

Re-Polarization Theory: From Native Psychoanalysis to Sublimation—The Practical Reconstruction of Modern Personality

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Abstract:

Re-polarization theory is an extension of Freudian transference theory which suggests that all of reality is defined as a symbol is defined, via transference. This transference is mediated as to the affective valence distributed to define reality from limbic and other primary sub-cortical sources by the neocortical mnemonic store—by the past. The neocortical store can be reconsolidated, specific mnemonic content re-polarized, so as to create a new mental topography; exchanging a system based on the paradigm of sublimation by repression, for the more efficient sublimation by integration. This is accomplished through the destructuralization of super-ego, and, the manual engagement of fundamental brain circuitry first detailed by Schore, so as to alter on the most basic level, our "experiential template" which defines reality through various levels of resistance, allocated in a stratified structure. The same circuitry is what underlies Bion's alpha function, which although ineffective in a non-directed therapeutic application, finds immediate and profound utility once directly utilized to undifferentiate specific fixated unconscious content. The processes of active and reactive re-polarization and their utility are discussed, as well as a method to utilize an "alpha function key" in order to undifferentiate and integrate potentially pathogenic cathexes from events such as molestation and rape.

Introduction, super-ego, reality and transference: sublimation by integration vs repression:
The ontological contains the phylogenetic. This dry, abstract statement holds the key to the mysteries of the broken human condition, and, the solution to the problem which is us. As one looks over the span of the last few thousand years, social conditions can be seen to emerge whereby our longevity as a species was assured, while the human condition itself became intolerable, and neurosis, a viable alternative to the civilized life, to which we are all entrained. In ancient Greek culture the essence of modern man, his conscience, his super-ego, can be observed in its formation, as well as the attendant neuroticism which the guilty topography of modern personality presupposes, as a culture based in shame, is exchanged for the more potent poison, and becomes a culture based on the real thing: guilt (Dodds, 1972, pp. 28-63). The internal inculcation of the punitive aspects of the father—introjection and the formation of super-ego, are a recent event in our phylogenetic story, and have a clear parallel in individual developmental ontology (Dodds, 1972; Freud, 1923, 1925j; Norman, 2013 Prometheus). Although the psychology associated with potentially pathogenic super-ego structures has long been known (Freud, 1930, pp. 123-131, 1933, p. 80), the work of modern pioneers in the neurosciences such as Schore, Solms and Panksepp, have added key elements, which along with some unexpected consequences resulting from the latest advances in psycho-pharmacology, have permitted new insights. This paper will detail an extension of Freudian transference theory called re-polarization theory. By utilizing symbolic key images, brain circuitry can be engaged, neuronal activity in specific limbic/orbitofrontal circuits rebalanced to favor dopaminergic predominance and the presynaptic modulatory activity of endogenous opioids. In conjunction with the specific methodology of Native Psychoanalysis, life injuries, even those such as rape and molestation can be healed, and the faulty structure of modern personality itself—may be *permanently removed*. In this way, a new, more efficient mental organization may be created, one based on the principle of *sublimation by integration*, rather than sublimation by repression, which stand in relation to each other much as fusion does to fission, in terms of their comparative efficiency as methods of energetic production. Now, the inefficient, immoral and unhealthy structure of modern personality may be replaced with an ethical alternative, which *fosters* sublimation, and utilizes our human energies directly, rather than repress them in guilt. The time of the "modern man" has ended. Now, there is hope.

I wish to direct the reader to a paper attached to this text (Norman, 2013 Prometheus), which is also available for download from the archive at www.thejournalofunconsciouspsychology.com entitled, "*Who Fired Prometheus*," which offers a more deep and thorough examination of the following topics concerning the ontological, economic and phylogenetic aspects of super-ego, portions of which I will excerpt here in a cursory fashion:

Indeed, I was so very surprised to discover the source and dynamic implications of my own conscience, that I wrote the following in my book, *The Tangible Self*:

"Although castration is big in psychology, it seems absurd to the ordinary healthy person. I never thought about it. A non-topic. Perhaps once a decade there would be talk of gelding a bull and the word would come up. No one ever spends even a single moment concerned with the idea. It seems nothing short of asinine to make so much of it as they do in psychology. Castration? Nonsense! Imagine my surprise to be presented with the contents of my unconscious and to observe thousands and thousands of scenes, so many scenes from every period of my life, and what do I see?—acres and acres of unbelievable super-energetic fantasies about or involving only one thing: Castration!" [Norman, *The Tangible Self*, pp. 77-78.]

We have seen in parts one and two of this series, the mythological imprint of this punitive aspect of

human archetype and ontology.

One can read of the purpose of these images, and how they serve to form the super-ego, which is inheritor of our Oedipal complex:

"...we can tell what lies hidden behind the ego's dread of the super-ego, its fear of conscience. The higher being which later becomes the ego-ideal once threatened the ego with castration, and this dread of castration is probably the kernel round which the subsequent fear of conscience has gathered; it is this dread that persists as the fear of conscience." [Sigmund Freud, "The Ego and the Id" in *A General Selection From The Works of Sigmund Freud*, p. 233.]

And we can identify the masochistic/passive /feminine implications revealed in the analysis of *Prometheus Bound* offered in part two of this series:

"...the castration complex always operates in the sense implied in its subject-matter: it inhibits and limits masculinity and encourages femininity." [Sigmund Freud, "Some Psychological Consequences of the Anatomical Distinction Between the Sexes," in *The Standard Edition of the Complete Works of Sigmund Freud* (vol. 19), p. 256.]

So the question presents itself, from whence comes this ugly dread, this internalized punitive barbarism with which we are all threatened, and how did it come to find purchase within each of us? The answer is to be found in the record of human history, and the trail of laws and myths which follow in its train. This image is now a part of our inherited phylogenetic and instinctual template: Its aspect now a ripe possibility waiting to be brought to ontological fruition, a masochism as ripe fruit, swollen and turgid, an ugly fruit in need of but a tender breeze to fall to earth and disperse its poison. In his most worthy book, *The Greeks and the Irrational*, E. R. Dodds, a superb Greek scholar and philologist par excellence, draws the strings of history and psychology together for us. This ugly imprint has been nurtured over thousands and thousands of years. Its exact source is clear to discern with Dodds's careful examination of the historical record.

"The head of the household is its king . . . and his position is described by Aristotle as analogous to that of a king. Over his children his authority is in early times unlimited: he is free to expose them in infancy, and in manhood to expel an erring or rebellious son from the community . . . as Zeus himself cast out Hephaestos from Olympus for siding with his mother." [Dodds, *The Greeks and the Irrational*, pp. 45-46.]

However, as early as the 6th century BC, the situation had begun to change, and as social conditions began to improve, and the father's authority became less and less *absolute* in the face of these new social conditions leading to increased personal freedom, the strict authoritarian structure of family life began to loosen. Now, what was a *shame* based dynamic, one based on *external* threat from the father, becomes a *guilt* based dynamism, one based on an internalized threat, an *internalized* moral structure in the true modern sense of the word emerges: super-ego. This is demonstrated by the need for laws introduced by Solon, and later, by Plato, to safeguard the now threatened patriarchal family structure. [Dodds, *The Greeks and the Irrational*, p. 46.]

Super-ego uses severe repressions to create by *internal* means, what were behaviors, inhibitions and restrictions previously brought about by *external* patriarchal threat. Dodds fleshes the idea out as

follows:

"The peculiar horror with which Greeks viewed offenses against a father, and the peculiar religious sanctions to which the offender was thought to be exposed, are in themselves suggestive of strong repressions. So are the many stories in which a father's curse produces terrible consequences—stories like those of Phoenix, of Hippolytus, of Pelops and his sons, of Oedipus and his sons—all of them, it would seem, products of a relatively late period where the position of the father was no longer entirely secure. Suggestive in a different way, is the barbarous tale of Kronos and Ouranos . . . the mythological projection of unconscious desires is surely transparent—as Plato perhaps felt when he declared that this story was fit to be communicated only to a very few . . . and should at all costs be kept from the young." [Dodds, *The Greeks and the Irrational*, pp. 46-47.]

Here is a synopsis of that myth. Please note the Oedipal and castration themes.

From, <http://www.deathreference.com/Ke-Ma/Kronos.html>:

"According to the Greek poet Hesiod, in his *Theogony* (c. 750 B.C.E.), Ouranos ("Sky") mated nightly with Gaia ("Earth"). When their children were born, Ouranos hid them in Gaia's inward places. Painfully swollen with offspring, she wrought a huge sickle and asked her children, six brothers and six sisters (the Titans), to punish Ouranos. Only her youngest son, Kronos, agreed. Giving him the sickle, she told him where to hide. When Ouranos next lay on Gaia, Kronos grasped him with his left hand, the sickle in his right, and cut off his genitals. From the drops of blood that shed on her, Gaia conceived among others the Giants, and from the severed genitals, which fell into the sea, a white foam arose from which was born the love goddess Aphrodite.

Now followed the rule of Kronos. He married his sister Rhea, who bore him three daughters and three sons: Hestia, Demeter, Hera, Hades, Poseidon, and Zeus (the Olympian gods). But Gaia and Ouranos had foretold that Kronos would be over-thrown by a son, so he swallowed his children as each emerged from the womb. About to bear her sixth child, Zeus, Rhea asked her parents how to save him. They sent her to Crete, where she hid him in a cave on Mount Aegaeon. She presented Kronos instead with a stone wrapped in swaddling clothes, which he thrust in his belly. Zeus grew apace and in time forced Kronos to yield up his children. Once reborn, the gods waged war on the Titans, whom they overthrew, and Zeus replaced Kronos as ruler."

(Please note also, that some versions of the myth repeat the reversed wishful castration theme, and Zeus also castrates his father in turn).

Now from the Dodds:

"And when Plato wants to illustrate what happens when rational controls are not functioning, his typical example is the Oedipus dream. . . it seems not unreasonable to argue from identical symptoms to some similarity in the cause, and conclude that the family situation in ancient Greece, like the family situation today, gave rise to infantile conflicts whose echoes lingered in the unconscious mind of the adult." [Dodds, *The Greeks and the Irrational*, p. 47.]

And lastly Dodds assembles the entire picture for us in these words:

"The psychologists have taught us, how potent a source of guilt feelings is the pressure of unacknowledged desires. . . the human father had from the earliest times his heavenly counterpart: Zeus *pater*. . . Zeus appears as a Supernatural Head of the Household. . . it was

natural to project onto the heavenly Father those curious mixed feelings about the human one the child dare not acknowledge. . . that would explain very nicely why the Archaic Age Zeus appears by turns to be the inscrutable source of good and evil gifts alike. . . as the awful judge. . . who punishes inexorably the capitol sin of self-assertion, the sin of *hubris*. (This last aspect corresponds to that phase in the development of family relations when the authority of the father is felt to need the support of a moral sanction; when "You will do it because I say so" gives place to "You will do it because it is right.") [Dodds, *The Greeks and the Irrational*, p. 48.]

Here in this historical transition from an external shame based ethical structure, to an internalized guilt based structure, in this *internalization* of the patriarchal threat (introjection), we see the creation of our modern ethic, our conscience, our masochistic capitulation: our super-ego. This historical basis for our phylogenetic inheritance can be brought to light and assessed as to its healthy or pathogenic contribution by way of economic analysis, and clinical example.

. . . Once we clearly see the way the phylogenetic impression is brought to bear and made to resonate by current situational developments in upbringing, and, a precise account of the economic effects of this ugly historical precipitate are made manifest in specific example, the dismal, current picture of modern personality and ethical structure will be complete. . .

. . . The theory is interesting in that it predicts that the strength of our super-ego in its punitive aspect, is not entirely determined by the force of the punishments which have aroused its formation. Rather, as it is a masochistic structure invoked to control our aggression (amongst other instincts in my view), its force is a function of our own feelings of aggression and resentment toward parental discipline, quite independent of any moral implications drawn from the act for which parental reprimand has been drawn. This means that conscience, our sense of personal and social justice, is created as an interactive phylogenetic/ontological function of masochistic and aggressive economy within a social context, not as a function of any moral pretext. Our morality, is by the nature of its very construction: immoral.

Here are a few sections from the Freud which clarify and support this unusual notion:

"The first requisite of civilization, therefore, is that of justice—that is, the assurance that a law once made will not be broken in favor of an individual. This implies nothing as to the ethical value of such a law" (Freud, 1930, p. 95).

"The tension between the harsh super-ego, and the ego which is subjected to it, is called by us the sense of guilt; it expresses itself as a need for punishment. Civilization, therefore, obtains mastery over the individual's dangerous desire for aggression by weakening and disarming it and by setting up an agency within him to watch over it, like a garrison in a conquered city" (Freud, 1930, pp. 123-124).

And as to the effect of super-ego in equating wish and act, and, the resultant loss of mental economy and functioning:

"Here, instinctual renunciation is not enough, for the wish persists and can not be concealed from the super-ego. Thus, in spite of the renunciation that has been made, a sense of guilt comes about. This constitutes a great economic disadvantage in the erection of a super-ego, or, as we may put it, in the formation of a conscience. Instinctual renunciation now no longer has a completely liberating effect; virtuous continence is no longer rewarded with the assurance of love. A threatened external unhappiness—loss of love and punishment on the part of the external authority—has been exchanged for a permanent internal unhappiness, for the tension of the sense of guilt" (Freud, 1930, pp. 127-128).

"...the original severity of the super-ego does not—or does not so much—represent the severity which one has experienced from it [the object], or which one attributes to it; it represents rather one's own aggressiveness towards it. If this is correct, we may assert truly that in the beginning conscience arises through the suppression of an aggressive impulse, and that it is subsequently reinforced by fresh suppressions of the same kind" (Freud, 1930, pp. 129-130).

And as to the role of the phylogenetic in contributing to this outcome:

"It can also be asserted that when a child reacts to his first great instinctual frustrations with excessively strong aggressiveness and with a correspondingly severe super-ego, he is following a phylogenetic model and is going beyond the response that would be currently justified; for the father of prehistoric times was undoubtedly terrible, and an extreme amount of aggressiveness may be attributed to him" (Freud, 1930, p. 131).

I wish to direct the reader to a paper available for download from the archive at www.thejournalofunconsciouspsychology.com entitled, "*The Quantitative Unconscious*" (Norman, 2013 quantitative), part of which is included under the heading "Appendix A" in this paper, which offers a more deep and thorough examination of the following topics concerning symbolism and the delegation of affect to experience, which I will review here in a cursory fashion.

We need but remember that it is *super-ego* which in most cases, causes ego to *create repressions* (Freud, 1933, p. 69), and that it is the return of the repressed which is the mechanism of neurotic and psychotic symptom formation (Freud, 1896, p.170 [first usage of the phrase]) to see, that as super-ego exerts its formative influence upon personality it creates the very *conditions for neurosis*. Indeed, Freud (1904) summed the basic goal and function of psychoanalysis in these words: All repressions must be undone (Freud, 1904, p. 253). Affect provides *Quality* to experience (Freud, 1900; Norman, 2013 quantitative), and therefore, affect is the true subject of consciousness (Solms, 2013). With this in mind, one can see that reality as we define it, is *a sublimation* of affect into experience, a qualitative symbolizing (defining) of experience (Norman, 2013 quantitative) from *limbic sources* as in dreaming (Stickgold, 2001)—*a transference* to provide experiential quality and definition to reality, much as we symbolize trivial unsaturated memory traces (Freud, 1900, pp. 563-564) from day-world experience in REM dreaming through condensation and displacement, etc., (Freud, 1900; Norman, 2013 quantitative). A personality structure which *represses* its drives, memories and instincts so as to resolve conflict, and create the conditions for experience—delegates its affective stores to define reality *from under repression* to cathect *an experiential sublimation*, a symbolic affective definition of reality via transference. This is the model for modern personality: ***sublimation by repression***.

Please note how similar this structure is to nuclear fission as a power source: we see a division of "the nucleus" of personality whereby the most basic psychical elemental constituents, *consciousness and the affects*, are split apart. The result is a structure which is unstable and inefficient: the affects, instincts and drives now repressed into the unconscious, and although they do their job from under repression, create experiential definition and allow sublimation as well (Freud, 1905), those same affects, instincts and drives, and the memories, fantasies and thoughts into which they are infused, also become potentially pathogenic and threaten to pollute the very essence of consciousness itself, as they continually attempt to invade consciousness and breach repression to form debilitating neurotic and psychotic symptoms via the return of the repressed—a dangerous and degenerative influence which is analogous with that of nuclear waste. To split things apart does create energy, but, it is inefficient, and carries hidden toxic baggage. Once split off, rejected and repressed, our affects become toxic.

Freud's papers on sublimation were lost (Freud 1915, p. 106). We do have a few references where he notes both the functional relationship between repression and sublimation, and also indicates that sublimation can also be achieved by means other than repression (Freud, 1905, p. 238-239, 1910, p. 54). This paper provides an *alternative structure*, a model of personality which is not based on sublimation by repression, but instead, is based on ***sublimation by integration***. As we have seen, the efficiency of personality structured around the principle of sublimation by repression is limited. The energetic distribution afforded by sublimation by repression is akin to a wasteful isometric exercise which pits most of our primal energies against our morality (super-ego) in a repressive struggle, leaving little energy left over for sublimation into experience, as the main energetic expenditure is used to maintain unconscious containment of the repressed. As one becomes more and more civilized, he or she must repress more and more of their basic drives, affects, thoughts and emotions, leaving the depleted subject with little libido to grace experience (Freud, 1908 p. 193, pp. 203-204), and, the constant threat of symptomatic degeneration from the return of the repressed. This deeply inefficient model of mental topography which has been created as a function of a phylogenetically reinforced masochism (Freud, 1930, p. 131; Norman, 2013 Prometheus), finds a healthy, efficient alternative in sublimation by integration. Indeed: "all repressions must be undone," is not only a motto of psychoanalysis, it is also the model of sublimation by integration as well. Unlike sublimation by repression, sublimation by integration re-unites, fuses together the nuclear elements of personality, *unites* our consciousness, drives, instincts and affects, to accomplish its ends and define our reality with ultimate efficiency, while *disbanding the basic conditions which create neurotic and psychotic illness*. Sublimation by integration removes the same repressions which break down to cause neurosis, and hence, affords a psychological structure around which personality might be rightly redesigned. In brief: Sublimation via repression and sublimation via integration are related in efficiency, toxicity and output, as are the modes of fission and fusion in their attributes as energy sources. One is more easily accomplished, but is dirty, toxic, and hypocritical to claim itself efficient beyond its cost.

Before I continue on to approach the source of the problem, I would like to take a moment to explain what must appear as an impossible concept which I have glossed over: the notion of experience being somehow akin to affect and dreaming. {Please see appendix A for a technical discussion of this issue: the system of affective assignment.} The implications of this idea are far-reaching, and allow us to see the role of affect in the course of "primary process" thinking (Freud, 1900, 1915*e*, p. 186-187) as it underlies all of experiential presentation and internal mentation. I had mentioned {see above and appendix A}, the role of trivial unsaturated memory traces in dream formation is to provide a ready (unsaturated) nexus onto which a *transference* of various determinants can be condensed (Freud, 1900, pp. 563-564). I have also stated that this is somehow akin to the process by which we give quality and definition to reality. Indeed, I wish to advance the somewhat obvious notion that experience, in both the "normal" and the aberrant cases *is defined by transference*, defined by primary process thinking, by associative thinking. The only difference between the neurotic and "well balanced" cases, is in neurosis and psychosis, the transference is distorted, and so, becomes visible (Norman, 2013 Langan). The primary processes, are however, the affective and associative underpinnings of all experience, and many theorists have understood their evolutionary and ontological significance to greater or lesser degrees.

MacLean has advanced his famous simplification of brain structure and processes, *triune brain theory*, which admits of evolutionary interpretation, as the conservation of evolutionarily prior structures is associated with a functional contribution to the overall cognitive result: the basal ganglia as the neural substrate of reptilian protomentation; the limbic system as the neural substrate of mammalian emotomentation; and ratiomemnation as a function of more advanced neocortical thinking (Wiest, 2013; MacLean, 1990). Solms (2013) has clearly recognized the primacy of affect sourced in lower

brain structures as it relates to conscious mentation, and defined the ancient periaqueductal gray in its primary relation to consciousness. Panksepp (1998) has also taken evolution in hand to deduce through experimentation and analysis that the more ancient brain systems and structures are those associated with REM dreaming, rather than Slow Wave Sleep, implying a dream proto-consciousness which was once primary consciousness, may well functionally underlie the more recent evolutionary cognitive result. Bion also understood the importance of dreaming as it relates to health and experience, and that we are all, if we are healthy, dreaming all the time (Bion, 1992, p. 52; Brown, 2011, p.164). To illustrate this idea, that dream formation, symptom formation and our proper definition of reality all gain structure and quality by identical primary "associo-cognitive" processes (Norman, 2013, Langan) and, assess the role of "the past" (represented in the physiological substrate of the neocortical mnemonic store) in *mediating the affect* assigned from subcortical sources to this definitional transference [so as to affect "mental solids" represented in the cortex (Solms, 2013)], we need but indulge in a simple thought experiment. Here, look, you can see...we condense, we "*dream*" everything into being as a function of the past:

Two subjects are asked to participate in a study on consciousness and reality. One is healthy, and has had a loving home life. The other is neurotic, and has had a disturbed upbringing. Both are shown the same photo of a yellow butterfly. The two hypothetical associative chains are listed below:

Healthy subject A: Stimulus...butterfly. Associations: Butterfly—yellow—sun dress—mother—warmth—love—perfume—smile—sun

Neurotic subject B: Stimulus...butterfly. Associations: Butterfly—yellow—sun—son—mother—bitch—cut—kill—sad

Note: Just as in the primary process construction of dream symbols, it is the associative primary processes, those of *condensation* of many determinants which in their sum, once *displaced* onto what then becomes a symbol, give definition, *Quality*, to that object. Reality is defined by way of symbolism...by way of *affective assignment* [appendix A](Norman, 2013 quantitative). That affect, assigned from limbic and other structures, is mediated by the past, which finds its physiological corollary in the neocortical mnemonic store. I propose, that the neocortical store can be reconsolidated, particular portions of its contents made preconscious/conscious through the processes of *active and reactive re-polarization*, and hence, restructure the psyche to function along the lines of sublimation by integration. To accomplish this, we must examine the primary contributor to the repressive processes: super-ego and its reactive elements. Super-ego and its reactive elements are, in the main, unconscious structures, so first we must address the matters of repression, resistance and access to unconscious content.

