

Millions of emotionally unhappy people throughout the world are turning to psychoanalysis for help.

It's an expensive, long-term proposition—but well worth it, if you really need such professional assistance.

However, for millions of normal yet slightly disturbed people, complete psychoanalysis may not be necessary.

These normal people, bothered by some degree of unconscious conflicts as we all are, can safely and profitably use the proven tools of Dr. Freud to psychoanalyze themselves.

This book is for such normal persons.

—J. KONRAD ZEUSS

HOW TO PSYCHOANALYZE YOURSELF

BY JOSEPH RALPH

AS ADAPTED BY J. KONRAD ZEUSS

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INTRODUCTION

THIS is a book for normal people! Normal people, with problems.

It is written for the person who, although afflicted with some degree of unconscious conflicts (as we all are to some extent), is sufficiently well balanced to follow the instructions at self analysis which are explained in detail.

Is there some danger in the stirring up of unconscious morbid influences where the mental conflicts have already practically forced the sufferer over into a sort of borderland of mental or emotional instability?

After due reflection I feel justified in answering that question in the following way:

If a person has enough self-control to read and to understand the significance of the various phases of this subject as treated in this book, that very ability is sufficient evidence that nothing but good can result from applying the methods described.

When more people begin to appreciate that there is at their disposal a means for remedying deeply-seated character and temperamental defects, and begin to apply these means by self-efforts, the curve of social character standards will move upward rapidly.

And we will be a healthier, happier nation.

PART ONE

**THE KEYS
TO YOUR
PSYCHOANALYSIS**

CHAPTER 1

WHY YOU SHOULD PSYCHOANALYZE YOURSELF

I WANT you to psychoanalyze yourself. Yes, you may very well be able to help yourself with the aid of the analytic method. It's not some deep dark secret system dreamed up only a few years ago by bearded intellects.

The first psychoanalyst lived a long, long time ago; somewhere about 2200 years or so. Just who this old-time mental specialist was, where he lived, and how long he practiced, is not on record. For that matter, I should never have known of his existence if I had not happened to run across one of his mental prescriptions in some very old records.

"He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

The binding case where I found this old mental prescription is entitled *Proverbs*; the sub-file index is numbered 28:13.

There is a long stretch of time between those days of the Old Testament and those of Freud; yet it seems, after all, that both these analytic practitioners subscribed to the same school of thought. A few word-symbols differ, but the spirit is the same.

In present-day psychoanalytic language we read the ancient mental prescription thus:

"He who represses his mental transgressions shall have unconscious conflicts; but he who analyzes and forsakes them shall have peace."

Thus the psychoanalytic method is not a modern fad, but is based upon one of the oldest psychological truths on record.

Repression means unconscious conflicts; bringing these repressed thoughts back to consciousness and thereby dispersing them accomplishes peace.

Hitherto, well-intentioned but misguided people have preached a doctrine of repression, but the analytic method is based upon the principle of dispersion.

To repress is to cover over, to deny the existence of something. Dispersion means an opening up of unhealed mental wounds, and healing them by draining off the morbid agents.

The old method inflicted on society a multitude of neurotics, and filled asylums to the brim; the analytic method enables the impaired personality to become adjusted to its responsibilities by a removal of the causes of the mental discords.

The old cry was forget, forget; the new one is analyze, analyze. The former means a running away from difficulties; the latter implies facing conditions and remedying them.

The old concept assumed that the personality was of a dual character: an outer and an inner self. The psychoanalytic contention is that all mental activity is one interlocking mechanism.

The basic principle of the analytic method is that every form of conscious conduct is motivated by unconscious causes; that no mental trait or tendency can be successfully hidden; that every buried inclina-

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tion becomes expressed in some feature of conscious behavior.

As every buried inclination becomes expressed in some aspect of conscious behavior, and as repressed inclinations are more or less inimical to the best interests of the individual, a state of unconscious warfare is continually raging. One force tries to secure a fullness of external expression, while another is striving to keep the repressions active. The outcome, consequently, is a compromise. The undesirable and repressed tendencies fail to attain direct expression, but succeed in reaching compensating outlets.

The thousand and one forms of strange and temperamental actions observable in daily life are phenomena of this compromise between the repressing efforts of the conscious thought-streams and the repressed unconscious tendencies.

Your inner conflicts can be resolved within yourself. But you must learn to be honest with yourself—to analyze yourself—in order to find this peace of mind.

CHAPTER 2

HOW TO RATE YOUR OWN MENTAL HEALTH

I WANT you to rate your own mental health. Classifying your own mental condition is an almost impossible task, according to experts. But, it is a little easier if you go about it from the positive point of view—mental health rather than mental illness.

With the cooperation of The National Association For Mental Health, I have prepared a survey which could be of help to you in deciding whether or not you need help.

YOUR FEELINGS ABOUT YOURSELF

	Yes	No
1. Do you get honest satisfaction from simple pleasures?	<input type="checkbox"/>	<input type="checkbox"/>
2. Do you have respect for yourself?	<input type="checkbox"/>	<input type="checkbox"/>
3. Can you take disappointment in stride?	<input type="checkbox"/>	<input type="checkbox"/>
4. Can you laugh at your own errors?	<input type="checkbox"/>	<input type="checkbox"/>
5. Do you feel capable of dealing with situations as they come your way?	<input type="checkbox"/>	<input type="checkbox"/>
6. Can you accept displays of your own emotions—fear, anger, jealousy, guilt, worry?	<input type="checkbox"/>	<input type="checkbox"/>

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YOUR FEELINGS ABOUT OTHERS

- | | Yes | No |
|--|--------------------------|--------------------------|
| 1. Do you have personal relationships that are satisfying and lasting? | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Do you trust others and assume that others will trust you? | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Do you respect people who differ from you? | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Do you refuse to be pushed around and refuse to push other people around? | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Can you feel you are a part of a group? | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Are you able to love somebody? | <input type="checkbox"/> | <input type="checkbox"/> |

YOUR FEELINGS ABOUT LIFE

- | | Yes | No |
|---|--------------------------|--------------------------|
| 1. Do you accept as much responsibility as comes your way? | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Do you plan ahead without fear of the future? | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Do you welcome new ideas and experiences? | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Do you put your best effort into what you do and get satisfaction from it? | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Do you make your own decisions? | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Do you deal with your problems as they arise? | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. Do you shape your environment whenever possible and adjust to it whenever necessary? | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. Do you set realistic goals for yourself? | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. Do you feel you are making use of your natural capacities? | <input type="checkbox"/> | <input type="checkbox"/> |

If you score a perfect mark—you can assume that you are the lucky possessor of a balanced personality, a mentally healthy one. Just a few NO's may be regarded as normal. But if too many of your answers are NO—five or more—the chances are that some

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degree of help is needed. More help than this book can give you.

