

DYNAMIC PSYCHOLOGY
LESSON X
EFFECTS OF THE REMEDY.

In previous lessons we have seen the effects of the inability of the conscious mind to utilize fully the facilities theoretically available to it. Much of what ails modern man and his society can be traced to man's inability to communicate with and control himself and others in society. Because of this deficiency man is thrown back upon emotional defenses and reaction mechanisms in dealing with himself and others. Use of these mechanisms leads to mental blocks, occlusions and repressions. In addition, other mental quirks and behavior patterns which are far from optimum begin to develop. The net result of the widespread existence of low-toned, angry, hating and frightened people is a world seething with suspicion and unrest, of strife, wars, psychoses on a national scale, mass murder and torture.

This does not mean however, that a world populated by people who were freed from their psychic blocks and had full access to their unconscious and subconscious memory stores and computing facilities would be a perfect or problem-free one, but it would go a long way toward easing some of the tensions and hatreds which are impeding all rational attempts to affect lasting, peaceful settlements. The author is and hopefully never will be a mono-determinist. He does not feel that solutions of the problems in the psychological sphere will automatically bring about solutions to equally vexing problems which are crying for solutions in all the other problem areas of the social sciences. The problems of politics, economics, finance, and sociology have yet to be treated in a fashion calculated to solve the basic questions in these fields. Each one of these subjects requires a separate study, like this one, which starts from the simple ground of definitions, laws of production and distribution and goes on to analyse the processes with a view to ascertaining the underlying natural laws and principles.

The aim of this book has been to point the way in

which future research and development in psychology could go if properly understood and applied. As presently taught and applied, psychology holds out little hope of doing more than "adjust" modern man to "live with" the pressures and tensions built up by our unjust laws and social systems. Most modern orthodox psychologies teach a sort of socialistic conformist doctrine which considers as the norm or desired behavior of individuals that which accords with the interests of the governing body or ruling class. While there are some psychotherapies which have as their aim the freeing of the individual from his blocks, conditionings and brainwashings, for the most part they are esoteric, like Yoga, Zen and Sudarshan or are way-out weird or off-beat, like Orgone, Scientology or Rosicrucians. Perhaps it is too much to expect that orthodox, conservative doctors, psychologists and researchers will be able to act any differently than they are now.

The possibility of attaining total recall or free access to our stores of unconscious knowledge is scarcely considered in presently taught psychology. It is tacitly assumed that nothing more can be done for the disturbed person than to provide him with drugs to remove the symptoms and custodial care to prevent him harming himself or others. Those psychotherapies which do offer some hope to individuals in need of it, usually restrict their clients to those cases which are amenable to their treatment but refuse to take those which experience or theory says they cannot help or who are very difficult.

But if we posit the possibility of some day being able to open up at will the conscious mind's access to its vast potentials, the effects upon our mental functioning will be tremendous. This goal, which I have called that of a free psyche, I feel is an attainable one and one which promises to reward amply the probably difficult and possibly arduous work necessary to reach this state. Who knows, with improved techniques it may even be interesting

take, cooperative, interactional learning relationship. Instead of a from-the-top-down, "I know what's best" attitude a spirit of inquiry and empiric research in the style of the Socratic method would prevail.

In psychosomatic illnesses, which as we showed earlier are caused by the conscious mind's inability to turn on and off the various pains and feelings of the body's organs at will, once a person can take over conscious control over his pain centers, it will be impossible for him to have any pain he does not deliberately want to turn on. It is analogous to our having a pain volume control somewhere which we can switch back and forth from a "present time" to a "past time" pain at will. The trouble with a person suffering from a psychosomatic illness is that he not only doesn't realize he has this control knob and is denying that it exists. It is then left without a governor and can go on and off depending upon euphorization, emotional state stress and the like. So long as a person refuses to take responsibility for his pain control center, he is liable to feel aches and pains whenever he is restimulated by some experience. Once he assumes control, however, he will know that any pain that occurs will be due to a real present time disturbance of the body's equilibrium.

Another bonus ability that would be available to a person who could turn his perception of past and present pain on and off at will would be an extraordinary capacity to stand pain and torture whether from illness or from beatings, accidents or brutality. He would simply go into a sort of trance, shut of conscious awareness and stay that way until the pain inflicted ceased. If necessary he could also be fully aware and able to execute any required maneuvers but with his body completely anaesthetized against the pain existing or threatened. In some circumstances this function has been shown to exist. Soldiers report that they did not become aware of certain serious wounds until the excitement of battle had passed. People continually report that they didn't realize

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distrust everyone. It will not be long before such a person either commits a crime or has to be committed to a mental hospital. If enough people are afflicted in this way, we have mass neurosis and psychosis, war and revolutions, with general, widespread and insidious ill feeling.