5-HT and repression: The key Indoleamine—the unconscious gateway: of civilization, creativity and hell

Today, we are in a unique position. For the first time in pharmacological history we have achieved a level of specificity which has hitherto been inaccessible, and many hands are to be shaken and bows taken. SSRI drugs have specifically targeted the re-uptake of a single neurotransmitter, 5-HT, and made a new level of neuro-chemical specificity, and individual targeted therapeutic activity available to millions. So, let us assess this new discovery, which I can attest by my personal experience, is most efficacious. As a sufferer of debilitating OCD for many years, you can rest assured in the knowledge that these drugs do work, and are effective in preventing of the symptoms of OCD. Those who claim that these potent drugs are ineffective, and have no use or benefit, *are lying to you*. The drugs work...

period. A skilled clinician, should you be lucky enough to find one, can prescribe them in the correct dosages to control your symptoms. Those will be high doses. Now that that is settled, you should also know another fact: Those studies [examine who funds studies] and sources, which claim these drugs are easily withdrawn, and the resultant symptoms are fairly short lived, most definitely and assuredly, *are lying to you*. Please know the fact: SSRI drugs administered in the proper high doses for disorders such as OCD over long periods, cause permanent damage to the repressive system—
Repression is 5-HT dependent (Norman, 2009, 2010, 2011).

That dry statement, "Repression is 5-HT dependent," has consequences and specific implications, some unexpected, which have changed, in ways both positive and otherwise, the entire landscape of psychology. Now, old and vital questions have been answered, and the question of the existence of unconscious fantasy (Talvitie & Ihanus, 2005) and its influence on behavior and the transference have finally been laid to rest (Norman, 2011, 2013 nine/non-elliptical). We will soon examine some of the unexpected fruits of this new pharmacology and look plainly at what were once, the forbidden unconscious contents of our human hell, from whence both creativity and madness spring, and devise a method to pierce the unconscious veil. But first, I will begin with a general assessment of the specific ontological manifestations and neuroscientific mechanisms involved.

The various transformations of illness which parallel the reduction in repressive functioning as SSRI withdrawal occurs, are necessary symptomatic products of the return of repressed material to consciousness (Freud, 1896, p.170 [first usage of the phrase]), and demonstrate the common defensive and purposive mechanisms of neurotic and psychotic illness (Freud, 1896; Norman, 2010, 2011, 2013 nine/non-elliptical). This surprising result is surprising, not because it supports the Freudian idea of all such illness being manifestations of defense rather than random imbalance, but, because the usual barriers which favor one illness over another, the "predispositional" factor itself, seems to have been cast aside (Norman, 2013 nine/non-elliptical). This is easily accounted for if we remember that this is an artificial neurosis/psychosis, not a typical one, and hence, must be assessed on its own footing. The mechanism by which it and its transformations are created, is clear: a relative reduction in 5-HT in the synaptic cleft due to the resumption of normal 5-HT re-uptake, and a resultant wholesale reduction in repressive function. With repressive function permanently impaired, what were predispositional influences favoring illnesses which are dependent upon high levels of repressive functioning such as OCD, are now exposed in their internal construction, repression peeled back, and the core of hysterical illness laid bare. The resultant hallucinatory hysterical psychosis, demonstrates little symbolic distortion of its reactive components, which may be assessed quite directly.

This psychosis, which can be reverse engineered to allow us access to undistorted unconscious content in normal cases, has specific concurrent manifestations regarding perception. Repression and the unconscious have subsided under their functioning, not only a temporally "passive" role (retroactively defining reality) *in relation to the level of perceived input* of externally derived experience, functioning not only in the familiar role as a receptacle for containment, affective dampening, dynamic removal and allocation to experience of *preexisting* internal (interoceptive) unconscious stimuli such as unconscious fantasies, thoughts or memories via transference, but also an active one as well. This active real-time repressive function whereby all of perceptual experience has its energetic incoming presentation reduced, *actively repressed* in large measure into the unconscious *as it happens*, I have called: The Active Unconscious (Norman, 2010). Although the concept was conceived before I read the Freud, this is a more functionally connected and useful extension of Freud's stimulus barrier (Freud, 1920, p. 27). This reduction in the ability to partly repress the full force of *external* experience (exteroceptive increase), which runs in close tandem with the concurrent loss of ability to repress the influence of our *internal* perceptions stemming from the unconscious (interoceptive increase), form the full measure of

repression proper, and are inexorably joined, rising and falling together in their level of functioning in direct and dependent relation to the increase or decrease in systemic levels of 5-HT.

There is ample neuroscientific evidence to support and explain this mechanism, by virtue of which I myself have been transformed from an extrovert who wanted only more and more intense stimulus, performing before larger and larger crowds, into an introvert, a man who is overwhelmed by natural beauty, weeps openly and often, and feels a sunbeam on his flesh with the same shuddering amazement I used to gain only by way of the most extreme and daring behavior. It is as if the very most basic and fundamental of psychical relations has been altered, and not in any subtle way! The idea, that SSRI drugs are specific in their action, is both laughable, and utterly mistaken. These drugs target one of the most evolutionarily ancient systems in the brain, as is evidenced by the central location of the serotonin producing nuclei, which dispense 5-HT to no less than 15 receptor types (Panksepp, 1998, p.111). The list of behavioral functions which *do not* involve brain serotonin is quite short, and can be represented by a single digit: Zero. Yes, 5-HT is so basic, its functions so diverse, we can say: 5-HT is involved... *in everything* (Panksepp, 1998, p. 103). The psychical effects of serotonin depletion and supplementation are no mystery, and neither are its general systemic effects:

Jaak Panksepp, founder of the burgeoning discipline known as Affective Neuroscience, has made one of the most profound, direct and reliable contributions to our knowledge of human and animal neural affective dynamics, from both evolutionary and biological perspectives. This careful and detailed researcher, has by way of experiment and observation come to certain conclusions about the role of brain serotonin in brain processes and behavior.

Firstly we read in Panksepp (1998) [citation form altered], "There are good reasons to believe that this system mediates a relatively homogeneous central state function. All motivated and active emotional behaviors including feeding, drinking, sex, aggression, play and practically every other activity (except sleep), appears to be reduced as serotonergic activity increases (Coccaro & Murphy, 1990; Jacobs & Gelperin, 1981) (Panksepp, 1998, p. 111)." The fact that 5-HT has *some* receptors which increase anxiety, is in my view, not at all inconsistent with the role of 5-HT mediating repression, as anxiety, is in many cases the causal instrument by which repression is instated (Freud, 1926; Brenner in Rickman, 1957; Norman, 2010, 2011). We read a general description of the effects of brain serotonin on mental stimulation of both interoceptive and exteroceptive origin, which makes some good sense of the relation between 5-HT and repressive function both "passive" and "active" as previously described. Description from a diagram of 5-HT pathways (Panksepp, 1998): "Serotonin. Function: reduces impact of incoming information and cross talk between sensory channels (p. 107)." As to the resultant behavioral modifications when brain 5-HT is reduced, (which closely parallel those of REM deprivation): ". . . such animals are behaviorally *disinhibited*: they are more active, more aggressive, hypersexual, and generally exhibit more motivational/emotional energy. . . In short, they appear to be manic. (p. 141)." And lastly, we read:

"In general, it seems that one higher cerebral function of brain serotonin is to sustain stability in perceptual and higher cognitive channels. When this constraint is loosened by a global reduction of 5-HT activity, the probability of information from one channel crossing into another channel is increased. Thus a mild reduction in brain serotonin activity may be an important ingredient for the generation of new insights and ideas in the brain, while the sustained reduction of serotonin might lead to chaotic feelings and perceptions, contributing to feelings of dis coherence and mania.

In sum, perhaps it is this loosening of sensory-perceptual barriers between different brain systems that characterizes dreams, hallucinations and the florid phases of schizophrenia, as well

as normal creativity. . . it is worth noting that just as low brain serotonin characterizes the dream state, it also promotes heightened emotionality, both positive and negative. It is a neurochemical state that leads to impulsive behavior in humans (Halperin et al., 1994; Linnoila, et al., 1983; Roy et al., 1988), even ones as extreme as suicide (Asberg, et al., 1976; Brown et al., 1982; Coccaro, 1989). Probably the most striking and replicable neurochemical finding in the whole psychiatric literature is that individuals who have killed themselves typically have abnormally low brain serotonin activity.” [Panksepp, 1998, p. 142]

I hope the exact and full implications of this statement are becoming more clear: "Repression is 5-HT dependent." In less technical language you can imagine brain 5-HT, its particular manifestations and effects to be better summed in this less precise but more descriptive phrase: 5-HT is the lid on hell. So now that modern pharmacology has removed the blinders, and allowed us direct access into the forbidden ugliness which is within all mankind, this hidden fuel of his ascension and decline, for all of sublimation and depravity are found within this secret—*let us look*. We will see the main of Freudian theory, this hideous and unflattering picture of inner reality... is essentially correct. However, the situation does not unfold quite as the effects do with animals, and indeed, an SSRI withdrawal subject would wish for a blessed mania to quell their pain, for unlike animals, we have super-ego, and super-ego is masochistic, as a punitive garrison set up within personality (Freud, 1930, pp. 123-124; Norman, 2013 Prometheus). When we add a punitive super-ego wish to an id wish with reduced repression we have the exact description of the dynamic which creates hysteria proper (Freud, 1915, pp. 180-185). I hope it is now becoming clear to the reader, why, SSRI withdrawal encourages *hysterical hallucinatory psychosis*. The next paper in this series will spell out the exact method for transforming SSRI withdrawal, and the permanent repressive damage it entails, into a blessing which yields an endless supply of energy and directs this uninhibited storehouse of discharge toward higher purposes, and the supreme happiness of a libidinally cathected experiential sublimation of astounding beauty. The happy result in the severe SSRI withdrawal case, is a steady state mania with continuous sublimation functioning as a substitute symptom to utilize the continuous state of uninhibited mental discharge brought about by longterm damage to unconscious functioning. That result is, however, a long way off from the initial unhealthy construction of modern personality, which is created via a very particular state of topographical imbalance. The way toward a personality structured around the paradigm of sublimation by integration, must first, proceed by way of removing repressions, and those, are often held in place by ego activity carried out at the behest of super-ego (Freud, 1926, p. 91, 117-118). I will strongly encourage the reader to read the Prometheus paper (Norman, 2013 Prometheus) available at *The Journal of Unconscious Psychology* web archive for more depth regarding the development and implications of the masochistic super-ego, and, the nine essays and Native Psychoanalysis paper (Norman, 2011; 2013 nine/non-elliptical), for the description of the SSRI withdrawal experience written soon after the fact, under the title of: The Engine of Creation.

So what contents lie in the unconscious of a modern man? How were they formed? How do these tensions contribute to the mental dynamic, and, what structures encourage the result? Is there a way to pierce the unconscious barrier which does not involve madness? Read on, as we lift the lid on hell, and discover the reason, we are down there, and...the way out.

The reactive elements of the castration complex, and the open emotional posture:

All things in the mental construction are formed upon the lattice of those structures which preceded them. One might say, ontology contains phylogeny, ie., there is a demonstrable, structurally conservative evolution of the individual both organic and psychical, in the course of development. The identification of the specific mammalian heritage evidenced in our deeply interconnected and

embedded primitive affective circuitry, such as the RAGE system (Panksepp, 1998), provides a physiological groundwork for what has hitherto been but instrumentally valid psychology. As Freud (1913, p. 325) hesitatingly had to admit the possibility that hate may be the first emotional potential of man, we see embedded within our inherited human systemic structure, specific systems that evidence stereotyped endogenous behaviors, which are of course, value neutral and useful, in so much as they provide responses which further our ends in the world. Although a general alarm and pushing away of invasive stimulus is evidenced soon after birth in the frantic display of life's *first and most severe overstimulation* [perhaps the source impression of Freud's erotogenic masochism?], a specific object has been preselected to receive a measure of rage, in the proper course of events: the mother. Once left too long on its own and separated from the mother, the infant will begin to demonstrate its distress and cry out, and upon her return, it will make its unhappiness known in a display of protest rage. This primary situation within which attachment relations evolve, is a massive, even archetypal affective regulatory developmental factor (Hopkins, 2013, pp. 46-47; Panksepp & Watt, 2009, p. 93). This rage interferes and contradicts the nurturance the infant requires and is soon quelled, the escalating cries of the infant soon engaging the PANIC system and the choking reflex (Klein, 1993; Panksepp, 1998, p. 275) as part of the interactions between the factors of separation-distress/Panic and Grief (SPG), and the evocation of subsequent RAGE and FEAR systems (Hopkins, 2013; Panksepp, 1998). It is hypothesized (Panksepp, 1998) that the cessation of its cries, a depression, is evolutionarily beneficial and presupposed so as to prevent an infant from signaling its location to a nearby predator. This same circuitry involved in protest rage, the RAGE system, is evidenced in many aspects of behavior, and Panksepp (1998) believes, that it is engaged at low levels to create the manifestations of frustration, which it is well known, is the precursor for aggression proper. Once placed in the service of the formative processes of super-ego, this circuitry evidences specific qualities and purposive transformations which merit our close examination.

Please remember at the core of super-ego is an introjected morality, a masochistic structure, and, that masochism is the primary representative of the death instinct (Freud, 1933, p. 105). This psychical structure, super-ego, is a main instigator of repressions (Freud, 1926, p. 91, 117-118). Those later reinforcing structures and impressions with which super-ego is secondarily associated, as you will see, simply repeat and add cathexis, as secondary representatives which harken back to the primary punitive aspects of the more basic formative impression. For this reason, an understanding of the dynamic which forms the primary impressions that give rise to super-ego is essential. Once we understand this, then, it will be possible to deduce a methodology whereby we may reconsolidate the primary mnemonic neocortical store to eradicate this structure, release the repressed contents of the unconscious, and harvest those energies, while depriving the neuroses of the basic topological structures and tensions necessary for symptomatic creation.

A few examples will clarify the development and purpose of the reactive elements of the castration complex. This first example is the core, the primary memory around which super-ego has been structured. I will again encourage the reader to read the embedded copy, or download the Prometheus paper (Norman, 2013 Prometheus) from *The Journal of Unconscious Psychology* web archive for a detailed analysis of these structures.

Please examine this example of the formation of super-ego, and take careful note of the relationship, or lack thereof, between any morally reprehensible action, and the guilty destructive result: masochism. A series of specific reaction formations is key to the masochistic structural formation—

My step-father is in a poor mood. I am young, ~ age three to four. I hear the antacid tablet clink on the plate as he removes it from his mouth to shout at me. I am berated for no reason whatsoever. Although

I have done nothing, and was most careful to avoid any such reproach, an accusation of chewing improperly with my mouth open is made at a shout, and I burst into tears and run from the table into my room. Now the formation of super-ego begins:

1. I am weeping uncontrollably, and need my mother to comfort me. I am choking and gasping and can not stop crying. I repeatedly shout, "Mommy, mommy, I need you."
2. She does not come to my aid. The feelings of abandonment and loss of love are overwhelming and must be answered and quelled. As no help is forthcoming, the following reactions are set into play:
3. The feelings which are reacted are:
 - a. Mother, I need you.
 - b. Mother, I am hurt.
4. To stop the intolerable anguish, the passive emotional states are reacted into active ones:
 - a. Mother I need you becomes, mother I am dominating you.
 - b. Mother I am hurt, becomes, mother I am hurting you.
5. Once the passive suffering is transformed into active fantasy, and the hurt I was experiencing becomes a fantasy of hurting, of sadism, the tears stop. Now I am fantasizing about hurting my mother, who did not comfort me, and allowed my step-father to abuse me, and, the suffering and weeping stop, now replaced by thoughts of sadism and hate.
6. It is the *economic* factor, the *quantitative* factor which is key (Freud, 1915, p. 181), and once the sadistic thoughts become *hyper-energetic*, they create a new cognitive dissonance: guilt. A dissonance which would be tolerated asymptotically at a low energy level, becomes pathological once the intensity is increased past a point. The phylogenetic factor enters into play here. When we feel hatred, intense hatred for a loved object, the result of this ambivalence, so very peaked and reactive in its oppositional feelings, is guilt. When we strongly hate that which we love, we become guilty! To add this guilt to the sadistic stream, masochism is then formed. Sadism + Guilt = Masochism (Freud, 1919, pp. 193-194; Norman, 2011, p.116).
7. Here is the imagery symbolizing the guilt: I am howling in agony, my arms sloughing their skin like melt wax, my back hollow but for a necrotic pudding of feces and meat stirred with bones protruding as a crown of lamb sprung from the sunken hollow of my back, guilt and the knowledge that I am not loved, and am evil, and should suffer to know this, just as I am suffering, and so, I should know it: I am evil and unloved.
8. Now the result is the knowledge that I am a rotten person, so very bad, and of so little worth! I am so very sorry, so sorry, so sorry! This child wants but one thing: To accept the guilty definition of himself, he wants but one thing: *To be punished*. [The painful conglomeration of symptoms are in fact, a punishment, a super-ego wish.] In this, we see conscience for what it is: a masochism.

Please remember that no guilty act whatsoever caused this unhealthy conflagration of events, which were born out as a phylogenetic resonance, a preordained masochistic reaction as ripe fruit, a masochism waiting to be harvested, sown long ago by an abusive patriarch, now plucked from the branch to sicken, all as a function of the quantitative excess of feeling, not borne upon any real guilty action! [Norman, 2013 Prometheus]

Please note the function of the reactive elements is two-fold: 1. the sadism is brought forth to answer my feelings of abandonment and loss of love, feelings which extend toward my mother. Those feelings of *affection and need*, these feelings of love, trust and dependance upon the mother are the source of great conflict in the situation of abandonment, and so, they become dissonant, and are transformed by reaction. Please note the somatic presentation, which was an isometric shuddering, a vibration of great strength as the hate caused the body to pit muscle group against opposing muscle group to burn off the excessive tension, tension resulting from the excessive affective cathexis of aggression which is spent upon the self as impotent rage with none but an IMAGINARY object. 2. The reaction into sadism is, once energized past a certain level of cathexis, reacted once again, now directed toward the self as masochism. So we can see, that the reactive elements serve not only the purpose of redirecting aggression, but also, an even more primary function: to absorb libido/sexuality. These elements transform, by way of regression (to the anal sadistic), the burgeoning erotic basis of maternal attachment into hatred, and so, eliminate the incestuous impulses from the Oedipal situation, along with their aim inhibited affectionate component. I will flesh out these ideas below. For now, think of libido as undifferentiated systemic potential issuing from the ascending activating system so as to create cortical tone (Kaplan-Solms & Solms, 2002, pp. 264-267). This undifferentiated potential, can be directed toward any number of functions, but it is finite in its quantity. If one series of circuits and reactions is engaged, others must be disengaged. The repression of libido can be thought of as a regressive systemic reallocation of limited energetic resources—an idea with far reaching consequences.

[I hypothesize: The consequence of these reactions is a narcissistic wound: the reactive elements of the castration complex causing detachment from the mother, functioning in similar ways in the cases of male and female development. It appears a narcissistic wound is at the center of the transference neuroses, as super-ego is formed around threat, and, is the instigator of the very conditions of repression, and hence, neurosis. The defenses aroused, are in the male, as we have established, a function of the castration threat—the narcissistic wound par excellence. In my *Tangible Self* (2011), I have deduced a similar situation may well be at the center of female moral development in *some cases*, the idea of genital mutilation connecting the two together, functioning as an active castration threat, establishing a direct parallel. In cases more in line with the typical psychoanalytic picture (Freud, 1924, p. 178), where loss of love takes the place of the castration threat, again, a narcissistic wound of great threat and pain is created. I hypothesize: The effect of the loss of the mother's love forms a primary narcissistic wound in the female, akin to the case of the male, and, that the developmental purpose is on one level the same—to remove libidinal cathexes attached to the mother from the Oedipal situation. Here is how Balestriere (2011) summed the idea referring to a patient unable to cathect experience resulting from a wound in the relationship with the mother: ". . . absence, coldness or decathexis on the part of the mother may prove mortally wounding to the girl's narcissism. That bitter disappointment may lead to a counter-cathexis that freezes the loving tendency toward the mother and indeed, potentially at least, every kind of loving tendency. Wounds in the homoerotic tendency that supports narcissism can lead to massive defenses being mobilized, this setting up a void, an emptiness; hence the futility of any kind of cathexis, including- and above all- the narcissistic cathexis of the self." So I propose, that throughout this paper, the term, "the reactive elements of the castration complex," will refer not only to the psychodynamic situation thusly aroused in the case of the male, but will also refer to the systemic defenses aroused to absorb libidinal cathexis toward the mother in the context of the Oedipal situation in the female. Those may be identical to the somatic reactive responses in the male, as I hypothesize in my *Tangible Self*, or, utilize different reactions, to achieve the same result: removal of libidinal attachment to the mother. These defenses, these reactions in both cases, will be referred to as: "the reactive elements of the castration complex." I hypothesize, that in the cases of the male and female alike, the reconsolidation of the punitive developmental memories associated with the

loss of the mother's love, will serve to rightly restructure personality.]