Persons who feel that self analysis is not enough, should contact their local branch of The National Association For Mental Health for information as to where help is available. Other places which may be contacted for information are: the state affiliate of the American Psychiatric Association, family service agencies, state or county health departments, your own general practitioner.

You may also find that there is available in your community one of the growing number of mental health clinics.

HOW TO UNDERSTAND YOUR UNCONSCIOUS

I WANT you to try to return to your cradle. Do you remember the time when you lay in the cradle kicking up your toes—and possibly kicking up a row at the same time?

Do you remember the time when you were taking your first lesson in walking, and the floor seemed to wobble a good deal, and you tried to steady things by balancing yourself a little heavily on one leg and then on the other, and finally finished up by making a slight dent in the linoleum with the point of your poor little nose?

Do you remember the time when you had an idea that anything and everything in this world existed simply and solely for your special purposes, and that all you had to do in order to obtain your desire at all times was to put out your hands for it? And if you did not get just what you put your hands out for, and have your wish immediately gratified, how you would yell with an extremely great lustiness, and keep up the din until you were practically exhausted?

Do you remember the time when you first went to school, and some other little boy (or some other little girl) made faces at you, or threw mud at you, or did

something else similarly mean, so that you had an overpowering realization that this is a wicked, wicked world indeed; and that there is only one place within the vast confines of this vale of woe where any God's child can ever expect to exist in peace and comfort, and this place was at your mother's knee—a place where by snuggling you could shut out the bad exterior world from your vision?

Do you remember the time when you threw a stone at something or other, and missed the object in question; with the disastrous consequence that the missile crashed through the window of a poor widow's parlor, thereby almost scaring the dear old soul's life out of her body; and how you wished that the earth would open up and carry you down, down, down so far that you could never come up again; which suicidal feeling lasted about one and a quarter seconds by sun time?

Probably you do not remember any of these things; nevertheless, no memories are lost. The memories of every experience which we have undergone from the cradle are stored in the great unconscious mind; and many of these memories can be recalled under certain conditions and by certain procedures.

By means of the analytic method we now know that our temperamental characteristics and general mental attitudes are what they are solely by reason of the influences of this vast deposit of buried memories. We know, also, that our conscious conduct is largely motivated by these buried memories. We know, in fact, that we think as we do, and feel as we do, wholly by reason of the existence of these stupendous unconscious influences.

You have heard such terms as subconscious mind, unconscious mind, subliminal mind, and various other sorts of minds. Let us simplify things by considering

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the two very matter-of-fact terms conscious and unconscious.

The conscious mind needs no special definition, for we will consider it in the ordinary sense in which the term is used—to mean the reasoning faculties. By the term unconscious, psychoanalysts mean anything and everything that is not conscious.

Please don't think of the term unconscious as an adjective, however. When I use the term unconscious I do not mean an unconscious mental condition, but a mental place.

I know that in using these two terms in this way I do not fully comply with Freudian concepts, but that does not necessarily matter. The psychology of human behavior is now conceded to be too big a subject for any one particular mind to be capable of rightfully apprehending all of its principles.

Mental elimination! There is no such possibility. You may succeed in banishing a memory from the consciousness; but that is not elimination. You may be able to send the memory of an experience down into the unconscious depths wholly beyond voluntary recall; even then you are not extinguishing it. It still lives. Furthermore it remains extremely active.

You may be able to banish ideas from the conscious mind, but you will eventually be only too sorrowfully aware of their continued existence by means of some undesirable form of conscious conduct or temperamental attitude that is motivated by such submerged influences.

It is from these buried memories that the crude material of your conscious thoughts is derived.

Of course these memories will not come up into the consciousness wholly intact, and in the form of their original impressions. We should have rather crude

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mental mechanisms if that were the case.

Every memory that becomes stored in the unconscious has some intensifying or neutralizing influence on previously stored memories of similar complexion; and every time that you have held a thought in the consciousness in relation to a memory (thinking), you have produced a certain modification of some sort or other on this stored mental material. The thoughts that come up into the consciousness as a result of a stirring up by means of attention are therefore derived from these tremendous possibilities.

The consciousness is only a very puny mental area in comparison with the vast extent of unconscious thought activities existing beneath it. Not a billionth part of the memories of past experiences is available for direct utilization; nevertheless they all influence the conscious conduct—directly or indirectly. In fact, these influences constitute the actual foundations of the personality.

The results of conscious attention in liberating memories in the unconscious mental storehouse are governed wholly by what are in reality mechanical processes; nevertheless the nature and extent of these possibilities are fabulous.

You can free your whole personality!

CHAPTER 4

HOW YOUR UNCONSCIOUS SPEAKS

I WANT you to imagine you are in a strange country. How would you get along if you did not know one word of the language, and if no one else knew a word of your own?

Under such circumstances, how do you think that you would manage to explain to the natives the ideas which you had in your mind, or be able to understand the ideas that they had in theirs? To some extent you could make yourself understood by making signs, and could interpret some of the signs of the natives.

That would be all very well where only simple wants were involved, but not in other respects. If you wanted to eat, or to have a wound attended to, simple signs would be sufficient to convey your requirements to the natives; but supposing that you wanted to exchange ideas on some abstract subject such as economics—or, for example, psychoanalysis—what sort of success could you attain by sign talk?

You would be severely handicapped.

Now try to imagine that you have decided to utilize a very pronounced ability for turning your thoughts into pictures, so that you can thereby develop a sort

of picture-talk.

You will at once find quite a considerable broadening of opportunity for expressing your ideas. Nevertheless, no matter how good and resourceful you might happen to be, you would still encounter serious obstacles to expressing yourself; there would still be the abstract ideas to be reckoned with.

