genuine concern on the part of a therapist will effect results. Whether the results obtained are greater than that possible with the use of a placebo is a moot one and is difficult to settle for lack of properly conducted control experiments and evaluation of the results obtained.

In so far as these therapies raise a person's Margin of awareness or lift emotional tone, they will be successful, if they are liable to restrict awareness and depress emotional expression they will fail. Then, too, the temperament of the therapist is all-important in that it is difficult for a hostile or malevolent therapist to achieve therapeutic goals any higher than their own level. But they can get a person in melancholy or apathy up at least to their level which will enable these people at least to function or hold their own.

Probably the largest of these schools is the Freudian psychoanalytical therapy which stresses the emotional and memory aspects of the psyche and tries to analyse the patient in terms of Unconscious drives and motivations. There is a large body of psychoanalytical literature and many journals devoted to papers and reports of its members. Like many other schools of psychological treatment, they believe that early emotional and physical trauma or hurt leaves deep wounds in the psyche and only by painful but necessary, time-consuming but unavoidable searching of early childhood memories can lasting benefits or "cures" result. Freud also believed that the "royal road to the Unconscious lay through the dream world" and as a result dream study and interpretation forms a large part of the psychoanalytical procedure. Great emphasis is laid upon emotional ecphorization, which in their terminology is call-

transference, or the re-experiencing of early emotions which were directed against parents, siblings and other persons in this period, but which are felt as being directed against the analyst. In other words, the analyst interprets the feelings and emotions aroused during the treatment session as arising from the client's Unconscious and since people usually attribute emotions welling up in them as being due to persons present in the environment and not to the past, the analyst's patient feels he is "really mad at or in love with" his or her analyst. It also sometimes happens that the analyst also begins to develop emotional reactions to his patients and this undesirable turn of events is called a counter-transference. This is interpreted by the analyst as indicating he needs more analysis himself.

What are the major drawbacks to psychoanalysis and similar trauma-seeking and probing methods of unlocking the secrets and defenses of the Unconscious? First of all it is not true that a person must re-experience and re-evaluate the painful incidents of the past in order to get well. This has been proved many, many times in psychiatric history as well as in everyday life. If, as seems likely, ecphorization of past feelings whether the person ill wants to experience them or not is occurring, the remedy is not to force or encourage greater penetration of the unconscious, but to work toward a freer, more controlled access to the most valuable, useful and performance-curtailling data lying in the unconscious.

Psychoanalysts talk of resistance of their patients to treatment, meaning that many balk at uncovering some facets of their psyches for reasons they are unaware of, or, if they are aware of them, keep silent. Much effort is directed towards "breaking through" and "working through" this resistance. Many "tricks" or special surprise techniques have been developed to get around, over or through these barriers. Nor when this happens and the analyst achieves a "breakthrough" does the patient always benefit from the process.

On the credit side of the ledger, psychoanalysis declares as its goal a freer, more mature personality

that has been liberated from the necessity of using infantile behavior patterns in dealing with life's stresses and strains. The techniques which as used in this process such as "free association", dream analysis and the refraining from giving advice or counsel are sound and seem to fit some of the standards to which a true reform program should conform.

The problem of access to the high-fidelity stores of data tucked away so inaccessibly in our Unconscious is in many respects similar to that facing the Computer programmer in charge of a high-speed, high storage capacity modern computing facility. The problem of what to store has been solved for us already, all that remains is to be able to address or look-up the stores we have, read them out in as detailed fashion as needed and to ignore or maintain in a dead-storage file those items which we do not want. Under the latter heading as far as the mind is concerned are pain, unconsciousness, emotional trauma such as grief, terror and rage and a tremendous mass of trivia which does not need to be remembered.

It is also very much like a mining problem, how to extract the rich and valuable ores and minerals without at the same time getting too much of the waste matter and just plain dirt. We know we have the mental tools for extracting wanted data from our memory stores, and even in certain circumstances from our sub- and Unconscious bins. At the present however, they are very dull and inefficient. They need to be sharpened and developed to the point where they can be used easily and reliably.