Examine this later example of the reactive elements of the castration complex as they function within the context of a social setting (Norman, 2011; 2013 nine/non-elliptical).

The original memories reveal exactly what you would expect: super-potent introversion hallucination where the entire body shudders constantly in rage and hate. The scenes are sadism. Some early mild prototypes from kindergarten and first grade were aimed at Mark C., a boy who enjoyed hurting my arm on the jungle gym. The fantasies were of breaking his arm back at the elbow on the jungle gym, and went from there. As my stepfather added his tantrums of impotent rage to my psyche, a sense of deep insecurity about how events could spin out of control and I could be blamed was answered with the same tonic—more hate. I never possessed any optimism or spiritual buoyancy—I always possessed will...will for ten. The hyper-punitive conscience was soon to follow to repress the hate and sadism. Such powerful energies! So ill and conflicted to bury them! Once repressed the road to obsessional neurosis is wide open, the predisposition clearly defined. The ambivalence toward parental objects also extends to a point of particular origin. The reversal of positive for sadistic cathexes is first found in these years, and in this regression to the anal sadistic set the stage for obsessive illness.

Note the implicit castration symbolism, the injury *to my arm*, which triggered the reaction. Just as one would expect, the castration threat, the passive position is reacted into sadism, and the injury actively returned by way of isometrically expressed, severe, shuddering rage, manifested in impotent fantasy against an internal object. Please take careful note of the somatic presentation. The term introversion hallucination, refers to:

“This hallucination which is not an hallucination as such, but the flowing backward of the ego into the world of fantasy in the mind's eye, this world of the id, the wishes once symbolized, **or not**, and so charged with enormous primal energy calls out to introvert the ego, to engage the ego within the world in the mind's eye as if it were real. This is the current to introversion found in SSRI withdrawal, an hallucination that is a super-energized dream, a “supersexualized” replacement gratification very close to or directly representing the id, into which the ego enters as if it were real. In the case of severe SSRI withdrawal, this is the primary danger: an introverted hallucinatory state leading to the psychotic *identification* with sadism, masochism or other unconscious material which threatens to swallow the ego. . . The state of introversion hallucination which is an experience by way of submersion into fantasy and the intensity of its presentation, is a hyper-energetic extension of introverted daydreams. Daydreams also demonstrate the combined cathexes of ego and id onto a fantasy which in the case of introverted daydreams in a normal person is often a low energy dream-like compromise formation with some fraction of direct unconscious content, but in our case of introversion hallucination is highly energized and in its entire, was formerly unconscious. In the case of introversion hallucination a hyper-cathexis of once unconscious fantasy is achieved as the ego adds its libidinal constituent to that of the id to achieve the hallucinatory introversion. *Here, in introversion hallucination, a confluence of libidinal cathexes is introverted.*” [Norman, 2011]

Now we must examine the development of these structures over time. Keep in mind the familiar fact that frustration leads to aggression, and, the number of times which a frustration is inflicted, is a demonstrable factor in the eventual level of frustration (and hence aggression), which results (Dollard et al., 1939; Panksepp, 1998, pp. 191-192).

Please read this excerpt concerning the development of reactive unconscious structures from my *Tangible Self* (Norman, 2011).

The development of reactive unconscious structures

“ . . . As I examine the once repressed contents of the myriad of fantasies, the replacement gratifications that were not available to consciousness during my upbringing, a clear trend in the development of the reactive structures is evident. After the hyper-punitive conscience developed the sadistic elements of personality were repressed. The full lifelong sum total of these reactive psychological formations was available to see en masse, all simultaneously energized and visible in introversion hallucination during the worst of the withdrawal. Likewise, I can now access many of these memories at will. They exhibit progressive and linear modes of development in their construction and design as expressed over time. To be more plain, if one looks at, let's say, 300 unconscious replacement gratifications from a typical year period, they will follow certain themes which will be expressed over and over. A certain wish, a need, will be addressed and answered again and again. This element, this single common thread which gives the motive force for all 300 separate various incarnations is the primary determinant. A primary determinant from the family dynamic unites all fantasies from any period. This unmet need or injury from development will find hundreds of separate means of actualizing a single expression in meaning. The means of expression in sadistic reactive fantasies, and in other conglomerations also, in fact I will go so far as to say I am certain that in almost all unconscious presentations (excepting painful traumatic and specific mnemonic impressions) all present as super-sexualized ideations. Here is the definition of that term from Mind Map: "...'super-sexualized fantasies'—fantasies which contain the sexualizing of other activities, and sexual expression of hidden wishes, some sexual some not..." Now the initial incarnations of these fantasies at times but not always bore the mark of sexual sadism, slow voluptuous torture, but that was not always the case and lasted only through the very earliest years. These early fantasies were conscious. I gave vent to them freely in thought. Most were power displays as were all the later ones in ever-escalating fashion, but some of these very early fantasies were different, of a clearly sexual and sadistic nature in the usual sense. After that and forever outward their quality and more so their intensity changed, and they were repressed. These later fantasies were not of a voluptuous or sexually sadistic nature, never slow torture, only an exhibition of sheer power insisting that the primary demand be met. The frustration these fantasies responded to was severe, and the presentation of the images is explosive and super-violent. A demand to answer the primary injurious determinant is issued, and after it is refused, a superexplosive retaliation ensues. That is the basic form of 295 of our group of 300 repressed fantasies. But you may have noticed that this no longer seems "super-sexualized." That is because the sexual tension characteristic of libidinally charged sadistic fantasy has vanished. The fantasies, and there are thousands along this line, all demand the primary demand be met, and as soon as it is not the violence begins, always a super-rapid annihilating display of power, never a voluptuous sexual pattern of small advances and retreats, only super-explosive violence—but this violence is inevitably and invariably directed towards the genitals. Clearly this is the ultimate penalty and the ultimate threat.

Symbolism does occur within the sphere of the unconscious, but it is utterly obvious and not used to repress or conceal as in dream formation which is an ego/id compromise formation. Unconscious symbolism proper, the language of the id is obvious and often enough its purpose is not to conceal but the reverse, id symbolism serves the very opposite purpose: to intensify and multiply intensity and increase clarity, to emphasize. An act will be supplemented with redundant symbols of the same act so as to increase its intensity. As a chain of fantasies goes on, an explosive super-violent genital mutilation will be paired with its symbolic equivalent, so the next fantasy also removes/mutilates the eyes. The

next may do all that and also remove and/or break the fingers. The next will do all that but remove the hands as well and then the toes, then the feet, etc. The id need not hide from itself, it uses symbol to make obvious condensations and transfigurations which can not possibly be missed, and uses symbol primarily to increase its cathexis, increase the energetic power of the fantasy through symbolic multiplication [overdetermination]. These escalations in turn correspond to escalations in personal frustration.

. . . Imagine my surprise to be presented with the contents of my unconscious and to observe thousands and thousands of scenes, so many scenes from every period of my life, and what do I see?—acres and acres of unbelievable super-energetic fantasies about or involving only one thing: Castration! This is the supersexualized element. Although the fantasies are of power or explosive acts of violence in retaliation or commands of mastery, the penalty is always the same. But I have spoken falsely and this distinction is indeed my point—a mistake in wording has blinded us. In all but two cases out of thousands—castration alone never takes place, something much different which includes embedded within it the act of castration does: genital mutilation. Male and female subjects in fantasy are treated identically. This threat is universal in its horror, not gender specific. It is always genital mutilation which is threatened: the mutilation, or as is far more common the removal of the entire genital apparatus of either sex.

The progression of these reactive fantasies over time has something else to teach us. In every case, a theme is established. This will be in response to an external frustration of a primary constituent, an unresolved tension in the family dynamic. Then through childhood and adolescence as the family dynamic continues over and over again to inflict the same injury, the fantasies increase their energetic presentation. A cascade which escalates the complexity and increases the energy of presentation follows. The result is a string of more and more energetic fantasies on a given theme. A new particular injury to the ego is likely to establish a new theme, but in many cases due to the consistency of the family dynamic, the particular circumstance, although different, will typically still express the same old unresolved pattern of consistent family conflicts which are never addressed, and so always assert themselves to create the same old injuries in new ways.

So numerous instances which each in and of themselves might amount to little, are compounded one upon the next to increase frustration. Each of these injuries, these irritants to the ego, may be small, something a bit of rage and/or better yet tears and time might fix, but compounded together the cumulative unresolved frustration can become enormous. The locus of the coalescence of the injuries to the ego will be around the primary familial determinant, a frustration or injury from the family dynamic which is repeated over and over. The cumulative level of frustration is key.

As the fantasies express the increasing cathexis of energy in the tension which the family dynamic leaves unresolved and reinflicts over and over, the fantasies carry more and more energy and the frustration and this increasing energetic cathexis is symbolized in an escalating increase in the violence of expression. The end of one of these chains of escalating fantasies will display the very most clear example of energetic overcathexis of energy as super-severe "overkill." This term borrowed from the language of criminal psychopathology is most appropriate. Indeed, I will assert that anyone who has had occasion to observe the contents of their own unconscious directly, will scarcely be able to proclaim criminal psychopathology a mystery. In fact, psychopathic criminals are an open book, that is to say, they are directly representing unconscious acts, sometimes distorted in the transference, but to a great degree not! To see the unconscious is to see criminal psychopathology. One may look to the unconscious of one individual to see a preponderance of one sort of aberrance or perversion, and to another for a various preponderance of constituents, but I assert all are available in any unconscious,

although in vastly different intensities of presentation and proportion. I offer this hypothesis for the unblushing among you. A teasing test of honesty. Can you accept this possibility? Are you that honest?" [Norman, 2011]

Now we must take a look at one of these unconscious reactive fantasies which were available to see in SSRI withdrawal induced hallucination, each associated with a period of my life, as an active, potential symptomatic cause, always spinning away in the unconscious in unconscious fantasy. Here is a key statement from above:

The fantasies, and there are thousands along this line, all demand the primary demand be met, and as soon as it is not the violence begins, always a super-rapid annihilating display of power, never a voluptuous sexual pattern of small advances and retreats, only super-explosive violence—

The key is the primary demand...in EVERY case, in every one of the thousands of examples, it is the same, as this injury, my father's constant degradation of my worth, raging to relieve himself, has been inflicted hundreds, or perhaps thousands of times, but is never addressed—leading to ENORMOUS frustration and sickness. The father is rarely the subject. The subject is bound to a rack made of iron. Before I remove the genital apparatus and place it in the throat to kill, the demand is always the same: "SPEAK!!! IS THIS FAIR??? WHAT HE DID—IS THIS FAIR??? WAS THIS RIGHT?? WAS THIS RIGHT??" Then the internal object fails to admit it, and the violence begins. In this low energy example, hundreds of blows at a ten foot arc are struck with a machete, the pubis is then removed and placed into the mouth to kill via suffocation. Although very gentle in its presentation, this gives a soft and comfortable idea of the violence of it all, which is significantly greater in the very most calm examples. The energy of presentation is astronomical, and corresponds to the level of frustration. Please note how the hatred absorbs all sexuality and kind feeling of attachment, doing its job exactly as it should.

The reactive elements of the castration complex act as a ballast-resistor, absorbing all types of libido and burning the energy off in impotent fantasy accompanied by vibratory isometric muscular discharge. This is accomplished via regression. The symbolism of this regression from the phallic to the anal-sadistic is obvious as it is disturbing: What would be an Oedipal wish of sexual tenderness, is regressed to sadism—the knife/machete is symbol of the penis, infliction of the wound symbolizes copulation, and the death, orgasm.

Please note how complete the reactive structure is, the inability to breathe, choking and unable to stop crying, the panic circuitry based on the breathing/suffocation reflex, ringing like a suffocation alarm, this painful aspect is reacted into the fantasy just as the phylogenetic castration threat wielded by my raging step-father, who my mother invited into my life. The penalty inflicted invariably returns both aspects, the removal of the genital, and suffocation, which in most every case are combined into a death wish as specified in the example. This core complex, the castration complex, around which super-ego is formed [Sigmund Freud, *"The Ego and the Id"* in *A General Selection From The Works of Sigmund Freud*, p. 233.] must be removed, if the repressions are to be lifted which form the economic tragedy, the guilty disaster which has squandered us all. Imagine the waste. To keep most of one's energy bound into frustration and hate, and then to keep this massive energetic expenditure hidden as it turns and spins, wasting our precious stores of limited energy in pathogenic unconscious fantasy. This ugly threat, the threat of castration stemming from the father, need not be reacted into hate, ruining the subject and wasting his precious energies in worthless unconscious impotence. It can be removed, and ethics, may replace a reactive repressive morality born under hate and threat. Before I provide that information, and discuss the neuroscientific implications of this unfortunate moral structure and the

happy solution, we will need to find a method which will allow us access to what should be unconscious material. How were these memories and fantasies brought up into the light of day? They should be unconscious! SSRI withdrawal creates the conditions for hallucinatory demonstration of unconscious content in painful, dangerous illness. Is there a method or technique which can afford unconscious access, without the dangers of hallucinatory psychosis? Yes, there is.

The Open Emotional Posture:

It should be clear to the reader at this juncture, that the consequences of maintaining such potent sums of enormous energy under repression can amount to nothing good. My personality presented as a kind man, particularly to women, who I had always shown the greatest respect. The anger was submerged in shallow water, a reptile lying in wait. Personality, is a lie of omission, as I discovered much to my horror and amazement in SSRI withdrawal, as the full sum of repressed reactive contents were disclosed. These contents were repressed, for one reason: they were painful to the ego...to me. The repressed unconscious contains its store of ugliness as a matter of defense, so, we can see that one need not expect anything pleasant in the unconscious, as if it were pleasant or uplifting, it would not need be placed under repression to begin with. Repression and the part of the unconscious formed from it exist for one reason: to remove painful thoughts and memories from consciousness. Every repressed unconscious thought causes severe pain, and this is how we will access those thoughts—by their painful signature. However, many of these thoughts have been placed under repression not due to any inherently painful quality of the thought or memory, but because the thought has been re-polarized, its affect converted from pleasure to pain by the addition of a reaction formation (Freud, 1905). With this in mind, it is sensible to understand that as we access unconscious material, the pathway toward such material is marked by pain, but the energies we may then access, may well be of an entirely different quality. Only *our observation* of the process creates dissonance. (This will mean much later). The energies we will discover, are in fact value neutral, and can be re-polarized once again, the reaction formations removed to allow the thought to become integrated into consciousness. For now, the situation stands as one of repression and pain, so we will use the current state of affairs to find our way toward their undoing.

The reader should understand that free associative technique is more easily learned, and has greater utility in more situations than the open emotional posture, and, the two should be used alongside each other, and often enough, used together. The open emotional posture is much more rapid, and it is linear, rather than elliptical. To maintain the open emotional posture during normal waking activity is enormously advantageous. In and of itself, the OEP and the information regarding the symbolic triggering of dopaminergic/opioid activity associated with Schore's ventral limbic orbitofrontal circuitry, alpha function and the experiential template...these few ideas alone may help very many, and require but minutes to understand and use. The benefit is immediate. The OEP will dramatically increase creative function, and should be maintained at all times. This is the beginning step toward creating the new integrative personality type. Although the OEP is established by allowing a painful stimulus to guide the way into the correct emotional posture to relieve repression, the energetic release it fosters is all encompassing. When used in a directed fashion as in my *Tangible Self* (Norman, 2011, 2013 nine/non-elliptical), repressed memories from abuse, molestation, and all of childhood become accessible. If the route to a memory becomes blocked, simply switch to the slower method of free association and pierce the resistance by this more circuitous route. When the resistance again becomes too great, a construction must be used (Norman, 2011). By utilizing these three methods in alternation and combination, memories under the very deepest repression can be directly accessed, or, reliably constructed. Often, after a construction has been used to remove debilitating symptoms, some weeks or months later the actual memory may be retrieved using the OEP, and the construction verified. In

every case without exception you will discover the memory to be a perfect match for your construction. This is not surprising, as the symptoms *never* disband if the construction is flawed, and always respond to only a precise match to the objective facts, *never a subjective conglomeration of any kind*. As to constructions the invariable rule is: Accuracy = Efficacy.

If you are serious about this, you must read *The Tangible Self*, and the "nine short essays" paper available for download at *The Journal of Unconscious Psychology* web archive: [www.thejournalofunconsciouspsychology.com] outlining the basics of native psychoanalysis as a non-elliptical technique (Norman, 2011, 2013 nine/non-elliptical). To establish the open emotional posture, first, the subject must find within themselves, a painful memory or thought. The closer to a real repressed thought the better, so the idea chosen must be deeply disturbing and sad, so much so, that it is almost impossible to tolerate. This is akin to an unconscious ideation, although of course, much less painful. Allow the memory to freely enter the mind without resistance, and then, do not resist the feelings in any way, but instead, learn the habit of opening up to the pain, rather than resisting it. This will create the necessary conditions, and a piece of hysteria will emerge—*tears. That is the key*. If no weeping can be brought forth, the OEP has not been established. True pain, just as in every single unconscious ideation, is essential. The unconscious contains nothing but pain and suffering, so pain is the light we follow to the hidden depths. Soon we will change the state of affairs, but for now, know it: pain is the way toward the depths. Eg. As you think of the death, or the injury, the sorrow of failure, the suffering so great it can not be withstood, you now know, you will not resist but will become again, and will allow this suffering to emerge without restraint. Become open and unresisting. This and this alone—*is strength!* Soon, the tears will flow as water, the pain released and flowing down your shuddering cheeks, the salt and sorrow as drops of light flowing over your parched world, as rain and salt wept from a burst cloud, weeping in purity and light, never to resist again—Now, allow the pain to increase and increase, never resisting in any way—Release—everything! *To withhold, is cowardice!* Soon, after the flood, the pain will spend itself, the contractions allowed to come, never resisted, and then, the rain will slowly drain away, as mist and dew is our pain once spent. So allow it all, release this one pain and...*never resist again. Remain open, in just this emotional posture*, never resisting any feeling—ever! Allow all the world to spill out from within you and know it: emotion, affect, libido, is the energetic source of all thought (Norman, 2010). Feel everything—*know everything*. This is our credo, we who are unafraid—we who are worthy. Now that you are open to all of your pain, never close up again, and behold...all of pleasure, all of feeling is housed here, in the hidden places, those places which we will now bring to light, and plainly see—in innocence. The open emotional posture is achieved by opening up to a pain, and allowing that pain to be released without restraint or resistance. Then, maintain that same emotional posture, for all of life. This one change, this one complete reversal of modern personality, will bring astonishing results. Creative and intellectual activity will flourish. You are now open to the repressed, open to every happiness, *every energy* which has been hidden and shamed, as now, you are open to the unconscious. Remember: the repressed unconscious contains nothing but pain. Move toward your pain, allow it through, and find the hidden energies of the unconscious (Norman, 2009, 2010, 2011).

Please read the entire of the nine essays and native psychoanalysis: a non-elliptical technique (Norman, 2013 nine/non-elliptical) available for download at *The Journal of Unconscious Psychology* web archive, for the full presentation of the following, which will serve to illustrate the directed usage of the OEP as a memory retrieval technique. The better one becomes at using the OEP the more quickly one can access deeply repressed unconscious content. The technique is also useful in combination with free associative technique: remain in the open emotional posture, and rather than utilize the language as specified below, one simply free associates. The OEP greatly enhances free associative technique, and creative function, which is in the efficiency of its dynamic, proportionally related to proximity to the

repressed (Norman, 2009, 2010). Creative ability is increased as a function of increased proximity to the repressed. So read below, and observe the role of language in the process. Also note, that an image, or a strong feeling may also be used in place of the language. (This indicates that although the Freudian (1915) metapsychological notion of a hypercathexis of word and thing presentations creating the conditions whereby something may become conscious, is efficacious, although not precisely necessary as a conclusion. The correct inference is that words act as an associative nexus between the unconscious and preconscious whereby the hypercathexis is established, and, images associated with the particular unconscious aspect, or strong associated feelings, may do the same.)

“Perfection in musical expression, performance and composition had over the course of many decades become my entire existence, all the rest of my life having been sacrificed to serve those ends. So what is it that makes one an obsessive, a type of obsessive—a perfectionist who achieves the goal, one of the highest standards who builds the cross, gets on it and nails himself in place...perfectly? I have found the answer. I had succumb to the enormous creative tide now available to me from exposure to unconscious material and written a book, a novel entitled *Ever Deeper Never Better*. This is both a happy and an unhappy fact. I now have the unenviable task of presenting the work, or some description thereof, to hundreds and hundreds of disinterested literary agents. My wife is kind enough to help. She is not an obsessive, and by my standards at the time, she thinks little of making an innocent mistake, and so, is somewhat haphazard about checking an email query to one of the 500 agents on the list, all of whom are sure never to even read my precious submission. Blair, my wife, mistakenly only sends part of the sample off to one of the hundreds of literary agents. I am watching and notice her mistake. Something in me snaps, boils to see it. I go into an uncontrollable frenzy of reproach. Here we see the signature of Native Transference clearly: overreaction. Although there are hundreds and hundreds of literary agents, I react as if it were a life and death matter. A sample of my thoughts: My back begins to hurt as the desperation and panic, the gravity of the error sinks in! I can not stop my fury at having been shamed! The overreaction is out of all proportion and is unstoppable in its compulsive, constant, insistent drilling—something must be done! That night I sleep little. The obsession is absolute. My back! The shame! How could she! If it were me, I would be engaged in weeks of endless self-reproach for such an error! But she sleeps! This goes on for a few days.

Here I found an intuitive idea: what I now call Native Psychoanalysis. I knew I had to find out what was so very wrong with me, and could sense how to find it. I had already found relief in the Open Emotional Posture and used this skill to try to find the cause. I went looking for the earliest time in my life when I had displayed that symptom. I used the Open Emotional Posture and language to do it. This is the first and the most primary of the numerous memories I have now recovered.