You would need to be an extremely good artist to be able to transform into pictorial language a series of complex ideas such as, for example, your religious beliefs, political persuasions, the high cost of living, or cost of high living!

Yet this is the only means available to the unconscious for expressing itself to your consciousness. It pictorializes its ideas for the consciousness to read. If you ask why this is the case, I can only answer by asking, in return: In what other possible way except pictorially could the unconscious express itself?

You wouldn't like to think that you have a host of mental mannikins in your unconscious, hunting for this, that, or the other stored memory or idea; hanging one up as a sort of bulletin for you to read, pulling one down, and almost instantly sticking up another, and so on, would you?

On the other hand, you would not like to hear your unconscious ideas spoken out in actual auditory expressions: to have a sort of intelligence down in your unconscious bellowing up its wishes, fears, and reproaches through a speaking tube. Under some unfortunate and abnormal conditions, however, something of this nature actually takes place—that is, ideas from the unconscious become expressed in audible form. Where this phenomenon is pronounced and persistent, extremely undesirable psychopathic symptoms are in evidence.

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Even in ordinary dreams audible expressions are sometimes experienced; but in comparison with visualized ones they are rare.

There is no separate intelligence down in your unconscious mental depths. Intelligence, such as we generally understand by the term, pertains wholly to the consciousness. In dreams we are able to see our ideas—the unconscious ideas become transformed into visible images.

When, in addition to all of this, our unconscious artist makes a composite mental picture by blending one set of ideas with some other set; and then dissembles by placing the beard of some memory picture on to the face of some other memory picture, and resorts to a thousand and one other forms of psychical subterfuge, no wonder that the dreamer is mystified as to the exact meaning of his dream-phenomena.

There is yet another principle governing the unconscious that must be understood if we are to decode to any extent the meaning of dreams—that of figurative expressions or symbolism.

In the first place, when you attempt to decode the pictorialized ideas of the unconscious you must not expect to encounter the conventional, unless you have yourself always thought in conventional channels. You must expect to encounter the vulgar and the cultured, the flippant and the serious: even as we ourselves have at times been vulgar or cultured, flippant or serious in our past mental indulgences. Consequently, all such possible aspects of expressions on the part of the unconscious must be similarly anticipated.

On top of all of which there must be an understanding of a general tendency of the unconscious ideas to become expressed figuratively; and one of the most

fruitful possibilities for deciphering the dream messages of the unconscious lies in a resourcefulness in understanding the many combinations that may be utilized in this respect.

In our everyday language we are continually resorting to figurative expressions in order to exchange ideas; and this being the case we must expect to encounter a similar license when we study the vernacular of the unconscious.

In ordinary daily intercourse we speak, for example, of the finger of scorn, the hand of time, the jaws of death, the lap of luxury, the womb of nature, the bowels of the earth, the bosom of the ocean, a neck of land, a body of water, an arm of the sea, the brow of a hill, the face of a cliff, the foot of a mountain, the head of a house, the head or tail of a procession, etc.

We speak of strength of character, breadth of mind, depth of affection, the height of folly, and flights of fancy.

We scent trouble, run away from it, go to meet it, court it, make it, look for it, and sometimes find a sea of it.

We speak of bowing to the inevitable, bracing ourselves for a blow, taking some things lying down, screwing up our courage, treading on each other's toes, of refusing to bend the knee, and sometimes of backing down.

We talk of a dark outlook, a bright prospect, a blinding storm, a biting wind, a stormy time, a peaceful outlook, a burning question, a dead issue, a dry fact, a brilliant idea, a striking thought, and of being either a howling success or a dismal failure. Sometimes we even walk on air.

We speak of the milk of kindness, the bitterness of

hate, the light of life, the shafts of criticism, biting sarcasm, and the healing process of time.

Practically speaking, every feature and function of the human body has some figurative association in our ideas; we also pictorialize many of the characteristics of the conditions, influences, and environment with which we are brought into contact. In his resourcefulness man has managed pretty well to reduce anything and everything to symbolical expression. Therefore when you analyze dream-dramas remember that as the consciousness is, so also is the unconscious.

When we arrive at the solution of a dream, we find that it is never funny; and when we have solved a number of dreams we begin to understand why this is so. Nevertheless, it does not require much imagination to see the possibilities for seemingly funny dream-dramas. Try, for example, to pictorialize the ideas of being puffed up, buried in thought, or carried away by emotion, and try to make such ideas apprehendable to some other mind by means of a satirical drawing.

Or again: imagine yourself trying, by this same pictorial effort, to convey the idea of some one bowing to the inevitable, or screwing up his courage. Only a slight amount of mental pictorialization is necessary to see that the effect would be hilarious.

There is no reason in the unconscious. Everything is taken literally. There is neither intentional humor, logic, nor philosophy in that great unconscious. Its expressions and tendencies are all mechanical.

Let us imagine, for instance, that you have a servant who does not understand a word of English, and of whose native language you are equally ignorant. Suppose now that the servant has discovered that the roof is leaking badly in a room in another part of the house and that she wants to make you under-

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stand what has happened. That servant could have touched you on the arm, and then beckoned you to follow her. And it wouldn't take much intelligence on your part to know what that beckoning meant. If you then cast aside all further efforts to understand the dumb language of the servant, and simply followed her to the room where the trouble existed, one glance would be sufficient to show you what was wrong, and what the ideas were which she had desired to convey to you.

Well, in applying the analytical method, you are following the beckoning of the servant; and if you will simply follow without hesitation, you will find out what was the significance of her beckoning.

CHAPTER 5

HOW TO FIND YOURSELF IN FREE ASSOCIATION

I WANT to teach you how to fish. I not only want to teach you how to fish, but to show you where the fishing is good.

I do not want you to fish for physical fish, however; nor for compliments. I want you to fish for ideas—your own ideas.

The ideas are your own in that you are supposed to hold a form of equity interest in them. But having an equity in something or other and being in actual possession and enjoyment of it are two altogether different considerations.

It is precious little good to hold an equity in something or other if we cannot do with that something or other just what we like, when we like, and as we like. If we cannot use a thing as we may want to, and when we may want to, we might as well not humor ourselves with the idea that we have any actual ownership in the affair.