There is also the problem of how to distinguish what is trivial in our past experience from what was crucial in determining our character, personality and behavior. As we have seen, one's whole life is one big hypnotic session, in which people are giving us suggestions which often are restrictive and damaging to the psyche, often without any deliberate effort to do this on the part of the persons concerned. In effect we are the end product of a life-time of brainwashing, and sometimes it was more effective in shutting off our play-back or access tools than at other times. As Dr. Cheek found when he investigated an epidem-

ic of beard and hair-cutting among a strict anti-hair-cutting religious sect living in Pennsylvania. Suddenly, for no logical reason, devout members of this sect began committing what for them was a mortal sin. They all reported when interviewed that they "didn't know what possessed them," but they would suddenly be seized with an overwhelming impulse to cut their hair, though they tried to resist this seemingly insane desire, try as they might they could not prevent themselves from walking into a barbershop and getting a haircut or a beard trim. Many described the impulse as being of the nature of an irresistible urge. Needless to say the elders in the sect were disturbed by this turn of events and they asked a consulting psychiatrist to investigate.

Dr. Cheek who was the consulting investigator was baffled for a while, but eventually he discovered a least common denominator or a similar experience which had been under-gone by all those who had cut their hair prior to having done so. It seemed that every one of the afflicted devout believers had been to the same dentist just before cutting their hair, and all had been anaesthetized with nitrous oxide gas. Dr. Cheek asked the dentist if he could witness while a patient was placed under the anaesthetic. The dentist agreed and Dr. Cheek saw the following take place. The woman assistant who did the actual induction using a face mask would remark during the administration of the gas on the difficulty of adjusting the mask properly when a patient had so much hair and how nice it would be if these people would only cut their hair before coming.

Evidently what had happened was that the wishes of the anaesthetic nurse had bypassed the usual monitor channels and had been implanted directly into the unconscious mind of the patient. This wish then welled up later into the consciousness masquerading as the person's own desire, and had behind it all of the charge of the unfelt emotions and pains of the visit to the dentist to back it up. It had all the power of a post-hypnotic suggestion plus the emergency level of

an operation and the urgency of the situation to enforce the commands uttered during this period.

Dr. Cheek was able to completely arrest the spread of this plague of unorthodox barbering merely by securing the cooperation of the dentist and his nurse, who both promised not to make such damaging suggestions to their patients as they were being anaesthetized, but would make other remarks designed to prevent any such inadvertent suggestions having any effect in the future. Since then, there has not been any further recurrence of this nature in this section of Pennsylvania. But who knows what insidious suggestions are being implanted into people's minds by other dentists, doctors, nurses, etc. who hold long and detailed dialogues around a person undergoing anaesthesia operations. Perhaps only a law can stop some of the present abuses of the patient's unconscious. Most doctors are unaware of this mechanism anyway and probably would demand absolute quiet around the operating table if they were sure such a thing were happening.

There are other times in a person's life when he is unable to monitor incoming suggestions and demands so as to nullify their command power. It has also been established that accidents, severe illnesses, emotional shocks on the loss of a loved one also are periods when suggestion can be inadvertently introduced directly into the Unconscious, to there wreak havoc with the natural, normal and optimum functioning of the organism. In addition the widespread prevalence of childhood amnesia, indicates that a lot of what passes for education and sound child-rearing practices may be subtle forms of brainwashing and hypnosis.

Naturally, few, if any of our life's experiences have been labelled correctly as being crucial in determining our ability to have access to or from our memory stores, or to use fully our analytical faculties. Persons in our family were always making remarks or criticisms which if entered at an unconscious unmonitored level could foul up our computer facility, but good. The problem is how to reverse the process begun in our early formative years and learn how to really utilize at their fullest the tremendous storehouse of knowledge and experience buried there.

How much of the present Occlusion that we are plagued by is due to suggestions implanted in our unconscious during past moments of hypersuggestibility or times when our monitor circuits were not functioning is hard to say. There may well be other avenues of approach to the Unconscious of which we are now unaware, but by whatever route they arrive, a well designed technique for desuggestion or dehypnosis should take care of these avenues as well.