Language: As I am pressed to the ground in a squatting position from the back pain, I cry out, "It's like pieces of obsidian, hard and black, like chips of sharp pressed shit poking out of my back!" I see in my mind the pattern of the imaginary eruptive protrusions projecting from my upper back.

Language: At the peak of my rage and reproach I shout over and over, "No filthy mistakes! No more filthy mistakes! Don't you know there are penalties for that?" When I say those words, "No more filthy mistakes!" I was pressing and raging with such energy that the words all but lit up. They summed the entire feeling and were the key. I went looking for the first time I could remember acting like this, the first time I remembered feeling this way. My back was killing me and I needed relief. I was all too happy to look at my pain. To move toward it, that is the key. I couldn't find it. Nothing. I looked for the next one back, instead of looking to childhood, I

opened my mind to my pain using the Open Emotional Posture after thinking of the language, "No more filthy mistakes." I let the words disappear as I opened the mind with the Open Emotional Posture and there it was! I was practicing drums and missed a note and exploded with the words. I remembered the whole affair. Again I cast the net and let the words come into my mind then fade and I thought of my last breakdown and how it had destroyed my *Time Travel and other illusions* cd and the feeling was exactly the same: Shame! Next I tried again and went many years back to thoughts of some painful events which were long ago well forgotten but now jumped into my mind. The filthy mistake was letting myself be used, of being stupid when I was younger and the mistakes and the shame that cost. The feeling was identical. Here I wanted to stop, as if that were the end of it, the earliest impression but that was resistance! It had to be! I still hurt and was still obsessed. So back again I cast the loop, used the language and let it fade as I opened the mind to my pain and now, I am close! My age is eight or seven and my friend Reggie is playing my drum practice pad and looking at the music on the stand. He is not doing it properly! "Reggie! You idiot! Stop that! No filthy mistakes!— Idiot!" Wow! That was a real memory! I was a mean little kid! But I still hurt. So back again, I bait the hook with the language, let it fade as I open my mind with the Open Emotional Posture and invite what may, and now it is I who am masochist before my will, a severe will cutting into me as always, cruel beyond measure. I am six or seven, and this scene has many replays, oh so many versions! I am practicing and can not get the notes right. "Idiot! Aaaaa! No filthy mistakes! No errors!" I am livid and shaking with frustration and mom says, "You don't have to do this if you don't want. It's okay." "No! I will get it right!" There are many of these, mostly I am alone, or fail to recognize anything beyond the sphere of my attention, but the feeling and the language are all but identical. But I am still sick, the imaginary black chips poking through the skin of my back—so I have not found it. Again, I remember the words, the fish hook, the language, "No more filthy mistakes," and then let it fade and open my mind. Now a scene of such clarity, so old and yet so pristine and crisp in its visual presentation fills my mind. I am in the tile bathroom. My nurse, a dear blessed woman who has stood so well and been proven so caring throughout so many retrieved memories, is there. I am sitting. She is holding my soiled underwear open before me, holding it open so I may see the marks I have left. Two vertical stripes, one broad one narrow, are clear to observe. She speaks, "Honey, no more of this. No more filthy mistakes." Her tone is serene. I am flabbergasted! My back is better! Suddenly the idea is so repellent I am getting worse! Then I remember that I am not this small child, I am a forty-six year old man, no longer a child! Now the symptoms are gone! I do not care about the trivial error my wife has made! My back is fine! I am well! Soon, we will see why." [Norman, 2011; 2013 nine/non-elliptical]

Now it will be necessary to analyze a piece of neurophysiology in order to find a foothold on the pathway toward an understanding of re-polarization theory.

Analysis of Schore's dopaminergic ventral sympathetic, and noradrenergic lateral parasympathetic limbic circuits, and their relation to alpha function:

Schore has discovered a piece of neuroscience which along with some symbolic analysis, has allowed me to entirely alter the balance of my world. I will admit here at the start, that I am no fan of the intersubjective processes and the subjective approach to mental illness and health. I have studied it, and have yet to eliminate even one real symptom with these ideas. Read (Balsamo, 2011) and discover why I am so deeply unimpressed. However, not all of the ideas of Bion are beyond demonstration, and

some few practitioners of the intersubjective method are most skilled and highly knowledgeable of many techniques (Brown, 2011). Some patients require such a method as they are simply not suited for free association, and one can see new therapeutic alterations emerge in competent therapists to accommodate these situations (Kaplan-Solms & Solms, 2002, pp. 120-126). Indeed, I have been able to make clear demonstrable sense of the intersubjective idea of “borrowing” alpha function (Brown, 2011, p. 165), evidenced in certain dreams which I have been able to provoke in a subject I was attempting to analyze, and more importantly, the notion of alpha function itself, which I have seen as clearly deficient in some subjects. One friend who was quite ill and requested my intervention, is a prime example: a man most highly intelligent with great mathematical competence, who outside of this one prized symbolic domain, was incapable of even rudimentary symbolic analysis or symbolic function in general, his world locked in the concrete physicality of alpha function deficient reality. Alpha function is demonstrable, and although the intersubjective use of this phenomenon is in my opinion, questionable, the phenomenon is not. I believe Schore has discovered the circuitry, and its developmental mechanism, which parallel Bion's ideas quite closely. Its practical usage however, is entirely another matter.

Schore has discovered two circuits which are primary in development, and function in opposition to each other: the dopaminergically modulated sympathetic ventral tegmental limbic circuit, and the noradrenergically modulated lateral parasympathetic tegmental limbic circuit (Schore as cited in Kaplan-Solms & Solms, 2002, p. 234-235). The sympathetic circuit is formed, much as Bion had supposed, as a function of the dyadic exchange between infant and mother of glance and gaze, and I will add my own inference which is quite obvious and easily supported (Keverene, et al., 1989; Montagu, 1978; Panksepp, 1998, p.272) as infants engaged in the exchange of maternal glances are usually being held, that *maternal touch* and the subsequent addition of neuropeptides/endorphins also has a part to play in creating the result:

"It is hypothesized that maternal regulated high intensity socioaffective stimulation provided in the ontogenetic niche, specifically occurring in dyadic psychobiologically attuned, arousal amplifying, face to face reciprocal gaze transactions, generates and sustains positive affect in the dyad. These transactions induce particular neuroendocrine changes which facilitate the expansive innervation of deep sights in orbitofrontal areas, especially in the early maturing visuospatial right hemisphere, of ascending subcortical axons of a neurochemical circuit of the limbic system—the sympathetic ventral tegmental limbic circuit." [Schore as cited in Kaplan-Solms & Solms, 2002, p. 234]

The famous studies from the 1940's conducted by Spitz (Spitz in Bowlby, 1980; Panksepp, 1998, p. 262) may well imply the primacy of this developmentally innervated brain circuitry extends to include the most basic dependence: that of life itself. Specifically: if deprived of maternal touch and gaze, the infant may well die. The sympathetic tegmental limbic circuit is dopaminergically modulated, and can rightly be thought of as a primary manifestation of libidinal excitation and discharge (Kaplan-Solms & Solms, 2002, p. 237). It should be noted that the dopaminergic and opioid systems and circuitry which respond to create the good feelings which reinforce socially mediated behavior, both involve many of the same areas, such as the ventral tegmental area, where the A-10 meso-limbic dopamine cells are located (Panksepp, 1998, p. 118). Neuropeptides such as the endogenous opioids including beta-endorphin which are triggered by social cues and touch, have a primary role in creating social bonds, quelling pain, both physical and mental, are key in alleviating separation distress, creating sexual reward, and addictive reinforcement (Panksepp, 1998, p. 255, 264). So we can see here, in the formation of the sympathetic ventral limbic circuit triggered by maternal exchanges of glance, sight and touch, a source of libido, an energetic dopaminergic circuit which up-mediate arousal and shapes

behavior, formed presumably by way of allocating both endorphins, and those neuroendocrine functions involved with encouraging the substantial innervations of dopaminergic projections into orbitofrontal areas. Here, in the activity of the completed circuit, along with the peptide systems, dopamine and opioids serve their reward and motivational functions as social and energetic contributors.

The contrary circuit, the parasympathetic lateral limbic circuit, is to be thought of as a balance, a cut off, a competing inhibitory system to counter the rewarding energetic expression of the sympathetic circuit (Kaplan-Solms & Solms, 2002 p. 237). This circuit functions to stop our energetic libidinal expression: functional, conditional, affect regulation in response to social cues (Kaplan-Solms & Solms, 2002, pp. 234-238) and so, can best be understood as the physiological structure triggered by social disapproval: *by shame and guilt*. Both of these circuits are innervated into the orbitofrontal areas, which mediate social cues and functioning, just as one would expect (Gazzaniga et al., 2009).

These two circuits form a fundamental axis around which personality can be assessed as to its balance. Here, we see the basic essence of health and neurosis exposed at the most fundamental level. First I will assess the implications from the cause, from neurological and psychological standpoints, then from the effect, from the perspective of philosophy and ethics.

The notion of dopaminergic/sympathetic predominance:

I used to demonstrate in my personal psychology, a particular state of balance between these two competing circuits, and have devised a method, re-polarization theory, which will alter that balance. As a neurotic with OCD, I had little co-anesthesia, which means I always felt the constant activity of, and was painfully aware of, my inner visceral bodily sensations, eg., I always had a sick stomach, and poor appetite. I would vomit often. My sensitivity to loud noise was part of this common cluster of neurotic symptomatology. A state of continuous negative arousal, anxiety and irritation at a low and continuous level, were in the main, a constant I kept under control with rage, and drugs. I never experienced pleasure, unless I had achieved a huge success which would often take years of constant work, or, if I was on a drug. A small man, my tolerance for quantities of drink and drugs was astronomical. I felt no pleasure from life. I had no *interest in* life or the world, instead, I was entirely *determined*, enraged, a furious raging determination to crack the world open and splinter it to pieces—to bend it to my will, crush it and dominate it. Only this, would find my mood softened, and relieve me enough to smile. I never smiled...never. If I let my rage falter, depression would swallow me up, so, I never let it falter...not even once. I was never depressed, I was furious instead. I had little choice... life hurt too much to do otherwise.

Here in this description, we can see the near absence of opioid and dopaminergic activity, the libido is all but entirely repressed, *the primary process thinking bound and curtailed from expression* as is the very function of the lateral parasympathetic circuit (Kaplan-Solms & Solms, 2002, p. 237). Primary process thinking, libidinal expression itself, is forced under repression. This is the result of thinking processes which are dominated by parasympathetic/noradrenergic balance in these limbic orbitofrontal circuits, rather than a state of general activity and balance which favors dopaminergic/sympathetic circuitry. Co-anesthesia, as we will see, is a function of libidinal expression *and opioid activity*, which decrease the effects of felt emotional and physical pain and discomfort. Dopamine facilitates pleasure and systemic arousal characteristic of the SEEKING system (Panksepp, 1998, p. 156), and fosters interest in the world, and, opioids inhibit pain, both emotional and physical, and in the case of those such as beta-endorphin, they quell separation distress, and shift the peptide system toward pleasure and calm, and away from the effects of the competing peptide which facilitates negative arousal and stress: corticotrophin releasing factor (Panksepp, 1998, p. 112). The vital functioning of the ventral

sympathetic limbic circuit in distributing dopamine to facilitate what Schore labels, "elation," (Schore as cited in Kaplan-Solms & Solms, 2002, p. 236) is curtailed by the parasympathetic lateral limbic circuit, which responds to social cues and circumstances (disapproval) that invoke guilt and shame. So a state of general psychical balance across the entire of life experience, our reaction to changing circumstances is created in no small part, as a function of our interpretation of life events which flows from the contributions of these two circuits in their respective affective predominance. If the parasympathetic circuit is predominant, the subject will have little libido to grace life experience, and will have their energies in the main repressed into the unconscious, affection and libido re-polarized and made unconscious, perhaps regressed into hatred, as in the examples above, from my case. If a state of sympathetic balance is predominant, the subject will have low anxiety, a high sense of pleasure and reward from life experience, and find all of life to be rewarding, pleasurable and inviting. Before advancing a vital neuroscientific experiment which will make this most basic and informative axis of personality available to quantitative assessment, I will first detail a sure hypothesis, which my a-priori successes have amply supported countless times.

Ethics vs. morality—Of ethic and threat: empathy vs. obedience

As the infant progresses through the initial 18 month period during which the sympathetic and parasympathetic limbic circuits are fully formed, the infant masters several stages of differentiation. It is now accepted through the work of Klein (1952) and empirical demonstration, that a developmental/behavioral correlation at the age of four months, exists between infants categorized as attachment secure or disorganized, "dis-coordinated" [disorganized in the sense of being unable to properly integrate the intermeshed and exclusive psychical manifestations of separation RAGE and FEAR as they conflict and inhibit SEEKING and CARE] (Hopkins, 2013, p. 47). The infant at this stage singles out the mother as a separate object which is essential for CARE, and that this fact is then made evident by the manifestations of separation-RAGE and stranger-FEAR, which become manifest at 7-8 months of age (Hopkins, 2013, p. 47). To observe first hand, the interactions between mother and infant, the effect is obvious to casual observation: *the mother's face is the infant's entire world*, once indistinct as an object, now, *once engaged in the exchange of gaze, touch and glance, only semi-distinct from himself*, her face responds to his affects *and anticipates as if part of himself, as if the world itself were a loving extension of the infant*, a responsive and inclusive extension of himself. Here, we see the essence of all which is of the higher in man, the heart of hope itself, the nexus, the first and most primary impression of *identification with the world*. Note that I make no mention of the less important distinction, identification with mankind, which is a small and far less important aspect of this most vital and needful result, the essence of human hope, identification with the entire of the world, identification with all things, the fount of the highest of all traits, the fount of ethics themselves—Empathy. Here is how I put the idea in my Prometheus paper (Norman, 2013 Prometheus):

"I propose that this series of circuits in the brain, in their development or lack thereof, correspond to the potential empathetic capacities of the individual. In the affective dynamic of these two circuits we see the essence of ethical development, which is not borne upon the back of threat, *which is a dissociative factor*, but is created here, in the structures which are responsible for empathetic dynamism: The sympathetic circuit allowing what is surely a reward of pleasure and libido as self is experienced integrated into the world, this circuit using a dopaminergic neuromodulator, and the parasympathetic circuit which uses noradrenergic neuromodulation, a response to shut off our pleasure as a feedback mechanism sensitive to social conditions of rebuke and reproach (shame). Between the two circuits, we see the orbitofrontal cortex connected to the limbic system, the OFC operating in its familiar role as a mediator of

social cues and response. In this dynamic opposition we may even see, on the most fundamental level, the functions of libido and repression—anxiety serving its psychoanalytic role as a repressive agent, brought on by an increase in noradrenergic modulation of the "parasympathetic lateral limbic" circuit to repress our pleasurable drives, when they conflict with the feedback we receive from the world and others. I propose: These two circuits working in tandem are the neural substrate upon which empathy, and so, ethical conduct and sentiment are founded.

There is considerable support for this idea within current neuroscience. This support comes from two avenues: 1. Studies of people with brain lesions and damage to the orbitofrontal areas, and, 2. Studies on "Antisocial Personality Disorder," or APD. Studies detailing the physiological changes and characteristics endemic to APD, a condition estimated to affect 65 to 80 percent of the prison population (Gazzaniga, et al., 2009, p. 629), indicate a volumetric reduction in the prefrontal grey matter, and reduced glucose metabolism in the orbitofrontal cortex of the subjects as revealed in PET (Raine, 2002). This condition is demonstrated by Raine, to be a product of not only genetic, but also environmental factors. In studies involving patients with damage to the orbitofrontal cortex, the patient is unable to properly monitor and assess the responses of others, and so, the patient with OFC damage will believe they have done well, and be quite proud of their interactions in social situations, even though those interactions were inappropriate (Beer, et al., 2006; Gazzaniga, et al., 2009, p. 605). Ergo: The proper development and function of the neural circuitry connecting the emotional (limbic), and orbitofrontal regions, and those prefrontal regions themselves which are volumetrically altered as a function of environmental and genetic factors, are crucial for proper affective functioning and reality testing. Plainly: If the "alpha function" circuitry is faulty, and the OFC is not doing its job, ethical development and social function are impaired.

This allows a specific neurological/psychological prediction: In those cases where a reliable personality inventory or other trustworthy test indicates the heightened presence of Empathy as a fundamental constituent of personality, a positive correlation will be demonstrated between the character trait of Empathy, and the robust innervations and demonstrable structural development and functional activity of both the dopaminergic "sympathetic ventral tegmental limbic" circuit, and also, the noradrenergic "parasympathetic lateral limbic" circuit.

Now we must remember that all of our experience of the world is subjective, colored and defined not by the particular experience itself, but in how we interpret that experience or perception. Think of how one person will find beauty in a desolate desert landscape, and another, an empty and barren view most uninviting. Perhaps here, we have found a non-genetic developmental clue as to the mystery of optimism and pessimism, the expectation that the world will or will not be a welcoming place, whether it will be responsive to our needs, or cold and refusing of them. Here we may have a piece of the puzzle shrouding the source of ethics and morality as well, for throughout history laws and rules, many most pungent and barbaric, have attempted to enforce and create ethical sentiment and behavior as a function of external threat, to poor result. Think of the Twelve Tables of Rome, with its code of mutilation, so deeply symbolic of castration and the threat of the father, casually proclaiming how much a creditor may cut from the debtor's body: "si plus minusve secuerunt, ne fraude esto" [If they have secured more or less, let that be no crime] (Nietzsche, 1989, p. 64), or our own capitol punishment—both so deeply ineffective! It seems that ethical sentiment and behavior are not born under threat, but instead the entire of ethical law is but manifestation of a single simple principle: *Empathy*. Perhaps we have found the source of empathetic feeling and hence, ethical

action as well, might both be born in this golden moment, here where the world is the self and the self the world, and so, we can dispense with any external "golden rule" or "categorical imperative" proclaiming our actions must be reducible to a moral maxim, or equal to what we ourselves would desire. How could one desire to hurt or exploit the world, once connected to, and inseparable from it? How could one consider such a thing, to harm the world is to harm ourselves! The canon of ethics: threat and rule are ineffective because the truth which foster them is no longer available to *feel*. It is clear that morality and ethical conduct are not a function of threat, but of internal security, healthy connection and balance...ethics are never created as a function of threat and rule, they are born from within. Ethics are a manifestation of health, a function of happiness. It is conscience itself, our modern "morality," super-ego itself, functioning as a masochistic, punitive and threatening agency which has caused the dissociation around which we have all become so deeply unethical, so very..."moral." Empathy is ethical, and so—Empathy is amoral. Our modern ethic is an ethic of obedience, an internal structure crystalized around the threat of castration, forming an immoral, and deeply unhealthy dissociation.” [Norman, 2013, Prometheus]

So I will ask you to make a sharp new distinction in your mind between the notion of morality, the basis of modern personality, crystalized around a masochistic structure (super-ego) which is based upon obedience to the father under the threat of castration, and the concept of ethics, which are created as a function of identification, of empathy. These two structures are often inversely related. Ethics are amoral. Morality is often unethical, and pathogenic. Morality... will make you sick. Remember: it is guilt which instates repressions, *and the return of the repressed causes symptoms*. Morality encourages nothing akin to ethical behavior, which is independent of the idea of submission and obedience to authority. Please read the embedded *Prometheus* paper for a demonstration of the difference, as a hypothetical character is transformed from moral predominance, to ethical predominance. Note how obedience and immorality are exchanged for a situationally specific ethical response. [It is to be understood at this juncture, that most of the ugly platitudes with which we are indoctrinated into this culture, are but advocations of immoral submission to the superior will of the father, such as, "A man's got to do, what a man's got to do." What war, what immorality against self and/or others, what base stupidity free of empathetic consideration has *not* been justified under this immoral maxim? Every one, in every war, believes "God" (a projection of the father) is on their side...now you can see why. Ethics are situationally specific, morality is blind, dumb and obedient...in a word—fearful.]

So how are we to encourage the better result? Is there a way to alter our perceptions and basic personality so as to become ethical, and increase mental functioning by transforming the structure of personality from a moral, repression based paradigm, to one of ethics, and sublimation by integration? Yes there is. Please read below, and follow these last few necessary steps, before I reveal the answer.

A necessary piece of neuropsychological engineering:

First, I will advocate a simple piece of neuroscience, which would greatly aid the assessment and treatment of neurotic illness. If psychology is to claim its place as a real hard science, its instrumentally demonstrable practices must be supplemented and supported by objective quantitative assessment (Norman, 2013 quantitative). For this reason, the following test should be constructed, and serve as an objective baseline for determining the balance of this primary source circuitry involved in the very most basic and fundamental activities of affect regulation.

Although much work in cognitive neuroscience has been accomplished regarding the affective value assigned to facial expression (Adolphs & Tranel, 2004; Blair et al., 1999; Killgore & Yurgelun-Todd,

2004), and, much work has been done which reduces the idea of empathy to that of human imitative response involving mirror neurons and responses to human bonding with other human objects (Gazzaniga et al., 2009), this is a false, narrow and egocentric definition of empathy, which is *properly* understood as a state of world/environmental identification, of which other humans are only a small and less significant part. This empathetic identification is formed as a function of the overall functional development, and, active balance between the sympathetic and parasympathetic limbic circuits, which create alpha function, yield the general optimistic or pessimistic tone of personality, and correspond to the potential level of neurotic predisposition, manifestation, and co-anesthesia. For this reason the following test should be constructed to assess the overall state of functional activity in this system, and categorize its prevailing affective balance as reflected in these fundamental competing circuits and their relative dopaminergic/noradrenergic—sympathetic/parasympathetic activity.