I want to introduce to you the free association of ideas.

In developing flows of free associations of ideas the thoughts are allowed to flow without any conscious intervention at all; no matter whether such thoughts

are pleasing or unpleasing, seemingly relevant or the opposite.

Now I don't mean by this that, in some way or other, you take the lid off your unconscious mental cauldron, and invite a flowing into the consciousness of whatever motley procession of ideas may be inclined to pour forth; for even if you succeeded in doing this the result would not be very helpful; in fact, it might be quite the contrary.

We know that every idea that comes into the consciousness has roots that trail away down into the underlying mental storehouse; and we also know that if we can succeed in tracing these roots downward from the consciousness to their beginnings in the unconscious, we shall uncover the birth point of that idea—the buried memories from which the idea has emanated.

If we take a certain idea, therefore, and hold it in the consciousness as a bait, so to speak, and then allow it to be superseded by another one purely by inherent sympathetic association, and continue to withhold all conscious analysis, criticism, judgment, co-ordination, or any other form of intellectual intervention, the stream of thoughts that consequently pass across the horizon of consciousness will be a flow of free association of ideas.

In free association, the idea that occupies the consciousness at any given moment liberates the next one purely by reason of some sympathetic association between them, and without being influenced by any intellectual interference.

In intellectual thinking you are challenging, analyzing, judging, and otherwise "sizing up" the ideas that come up into the consciousness; using those that seem to be what are required, and relinquishing the

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rest. Thinking is therefore a persistently applied sorting-out process.

In developing flows of free association of ideas it is necessary completely to side-track these intellectual efforts, and for the consciousness to be a mere spectator of what transpires. The subject must watch the mental procession that passes in review before the consciousness and not interpose any intellectual interference whatever.

The sort of mental attitude aimed at is not a hard one to acquire, and is in reality more of a "knack" than anything else.

You must remember that no thought comes up into the consciousness by chance.

Every thought that occupies the peak of consciousness, even if for only a fleeting fraction of a moment, has either been forced up there by underlying influences or attracted there by surface conditions.

If you will therefore hold an idea in the consciousness for a moment, and then wholly refrain from interposing any intellectual influences, a flow of mental associations will develop that will constitute the memory roots of the thought that has been used as "bait." And if those associations are allowed to flow wholly uninfluenced, they will bring into conscious recognition the exact memory sources to which the "bait idea" belongs.

In free association of ideas, the stimulus idea that is held in the consciousness (the "bait") is linked up in a very definite way with some particular set of memories somewhere down there in that vast unconscious; and if we can succeed in following the line of associations which connect these two factors we shall be able to apprehend, fully and vividly, just what influence the underlying set of ideas has on the indi-

vidual's conscious conduct; for we shall have traced the line from effect to cause.

The free association method is the open road to an understanding of the processes whereby the conscious conduct is controlled by the unconscious mind; and if this method is rightly applied you can practically rebuild your conscious personality.

I once asked a friend to develop a flow of free associations. To suggest some stimulus idea for this purpose—a point of mental departure—I informed the gentleman in question that he could indicate the name of a place, a person's name, an object, or merely suggest some abstract subject. I intimated that, on hearing any such suggestion, I would permit my mental associations to flow unrestrainedly up to a certain point.

My friend then uttered the word "pueblo," and as I mentally sat back and permitted my thoughts to flow unrestrainedly, without interposing any conscious interference, without looking for any logic, sequence, or relevancy, a stream of ideas closely approximating the following coursed across my consciousness :

I am in Pueblo, Colorado, and then am sitting out in the open observation car of a Denver & Rio Grande Western train as it travels westward up the Royal Gorge. It is hot; mosquitoes are bothersome out on the fiat to the west of Salt Lake City, and I find myself on a mountain slope at Sausalito on the northern coast of San Francisco Bay. I have a disagreeable experience (which I cannot describe under the present conditions) with a person whose temperamental qualities are antithetical to my own.

At this point I must cease extending a free description of details, for there bubbled up into my con-

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sciousness certain thoughts and realizations of an extremely personal nature, a description of which would serve no very practical purpose in the present instance, even if no personal reasons existed to restrain me.

It is not necessary to attempt to explain the principles that caused my thoughts to jump around in the way they did, and flit with lightning rapidity from memories of an observation car in the Royal Gorge to a scene of oral hostilities with a person on the northern slope of San Francisco Bay. Sufficient to say that all flows of free associations, with everyone, follow similar *seemingly* erratic principles. And when you let your own free associations flow in a little mental experiment you will find that they will follow similar influences as was the case in the personal illustration which I have given. It will be found that the thoughts (memories in fact) will flow first this way and then in another way, and without any apparent governing principles; though, as a matter of fact, such flows of ideas are governed by laws that are as undeviating as those of gravitation.

When I came to the point where my associations were related to my innermost self (so that I felt constrained to cease giving utterance to them), my friend indulged in a chuckle. He furthermore exhibited a rather skeptical attitude when I told him that all freely flowing mental associations eventually lead clear into the very core of the unconscious thought tendencies that constitute the exact foundations of the personality.

However, telling my friend that it was now his turn to contribute to the psychological experiment, I used the first idea that occurred to me and requested him to permit his thoughts to flow unrestrainedly from that

idea, and to utter them aloud so that I could hear them.

Standing on a shelving ridge of the dining-room where we were seated was a hand-painted dinner plate, and as one suggestion was as good as any other for the purpose of my experiment I uttered the word "plate," and then sat back to watch developments.

For a few moments my friend's associations flowed uninterruptedly, and there was no restraint in regard to his giving utterance to them; but there soon ensued a slight hesitancy. After a moment or so, however, the thoughts started to flow freely again, and with my "patient" giving utterance to them quite unrestrainedly.

It was not long, however, before another slight hitch occurred in the freeness of the associations, so that an experience of hesitancy once more developed momentarily; but this break soon became repaired and he gave utterance to a further spurt of associations.

Choosing a period of hesitancy which I considered a good one for my purpose (and acting immediately the hesitancy occurred), I asked my friend to explain the reason for the periodical breaks. He replied: "Nothing seemed to come into my mind for a moment; my mind seemed to be a blank for a time."