The present existence of severe international tensions, interracial hostility, religious persecution, which are making it almost impossible to prevent another world-wide disaster that would make all previous wars look like rehearsals, is traceable to civilized man's inability to bring up his children in such a way as to make peaceful, cooperating, loyal and honest human beings out of amoral, aggressive, emotionally volatile and hedonistic infants. We cannot succeed in doing with our children what the preliterate, almost barbaric Senci tribes do without the benefit of western science or culture. There is something radically wrong with our methods of child rearing which starting with amoral, aggressive, emotionally volatile and hedonistic infants turns out by the millions, immoral, fighting, spiteful and sadistic adolescents ready at the drop of the hat to riot, kill attack or rob. Juvenile delinquency is not an isolated incident in a few nations, it is world-wide. Some nations however are practically immune to it. Yet we hear of no research projects undertaken to study why juvenile delinquency is almost non-existent in countries like China and Bali.

Nor is juvenile delinquency the only problem brought on by man's neglect of his psychic development. Adult crimes, corruption and voter apathy are making a mockery of democracy and representative government. By contrast when we are told that there are a few cultures in the world where crime is unknown, we find it hard to believe. Crime has become such an everyday part of the news that we are almost inured to it. Nor are our methods of dealing with criminals any more successful than our child rearing methods.

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that the novice in crime will become a hardened criminal after serving his first sentence. Our penal institutions are not geared to making loyal, honest citizens out of convicted criminals, but in "punishing" them for their crimes. The philosophy underlying this kind of treatment is that of deterrence or the hope that the criminal will be discouraged from committing crimes because he is afraid of the possible punishment he will suffer if caught, and not because he doesn't want to commit a crime.

In spite of the fact that this philosophy has been in effect in our western society for hundreds of years, crime if anything, is on the increase, rather than being deterred. Our jails and penal institutions have become training schools for criminals and "graduates" from them when let out test the lessons they have learned and continue their criminal activities. Instead of character building and rehabilitation, the inmate of our penitentiary is given courses in advanced burglary, lock-picking and safe-cracking. I'm surprised they are not permitted to have target practice and karate drill. It is hard to see how a convicted person can emerge out of our present prisons without becoming embittered, anti-social and once again resuming their careers of crime.

It is hard to see any hope of a radical change in this policy in the foreseeable future, but unless and until sound psychological principles are used to raise the emotional tone and margin of awareness of these criminals, the situation as far as crime is concerned will continue to be hopeless. It is too much to expect that hostile, embittered characters will resume normal cooperative lives as law-abiding, hard-working citizens if nothing is done to remove the unconscious sources of their low-toned emotional responses.

Once the criminal is looked upon, not as a willful consciously evil character, bent on evading and violating the law, but as a sick person in need of help, only then will progress be made in the war on crime and corruption in our society. If sincere efforts are made to release his psyche from the bonds which keep it from using its tremendous talents for good, he will be

come such an able individual that he will not have to pursue a life of crime. Raising his emotional tone will enable him to enjoy life and get satisfaction out of cooperating with his fellow humans. Only in this way can effective, permanent and real rehabilitation occur.

Children seem to have an extraordinary ability to acquire new skills and to adopt new ways of doing things. As we grow older it seems that we lose this native ability and become more and more bound to our former ways of doing things. In many fields, unless the person started practising as a child, he can never attain real proficiency, this is especially so in the arts such as piano playing, violin bowing and handwriting. Anyone who has tried to teach a adult who does not know how to write, handwriting, will know how difficult it is, particularly in comparison to the ease in which it can be taught to a child.

Again, the ease in which motor skills can be carried out and repeated is a measure of the person's ability to play back the muscle recordings which he has made the first time he can successfully make the right motions required to acquire the desired skill. For example, a golfer goes to great pains to acquire a good drive. Let us say that in one of his attempts he hits the ball cleanly and it sails two hundred yards straight down the middle of the fairway. If this golfer has good recall of his muscle movements, all he has to do in the future to have a good drive is to play back as closely as possible this particular sequence of muscle actions. The same in bowling, once a player succeeds in hitting a strike, all he would then have to do is play this particular set of actions in order to get a strike or close to it. Of course, even if a machine were to throw a ball in precisely the same way each time it would not always get a strike. There are other variables that would prevent a perfect score.

Some of the abilities which a person could develop, given complete access to his Unconscious

are those which any good hypnotist can elicit in a good hypnotic subject. Extraordinary strength and rigidity, control over heart rate and metabolism, vivid imagination to the point of conscious hallucination, the ability to change one's sense of time, to speed it up or slow it down, all these skills could be routine to a free psyche.

There is another area of mental activity which is on the border line of scientific inquiry, where the evidence both for and against it are inconclusive, and that is extra-sensory perception. It is a known fact that scientific research at several universities has shown that there is definitely some kind of ability of a few minds to obtain information by means other than the usual sense pathways. Various ESP skills as these abilities are called have been demonstrated, from the prediction of events, reading of cards at a distance, influencing the throw of dice by thinking a number, all these things and more can be done by a few adepts. Some experiments tend to show that these abilities can sometimes be heightened by certain drugs or by close emotional ties or dramatic experiences. It is quite likely, that like all our other abilities, these too are shut off by virtue of our lack of access to the vast powers of the Unconscious.