Once situated in an fMRI, MEG or PET, one has the subject look at a series of faces and scenes, each with a distinct affective element, or no such element: i.e., some faces are negative, some positive, some neutral, just as the scenes of cityscapes and nature, etc. As each person has individual prejudice and different affective definitions for *all* stimulus, this test is a baseline marker for that subject. (The addition of a personality inventory and/or test for neuroticism at this point will provide a basic snapshot of personality type and its correlation to the overall state of sympathetic/parasympathetic balance in these primary circuits, and further clarify the results). One then observes the state of activity in the system, and assesses the circuitry as it delegates affect to the various stimuli. If the dopaminergic circuitry is predominantly activated, an up-mediated SEEKING response is demonstrated and one may infer the subject has a positive state of active systemic balance; and conversely, if the subject demonstrates little libidinal dopaminergic activity, and the parasympathetic circuit is predominant, we have demonstrated the reverse, that little libido is delegated to experience, and that super-ego or another dissociative factor (such as social degradation/cruelty causing adaptive libidinal/empathetic dissociation) has obtained a place of dominance in the psychical hierarchy. This single cluster of factors, this parameter: *the overall state of functional development, balance and activity of these two circuits*—may well be the single most telling axis around which the entire of personality might be assessed. It is possible to positively alter this most primary affective axis of systemic function and balance.

The alpha-function key, the methods of re-polarization and the experiential template

There are now, but three more steps to tread, before we can begin to knit these many threads into a coherent system, whereby the most fundamental and unhealthy aspects of personality may be altered. Firstly, we must analyze the formative impressions which have created the conditions for the formation of this counterbalanced affective regulatory circuitry. It is possible to MANUALLY engage the formative mnemonic impression, and provide both increased opioid activity and subsequent dopaminergic up-mediation, exactly as one would expect. As we age and grow, life experience layers itself relentlessly upon our memory, and hence, the feelings attached to any object, such as the mother, vary and change as the composite of our experience in memory grows. It is therefore impossible to access such an old memory, by imagining the face of the mother or nurse, as these people are exactly as all experience: symbols (Norman, 2013 quantitative; appendix A). Since the affective definition, the condensed symbolic definition of the mother has altered over time to include so very many more impressions than the original formative one gained from the age of zero to eighteen months/two years, we must access this memory not by way of direct memory retrieval, which is an unlikely prospect for any image from such an early period, but instead, must access the memory by creating a symbolic construction which is aimed exactly at the FEELING of the experience, and in so doing, create a "sympathetic resonance" within the psyche, akin to the principle in harmonics known as sympathetic

vibration. The idea of the mother has changed, but the *feeling* of this primary experience, has not, and can be accessed using the language the mind uses to communicate within its own province: symbolism (Freud, 1900). A rightly constructed symbol, like a lucid dream, uses the mind's native intra-systemic language, the language by which conscious and unconscious may share expression: symbolism, to directly access the memory in just the way the memory would be represented, symbolized, in consciousness. The following image will engage the formative impressions which fostered the developing sympathetic tegmental ventral limbic circuit, and so, I will refer to this image as, "the alpha function key." (As will become evident, this circuitry does possess the transformative attributes Bion ascribes to alpha function (Brown, 2011), although its functional utility as an embedded transformative process, is greatly increased through a specific and directed approach. Indeed, alpha function DOES transform mental illness, although if left to randomly transform symptoms, it is of little use. Alpha function becomes therapeutically useful as a rapid and functional means of undifferentiated energetic transformation—*only if applied to specific fixated unconscious content*. Then, it works quite rapidly.)

Please remember the neuroendocrine changes of the formative process, are initiated through *mutually exchanged gaze and glance* between mother and infant, where the mother's responsive face becomes the child's entire world. . .he looks, she responds, and in this reciprocating circular visual circuit, a semi-undifferentiated state of world and self-identification which fosters empathy within the infant, is created. The feeling is serene, ultimately safe and warm, the result is an optimistic playful energy which finds the entire of experience and thought—*interesting!* Irresistible is really a better word. Here is the image, which must be directly entered into in the mind's eye as if into a dream, to be effective:

Can you picture it? The sun pouring down upon your face, shining and warm, golden and loving is this light, a light you are folded into, and have created, shining, pouring back up into the arch of heaven, spilling from your glad face, and again down to fill you, the trees nodding as you dream them, the sky golden and warm as you have poured it—and back around—for it has dreamt you. . .now as the world, of the world, nourished and warmed, our circle complete, a circuit of golden warmth and light spilling the world into being and returning again, unto you, and again, you unto it. . .and all the world is eternal, safe, now and again nourished and nourishing, the earth and life, now and again, but a single warmth, a round, a circuit, a circle of happiness, pouring down and returning, warm and sweet, the world now glad and warm, complete, born out and eternal, the human circle glowing, as life spilled round into warmth—and golden light.

This image will allow us access to the brain circuitry which creates reward via dopamine and opioids, and so, will foster Hebbian pairings we will use to re-polarize experience. However, the utility of this idea is far greater than that, and extends to include several modes of functioning which are highly transformative, and quite unexpected. Next, I will quickly spell out the *four basic means of re-polarization*.

1. Reactive re-polarization: this is a psychoanalytic procedure, where reaction formations are removed to access unconscious repressed content in consciousness. [There are of course, some occasions to rightly *insert* such reactive psychical dams as well.] A reaction formation is an opposite or punitive idea which is attached to a wish to change its valence, and cause its repression (Freud, 1905; Wolman, 1996). Think of a child enjoying itself playing with its feces. The mother says, "NO! That is shameful—DISGUSTING." Now the opposite of the pleasurable wish, disgust, is paired with the pleasurable behavior, and the child feels disgust in consciousness instead of pleasure, and represses the wish/behavior. As we will be removing reaction formations, this is referred to as "reactive re-polarization."

2. Active re-polarization via Hebbian learning: A painful event can be actively re-polarized by attaching positive valence to an alternate structure which is then substituted for the dystonic ideation in consciousness. The process of Hebbian active re-polarization is potentially both rapid and highly efficacious, as well as, quite dangerous. Please read the cautionary instructions in the sections below very carefully. This procedure heals quickly, and can cause permanent damage if used improperly. Follow these instructions to the letter, or do not attempt this procedure!

3. Active re-polarization by regressive neocortical mnemonic reconsolidation: In this instance, the word regression is to be taken as a noun. A regression is a direct present identification with a past experience. To experience a regression, is extraordinarily painful. It is however, the most sure method of achieving permanent change. Dr. Doidge's fine book written for a lay audience, *The Brain That Changes Itself*, contains an excellent example of a regression (Doidge, 2009, pp. 234-237). Regressions can, as in the case in the Doidge book, be encouraged as a function of the psychotherapeutic psychoanalytic situation, and so, can be encouraged by using the memory retrieval techniques I have described, and, can also occur spontaneously as a result of severe stress, and occur more easily, in cases of SSRI withdrawal, where repressive resistance approaches zero. I have created regressive identifications in my own case both spontaneously, and, by way of directed effort at *removing resistances*—after years not so much actively seeking, but *remaining open* to repressed thoughts and memories. Often, it is clear what must be found, and a construction will light the way. The most reliable means to find this elusive phenomenon, is simply to open up before your pain—use the OEP. Keep open at all times, invite the unconscious, move toward your pain, without resistance, and all the inner world will soon spill out before you. Resist nothing: this is the pathway to higher functioning.

4. Active re-polarization via undifferentiated alpha function transformation: The source formative impressions of the "alpha function" sympathetic limbic circuitry offer attachment points both active and passive, which function as points of similarity allowing condensation (Freud, 1900) in symbolic/symptomatic formation. This allows the displacement of energetic fixated cathexes en masse onto the dynamic activity of the circuitry, which acts analogously as an oxygen scrubber in a spacecraft that converts unbreathable air into oxygen, by converting the pathogenic fixated impressions' toxic ego dystonic cathexes into primary semi-undifferentiated energy, ripe for healthy experiential sublimation. This functional re-polarization, utilizes the transformative property of "alpha function" applied to specific pathogenic unconscious content, so as to rapidly remove specific symptoms, at the most basic causal level. Here, we are attaching specific pathogenic fixated content onto the formative alpha function key impression, displacing and transferring those pathogenic energies into the dynamic circuitry aroused, sublimating those fixated energies into the dynamic of that symbolic expression, and thereby, returning the cathexis to a near undifferentiated form—*now sublimated into our primary impression of the world itself*. In this way, fixations of all sorts, even those created by severe sexual trauma, can be integrated into consciousness and act as an energy source to enrich the sublimation which creates experience, and in some cases, liberate those energies necessary for the achievement of higher mental functioning.

The experiential template: This is the final idea which along with the others that have preceded it, must be understood to grasp the whole of re-polarization theory in applied practice as described below. Re-polarization theory is an extension of Freudian transference theory. Please recall, that just as in a dream, where unsaturated memory traces are defined, *endowed with symbolic meaning by way of transference* (Freud, 1900; Norman, 2013, Appendix A), so is affect distributed to give *qualitative* meaning to waking reality, just as in a dream, by transference and condensation. It is affect which must

be assigned from lower structures to give meaning, quality and perceived "reality" to cortically represented mental solids (Solms, 2013). Affective assignment, along with object identification, produce reality (Norman, 2013 quantitative, and 2013, Langan). This means, that all of reality in both the cases of the neurotic/psychotic, and, the case of the normal, are defined *as a function of transference*. This transference which provides definition to all of reality, is formed as a function of an energetically differentiated composite structure, a stratified conglomerate which *mediates* the affect assigned to cortically represented experience from lower structures. Think of the entire of our past experience (the neocortical store) along with the predisposed patterns of systemic activity evolutionarily conserved into the structures of the affective systems, as comprising an "experiential template," through which all of reality, both inner and outer, is defined. This stratified structure, is therefore, semi-plastic and adaptive: because along with systemic hardwiring and response, the neocortical store is continuously added to and reconsolidated (Stickgold et al., 2001)—unconscious plasticity being the very notion upon which psychoanalysis is founded upon: "All repressions must be undone." Remember, Freud (1915) discovered that it is *not* a matter of transcribing an unchanged unconscious cathexis from the unconscious registry to a conscious one, but that the very unconscious ideation, the unconscious cathexis itself is altered, what we now refer to as—*reconsolidated*. There is support for this idea in modern neuroscience (Schiller et al., 2010; Zellner, 2013). This mnemonic reconsolidation, alters the transference, via alteration of the experiential template, by which reality is defined. Please remember our example of the condensed definition of reality as represented in two subjects viewing a butterfly, one subject balanced, one neurotic. The external stimulus is the same, only the affective definition assigned to it from the sum of affect associated with past experience, only the resultant experiential template is in variance. That template can be changed.

The template is a topographically stratified, energetic/(cathectic) *mediating* structure. That means that there are three factors which determine the effect of any one element on the resultant transference: a. the level of elemental cathexis, of energy associated with any one element; b. the valence of the element; c. the level of elemental placement in the stratified topography. So if we wish to increase or decrease the effect of any one element or a series of elements, we can alter the valence of the structure, alter the quantitative level of cathexis of the structure, or change its placement in the template topography, i.e., bring it closer to consciousness or move it farther away, to increase or decrease its effect on the transference. We can also alter the basic active repressive element, super-ego, through the reconsolidation of those longterm mnemonic impressions which are formative in creating super-ego, and change several variables at once, exchanging repression for integration, and affecting the entire template from all three directions simultaneously: changing valence, quantitative cathexis, and topographical distribution at a single pass, in reactive re-polarization, as super-ego is the primary reactive, repressive structure—a reaction formation set against the contents of the id (Freud, 1925, p.134). In this way, the basic structure of modern personality can be disbanded, and replaced with an experiential template structured around the paradigm of sublimation by integration.

A preliminary note: Before I surrender the first example, I wish to note that there is a potential hierarchy of utility to these notions, and that many subjects, whose condition is *less severe*, might benefit from using pieces of these ideas to affect their situation as needed. I.e., if you are ill with a *serious condition* like OCD or conversion hysteria, you are fooling yourself to imagine that partial adherence to the method will suffice, it will not. As with psychoanalysis: partial acceptance and partial rejection of the ugly truths and methods of Freudian psychology renders the method ineffective—the overall systemic integrity of the method of psychoanalysis must be respected if it is to be effective (Freud, 1933, p.138). However, if you are not *seriously* ill, a partial truth may be enough to heal you. With this in mind, it may be sufficient to simply engage the alpha function key, and increase the cathexis of this primary affective contributor, thusly reaping the increased opioid and dopaminergic

benefits. Keep the image in your mind's eye and enter into it as into a dream, thereby increasing its cathexis and placing it higher in the stratified mental topography, augmenting its prominence in the experiential template and subsequent transference from two fronts. After a half hour or so, let the image fade and become preconscious, then revisit it as often as you need to maintain the benefits. Those of you who are moderately alpha function deficient may benefit from this simple therapeutic effect, and increase co-anesthesia, along with the transformative aspects of alpha function, upon a concrete, somatic reality.

Regressive re-polarization of super-ego: psychical doubling, mnemonic reconsolidation and sympathetic dopaminergic predominance—the new paradigm.

The following regression was not an isolated incident. To fully reconsolidate a formative memory which is so very fundamental to personality with such great phylogenetic support as the structure of super-ego, requires some thirty to forty regressions. However, a great deal of therapeutic benefit can be obtained with but partial reconsolidation. Some of these forty regressions were brought about entirely as a function of opening the mind to the events during daylight hours. The onset of conversion symptoms, uncontrollable weeping and paralyzing neuralgia in the mid and upper-back with hallucination were identical in all cases. The original memory was recovered using native psychoanalysis, first as a dissociative repression: a memory without its associated affect, and months later, the affect was added to complete the picture of regression proper. It should be noted that the main bulk of these regressions were in fact, brought on at those hours when 5-HT was at its lowest, and so, repression was most greatly reduced: between midnight and 2 or 3 AM. Often, the memory would emerge as a dream, and upon waking it would continue uninterrupted as an hallucination with conversion symptoms. The key is to bring the memory as close to consciousness as possible, and of course, this takes months of being open to the memory to lower resistance, until it becomes, at long last—accessible. The psychologist moves toward his pain, invites his suffering toward himself, ever so slowly...on dove's feet.

Regression and psychical doubling:

It has long been noted by psychologists and patients alike, that even in the most severe and disturbing psychotic illness, a small fraction of the ego still remains, undistorted and observing. Often Freud found, the patient, once cured, will note this, and find themselves embarrassed by the fact, as if they should have been able to cure themselves, the symptoms somehow a fake, as all along they were in some diminished capacity "still there" as an observer. The physician in such cases is right to assure the patient that this is often the case, and that the illness could not be defeated by knowing this, and there is no blame assessed from this common occurrence. Part of the ego remains undistorted as an observer, often, even in the most severe cases. This paper and journal are devoted to self-psychoanalysis, and so, this fact is key. We who heal ourselves must find help, *in ourselves!* Has anyone ever helped you but you—ever—even once? Of course not! Fortunately, we need them—*not at all!*

As the conversion symptoms take hold, they are accompanied by tactile hallucination, the feeling of bones protruding, sprung from my back like a crown rack of lamb, and the visual/tactile hallucination of the skin sloughing from my arms like melt wax symbolizing the guilt. At this point I am pressed at first onto the ground from the back pain (conversion symptom) and then, forced into a position curled up on the floor on my side in a posture like a shrimp. Weeping uncontrollably and choking, I cry out over and over... "don't you love me? Mommy, mommy, what did I do...don't you love me, why don't you love me, why?? etc." At this point, the formative impression of super-ego is before us, and the situation must be taken into hand as follows: One must find the small fraction of the undistorted ego,

and inhabit it simultaneously in an act of psychical doubling. Now, you are two people, the child, and the missing parent. We simply replace the unkind reality of parental uncaring, with the needed aspects of support which were missing, and reconsolidate the formative memory, or to be more plain: we change the past. The child is as a child, and knows no more than that. The undistorted ego, must address the issue FROM AN INFANTILE PERSPECTIVE. Penalty was inflicted, an accusation of doing WRONG, and this is primary. The issues are two, a. loss of love, and b. penalty for DOING WRONG (castration). Address these directly. You do *not* say, "you are right." This has no effect. To the child you say: He (the father) was wrong, not you, HE was wrong. I love you, you, you! I love *you!* You can say, "you are right," but it will have no effect, only a negative proposition toward the father is effective. HE *was wrong, not you.* Both of these negative statements are vital. The child must be loved, and not made to hate itself, and feel guilt, and the need for punishment. Remember, guilt and the need for punishment, in short: super-ego, is the structure which functions to *remove libidinal expression* by engaging the lateral parasympathetic circuitry, not only within the Oedipal context, but the context of all of experience—in relation to everything. To alter this punitive structure and alter repression, is to establish sympathetic predominance and lay the groundwork for sublimation by integration, and hence, gain the rewards life has to offer. The definition of reality, is born of the affect we do or do not assign to experience, and so, we can see, reality is created within. Hold the child, tell it that the abuse was wrong, and that you love the child, and do not hate and blame it. Love this child, and give it reason to live and then, that child will have reason to love life, rather than rightly hate the entire of it, and all those within it just the same. Nothing is as basic as this. Hurt the child, and the child will hurt you. Love it, and find love in return. Who does not already know such a thing? I am sure I do not refer to you personally, but I will state: The answer is clear: *there is not a modern parent alive who knows it.* Well look, and learn!

So the result should be no surprise. I was a bright guy most of my life, an A-/B+ sort of mind. My disposition was one of will and weight, sheer determination and rage, never buoyancy of any sort, only WILL...force. Now that the experiential template has been thusly altered, my past has been changed, the mnemonic store reconsolidated and the events which made me so very ill and repressed have been re-written. Before, I had a narrow spectrum of interests and a narrow speck of ability with which to pursue my interests. Most of the fuel for thought and experiential enhancement, libido, was repressed, and I displayed symptoms in substitution for my libido—I was modern. Now, I am interested in everything! I have taught myself to type, learned Freudian depth psychology on my own in precise detail in but a few years, become editor of a top psychology journal, along with teaching myself brain anatomy, cognitive neuroscience, and now, neuropsychanalysis, and all the while, I am continually writing philosophy books, psychology books, poetry books, papers, and novels! Who am I? I have become a new sort of person, a person who is so very light of heart, and can not help but create! I have become: an Emotive Rationalist! I hope the proposition is clear: modern personality is based on morality and repression, and this structure creates: *illness, and, stupidity.* To be modern is to be less than you can be...a lot less.

Now, when I engage the alpha function key, the image is potentially different. It assumes a characteristic brightness in the mind's eye, and then, I repeat the phrase, "He was wrong, not you." Now, the image becomes so bright I can all but feel the sun, my heart is light *and I laugh!* Laugh! Ha! I even smile, and know this my friend—I never smile! Never. *I am entitled to the mother's love, and, I have received it. This is what the guilt removed my rights for and my access to: the mother's love,* and that as you know, is the entire world—nothing less! To rebalance this thing, is to change—everything. [I.e., The valence of the formative cathexis is altered, the pathogenic super-ego cathexis is quantitatively reduced, and the entire of libido is now made available in conscious quantitative excess, aided in no small part by the formative alpha function key being topographically elevated into the

conscious/preconscious strata.] My stomach is settled (co-anesthesia), the day is warm, and my mind is racing with new ideas! How light is the day, as a boat of cork and light, so does my life float upon this world, now and forever, free from guilt, free from our sick curse—morality. To change this thing, is to find the love which was withheld to make you sick and cruel, and to finally be well, warm and complete...*to be loved*. It is for lack of this, and nothing else—that we know human misery. You, and *you alone* now have the keys which will yield its undoing. No one else is willing, capable or worthy. So let us rejoice! Strength is creativity and lightness, authority, is laughable, ugly and unconvincing. Ethics never obey. Let us create a new world instead!

Re-polarization by active Hebbian pairing of alternative structures.

It is possible to use the alpha function key to directly influence experiential and mnemonic valence. Although effective and rapid, this approach is potentially quite dangerous, and must be approached with caution and care. It is tempting, to pair an injury with the alpha function key and directly adjust its valence, let's say, to change the somatic expression of a rape, or even to alter our reactions to verbal abuse. This is a bad idea which is fraught with dangerous consequences, as I have discovered. If one attempts to directly apply active re-polarization to a painful stimulus in memory, to achieve good results, remember the following: *Hebbian learning, LTP, creates a causally nondirectional associative structure*. If one applies the key, the target mnemonic image may alter its valence, causality flowing in the correct direction, or, more likely, the energy from the alpha function key will transfer in the other direction, causing an escalation in the dystonic valence of the symptomatic structure, not a reversal of valence. For this reason, it is wise to hyper-polarize, to energetically enforce an alternative structure, rather than re-polarize a dystonic current valence. An example will clarify:

I write a philosophy column for a newspaper. The paper changed hands, and the new editor is passive-aggressive. She inserts errors into my work, feigns that I will be able to look over her changes and put matters right, then, ignores my corrections, and places the unapproved error ridden text in print. To a passive-aggressive, this is easier than just firing me, as I will make a fuss and walk off, and she need not be the heavy. Oops! Sorry! Needless to say, after the tenth such "error," I am not convinced. After I walked off, the image of the woman would not leave my mind. I could not stop imagining certain particular brutal acts of retaliation, which served only to injure *me!* Sadism without an object is but masochism, self-punishment, and I decided to attempt to influence matters using re-polarization theory. First, I engaged the alpha function key, and paired it with the images of sadism in an attempt to shift the valence of my hatred. The effect was astounding and not at all what I intended. Causality flowed the wrong direction. The images became more and more grotesque and intense, until a full fledged sexual-sadism emerged. Very seductive, ill, and dangerous. I immediately terminated the key image, which was acting as an undifferentiated power source for the punitive imagery. *The answer is to hyper-polarize an existing alternative structure, simply enforce its existing valence*. Rather than try to change my feelings toward the editor, I decided to REWARD myself for *keeping* my word, and producing unflawed work, rather than PUNISH the editor who lied, and ruined the work. The effect was as expected, and soon, I had provided myself the self-esteem that life had stolen. Over and over again, the same caution has demonstrated itself valid. Just as sadism can be encouraged, so can masochism. To attempt to alter the valence of *your reaction* to a wrongly applied punishment, is a fool's endeavor which will create reward attached to your reactive sadism, should you display that reaction, or, will paired with the actual *pain of mistreatment itself* (if that is the reaction displayed), and is sure to produce full blown masochism, just as will any attempt to directly and actively re-polarize feelings of failure with reward, which will create an appetite for more failure so as to receive more reward. In each case, the result may be what you intend, or, it may be causally reversed, and serve to enforce the illness. Pay close attention.