I then suggested to my subject that there was more than a modicum of truth, after all, in what David said about the standard of veracity manifested by mortal kind. I furthermore intimated that there was even a particular significance where certain subjects for analytical experiments are concerned.

My friend then asked me whether I was suggesting that he was lying when he stated that the reason why there were breaks here and there in his utter-

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ances was because of "blank spots" in his consciousness. And I frankly told him that the evidence was certainly in favor of such an assumption.

I asked him whether there was not some slight inconsistency between the excuse he now made for the breaks in his flow of free associations, and the agreement he had previously extended to me to the effect that mental consciousness presupposed the existence of some form of ideas in that consciousness. He acknowledged that there was an apparent variance existing in the two instances which I cited.

I then suggested to my "victim" that if he would go off to a quiet spot, close his eyes, bring the body to a state of general rest, and then take some idea as a stimulus (of any sort whatever—no matter whether name of place, person, an object, or some abstract idea), and then mentally speak the thoughts that developed, that his flow of mentally ejaculated ideas would be as continuous and persistent as a stream of running water; that there would not be one moment of so-called mental blankness.

My subject told me that he thought that he could control his mind sufficiently well enough to follow the plan I suggested without having to go off into the country; so, closing his eyes, he leaned back in his chair and embarked on the new experiment. After indulging in this effort for a few minutes he confessed that my intimation was quite correct, and that in his little "private" experiment there was no break in the flow of mental associations.

Then, as an afterthought, he made the important confession that his free associations eventually brought him face to face with thoughts and tendencies that constituted the actual motivating factors of his general temperamental qualities.

A clear understanding of the conditions involved in developing free associations of ideas is absolutely necessary if you hope to apply the analytic method in remedying mental and temperamental defects; and although this ability is, as previously intimated, only a "knack," it is nevertheless very necessary that these principles are clearly understood.

Bear in mind the following governing factors in this connection: During every moment of the waking state, a stream of thoughts is continually passing across the horizon of consciousness; and when this stream of thoughts (which actually constitutes consciousness) is not being designedly directed, it will flow solely in accordance with sympathetic associations.

If there is any break in the freeness of the flowing mental associations, the reason is that there is a more or less pronounced emotional storm existing in the unconscious mental mechanism.

In such instances the evidence is conclusive that, in the upward flowing stream of thoughts from the unconscious, some elements have made an appearance that contain features more or less painful or undesirable to the consciousness; with the result that (either deliberately or involuntarily), the consciousness interposes a defence against their appearance in the conscious thought-streams; hence a more or less protracted mental storm becomes developed. It is this storm that is responsible for the seeming breaks in the flowing associations.

These emotional storms will eventually be found to constitute a prevailing feature in the free association experiences; and for the simple reason that it is the exact object of the analytic method to uncover and disintegrate, not the pleasing nor the innocuous

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elements existing in our unconscious mental lives, but those that are unpleasing and actively harmful.

Interruptions in the steadiness of the flow of mental associations are always indications of the coming into activity of painful thoughts.

CHAPTER 6

A FREE ASSOCIATION EXPERIMENT WITH YOUR UNCONSCIOUS

I WANT you to write a little *original* story of about *fifty words*.

You will note the three words that I have italicized. I italicized the word "original" so that you will apprehend the full significance of the requirement; and I similarly treated the last two words so that you will not be justifiably frightened at the task suggested.

After all has been said and done, however, you may not find it altogether easy to write something original; for what I mean by that specification is to evolve some little story out of your own mind, and without consciously borrowing a single idea from anything you can remember to have ever heard or read.

I want you to try your best to create a story.

It will not make any difference what your topic may be. You may treat of love or hate, fishermen or fairies, art or industrialism, of ethical aspirations or materialistic desires; it will not affect the outcome of the experiment in the least. You may write of the here and the now, or take a jump back into the Middle Ages if you care to. Or you may retrace the in-

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tellectual footsteps beyond the Garden of Eden period in the evolutionary history of mankind if you are able to make any such mental effort.

Literary merit need not be considered. Your sentences can be so jumpy that each and every one of them may look as if it were afraid of each and every other one.

There is only one condition in this mental experiment, and that is the one which I have indicated in the opening paragraph of this chapter—*originality*.

Try to *create* something.

I want you to take your "original" story and split it up into its elemental parts. For example, if you have written of some imaginary being sailing some moonlit sea, playing a strange instrument and singing some weird song; while out of the mists a phantom audience listens, and a strange yet beautiful musical accompaniment seems to vibrate through the air; or if you have some other seeming jumble of ideas, write down the various elements. Make a sort of inventory of them, somewhat as follows.

Strange being—sailing—craft (inferred)—moonlit sea—strange musical instrument—song—singing—phantoms—audience—beautiful music—vibrations, etc.

Now take these elements of your "original" story and use them, each and individually, as stimulus thoughts for developing free associations of ideas.

When you have done this you will find that you have not created anything. You will find that every idea in your "original" story has been evolved from some particular set of memories in your great unconscious mind, memories which your flows of ideas have revealed to you.

You will find that every contributing feature in

that little literary "creation" of yours is based upon unconscious factors, and that when you wrote your story you were consequently controlled by unconscious influences. You will find that your conscious mind created nothing.

Take each element of your story in turn, hold it for a second in the consciousness, and then let go. Sidetrack your intellectual controls wholly, and let your mind liberate some other idea simply and solely by reason of the existence of some association between them. In an intellectual sense, sit back and simply watch the procession of ideas that passes across the horizon of consciousness. As far as your consciousness is concerned, keep out of it. Let the unconscious mechanism work for once without any intellectual interference.

When you comply with these conditions you will not be very long in ascertaining from whence the "original" ideas in your story were derived.

Every form of conscious conduct is motivated by definite and ascertainable unconscious processes.

We think as we do, we feel as we do, and we act as we do, simply and solely by reason of definite influences that exist in our unconscious minds.

When I asked you to write an original story, in an effort to make things clear to you I gave an illustration and used the following sentence:

"If you have written of some imaginary being sailing some moonlit sea, playing a strange instrument and singing some weird song; while out of the mists a phantom audience listens, and a strange yet beautiful musical accompaniment seems to vibrate through the air; write down," etc.