Probably the tremendous demonstrations that the Yoga practitioners put on are only possible because they have found how to free their psyches to a greater extent than any other kind of mental discipline school has been able to achieve. Of what possible use could these kinds of special skills be to us in the western world? Well it would provide us with a margin of mental and physical strength and endurance which modern man has little of at present. Besides we have no way of predicting what events are in store for us in the next fifty or sixty years. There may be events which will require just such extraordinary talents and skills to enable a person to survive them.

In spite of the fact that the science or art of mathematics has progressed to the point where giant

computers have taken over the laborious work of solving complex and lengthy equations, still the vast majority of men are using very elementary mathematical skills. Most people have great difficulty in figuring out even simple problems in addition and multiplication. There are millions of people who cannot even add and subtract. Yet the demands of modern living are requiring ever greater skills in computation, reasoning and solving algebraic problems.

Some hypnotists have shown that under hypnosis, with time distortion, persons could carry out computational tasks at great rates, in spite of the fact that normally these persons had ordinary calculating abilities. But because their subjective time was speeded up, they could finish a problem in one tenth the time it would ordinarily have taken them. Is it also possible that a free psyche would have equal if not greater arithmetical power? I think so, at least it is a matter of historical fact that many of the idiot-savant mathematical geniuses had little or no formal training in math and yet could perform fantastic feats of computation. A free psyche should be able to do even better than this.

There are some people who are afraid that a person so freed from his inhibitions, blocks, past hypnoses and aberrations might be a monster or an inhuman calculating machine. This is extremely unlikely for the following reasons. Primarily human beings are basically decent and want to live life in such a way as to maximize their satisfactions and minimize their unhappiness. This they cannot do by being inhuman or coldly calculating in their relationships with others. Secondly, a person freed from his blocks and emotional tensions is very easy to get along with and would probably be the life of any party. It is certain he would be far from being a bore or kill-joy as so many people are now.

It is hardly likely that a free psyche would make a person who has increased his abilities to think, act, and reason ten fold into anything but a

basically good, healthy and cooperative person. As babies we are all born fairly the same, it is life which teaches us to hate, destroy and act irrationally. In a sense we all learn by imitation, and all too many people make very bad examples for us to follow. Someone who has succeeded in removing the unconscious influence of other personalities in his life will more nearly approach the raivet of the child than the blase attitude of the adult.

Our present advertizing society is based upon the seemingly valid assumption that the public can be made to desire almost anything that the hucksters want him to want. Advertizing techniques draw heavily upon the lessons learned from hypnosis and allied fields. Ads are slanted to reach all types of people of all emotional tone levels and neurotic types. It is difficult for an individual to really know what it is he actually does want and what has been dinned into him so often that he responds without thinking, like a robot.

Millions of dollars are spent yearly on research into how the American housewife responds to this or that packaging change, to one or the other color of a detergent box. Large budgets have been allocated to ascertaining the number of times a shopper's eyes blink as she is looking over a certain item of merchandise. If one tenth as much was spent on real psychological inquiry, perhaps the incidence of mental illness would not be as great as it now is.

A free psyche would be a great boon to the consumer, because then he would be able to weigh and analyse the various competing claims of the merchants to arrive at a true evaluation, rather than responding on the basis of unconscious motivations and subliminal cues. This ability to make up one's mind without outside influence would also benefit persons in the fields of politics, business and social life, as well as parents and friends.

In the realm of love and marriage, all too many unions of man and wife were the result of the meeting not of the minds and hearts of the two partners, but

of the neurotic needs of the unconscious mind. A sadist, for example, seeks and finds a meek submissive mate, not for the purpose of forming a family, but to be able to inflict sadistic pain upon his mate. Still another marriage may be entered into because a little boy wants a mother to baby him or a little girl wants a big daddy to protect and play with her.

As Dr. Nelson so well put it, it seems often as though men and women get married, not on the basis of wanting a marital partner, but solely because the holes in her head, fit the rocks in his. Is it any wonder that the divorce courts and quickie mills are overcrowded and would have more but the laws and the expense involved discourage an equally large number who would do so also, if they could afford it.

Once adult men and women are freed from their bondage to the unconscious, the reasons for neurotic marriage and its subsequent breakup, divorce would be eliminated. It is possible that the resulting union between two really mature human being will restore a healthier atmosphere in family life the world over. We could certainly use anything better than what we have now.

A person possessed of a free psyche would be able to occupy at will any of the emotional defense zones, the zone which he would tend to remain in, and in which he would operate best would probably be that of the highest levels, happiness, inspiration and creative contemplation. But if victimized by some injustice or exploitation, his wrath would be awesome to behold. Let us hope that he never has to use it in a truly free society.