Re-polarization of sexual traumata: Reaction and wish formation within the context of somato-psychical determination

The daemon: Morality and defense in sexual trauma

The idea of morality is particularly important in matters of sexual trauma. The very defenses themselves which at one point sustain and protect with morality, soon become a source of the greatest sickness and continuous peril. To breach the impossible “catch-22” which surrounds sexual abuse, the lynch pin which holds the entire matter fast, morality itself, must be completely discarded. This is no easy task, as it is our morality which has sustained us through the storm, and it seems unnatural to trample and remove that which harbored and sustained us. Unlike many of my techniques which both promise, and deliver, rapid cure for severe symptoms—this does not. This is a slow and steady path, a creeping and heavy thing, but in the end, the result is a complete reversal of the situation, and we might even find courage enough to suppose that the massive energetic build up in the unconscious of the rape victim, may even become an advantage, as those copious accumulated energies are used in integration rather than repression, so as to power sexual sublimation into experience and foster the achievement of higher goals which are denied to those less highly energetic in their unconscious endowments. To look plainly upon an ugly thing, and simply observe, is to be without reaction, without morality. This is the ideal state of analysis. Freud (1912) encouraged the matter as follows: "I can not advise my colleagues too urgently to model themselves during psycho-analytic treatment on the surgeon, who puts aside all his feelings, even his human sympathy, and concentrates his mental forces on the single aim of performing the operation as skillfully as possible (p.115)." We simply look, and see:

The road to integrating an ego dystonic cathexis into personality is fraught with pain and danger. To accomplish this thing, and cure the damage of sexual abuse, we must firstly establish absolute points of separation, and be entirely free from the influences of those who would take advantage of this process. Next, the subject must be made to understand the necessary psychical dynamics, the unconscious processes which MUST in every case occur in response to these events, and having observed this necessity, to then place their experiences in this context. In this way, the beta-screen (Brown, 2011), the intractable defensive "physicalizing" of the event can be overcome, the events made plastic, and the now conscious cathexes reclaimed *directly on the somatic level* via alpha function. Our morality is a daemon, spelled in the old style, for in the past, the ancient Greeks saw that a daemon was not good or evil, it could be either... a daemon was a demi-god, a daemon was potentially either good or evil, they were first and foremost one thing alone: powerful. So it is with our morality, our hate. To understand this thing, we must look plainly, without morality. Please observe with cold unreactive dispassion the following two examples and see the *psychical necessity* born of the somatic responses. The road out from under our pain and the morality which holds it fast, is that of an unconscious and somatic knowledge: the knowledge of somato-psychical determinism.

Keeping in mind, what we have learned about the role of the reactive elements of the castration complex in absorbing libidinal cathexes of all sorts, and, the somatic presentation of those elements, please read and analyze the following:

A subject is drugged with 500 micrograms of LSD and manually restrained. Along with some other drugs, it is hoped that the subject will remain conscious, yet demonstrate sufficient confusion, to yield sexual response while not recognizing the particulars of the situation. The effect is poorly aimed, and

the subject resists. Now, the subject sees and knows. His tumbling dream, is no longer a dream, and his bodily responses are interrupted in a particular way. The automatic physical, somatic process of sexual excitation which the manipulator hopes to exploit, is no longer at access, as the subject has terminated all tumescence. He sees the situation and his body responds with pure hate, with the reactive elements of the castration complex. Now, the body mirrors the formative impressions of super ego—the hate and rage which terminate libido and absorb sexual and affectionate libidinal cathexes—but with even greater intensity—the body shudders like a paint shaker, vibrating in pure hate, now without image or fantasy, only soma vibrating in isometric tension—all sexual response has been terminated and repressed. Here, our daemon, hate, has proven its power, and saved us. However, an unconscious analysis demonstrates what pathology MUST be left in its wake. Before I conduct that analysis, please consider this alternate example:

A subject is drugged with large quantities of benzodiazepines to encourage unconsciousness and hypno-accessibility. Once unconscious, LSD is applied to increase excitation and unconscious access, and allow perverse ideations, somatic impressions, and suggestions to be placed into the unconscious, and destroy the unity of personality, so as to create psychosis and perversion to be exploited. Over the course of several days, perverse acts are performed upon the semi-conscious subject along with perverse hypnotic suggestions.

As we compare these two examples as to their resultant unconscious dynamic, we find a surprising result. In example number one, the subject interrupted the natural somatic response pattern of tactile excitation, tumescence, and orgasm. The result is quite plain and necessary: a wish MUST be left behind—the unconscious wish to complete the act which was interrupted. There can be no other result. The interruption of excitation demands release, and this wish must be left behind, repressed as a function of defense. That which was interrupted, leaves an unconscious wish for completion. The second example is even more obvious, as the perversions placed into the subject's unconscious act in just the same way as a function of the repetition compulsion. Once an instinctual state has been achieved, *the instinct to repeat the state becomes a drive: the repetition compulsion*. This elasticity which wishes to return to a previous form, this inertia of the psyche, is found as a primary element in the dynamic structure of neurotic symptoms, which in the main, evidence the need to return to, and repeat, earlier states of development, in the present (Freud, 1920, p. 36). An interrupted drive leaves an unconscious wish for its completion, just as a perverse impression leaves an unconscious wish for its repetition.

So we can see, in both cases, a wish is left behind as a matter of somato-psychical necessity, as a matter of soma interacting with *psychical determinism* (Freud, 1901, p. 242). By virtue of the very topological structure of the mind and the dynamics that implies, these wishes MUST be created in response to these somatic situations. That, is what I mean by somato-psychical determinism.

It is this revelation which will eventually free the subject, and allow them to accept the events, and the wishes into consciousness. Of course those very wishes, are the source of the greater portion of illness inflicted by molestation and rape. Next, I will detail why that is true, and demonstrate the effect of this fact as expressed in the reactive moral symptomatology known as homophobia, which can be easily analyzed and categorized. Please read the following carefully, for a misstep here, could end in real tragedy.

First, we must learn a little more about exactly how perverse activity destroys the structure of healthy personality.

Perversion as virus: a self-replicating parasitism

As we mature, we move through several well known and well documented stages. These unserviceable developmental pieces of the eventual complete puzzle are known as the component sexual instincts, and, it is these infantile building blocks of our complete sexuality which are the basis of the perversions. These are rightly detailed in the Freud, and I encourage you to read it. I will briefly summarize these concepts as follows: A split off piece of sexuality, a developmental piece which has not become part of our unity, and has become the sexual aim in itself, is called a "perversion" (Freud, 1910, p. 45). By this I mean, that as we develop, we go through developmental phases where each step along the way, is characterized by a specific erogenous zone, a zone which acts as a genital (Freud, 1905, pp. 125-243; 1912, pp. 229-238; 1938 [1940], pp. 152-156). First the oral, then the anal, then the phallic, allowing for the factor of much residual and simultaneous expression...then after latency, *in the best case*, all are united together under the auspices of healthy unified genital sexuality. When a stage of development is *lingered too long at*, the sexuality becomes fixated there, fixed at this stage. Often, these impressions are repressed, and an unconscious fixation is formed. These fixations are each in their type associated with different neurotic illnesses. OCD for instance, is associated with highly energetic fixated sadistic and/or masochistic unconscious content—specifically: *fixated at the anal-sadistic phase of pre-genital development* (Norman, 2011, 2013 nine/non-elliptical). (Remember: Unconscious content always is specific. If you feel angry, you are not angry in any abstract way, never, that is an illusion of repression— there is a specific fantasy with quite specific activities taking place which provide by way of transference, the feeling tone for your experience. Unconscious content is always specific.)

So as we mature, we develop through many stages, each with a specific sexual aim centered around a potentially perverse erogenous zone, should that activity become the sexual aim itself, in maturity. A fixation is formed as a piece of this developmental structure is lingered too long at, and becomes such an aim. If this fixation is repressed, we have the basis of a neurosis, and if not, a perversion is formed; the neuroses and the perversions standing in clear and direct relation as positive and negative of the same fantasies, those being conscious aims in the case of the pervert, and unconscious aims causing symptoms as they assert their influence from the unconscious in the case of the neurotic (Freud, 1905). Hence the Freudian axiom, *The neuroses are, so to say, the negative of perversions* (Freud, 1905, p. 165). Please read my *Tangible Self* (Norman, 2011), and, the nine short essays and native psychoanalysis paper (Norman, 2013 nine/non-elliptical) available for download at *The Journal of Unconscious Psychology* web archive for more information on the unconscious dynamics of neurotic symptomatology.

With this in mind we must understand but one more thing to assess the effects of perverse activity upon healthy personality. As we have established, the unified structure of healthy sexual maturity, is composed of a great many perverse and unserviceable aims which have been united together under the auspices of healthy genital sexual expression, as is evidenced in the free expression of these perverse aims as component pieces of healthy sexual expression in so called normal cases (Freud, 1905).

Now, we must remember the primary process and other descriptive rules of unconscious operation, which are associative and non-linear:

"The cathectic intensities [in the *Ucs.*] are much more mobile. By the process of *displacement* one idea may surrender to another its whole quota of cathexis; by the process of *condensation* it may appropriate the whole cathexis of several other ideas. I have proposed to regard these two processes as distinguishing marks of the so-called *primary psychological process*." . . . "exemption from mutual

contradiction, primary process (mobility of cathexes), timelessness, and replacement of external by psychical reality" (Freud, 1915e, p. 186-187).

With this information the result becomes clear: perverse activity acts in the unconscious, so as to attract similar formative perverse component wishes in associative condensation, and by way of energetic displacement, to create highly energetic perverse unconscious structures, which due to their increased energetic cathexis formed by way of unconscious processes, assert themselves upon consciousness as new sexual aims either forming neurotic symptoms from the unconscious, or, by creating new perverse activity in manifest thought and/or behavior. Perverse activity breaks apart the healthy sexual unity, attracts energy from perverse developmental content, and once those ideations are thusly fortified, establishes new aims, like a virus which corrupts the host cell's DNA to create more of itself by co-opting internal processes. This is not theory, it is fact. Please read my *Tangible Self* (Norman, 2011, pp. 52-63) for an example.

Now it should be clear to the reader why many sexual predators find success in "turning" a healthy subject to their..."lifestyle." The very activity itself, breaks apart healthy sexual unity, and replaces it with highly energetic and perverse aims, formed and supported by unconscious processes.

The result: There are, on the most fundamental level, two possible outcomes after repeated sexual abuse. 1. The subject becomes perverse. 2. The subject becomes neurotic/psychotic. It is of course, possible, although unlikely, that the subject can successfully repress the aftermath of their experience, but this is both unlikely, and would most probably leave the subject with a severe loss in mental economy (Freud, 1917, pp. 453-454).

To pierce the repressions and reclaim the specific mnemonic events and wishes to consciousness, is no easy matter, and must be approached quite carefully. The process will manifest in two basic stages: symbolic analysis, and, somatic reactive restructuralization of ego processes via alpha function. Before this process can begin, the defensive structures which shield personality must be eliminated, and personality itself, in the main, disbanded.

Presentation of the beta screen, reactive dynamism, homophobia, paranoia, and symbolic analysis:

Before I begin to discuss the topic of symbolic analysis, which will be far too briefly addressed, I must comment on the initial and intractable presentation of this condition, a condition of what I will call somato-psychical defense. The subject will defend themselves from truth, healing, pain and change, in a specific way with two main attributes: 1. Somatic intransigence and reactive supplementation of the beta-screen, and, 2. The paranoid transference. Let us look clearly and plainly at this intransigent and concretized symptomatic structure, and deduce the only safe and effective method by which it might become plastic, malleable, and conducive to alteration and healthy redesign.

The reactive structures which shield the subject from the intolerable state of their reality as it asserts itself from within them, creates a beta screen (Brown, 2011), a somatic block which causes a seemingly impossible obstruction to healing. I have discovered that this beta screen serves to somatically reinforce the psychical repressive structure by way of reinvigorating the energy absorbing reactive elements of the castration complex. Repression must be constantly reasserted to remain effective, and the upward drive of the repressed is proportional to the accumulated energy of its cathexis. The enormous collected energy of the repressed increases exponentially by way of the unconscious processes themselves, requiring continual repressive activity to keep at a distance. This reactive hatred,

was quite naturally, an expression of hyper-potent reactive rejection of the wishes which were attempting to become conscious. The structure which resulted, was highly concretized, dangerous, reactive, and intransigent. The purpose of the structure was to reinvigorate the reactive somatic signature of the reactive elements of the castration complex, so as to absorb the passive sexual cathexis, and keep consciousness clear of this dissonant psychical toxin. Each day, in musical practice of the very greatest intensity, my drumming afforded the opportunity to initiate and maintain the defense. To say that I would play with vigor and intensity is an impossible understatement. I attempted to burst my circulatory system with the intensity of my musical expression, and could eventually maintain a shuddering state of utter violence, for many, many hours at a stretch. My constantly vibrating body, like a paint shaker, shuddering for hours, at levels of intensity which I now know were specifically created to remove wishes, force them from my mind with pure somatic hatred, and, were a direct attempt to answer my ever growing self-hatred with stroke. If asked of the rape, I would become enraged and recount the events with such hatred, that my red face would soon approach blue, my body shuddering in spasms of hatred. This somatic concretizing of the experience reinforced by behavior from all sides is evidence of the first factor, *somatic intransigence and reactive supplementation of the beta-screen*. My body, recreated the reactive elements of the castration complex in their somatic expression for hours each day, a somatic and concrete response. Although the rape was unfair, the fact remains, that after decades, if the processes were conscious, my hate should fade, like any trauma (Freud, 1893-1895). But morality is now as always, sheer farce! The responses and my moral rage did not fade, but increased, indicating unconscious processes were at work. Remember the unconscious is *timeless*, and associative. So the hatred increased over time as it had to, to maintain repression of an increasing unconscious cathexis, the unconscious wishes always becoming more intense over time as a function of unconscious topography and dynamism itself.

I was raised to be very tolerant of homosexuals. My upbringing emphasized the equality of all such choices in lifestyle. After the rape, my disposition...changed. The symptoms produced were utterly distinct, super-intense, and quite dangerous. A massive and demonstrable change in my attitude toward homosexuals was produced. When I heard of the murder of a homosexual who was foolish enough to proposition the wrong patron at a bar, I was insane with hatred for the murderer—but not in the way you might expect. The homosexual was bound to a fence, and beaten to death. To understand the degree of energy *and the level of hazard* in this symptom, you need a sample of my thoughts:

I heard of the way the homosexual was killed, and exploded—“What?? Did they love this filthy fag?? Why was there no hatred for this filth?? Why? Why were the eyes left in the head, Why? Why were they not split and cut?? Why?? Why were the fingers still attached to the filthy hands?? Why?? Why were they not each broken back and removed?? Why were the genitals left intact—not mutilated and cut away?? Why? Did they love this filthy fag?? The feet! Why were they not cut open, flayed, the wounds opened up, and then the feet, cut away? Why was the genital not torn loose and placed within the mouth to choke and kill....why??? Why was there such tenderness for this vermin? *Why was there no hate?*”

If you would have suggested to me, at that time, that these responses were out of balance, or formed as reactive symptomatology to represses passive wishes fostered in the rape, well... I truly do pity you! If you would have dared to suggest that these outbursts were functioning as defense, functioning to remove passive sexual wishes from my consciousness, wishes created by the rape itself, I would have killed you. I am not in any way exaggerating. You would bloody well die to have said such a thing to me. I would have attacked you right there, and beaten you clean to death. That, is a *paranoid transference*. I needed that defense, and to breach it would have been cruel, stupid, and deadly.

Paranoia has a complex etiology utilizing both heterosexual and homosexual dynamism, however in many, even most cases, it functions primarily as a defensive cluster of symptoms designed to block homosexual cathexes (Freud, 1911, 1915, 1917, p. 424; Norman, 2011, pp. 80-86). As the purpose of my homophobic hatred was to remove and absorb the passive sexual excitation created in a homosexual rape via somatic invigoration of the reactive elements of the castration complex, we can deduce without question that homophobia is a subtype of paranoia, and hence, is defended with a paranoid transference, one of the most dangerous and intractable of all psychological phenomena. So how are we to approach a situation so dangerous and well guarded by somatic intransigence and reactive supplementation of the beta-screen, and, the paranoid transference?

The key to destructuralizing the defense, is in understanding the psychological and somatic necessity of the unconscious dynamic and the necessary result: wishes. The subject, once equipped with the sure knowledge of somato-psychical determinism, and how the situation he or she was exposed to *must* create these effects, is thereby relieved of moral responsibility for this unfortunate result. Only then, can the defense be circumvented by symbolic analysis, and eventual somatic reactive restructuralization of ego processes. Eg., the woman who was violently raped, is sure in many cases to display a sexual excitation in response to scenes of violent rape. This is no mystery and carries no blame or moral consequence, it is exactly as it should be, and, is a necessary consequence in every case, of exposure to this stimulus: the result of a violent rape with anal or vaginal tearing must be exactly one thing—the creation of a masochistic wish, the normal process of sexual excitation once engaged by manual stimulation having then been fused with severe *overstimulation*, the hallmark of masochism, to create a wish for this overstimulation (the repetition compulsion), which has necessarily become sexualized (Norman, 2011, pp.72-73). There can be no other result than the creation of such a wish. So now we can see, that it is the bringing to consciousness of these repressed wishes which will constitute the effective end of this treatment, as the conscious processes once properly applied to the memory, will remove its pathogenic cathexis, and return the energies to a healthy form (Freud, 1893-1895, p. 17). Therefore—The unconscious wishes which form most all of the pathology, are kept and maintained as active symptomatic agents by the very defensive processes which protect consciousness from their intrusion. With this in mind, we can make the following highly condensed assertion: *The main damage from rape and molestation occurs through the continuous action of the defensive processes themselves.* Those processes must be circumvented through symbolic analysis and the somatic reactive restructuralization of the ego via alpha function.

Symbolic analysis: This topic is very involved, and even more vital, and I will confess that although it is my forte, I am reluctant to be too direct on this issue. Note how Freud did not analyze even a single dream in the entire of his *interpretation of dreams* to the very lowest levels of its meaning. It is too ugly, too intense and hideous to say aloud (Freud, 1916-1917 [vol. 15], p. 185). To heal here, you must become very, very good at this ugly thing: symbolic analysis. Go to appendix B for examples of symbolic analysis which stop at the level of the complex. Often, that is enough, and more depth is not needed. However, if you are looking for unconscious content associated with molestation, you must do better than that. Here are some basics, and a few things to expect:

1. Objects in fantasy will be condensed, and will have many determinants attached to them to provide the symbol with enough energy to be represented in consciousness (Freud, 1900). I am anxious at cutting down a tree (anxiety hysteria/phobia). The tree represents a sexual wish for a passive orgasm, and so, its felling represents the removal of the erection by completion of the act, and, it represents a castration threat in the same felling which is the super-ego penalty (wish from super-ego) for the passive sexual wish, and, it represents my step-father, who I wish to kill, and, my guilt for that death wish, as I feel "unworthy" of felling the tree. There are usually four or five determinants on any one

symbol, and often more. There will be one, which is predominant, and finding that wish alone, will stop the symptom in some cases. (Note: Unconscious processes do not support logical contradiction, which is represented via compromise formation and condensed symbolic expression).

2. Passive wishes manifest as religious revelation and experience as they return to consciousness. Hallucinations of God, his voice, angels caressing you, vibrations filling you and the like, are not spirits, they are passive sexual wishes forming hallucinatory symptomatology—period. Do not be fooled. It is *never* God, it is *always* the return of the repressed... every time.

3. Objects in fantasy may be objects, identifications, or both. If you are attacking a hated object in your mind, this may be sadism against the object alone, an expression of hatred alone, or, it may be an identification with the object being subjected to sadistic reprisal, or, it may contain both expressions simultaneously (Freud, 1930, p. 129; Norman, 2013 mind body syndrome).

4. Interpretation of language: Language is fraught with puns and indeterminate meanings and so, is ripe as a nexus onto which many levels of meaning and various determinants can attach in condensation (Freud, 1900, pp. 340-341). Eg., an obsessive symptom like this phrase which intrudes over and over into consciousness is to be interpreted as follows: "She lies to me." This, on the surface, refers to my mother, who is always lying to me in the sense of being untruthful. But as the words are intruding into my consciousness they comprise a symptom, and must be analyzed.

Meaning a. She (My mother) is a liar.

Meaning b. She (My mother) "lies to me" in the biblical sense, she wishes to have sex with me. This is the Oedipal wish of sexuality and tenderness.

Meaning c. She (My mother) lies, in a state like that in a tomb, she lies "tomb-y." This the death wish, that my mother lies in a tomb.

Meaning d. She lies, in the sense that *she is not a she* but a he, and lies, *two-me*, as in two of my body type. This is the homosexual wish.