I now want to show you from where those ideas sprouted in that little "original" work of yours, and I

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think that the best way in which I can make this clear will be to show you, as an illustration, the sources in that seemingly foolish jumble of my own ideas that were jerked out of my mind without any conscious deliberation on my part.

Here is the way in which I spread out the elements of my own "original" story for analytic dissection:

Some strange being—sailing some moonlit sea—playing a strange instrument—singing some weird song—a phantom audience—some strange yet beautiful musical accompaniment—vibrating through the air.

As soon as I threw my tendencies of critical consciousness "out of gear," and thereby allowed the unconscious mental mechanism to run freely, I travelled fast in my thought associations.

I mentally found myself on the Mediterranean. Time, about five in the morning. There was a morning haze on the water. The liner *Herefordshire* was drawing near to Stromboli, the famous Lipari volcano. Then, flash, came the idea of *Kubla Khan*, the mysterious character in Coleridge's famous poetic fragment of that name. Then, immediately, the source of the ideas that "jumped out" of my mind in my little illustrative "original" story became revealed to my consciousness.

Let me say that when I finished writing the first part of this chapter it was about noon of yesterday. In the afternoon I had some work to do which did not relate to the preparation of this manuscript, and which kept me busily engaged until about six o'clock. After leaving my den I had some spare time before sitting down to the evening meal, and I thought it a good opportunity to do a little mental angling for the purpose of ascertaining where those strange "original"

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ideas of *mine* came from in the morning when I wrote my illustrative story spontaneously, and without one single moment of reflection.

I will say at this point that I have never learned six verses of poetry in my life. I will also say that the reason why I have never done so is because I am not able to do so. I have an exceedingly bad rote memory.

I further want to say that I don't think that I have ever read through Coleridge's *Kubla Khan* completely more than once in my life, and that occasion must have been over twenty-five years ago.

With these few explanations before you, let us now compare the elements of my "original" ideas with actual lines of Coleridge's famous poem:

MY "ORIGINAL" IDEAS	COLERIDGE'S IDEAS
Some strange being	Kubla Khan
Sailing some moonlit sea	Down to a sunless sea
Playing a strange instrument	On her dulcimer she played
Singing some weird song	Singing of Mount Abora
A phantom audience listened _	Ancestral voices prophesying
A strange musical accompaniment	Could I revive within me
Vibrating through the air.	Her symphony and song
	With music loud and long,
	I would build that dome in air.

I have said that when you have traced your stimulus ideas to their unconscious sources you will know it; that it will not be necessary to ask for any opinions on the matter.

I suggest that, with the foregoing parallel comparison, it will not require much mental straining to ascertain from where my thoughts sprouted in that

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little jumble of "original" ideas which were jerked out of my mind without any conscious deliberation.

It will be noted that my unconscious mind turned Coleridge's *sunless sea* into a *moonlit sea*; and that the *dulcimer* his Abyssinian maid played would certainly be to me a *strange instrument*; while *singing of Mount Abora* would also be *singing some weird song* as far as I, personally, am concerned.

Transposing *ancestral voices prophesying*, into a *phantom audience listening*, is a particularly striking mental association by what is known as *inversion*.

In transposing *symphony and song* into *strange musical accompaniment*, that "unconscious" of mine most decidedly did not improve on Coleridge's production; and in changing *with music loud and long, I would build that dome in air*, into *vibrating through the air*, I freely confess that I succeeded to a remarkable extent in reducing Coleridge's verbal symphony into a most disgusting verbal discord. But that does not necessarily matter in the present instance; at this time we are not considering ideas *per se*, but the place from which they come.

Upon analysis of my "original" illustration I have also run up against something that is even more significant to me than anything which I have here set forth. I have found that there were very important reasons why the Stromboli memory jumped up into my consciousness when I permitted my free associations to flow; and I have also found that every idea that I gave in my illustration has significant interest for me.

I am not going to analyze myself for public edification in this book, however. But I will endeavor to show you how you can analyze your own ideas; and when you reach that stage of proficiency where you

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can interpret the unconscious meaning of your own "original" thoughts you will also find them so peculiarly personal that you will not feel disposed to advertise them to the world.

When your free associations have brought you to the place in your memories where the ideas in your "original" story sprouted, you will know when you have arrived.

You need have no worry about that feature of the experiment; the solution will be obvious.

CHAPTER 7

HOW TO AVOID A "NERVOUS BREAKDOWN"

I WANT you to think of the people you have known who suffered mental breakdowns.

When we see a person with an alert, forceful, and orderly mind going through the business requirements of the day as if work were a pleasure (which it is), and see another person suffering from a "nervous breakdown" being wheeled along in an invalid's chair, all "shot to pieces," it is hard to realize that the invalid-chair specimen possesses quite as much energy as has the energetic individual who is making things move in the affairs of life. Yet such is the case.

In such instances "Exhibit A" has most of his energy available for conscious utilization—has it all bunched up, so to speak; whereas "Exhibit B" is practically split wide open. The one is a united personality, utilizing his whole energy to meet the requirements of life, while the other is having most of his motive power dissipated in unconscious internecine strifes.

The cause of the nerves becoming "jumpy" is the existence in the unconscious of a condition of mental

anarchy; and the resultant nervous reactions are quite logical results of the underlying influences.

If, through carelessness or mental confusion, a person runs his automobile into a ditch or telegraph pole, he could not logically blame the steering gear of the machine for his predicament. And an analogous set of conditions exists in relation to so-called nervous breakdown.

Every form of so-called nervous ailment is a symptom of the existence of unconscious mental turmoils; and when a "breakdown" occurs there is in reality a breaking out of something; a something that has at last become too insistent to be any longer restrained. It is not necessary, however, to get to the invalid-chair-stage of helplessness for unconscious handicaps to be apparent; neither is it wise to be in any way too self-satisfied as regards our own selves in this respect. For that matter, the person who is wholly free from unconscious handicaps is exceptional.

Have you ever had the experience of going along with the routine of life in the usual manner, and then almost all at once of having a feeling of depression come over you? As far as you can consciously understand, nothing has happened to cause this mental condition; in fact, there is only one thing about it that you really understand, and that is that you have it.