To make an analogy with a government of a country which has passed many laws in its long history, some of which may be still valid and necessary, while there are undoubtedly other obsolete, outmoded or unjust laws that are still on the books and are still being enforced, our minds too, have accumulated a lot of suggestions, commands, notions, etc, which we are still unconsciously obeying or carrying out, without the slightest idea how or why they became part of our mental set in the beginning. In effect what we need is a sort of mental meeting of our houses of legislature and decide to examine, reevaluate and discard old, outworn and useless ideas, postulates, beliefs and feelings we once had.

We shall be greatly handicapped in such a search and reevaluation if we do not have full access to all the mental laws or edicts which have been implanted in our unconscious minds over the years. One of the first orders of business on the agenda will be a survey of possible commands, phrases and suggestions which if they are being obeyed will interfere with our ability to recall and have access to our high-fidelity memory stores.

The first task of our mental reformer is to locate and open up reliable pathways to the unconscious mind's storehouse of suggestions, commands, edicts etc, that are impeding the orderly process of review and appraisal of the existing body of personal laws and prohibitions which are influencing us in our everyday life, without our being aware of their action. Remember, it is not to restore a sick community to health that we have undertaken this search, but to improve, modernize and vastly enhance the present function of what we now have.

And similarly to the economic community which is

handicapped in its wealth production and development if it penalizes industry, creativity and rewards monopoly, dog-the-manger speculation and indolence. The wonder in our present society is not that there is so much poverty and unemployment, that there is not much more. Our present laws are so unjust that it is surprising that anyone is willing to work at all for the pittance they receive for producing so much wealth and service.

Perhaps we should not be surprised also at the number of mentally sick and handicapped people in our society, but wonder, instead how is it that there is not three or four times as much. Surely the external situation in the world is not conducive to peace of mind and security, and that so many people can function on such a productive level should be cause for optimism for the future. Maybe the fact that we can still sleep peacefully seven or eight hours each night gives us enough mental and physical strength to withstand the continuous barrage of brainwashing and hypnotic influence that reach our eyes and ears through almost all channels of public and private communication.

We see therefore, that the Unconscious mind's control over the dormant recordings and stores of postulates is not in accord with the optimum functioning of the mind. Only by freeing the conscious mind from the influences of past suggestion and command can we hope to achieve any change in the Margin of Awareness or in the Emotional Tone level. Without the ability to recall selectively all past experience without being at the same time overwhelmed by the pains and emotions also recorded there, the conscious mind is seriously handicapped in its day-to-day decisions and functioning.

Unless and until we can break this Unconscious mind monopoly over our vital and necessary data files, we will be unable to attain our goal of a free psyche. Without real data and accurate information, the best computer is a piece of junk, and our minds are at present cluttered up with trivia masquerading as important data as well as important data buried in a mass of trivial facts. Millions of cells in the human body and mind have cooperated in the detecting and recording of our past stores of information, is it fair to the rest of the organism that the Unconscious keep

to itself these valuable stores of information and data without sharing it with the rest of the mental community. Just as the natural resources of a nation should be open to all who are willing to use and develop them, so too, the resources of the mind should be open to all parts of the psyche for it to use and profit by.

Let us now proceed to consider the methods that could be used to put at the conscious mind's disposal the high-fidelity stores of recordings which have been accumulated during one's life-time. We shall also take up some of the safeguards and security measures which have to be taken in order to insure the individual's right to himself and the fruits of his efforts. Too much effort has already been expended by too many people who were only interested in implanting suggestions in his mind for the purpose of exploiting, using or controlling him. Hardly anyone has proposed to free this person from such mental slavery.

It is time for us to take stock of the mental tools available to us in our campaign to free the psyche from domination by the unconscious. If the means now at our disposal are not as good or effective as they should be, let us seek to improve, test and discard them if found wanting. Besides, the experiment might be fun as well. It is certain that it will not be dull, and if we can use the knowledge we have gained to help us in other fields of endeavor, we are that much more ahead.