5. As you recover the sexual experiences and impressions of a rape or molestation, those are likely to be passive impressions, and passive sexuality closely parallels both femininity, and masochism (Freud, 1933, p. 116). For this reason, the type of ideations will be most disturbing, as they are usually fused with punitive affect added to the impression by counter-valent sources in the super-ego. The idea is that the id wish, is passive, and has attached to its pleasurable id expression a penalty, a punitive wish from another psychical agency...the super-ego. The symptom is then, an expression of the tension between the two opposite wishes coming from two separate psychical agencies, id and super-ego (Freud, 1915, pp. 180-185), a dynamic simultaneous wishful opposition I term counter-valent (Norman, 2013 Prometheus). The manifestation of masochistic counter-valent symptomatology is particularly dangerous and disturbing. To assimilate such a passive cathexis, one goes through several stages, first masochism, then hysteria, then, integration. I will spell this out shortly with a dream analysis, and will presently state that masochistic passive wishes once subjected to counter-valent distortion appear as the following: Scenes of being bound, scenes of being cut and choked, scenes of being blinded, or blinding oneself, scenes of being trapped and killed, scenes of being castrated or sexually mutilated, scenes of self-mutilation which encourage one to self-abuse such as striking oneself, cutting oneself, amputating a body part or suicide, etc. These are the penalties for accepting passive sexual wishes—the penalty is always the same: mutilation, castration, and death. That is the cost. Obviously, this reactive piece of personality, super-ego/ego, must be destroyed. Here is how that is accomplished:

Once the subject has accepted the fact of somato-psychical determinism and its necessary wishful

consequences, then, the task begins in earnest: finding the wishes, and making them conscious. Although secondary factors, such as betrayal of a trusted or loved one will factor in, the main pathological contributor will be the wishes created in the wake of the abuse which directly contradict ego/super-ego. To get at the wishes, one must first, after having determined that they must be there as a matter of somato-psychical necessity, find the most unnatural of skills: symbolic analysis. It is interesting and necessary to note, that morality, the real and the unreal, will conspire to hide the more disturbing aspects of the memories, by directing your attention to other real events which are determined into the symbol. The easiest way to hide a factor, is to drum up the anger and disgust about another, equally real determinant. Morality is best for this deception, as one blusters about how unfair a situation is, moralizing, all the while, the problem making you sick is something perverse, a wish which is being ignored. Do not be fooled. Your moral feelings are real, and, not the thing being repressed, but, the instrument of that repression. Learn to detect all moralizing, the ugly bluster and self-pity are easy to spot, and then, know it: morality is pure farce. If you begin to moralize, you can be sure you are faking it. Begin to look for a perverse wish immediately. Morality is always the enemy in analysis, it is the instrument of super-ego. Super-ego knows, the easiest way to conceal a topic, is to raise bluster and pain about another topic, which is also real.

When one looks for a perverse wish one knows must be present, the way is usually blocked by massive resistance. The trick, is not to go after the memory, but instead, to go after the resistance. Psychoanalysis itself went through just such a transition (Freud, 1913, p. 141-142, 1914, p. 147 [vol. 12]). Picture the event you have constructed, and then let it fade. Open the mind with the OEP. If your construction is exactly accurate, your symptoms will fade at this simple therapeutic activity! If not, if your construction is close, the memory will be encouraged toward preconsciousness, so, you now go after the source of the repression itself: super-ego. *Super-ego is a reaction formation* set against the contents of the id (Freud, 1925, p. 134). So, here we are using reactive re-polarization to remove the primary reaction formation: super-ego. This will release all sexual cathexes bound into the reactive elements of the castration complex. If you have completed a sufficient number of regressions, and super-ego has been sufficiently weakened, or perhaps, even destroyed, you are in luck! Good work, my friend, you will soon be well! You are rid of a hideous modern curse. Simply gut the weakened structure to the bone, and be free! Engage the alpha function key, and say the words, "He was wrong, not you." Now the image will glow like the sun itself in near hallucinatory brilliance, and soon, your light heart will forget what ugly thing you seek. Now you never look, but glow and love life instead! Soon, perhaps within an hour or even less, the memory is sure to emerge. The trick: go after the resistance, not the memory. Super-ego is that resistance. Allow all libido through, destroy super-ego permanently, and be well.

Of course, it is not so simple as that. The memory, once recovered, is quite naturally—deeply repellant. The fact that it engenders sexual excitation, even more repellant than the image itself. This complete opposition of the ego and super-ego to the images of the molestation, and the even greater horror at the excitation it engenders, are factors we will use to our advantage. These painful realities are to be harnessed so as to allow us to destroy the last of the existing structure of personality, and replace it. Think of the super-ego/ego's deadly horror, as your ticket to dispensing with the last of the structure of modern personality. There are two steps to the process: 1. Symbolic analysis and recovery of the memories, wishes and fantasies from the unconscious. 2. Usage of the alpha function key to undifferentiate the cathexes of the fixated memories.

Reactive re-polarization of the experiential template via LTD and alpha function transformation:
practical application of Schore's sympathetic ventral limbic circuit in cases of sexual trauma

Alpha function transforms symptoms. The intersubjective processes are based upon this truth. The problem is, that transforming symptoms, in all but the very most impaired of patients, accomplishes little. To make rapid progress and cure mental illness, the utility of alpha function leaves much to be desired, unless we apply it to the transformation of *specific unconscious content*. In this instance, the utility of this phenomenon becomes instantly apparent. Once Schore's work has been analyzed, and the source impressions (and biochemistry) his careful work implies are distilled into a symbolic key allowing us to manually activate the circuitry and its transformative function, Bion's "alpha function" can be used to re-integrate *specific* ego dystonic unconscious content. Symbolic analysis and the removal of super-ego resistance has allowed us to retrieve the disturbing unconscious content, and now, we are left with a conundrum. We must integrate this content into consciousness, but it is vile, toxic, and repellant. We are troubled on two fronts, one, the ego/super-ego is sickened to know this thing we have found, and two, even though it is now conscious, resistances prevent us from accepting the energy, which therefore, remains in its fixated form, and is highly pathogenic. Is there a way to be rid of personality and accept the energy all at once? Yes, there is.

Somatic reactive restructuring of personality—LTD and neuronal dissociation: the way out

As you locate the various images, sensations, fantasies, and other associated ideational content, it is necessary to keep the ideas conscious. This is not such an easy matter in the specific case in question, as the ideas once repressed for so many years, have collected enormous energy, each perverse aspect becoming associated with highly charged wishes and other reflections of formative developmental component instincts, which are the source of the perversions in all people. Once the pathogenic unconscious structure has condensed into it the accumulated energies of the associated unconscious elements, as the very processes which govern the "associo-cognitive processes" (Norman, 2013 Langan), the unconscious processes, ensure, the cathexis becomes hyper-energetic in the extreme. For this reason it will present in consciousness as a super-energized phenomenon, and hence, will exert enormous influence of a distinctly unhealthy sort upon the psyche. If the subject allows the images and sensations into conscious they may either, a. reject the images with extreme force, and become neurotic in short order, or b. accept them, and as they are so very overly intense, they may present as an irresistible attractant both sexual and repellant all at once, in short, as a perverse sexual goal and definition of personality. Clearly, both of these outcomes are not acceptable, or healthy. Here, we must observe the presentation of defense, in order to find our route around.

The defenses will, throughout the course of this procedure, exhibit certain transformations. These transformations will be repeated over and over, as new content is discovered and integrated. First, symbolic analysis will yield pieces of the puzzle, and these will be shielded in pun and linguistic distortion. Fantasies will present, and each need be analyzed exactly as a dream. The better you get at this, the more quickly you will heal. I can interpret these fantasies almost as quickly as my mind can spin them out, and in all cases, a sexual wish is the driving factor, always. Soon, you will be able to knock a symptom down in but minutes. Then, the defenses which attempt to keep the material hidden will change tactics. The symbolic links, will be removed and discarded altogether, and the ends will be sought directly, by which I mean, the defense will simply engage the structure to suit its needs. If a homosexual cathexis is to be repressed, like a kid in an elevator all buttons will be pressed, all your issues irritated, the effect as a plume of ink from a frightened squid, and, the hatred on the familiar object, or whatever defense is serving the repression, will be engaged in the midst of the storm. Now, as you can unriddle the symbols, the strategy changes, and a plume of defense covers direct engagement of the reactive elements. Once you see this, and release the hatred to discover the sexuality, the next change will be in the usage of language. Now, all words will have many, many meanings which you will plainly see, and any language in the mind will become a symbol of great

shame and guilt, alongside of being a symbol of the wish. This makes all thought impossible.

To break this symbolic deadlock, one discovers the key to breaking the other conundrum apart as well. In both cases, in the case of clustered symbolic defense, and, in the integration of dystonic mnemonic material, fantasies and wishes, we can use a trick from current neuroscience, to destroy the existing personality, and restructure the situation to the greatest advantage. Here, we will alter intersubjective doctrine, purposively obtain a beta element, and use it to directly sublimate sexuality into experience as an undifferentiated power source, while we gut and remove the last of modern personality via LTD. In this case of defense, both images, and, language will be revealed as defense and resistance, ie., all language will serve double meanings suspended between guilt, and the wish, and, all images will likewise, be horrid and ugly, and also, represent the wish as well as the super-ego penalty. The purpose of this cluster of symptoms, is to keep the idea of the somatic sexual experience unconscious, so, we use that somatic impression to destroy personality, and restructure it to function as one based upon the paradigm of integration rather than repression. Long Term Depression, (LTD), which may be thought of as a dissociation between a previously learned Hebbian pairing, the reverse of learning on the neuronal level, Long Term Potentiation, or, LTP (Gazzaniga, 2009, p. 357, 358, 362), LTD can be created by firing neurons apart, which were once paired to create LTP, or most simply put: LTD = neurons that fire apart, wire apart (Doidge, 2007, p. 64). This oversimplification of the process is not too far off, and can serve as a working descriptor of the following therapeutic procedure.

Please remember, the main contributor to the damage created by rape and molestation, is the action of the defenses aroused to safeguard the subject. These defenses are products of modern personality, and super-ego. Although they once, in the form of a benevolent daemon acted to minimize damage and protect, now, they are but a relic of a deeply sick and flawed piece of our lowest inheritance from both ontology and phylogeny alike. This structure, would rather kill you, than let you heal, so ugly and mistaken is the way we have been assembled. You will see the truth of this statement soon enough, and for now need but understand the following procedure:

1. Using the OEP, the subject releases the PHYSICAL experience of the molestation directly into consciousness. This will be accompanied by an image of the rape. Allow this physical feeling to emerge directly into experience, allow the tactile hallucinatory experience, feel the hands and the strange sensations, feel the responses exactly as if they were being repeated, but—feel the somatic expression alone. Allow the physical feelings directly through, and look outward, not inward. Now, you can feel the exact sensations as in tactile hallucination, and, there is no language or imagery in the mind's eye, which is focused on outer exteroceptive experience. This will be both pleasurable, and, disturbing, so, do not react, simply feel everything, experience all physical sensations with no reservation, judgment or restraint.

2. Maintain the tactile hallucination. Now while remaining open—Change your focus. Engage the alpha function key. This, and this alone, is what fills the mind's eye. You will observe the effect at once, and the alpha function key will become super-efflorescent and intense, as if an hallucination or nearly so vivid. Now, open your eyes, and look out at the world. You will be amazed! As the alpha function image is a primary source of our sublimated transference which gives all the world and all of experience its definition, meaning *and quality*, just as you must expect, all the world is now fortified and infused with enormous beauty and depth! This is how alpha function can transform the entire of human misery and experience: one must utilize specific unconscious content as the source to be sublimated and transformed. Alpha function, once attached to specific unconscious content, can purify, undifferentiate, fixated perverse cathexes, and return the energies to their proper place in the structure of healthy personality.

3. The quantitative factor must be carefully attended. The brightness of the alpha function key image is a guide post, and a gauge. The intensity of a once repressed and condensed cathexis is far too great for the circuitry to accommodate before it has been partially reduced by conscious exposure, and so, one must observe the alpha image carefully for the first few weeks. As you look outward toward the world and your life, the key image is preconscious at all times, and will draw your attention to itself as perverse cathexes you have input exceed the quantitative capacity for transformation: a. you will feel giddy and begin, perhaps, to salivate, and choke. Look, and the image will be glowing far too brightly. If you wait, the beautiful image will be suddenly extinguished, and be replaced with the most ugly and horrid images of masochism and sadism, stemming from the reactive elements of the castration complex. You have over-loaded the capacity of the circuitry, and the result was that the reactive elements of the castration complex stepped in to absorb the overly intense cathexis. The solution is: As you feel the giddy sensation and the choking, you look inward and inspect the image. If it is excessively bright, you then *immediately terminate it*, and find the image of the real memory of the perversion, and allow those images directly into your mind with no reaction or resistance. After a few moments, the uncomfortable claustrophobic feeling will pass, and then, you remain open, and direct attention back toward the alpha function key image, then outward to reality. In this way, the experiential template is restructured to integrate and sublimate the undifferentiated energies contained in the perverse unconscious fixated material.

4. As you live life in this state, you must tread a narrow pathway which will foster LTD and the restructuralization of your ego/super-ego. There has been established in our upbringing, a pairing, learning, a specific connection has been established between the idea of these perverse behaviors, and the death wish within each of us which stems most actively from the dynamism of super-ego. The specific consequences of this struggle are spelled out in brief below, and I will here only state the method, not the transitory reactive consequence. Think of your ego and super-ego as a stimulus barrier between consciousness and unconscious interoceptive ideation: like a resistor placed in a vital electrical circuit which wastes the energies. This pairing between penalty, specifically castration and death, and a perverse unhealthy wish, must be broken, so we may easily allow the unhealthy perverse wish directly into consciousness and use its energies in undifferentiated sublimation. As a sailor who must resist the sirens, as a voyager of old who must steer between Charybdis and Scylla, you must maintain a very specific course! At all times, allow the somatic experience of the rape (the wish), directly into consciousness to power, to be sublimated directly into experience via alpha function activity. You must hold this narrow course, always allowing the sensations and never hearing or looking inward, only looking outward into the beautiful world. Soon, after but a few months, the pairing between defense and death, the resistance of words and images, and the experience of the somatic wish in consciousness will be removed, the energies will begin to release from the fixation, and LTD will occur. Here, we are destroying ego/super-ego, which is itself the resistance to interoceptive stimulus of an ego dystonic character, and by directly exposing ego/super-ego to that very toxin, and dissociating its punitive nexus, we are restructuralizing personality so as to integrate unconscious cathexes into experience, by way of the destruction of particular points of connectivity within the ego itself.

5. If you will recall the Freud (1913), the super-ego does not distinguish between a wish and an act, both of which it penalizes with great destructive vigor. With this in mind it should be no surprise that a great dissonance is aroused in the super-ego at this procedure, which after all, along with the rest, means its elimination and destruction. Here, we are allowing the most highly penalized of wishes and even encouraging the process! This is a death penalty offense to the super-ego...no less. It may seem strange to notice, that as the procedure takes hold, in the day, you feel better and better, and at night, the situation may well be reversed. If you have a deeply punitive super-ego, you may experience the

following sleep disturbances:

- a. REM dreaming of masochism which spills over into waking.
- b. Sudden bouts of sleep interruption with vocal outbursts erupting from a state of sleep directly to waking.
- c. Sudden waking in a state of explosive rage.
- d. Sudden waking in a state of extreme masochistic self-hatred, accompanied by self-abuse such as striking oneself repeatedly in the face, etc.
- e. Sudden waking in a state of profane hatred akin to "possession." (Like example c. but many times more intense, including alterations of voice and physical presentation like those attributed to daemonic presentations).
- f. Sudden waking in "possession" by an introject, which furiously demands you blind yourself, mutilate yourself, or kill yourself.

As the conscious situation improves, the unconscious situation degrades. Expect this, and remember, the situation will fade as the cathexis of the perversion fades, and is inculcated back into the healthy structure of personality. Expect no less—we are altering and destroying a deeply inculcated structure—after all, this deeply fused sickness must be removed from the root, and its very basic essence destroyed. There is little wonder that the process is slow, painful and eventually... ultimately liberating. How very deeply struck is this sickly error! It will be helpful at this point to further illustrate the process of reintegration with a series of dreams which detail the typical progression of such an integration of passive cathexes encouraged in rape, which typically follows the series form: Masochism, Hysteria, Integration.

Two dreams:

Here are two dreams of a typical sort which demonstrate the progression from masochism to hysteria as the cathexis of a passive wish created during a molestation is brought forward into consciousness.

Masochistic dream: This dream is typical of those created soon after a repellant passive wish is brought up from under repression.

I am in a bus. The atmosphere is oppressive and it is difficult to breathe. A large ugly man with a crooked nose and a beard is driving the bus. He has a large sledge hammer by his seat. All on the bus are deeply afraid, including myself. As we look out of the window it is clear that we are traveling to a place nearby where thousands of people are suffering and being systematically tortured and killed. They are shouting and groaning in pain, tied and bound to stakes or just bound and laying flat. Men are cutting them, hitting them with various objects, and also, shattering their heads with hammers. Those men are as the driver in appearance. We are led off of the bus, and can hear the screams and suffering even more clearly. I am bound as I protest and struggle, laid on the dirt, and the driver raises the sledge, looks at me with a blank look, and swings the hammer down with great force to burst my head into a bloody pulp, and I wake.

Interpretation: The large ugly man with the crooked nose closely resembles the homosexual who drugged and raped me. The victims are doing their part, shielding the fact that a wish is present as they act as victims should, and protest, just as I do. The wish created as I resisted the rape is clear enough, and so is the dual valence associated with it as a counter-valent structure. (There is so very often, a hysterical core, a counter-valent core in many types symptomatic construction, from masochism to obsessional neurosis). The penalty is plain enough, this perverse wish is penalized by death, naturally. The wish itself is condensed into the same act as the murder in counter-valent fashion, and is painfully obvious as well: the burst head symbolizing the metaphorically bursting head of the penis as it discharges in orgasm.

Hysterical dream: This dream is typical of the next stage in the assimilation process, and demonstrates less punitive symbolism, indicating greater acceptance of the cathexis. The sexuality is still split between active and passive elements, and remains unintegrated. Hysterical symptomatology is characterized by the simultaneous condensation of both aspects of the bisexual current onto a single symbol (Freud, 1908). {The girl in the following dream had in reality asked me to watch her dance, and her husband, much to my surprise took me not to a theatre of the arts as I had foolishly assumed (who the heck earns money for music school dancing ballet?), but took me to a strip club, to watch me watch, as it were. I refused the implicit offer for sex, and hold no animosity toward this attractive woman, or her husband. The wish which remains is obvious, and ancillary.}

I enter a strip bar, go to the back of the establishment and enter a room where a great many women are dancing unclad, spinning themselves around the poles they use as props. I then go behind this room and she is there, dancing. Her power is great, and all there in the room are entranced...and it is clear that she is the very most attractive and powerful female. All are hers as she moves, and it seems as if one can feel the sensations she feels. She approaches me, and the room is now empty but for the two of us, and we begin to have sex. I can feel what she feels, and know, she can feel what I feel. Her every sensation is now mine as well, and I know, she is experiencing the same, and also feels what I do.

Interpretation: The seduction of passive sexuality, and hence, its attractive nature as an identification, this wish is evidenced as the female role is demonstrated to be most powerful, and influences via passive means, all those around. Here, in the dancing girl, we see a *simultaneous object and identification*. The wish to take on the passive female role is fused with the active male role, and although both are still separate in their manifest representations, each in the appropriate body for that fractionalized aspect, they are not under punitive separation, and are beginning to fuse and unite in a complete sexuality. The passive wish created in the rape, is becoming reunited, little by little, with the sexual unity, as it was before the rape. Remember: healthy sexuality utilizes all passive and active aspects in a complete sublimation which finds attachment points in healthy ego tonic expression for the binding together of all wishes.

Summary remarks:

By using the methods in this paper, modern personality can be restructured and replaced. The energies in the human mind are not anathema to human height, quite to the contrary, they are the fuel for human elevation. To integrate rather than repress our emotions, and use the energies of the past, is to find an abundant fuel for all sublimation. The past, our pain and pleasure alike, are treasure. Never repress your pain, never. Allow it to fill you, it is not really pain, only energy, let it pass directly into your mind without resistance of any sort, and behold. Every feeling, sexual or otherwise, is a perfection. Never resist your emotions, or, you are something laughable, something restrained and obedient,

something...modern. Let us become what is next. Let us become ethical, intelligent...worthy. That, is new.

Soon, all the sexuality, pain, suffering and pleasure you refuse is easily liberated and fueling experience, for *every* thought and feeling is perfection, and so, we use those aspects we do not actualize, all men and women contain all selves, and so, we choose, and never waste, but use the rest. We do not repress those wishes which are not actualized, no, we *use them* to power experience and thought.

One can not *have* the world, but, one can *create* it. All energies are pure. What I choose is my life, and the rest, becomes all of the universe. This...is hope.

From my book, *Mind Map*:

“May our emotive rationalist see that the world is beautiful and perfect as he can imagine it, an inviting puzzle laden with every energy he does not become, his life invites him to interest and is graced with the fullness of his inner world as well as its outer reflections—his worlds become him and he becomes his worlds. The world is only a thought, a perception which may be made beautiful, as is our inner world just a thought, a perception which is subject to this same "rational magic," and now the intellect too is energized and fueled to capacity, no longer starved of its fuel: emotion and every other sexual and primal energy. The mind and heart are full like a windsock in an airborne current of emotion, and the motion of feeling and the thought it powers are our happiness, so over-full, burgeoning and flush with the burden of such happiness that it must create, must spill over and become itself outside of itself, to see and become again and laugh in the moment of creation, a cackle to tease all weary things which have fled in this moment so cherished and double sweet, stolen from beneath the pouting lips of time herself. So does each moment present itself as a perfect prize, ripe and hued beyond description as a prism of our happiness. So should thought, the world of ideas and all ascending things call to every man.” [Norman, 2010]

If not every man, then perhaps for us?