Very often the term premonition is used in relation to such a passing feeling of depression; there is an anxious feeling; a feeling that something unpleasant is going to happen. After this, whenever you have any such feeling, don't worry about anything going to happen; it has happened already. Something has happened already, and probably in the long, long ago at that; and you are just living it over again—though perhaps you don't know it. Something or other, un-

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known to your conscious self, "touched off" that unconscious mental mechanism of yours and stirred again into fierce activity some bunch of "touchy" old memories; memories which you buried alive at some time or other, but which simply declined to die.

Ever got out of bed the wrong way one morning? Ever get up with a grouch?

Ever tried to find out what it all meant? Probably ascribed your mental attitude to liver—if you have reflected about it at all. If you have ever caught yourself in this mental state, the chances are that you have been wholly unable to find any good reason for having had the mental experience. Nothing wrong occurred on the preceding day; neither does anything (consciously) distasteful lie ahead in the coming day's duties. Nevertheless, there is the grouch all the same; and it may be a particularly mean specimen at that.

Sometimes you may get up with something worse than a grouch; you may get up actually tired; and so tired that it seems that you have become more worn out during the night than you were when you went to bed. Ever stop to think it over? Probably not. On the contrary, the chances are that the liver was blamed again.

The real cause of your trouble is that, although you have been asleep as far as your consciousness is concerned, you have been extremely active in your unconscious. Your great submerged mental mechanism has been on a rampage during the night; and your energy has been accordingly dissipated.

Something, on the preceding day probably, in some way or other, served as a stimulus to some set or sets of buried-alive memories; so that, as soon as the energetically restraining influences of your conscious-

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ness became lessened by sleep, out came your unconscious ghosts; and they made a night of it.

It took a whole lot of energy to keep up that all-night unconscious jamboree. No wonder that you got up feeling tired.

Ever been toddling along through life, taking things as they came as well as you could, and then been confronted with some little thing or other over which you stubbed your mental toes, so that you felt like "throwing things around"? Then, about nineteen and three-quarter minutes after such an experience, you have a slight realization that you went a little too far in what you said or did; and thirteen minutes later you feel pretty sure that you rather overdid things; and then, after the lapse of another brief "breathing spell," you become painfully conscious that you made a glorious ass of yourself?

It is a nasty feeling. I've been there; and consequently can speak from experience. And after such an episode, very probably (like the rest of us), you have chased about for some conveniently sized hole into which you could crawl, so to speak, and hide yourself until you have managed to get over the "outbreak" a little bit; get mentally convalescent again.

When you have had some such experience as the foregoing, have you ever seriously tried to ascertain the cause of it all? Have you ever tried to link up the "explosion" with the immediate environmental causes?

If you make any such analytic efforts you will get an awakening; you will find that you did not "explode" by reason of anything that actually transpired at that time, or because of anything directly relating

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thereto. You will discover that you "blew up" because some particular incident (trivial and inconsequent in itself), unknown to your consciousness, touched off a group of old unconscious buried memories. You therefore did not react to what occurred on that particular occasion at all. What happened was: by reason of a stirring into activity of some particular nest of buried-alive memories, you lived over again (in your unconscious) the actual sensations which you experienced when they originally occurred. You fought over again, in effigy, some old, past unpleasant experience.

The conditions which you have blamed for the outbreak have, in reality, had little to do with the occurrence, except to act as a stimulus; they only happened to have some aspects about them which served to prod an old, unconscious, sore spot.

Again: have you ever taken an inventory of the people whom you know and the ones whom you casually meet in your daily life and noted those whom you like and those whom you don't like; then, after you have done this, have you tried to analyze just why it is that you happen to like or dislike Mr. A. or Mrs. B.?

A certain person "gives us a pain," or "makes us tired," mostly because of some feature of his personality that rubs something in our unconscious selves the wrong way. In reality, therefore, the poor devil who gets the blame for the trouble is oftentimes not the actual culprit at all. The real offender is that beastly mass of unconscious mental complexes that we are carrying about inside us.

Of course, we may think that we don't like a person because he or she has this, that, or some other charac-

teristic we don't like. The truth is that if we would only stop to analyze things, we would realize that there are many people we don't dislike who may have similar temperamental qualities. In such circumstances as these we are not reacting from either the individual or any of his peculiarities. We have simply made him the scapegoat for certain weaknesses that exist in ourselves.

Then, again, have you ever started to talk economics or politics, or some other fool thing on which you may have "deep convictions" with the determination to keep quite cool, and to weigh the other chap down with the force of your well-measured arguments; and then, before the little seance had gone very far, have you found yourself so fighting mad that you could almost chew the ear off your adversary, throw him into the gutter, and sit on his head until you could get your breath again? And have you ever stopped to reason out just why such mental cannibalistic inclinations as these have broken out?

A little reflection will show you that you didn't get annoyed with that unfortunate adversary of yours at all, nor with anything that he said. It was only another instance of your being split again. Your conscious mind was pulling you one way and your unconscious mind another; and between the two of them you went to pieces.

It is always thus with the person who is rent by unconscious conflicts. He is constantly getting "torn"; but he thinks that it is the people he meets and the conditions which he encounters that are responsible. As a matter of fact, it is his own unconscious that is doing the tearing.

At every turn of the road the person who is blindly motivated by unconscious conflicts is everlastingly

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throwing blocks between his own feet over which he, himself, will stumble. He is forever seeing dangers where none exists, imagining the existence of obstacles where the road is clear, and taking insults and affronts where none have been intended.

This is the type of person who is so susceptible to the "nervous breakdown." This is the type of person who can be helped by self analysis.

CHAPTER 8

HOW ANALYSIS HELPS YOU CONCENTRATE

I WANT you to go to India for a few minutes. See that old man sitting down in that mass of filth looking at the tip of the second finger of his left hand? He doesn't move much; in fact, about one movement a week is what he allows himself.

No. I don't know how long that old image has been sitting there among the filth and flies: maybe two or three years; perhaps more, perhaps less.

You want to know what that freak of nature is doing? He is a professional concentrator in full blast.

Maybe you have often thought that you would like to be able to concentrate, and to concentrate so concentratedly that no other influence in the world would exist as far as you were concerned except the object on which you were concentrating.

There, right before you, is a good specimen of that sort of concentrator.