Conclusion:

Modern personality is based upon the model of sublimation by repression, a topographically divided energetic separation within which the conditions for inefficient mental economy, unethical, immoral behavior, and neurosis itself are encouraged. Another paradigm, that of sublimation by integration is available, and can by contrast be assessed in its relative value, as closely paralleling the relation of fusion and fission as to their efficiency and toxic profiles of process operation. The main source of repressive and moral activity, is super-ego, which has at its center the masochistic drive: the drive towards death. This structure can be removed by way of a series of regressions, targeted at specific formative impressions, allowing a re-polarization of this most unhealthy structure, and hence, constituting a primary reactive re-polarization, as super-ego is a reaction formation. The work of Schore has clarified, made specific and useful, the work of Bion, and the actual circuitry which underlies the creation of alpha function has been discovered, along with the period of development and specifics of neuroendocrine and neurotransmitter activity, and the modulatory predominance of particular neurotransmitters associated with those circuits. Panksepp has added to this picture, the detailed beginnings of an understanding of both the underlying circuitry of affect, and also, the role of

neuropeptide activity as a presynaptic modulatory mechanism. These converging pieces of understanding have allowed me to create an alpha function key image which permits manual engagement of the sympathetic dopaminergically modulated ventral limbic circuit. The attendant invigoration of this circuitry, changes the main source of our experiential defining transference, the "*experiential template*" a limbic and sub-limbic allocation of affect mediated by the long term neocortical mnemonic store, a process which defines all reality symbolically in displacement and condensation, as in dreaming. This most basic system of affective regulatory function, the sympathetic/parasympathetic balance associated with the relative activity of Schore's sympathetic and parasympathetic limbic/orbitofrontal circuits *in response to all stimuli*, should be assessed neuroscientifically in quantitative measurement of relative systemic function and development, providing a sure and vital axis of measurement in assessing this main system of affective human regulatory function.

The alpha function key can be used to foster active re-polarization of affective valence, when judiciously applied to alternative psychical structures, never to sadistic or masochistic ideations directly. It can also be used to transform the cathexis of fixated perverse ideations into an undifferentiated form—such as those created in rape and molestation as a function of somato-psychical determinism. The somatic unconscious impressions of human perverse and non-perverse sexuality can be directly encouraged into consciousness in an unhindered sublimation. This new state of affairs is created by restructuring existing personality, as both ego and super-ego act as an interoceptive stimulus barrier, which hinder efficient mental functioning. The direct inculcation into consciousness of the somatic impressions of specific highly ego dystonic beta elements, creates an experiential sublimation of great intensity, and, allows the breaking apart of the punitive associative structure embedded within ego/super-ego itself: a neuronal destructuralization of ego processes via LTD. Once it has been gutted, and super ego is disbanded, modern personality is removed. The result is a new paradigm of consciousness and personality based not on punitive fear, but on ethical functioning, based not on guilt, the threat of death and castration, but on empathy: sublimation by integration. Indeed, what throughout history has been considered a hit or miss proposition, the "higher type," can now be created as a matter of direct intention. The difference between a higher type, and a modern, is one of mental economy, mental economy squandered in guilt and repression. The time of the dull, obedient, guilty soul, the modern man, has ended. Now—there is hope.

Appendix:

A:

The system of affective assignment: We only experience our perceptions, never the fictional, factual, "thing in and of itself." Perception is never directly able to access the things and events to which our perceptions refer. These perceptions must be identified, and, affectively interpreted, that is, given an emotional context by virtue of which they can be assessed, and appropriate behavior determined. Therefore, one could say that reality testing consists along with object identification, with the giving of proper symbolic value, proper affective value to perception and experience. These ideas converge to a point. In the simplest terms, what does this experience "mean to you." Think of affect as the psychological context through which a neutral perception is defined. It is the affective meaning, the context, which gives symbolic emotional *Quality* to experience. In example: One person may have a fond adoration for his pet mouse, where another may recoil in revulsion. The mouse is the same, a neutral perceptual experience, it is the affect which we assign to it which puts it in the context of our associated experience that varies. This symbolic affective function can become deranged, as we will

now see.

In “The Pain Was Greater If It Will Happen Again: The Effect of Anticipated Continuation on Retrospective Discomfort,” we find the following observation: “Across 7 laboratory studies and 1 field study, we demonstrated that people remembered an unpleasant experience as more aversive when they expected this experience to return than when they had no such expectation” (Galak & Meyvis, 2011, p. 63). Note how the experience was the same, but the affect assigned to it was different, a function of a *new context* whereby a different affective value is assigned to the stimulus. Affect is the context, and so, the quality with which we endow perception and experience, and its assignment to perception is therefore a vital part of healthy balanced mental function and reality testing.

In Levens and Gotlib’s “Updating Positive and Negative Stimuli in Working Memory in Depression” we find the following statements: “Compared with controls, depressed participants were both slower to disengage from sad stimuli and faster to disengage from happy facial expressions. . . . For example, biases against keeping positive information active or toward maintaining negative content in WM may underlie the ease with which depressed individuals develop and propagate a negative mood” (Levens & Gotlib, 2010, p. 654). It is clear that the system of assigning affect to stimulus is essential to reality testing.

The system by virtue of which this process takes place is phylogenetically old and complex. All sorts of affective aspects are undoubtedly stored in various anatomical neural locations and retrieved from these many various areas to create the final effect of "affect." We must watch the system work in a known metapsychological context to identify its various parts and their intrarelations. But, as we study sleep, it seems that with some psychology we may see the system of affective assignment in isolation, and gain some not inconsiderable insight into the process. For this reason I will now draw out the proper Freudian picture of the metapsychology of dreaming so it may be related to the current cognitive neuroscience.

I have found that even the very best scholarly papers often misrepresent Freudian theory by way of drastic oversimplification in order to contrast the theory being advanced against the older established theory. Please read the following from an otherwise superb piece of scholarship. In "The Cognitive Neuroscience of Sleep: Neuronal Systems, Consciousness and Learning," we find the following statement: "Freud believed that dream content was determined by a daytime experience that triggered the emergence of related memories" (Hobson & Pace-Schott, 2002, p. 686). This is an oversimplification. Freud did not state that dreams were primarily dependent on episodic memory as this statement may be seen to imply, but instead, had found many dream sources and relations to day world experience (Freud, 1900, p. 551). The partial statement of the highly complex and nuanced Freudian theory is so brief as to be utterly misleading. Later in "The Cognitive Neuroscience of Sleep: Neuronal Systems, Consciousness and Learning," on the same page, we find this statement which fits perfectly with the nuanced Freudian theory: “Instead, discrete and incomplete fragments of narrative memory are assembled to create the new synthetic scenarios of dreams” (Hobson & Pace-Schott, 2002, p. 686). It seems that in an attempt to define the new, the old has been distorted. For this reason I will begin with a recap of some familiar psychology which we will need to keep clearly in mind in order to construct our new analysis of affect.

Please note that we have already drawn a clear and intuitive connection between the assignment of affect and symbolism. Note also that our understanding extends this chain of ideas to include the notion of context. They are all but, if not truly, identical ideas, or aspects of each other. In psychoanalytic theory, dream and symbolic construction are accomplished by certain complex and specific means. A piece of day-world residue, a trivial dissociated fragment, a memory trace is chosen as a building block for dream construction because it is neutral, free of affect and meaning, and so becomes ripe for representation in a dream, ready as a canvas to accept the many meanings via

transference which will be assigned to it in condensation and "overdetermination" (Freud, 1900, p. 279, 283-284, 563-564). The less saturated with meaning, and, the closer to being a nexus for many other ideas, the better. Language, as it is itself a symbol with many meanings and puns, acts as a nexus to which many underlying determinants can attach in condensation and overdetermination (Freud, 1900, pp. 340-341). The memory trace, and there are of course many which will be assembled to form the finished dream, is then invested with meaning from many sources. A process of disguise and distortion is used to accomplish this which includes: reversal, condensation of many events into one (Freud, 1900, p. 595), overdetermination of a dream through thematic repetition (Freud, 1900, pp. 283-284) and/or overdetermination of a single symbol by connecting many various trains of thought to give it energetic value sufficient to gain representation (Freud, 1900, p. 330), displacement from one object to another (Freud, 1900, pp. 307-308), and a host of other means which symbolically represent and compound affect to achieve representation and conceal the true source of the affect delegated. These means of affective encoding found in REM dreaming function to avoid censorship via compromise formation which functions to create *distortions*. (Freud, 1900, pp. 143-144, 506-508, 595-598). It is by condensed symbolic construction and distortion that the affective sources of the symbol are attached, and also, hidden (Freud, 1900, pp. 506-508). The symbols thusly endowed are then woven into a story, a narrative, and are thereby given further episodic context, although be it a false one, in a process known as "secondary revision" (Freud, 1900, p. 488). The distortions are guided in no small part by the process of compromise formation, where the contents are distorted, censored, so as to produce a manifest dream, the meaning of which, the ego will not recognize (Freud, 1900, pp. 143-144, 506-508, 595-598). The process is called dream work (Freud, 1900, p. 277). So we have the process of symbolic construction and dream representation, a process whereby memory traces with little or no affect become suitable to be endowed with affect and woven into a distorted narrative, through many specific means. Highly complex! However I have tipped my hand as this process can be reduced to a simple but broad quantifiable principle. To discover this quantitative reduction the neuroscience must be analyzed alongside the aforementioned metapsychology of symbolism and dreaming.

In his paper, "Sleep, Learning, and Dreams: Off-line Memory Reprocessing," Dr. Stickgold (2001) and an esteemed collection of intellectual confederates bring us the clearest somato-neurologic picture of this metapsychological proposition to date. A clear neurological definition of the trivial unsaturated pieces of memory (memory traces) and symbolic processes of Freudian theory are seen to emerge in the context of memory consolidation, even if in a schematic and reduced fashion. In certain states of psychopathology such as schizophrenia, we can observe the pathogenic assignment of affect to experience as affective assignment operates unrestrained by the higher mental functions, such as input from the dorsolateral prefrontal cortex, just as we can observe in REM dreaming, which is understood psychologically as the general prototype of psychopathology (Hobson, 2001; Hobson & Pace-Schott 2002; Pace-Schott, 2003). In REM dreaming this unrestrained affective processing is isolated and expressed in harmless hallucination. The isolation of the affective system is achieved through a series of changes in neural modulation which Dr. Stickgold enumerates as:

“More generally, the cognitive changes seen during REM may be the combined result of three physiological characteristics of REM: (i) the shift in neuromodulatory balance from aminergic to cholinergic, (ii) the decreased activity in DLPFC and increased activity in both the anterior cingulate cortex and amygdala (75–77), and (iii) the decreased outflow of information from hippocampus to neocortex (53). Taken together, these findings suggest that the brain in REM is tuned more for the processing of associative memories than for the simple consolidation of recent memory traces and may explain, in part, various features of REM dreams, including their bizarre, hyperassociative quality (95) and minimal incorporation of episodic memories (96, 97)”

(Stickgold, R., Hobson, J., Fosse, R., Fosse M. 2001, p. 1055).

In Dr. Hobson's paper we find the statement nicely summed in these few words: "There is also a progressive decrease in output from the noradrenergic, serotonergic and histaminergic neurons, all of which shut off in REM, leaving the selectively activated forebrain aminergically unmodulated" (Hobson & Pace-Schott, 2002, p. 691). In this instance of systemic aminergical demodulation the intrarelated symbolic subsystem by virtue of which we give affective value to experience is observable as it encodes affect into a dream for consolidation into the mnemonic system, and other various functions I will touch on later:

"This suggests that the brain sources for dream elements are not hippocampally mediated episodic memories, but cortical traces of discrete components of the episodic memories, which then presumably are combined with associated semantic memories. With dorsolateral prefrontal cortex deactivated in both REM and NREM (75, 76, 106, 107) and the hippocampal formation producing only minimal cortical output in REM (53), actual episodic memories may be inaccessible and hence irrelevant to the dream construction process. . . . In REM, the central nucleus of the amygdala plays a crucial role in the activation of medial prefrontal cortical structures associated with the highest order regulation of emotions (76, 108, 109). This adds to the deactivation of DLPFC, normally associated with higher cognitive functions (110), in REM. Thus, the brain appears to be biased toward emotional processing in this state. . . . We hypothesize that these features reflect an attempt, on the part of the brain, to identify and evaluate novel cortical associations in the light of emotions mediated by limbic structures activated during REM. This would be in keeping with the proposed role in waking of these structures in the identification of mismatches between expected and actual behavioral outcomes" (Stickgold et al., 2001, p.1056).

So we finally have a clear beginning in our search for an analysis to discover the neuroscience behind the metapsychology. A memory trace suitable for dream construction is now well defined as nonhippocampally mediated, and so, cut off from episodic memory just as one would expect metapsychologically, as the memory trace must be free of context and preexisting symbolic and affective value to be able to receive affective, limbic value and emotional definition, and act as a neutral substrate, an unsaturated nodal point with which to provide a new symbolic/episodic context. The source of the affect assigned to these free memory traces which are bereft of saturated context and existing emotive value is found through the mediation of limbic structures. Also, the purpose of these structures in providing affective definition to perception and the influence of this process on reality testing is not neglected either, as we read: "We hypothesize that these features reflect an attempt, on the part of the brain, to identify and evaluate novel cortical associations in the light of emotions mediated by limbic structures activated during REM. This would be in keeping with the proposed role in waking of these structures in the identification of mismatches between expected and actual behavioral outcomes" (Stickgold, et al., 2001, p.1056).

So I can now plainly state the quantitative conceptual reduction to which I have alluded: The symbolic processes by virtue of which we give quality to REM dreams, experience and perception, can be reduced to a quantifiable operation: "the assignment of affect to." Symbolism is a transference from concealed limbic sources, from unconscious sources by virtue of which emotion is mediated and affective quality assigned to perception. Symbolism is a function of the system of affective assignment.

Appendix B: Symbolic Analysis at the level of the complex (Norman, 2010)

.....So the last thing you need to know is this: Our illnesses are trying to help us. They contain a desire which is satisfied, or a wish which is fulfilled, or a shielding of our tender heart and however sick symptoms of mental illness make us, they are the mind's misguided instinctual attempt to strengthen and defend. To solve the riddle, we must see what the sickness does *for* us. Why do we *need* it? Once the puzzle is solved, the symptoms disappear instantly! Only the right answer works so we can prove the scientific integrity of the analysis by its clearly demonstrable instrumental value. I am my own proof. If these ideas did not work, I would be dead.

Can you solve this? This first instance is typical of the sort of eruption which plagued the recovery period from the engine ordeal. Once the ability to repress was removed my mind mobilized other primitive destructive defenses to supplant and supplement the severely weakened ability to repress. This instance of a paranoid obsessive neurosis resulted: I have finished authoring a string of aphorisms to go in my new book. I am suddenly gripped by a horrifying thought which feels as if it has been thrown straight down into my mind, a solid terror, a certain shame and knowledge overtakes me all at once, like a bucket of hot lead dropped into my soul I am suddenly sure, I am Lao Tsu, the ancient Tao master whose works are legendary as the best and purest of eastern thought. I have never read or owned any of his work, and know but one aphorism of his but he is in me, he is me and so, I am a fake! I have not written my aphorisms, he has, I am a fraud and Lao Tsu has possessed me! I am an atheist but can not refuse this knowledge and am tortured to know it– I am a fraud, Lao Tsu! I must check–the internet–the library–I must know at once! The obsession insists and it must be known, I must find out if my work is stolen and false–a theft from the unknown pages of Lao Tsu! It must be! I must know at once!! I am a crystal goblet before Ella Fitzgerald and the feedback loop, the out of control obsessive thoughts loop faster and faster and I must understand this symbol or perish! I moan aloud in pain and begin to lose the last of my ego integrity. Very, very painful! The train accelerates to breakneck speed rattling itself to pieces and approaches the last sharp curve. Can you solve it? Why do I think this? Please put the book down and try. Hey, don't cheat! Put it down!

This incident is closely related to many which follow a similar pattern, and contain the same basic wish. I am insecure about my writing and present symptoms of introjection as if I am possessed by the ghost of a known genius, and question if I am a fake. Actually, I reassure myself to imagine my works are composed by such a genius, this sure spirit of genius, Lao Tsu, and give myself a bit of healing praise to imagine it. If they can be mistaken for the works of Lao Tsu, surely my aphorisms are worthy! In an inversion, "I am a fake," becomes praise as the obsession is followed through and the authenticity of my work is checked and then confirmed. In this way the compulsion to check adds validity, further validation to my work as none of the aphorisms are revealed to be Lao Tsu's, so the obsession offers this way to be relieved and reinforced as I discover my works are good enough for me to question if they were written by the spirit of an ancient master, but are proven original, and hence of the highest value. The doubt of authentic authorship becomes an inversion which offers praise for the authenticity it appears to doubt. I am served and assured by the compulsion to research each phrase and discover, "prove" by this obsessive ritual non-logic that I am original and worthy as each work is

cleared as being my own. The obsession answers my insecurity about my work. This is the wish fulfilled, the ego strengthening provided by the paranoid obsessive neurotic ideation.²⁰ The fantasy provides me with this, although the cost it extracts is greater than the good it does. Upon seeing how I was just soothing myself, soothing my insecurity about my writing I blushed to know what I had been pulling on myself, began to laugh and cry simultaneously and was well to feel the pain of my real insecurity, a slight pain, the pain which the fantasy protected me from and answered, replace the destructive paranoid defense.

Here is another along the same lines which will be easier: I have entered a prestigious literary competition and awake in the night with a cramp in my gut to know, with certainty, I am absolutely sure that someone who detests my book, one of the professors who judges the competition has moved the corrective stickers used to remove typographical errors in my book so as to alter and desecrate the text, assuring that the next judge to read it will fail it out of the competition! I can not win! I have been stolen from! The cascade becomes obsessive and escalates to a fury and I cry out in horror and my wife wakes up. I must walk in the night! I am going mad to know it! I can do nothing to stop the injustice, I feel him looking at the text and finding a really strong section and making it into nonsense by moving the stickers! I am helpless! I am being cheated!.....

....The interpretation is similar in one respect: that I give myself praise to imagine I am being looked at as a worthy author, good enough to threaten and offend a professor and judge who takes me seriously enough to sabotage my work. But I also give myself an excuse to ease the pain when I lose the competition. I can tell myself, "He moved the stickers and ruined the text. I lost because I was sabotaged, not because I was undeserving of the win." To be cheated is to reserve the possibility that you deserve victory. So the paranoid contains a wish. *Paranoia is part fear and part flattery.* As I walked around in the dark, gripped by the sickness and then to see it, to understand I was too tender to lose, I needed to know they were considering me seriously and that it was not my fault if I lost. I was insecure, not privy to the true thoughts in some judge's head. Again embarrassment, a blush and tears accompanied the instantaneous collapse of the panic attack once the obsessive symbol was unriddled and its purpose, the thoughts and feelings it creates which I *need*, and those it *blocks*, were plainly uncovered. Once the meaning of the obsession is understood the symptoms vanish instantaneously! Repeatable lifesaving results.

I will surrender one more example which will be solvable most easily for those who have read *This New Day*, although enough information has been presented here to solve the puzzle for more astute readers. Look carefully at this strange inverse way of thinking, this unnatural skill which is so essential to maintaining our ascending course. Remember: this is a way of thinking, a method of looking through to the motivation which must be applied to all aspects of life and living—*our deeds are but symbols of our motivations.*

I am having a fine day until I discover that a bag of groceries has been carelessly laid aside and allowed to get wet, left unattended, never put away and forgotten, its contents have been exposed overnight. I am hysterical out of all proportion, I can not believe that these beautiful vegetables and fruits, so swollen and perfect in their season of highest bounty and health, so tenderly nurtured with such effort, love and caring have been left to rot

²⁰ Notice how I fall back on such terms to handle the subject. Gloves!

like a piece of garbage! All which life has offered in them, so healthful and perfect, so tender and precious has been abandoned, disregarded and left as if it were just shit! Filth!! To rot, to stink and mold, to be scraped into a stinking pile to decay! This is nothing but a criminal act! I can not bear the thought! The crime is enormous! Unforgivable! The waste of all which is most hard won and precious! All that is good, nourishing and wholesome born at the very highest cost and brought to perfect flower and fruit, now shamelessly wasted as filth! I am enraged and wounded to see such a thing! Unbearable! I am going mad and believe I will burst to feel it further! Tick tock tick... What does it mean?

Once again the whole painful irrational obsession collapses into nothing as I understand it. This time no blush, just simple anguish as I weep to feel the full weight of the feelings blocked by the obsessive symbol. The obsession is again a symbol of the feelings it protects against. The groceries symbolize my failed career. From age six to forty-two I had one desire and drive deeply reinforced numerous times in many successful performances: I wished only to play and perform music above all other things. I single-mindedly sacrificed all of myself to the obsession, the god of music and the crowd, the fixation which led to three nervous collapses—and then seeing the engine!—before I had detached to begin reclaiming music for myself apart from the breakdowns and "the other." I wept bitter anguished tears to know what of my bounty, my health, mind and self I had burned upon this alter, never to know again but in sorrow and loss. How dearly I had paid to give sacrifice to this false fixated god—The Crowd. My music is represented by the groceries, so beautiful and nurtured at such enormous cost, so perfect and unappreciated, and I wept to know the pain directly, the pain which the obsession had defended me from. Compared to the pain and obsessive agony of the defense, the real anguish, my real pain, was a sweet nectar. The most gracious of all tears which can be shed are those from your highest pain. These are the tears which once born become the river of our happiness. Only our highest pain could hide such a thing. Once we are no longer hostage to our pain, paying out our ransom, our energy and efforts spent to withhold it, might we discover that pain is another fullness, and with it passing through us will we then know that we are the contractions, the agony and suffering we have refused? Might we know ourselves again and discover, that all of beauty sleeps, neglected and hidden, beneath a banished tear?

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