You ask what that man can be thinking about?

He's not thinking about anything, of course! You can't think when you act in that way.

That strange bit of humanity whom you see sitting there amid his filth and flies, apparently concentrating

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very concentratedly on the tip of his finger with all of the concentration that his concentrator is capable of concentrating, is not really concentrating at all. He is simply in a state of complete mental vacuity; a form of self hypnosis.

There is about as much mental activity going on in the consciousness of that individual as there is in the tail of a tortoise.

Mental activity means what the term implies; it doesn't mean mental torpidity. If anyone wants to specialize in mental torpidity, then he ought to call his business by the right name.

Take one last good look at that strange specimen of skin and bones sitting over there, and for evermore discard the idea that he, you, or anyone else, can ever succeed in persistently thinking of any one thing to the exclusion of everything else—without dropping off into a state of self hypnosis or into actual slumber.

I wanted you to take a good look at a professional concentrator working full-time at his job, so that you could better understand what mental concentration is, by witnessing an illustration of what it is not.

In order for mental concentration to be maintained, one of two conditions must exist. There must either be kept passing before the mental vision a continuous stream of ideas in the form of a panorama, or else the mental eye itself must keep moving from object to object.

If you go to a movie and see an interesting film, you are experiencing a certain form of mental concentration. Of course, that sort of concentration is easy; and the more interesting the picture the easier it is to concentrate upon it—or, to be more exact, the easier it is for the mind to be held by the passing stimuli.

If you go for a joy ride through some fine scenery your attention is similarly concentrating. As the head is turned in the direction of the changing scene the mind is being entertained.

You must remember that no matter whether the mind "sits down," so to speak, and has its stimulations brought to it, or goes forth of its own accord to hunt them out, the outcome is much the same.

One of two conditions must always exist, however, if a state of abstraction is to be avoided—either the mental consciousness must have fresh scenes continually brought to it, or else the consciousness must persistently follow fresh scenes.

The very act of keeping awake depends on this change in mental stimulations.

As far as the much-misunderstood attitude of mental concentration is concerned, the person who sits down and indulges in a fantastic reverie or day-dream is concentrating just as strongly as the person who is reading and thoroughly grasping some book on an extremely technical subject. The difference between these two cases is that in the one instance the mind is permitting itself to be entertained by a mental picture-show, while in the other it is being led about by intellectually applied attention from one scene to another. In the one case the attention is carried along by the inner mental influences, while in the other the attention is doing the directing.

The attention must for ever keep on the move; and if you won't move it designedly—well, it is going to keep on moving anyway.

When the attention comes to a dead stop, we either go to sleep or go into a state of hypnosis—like that of the old Hindu fakir.

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You can compare the conscious attention to a powerful force, like a big animal, that is ever on the move, which enables you to accomplish things: a force that you have either to direct or be directed by.

In a picture-show (both of the movie type and the day-dreaming variety) we are following this great animal; in reading technical books or studying a subject we are leading it.

When you once come to understand the temperamental qualities of this great attention-power you can do anything that you want with it. You will be able to lead it by the nose anywhere you like, when you like, and as you like. All that you have to do to keep this great attention-power animal contented and usefully engaged, is to blindfold it a little; not to let it see too much at a time.

Just put a pair of blinkers over that big docile creature's eyes so that he can't see round too many corners of interest at one time, and you will find yourself the keeper of a most useful and manageable animal.

Have these blinkers so constructed that your big attention-power can see clearly within a very small radius; say within a few feet of its front toes at the most. Then watch that great animal make the best of its opportunities. It won't bother about anything but those blades of intellectual fodder that are growing before its feet. And all that you have to do in order to make that powerful friend go where you wish is just to pull one blinker up a little in one direction or the other, so that a little more intellectual fodder is revealed to its vision; then that big chap will move on to the new patch of mental pasturage as calmly and contentedly as if it were a baby.

The attention knack is one of the most important things on earth; for, when once you have understood this little trick (for trick it is and nothing else), you can make it do anything that you desire.

You can't carry an elephant on your back; but if you will only carry a few nice buns in your pocket the big brute will follow you—until your buns give out. Moral: always carry lots of interest "buns" in your pocket. Talk about sticking to you through thick and thin; you will not be able to shake off that big friend of yours by any possible means.

Don't imagine you haven't any attention-power; the chances are that you have quite as much as anybody else; maybe more. The only trouble with you is probably that you haven't understood the little blinker trick.

The secret of mental concentration is to confine the attention to a comparatively small radius of interest, and to move on to a fresh circle when the intellectual fodder in the first browsing patch has become exhausted.

It is no harder to follow a plan like this than it is to permit the attention to keep on jumping the fence, and wandering off into adjacent pastures.

All that the attention requires in the way of fodder is the necessary amount of interest; and even if that faculty is allowed to jump fences and to browse at large, it will not be any better off. If it has acquired the bad habit of jumping fences it is probably because it has never known for what a fence exists.

I ask you to concentrate your mind on the idea "house." What do you do?

You cannot think of house as a mere abstract idea, for if you did you would soon be playing second fiddle

to that old Hindu fakir, whom you saw at the fringe of the jungle sitting amidst a cloud of flies.

To concentrate means to do something; so when you concentrate on the idea "house", you must not only do something, but must also keep on doing so. The moment that you stop doing something with an end in view you will start doing something else aimlessly.

The first thing that you will do when you start concentrating on the idea of house will be to divide that big pasturage of ideas into smaller patches of interest; then to "browse around" in one of these little areas until everything of value within it has been absorbed and digested, and then to move on to the next patch of interest-fodder.

In the idea "house" we can have one little interest patch that will embrace the masonry-work, another the woodwork, another the metal-work, another the decorative features, and so on.

We could start off with many more little browsing patches if we wanted to; but the four which we have set out will be sufficient for the purpose of illustration.

We will start to browse first in the little masonry patch. Here we have stonework, brickwork, concrete-work, and plastering to consider; and if we wanted to go over all these features we would have more fodder than that big attention-power animal could cope with. He would be surfeited, in fact; so we will curtail the browsing patch a little more.

We will select the idea of brickwork, and for a time restrain all our fodder-interest within that considerably restricted area; we shall then have all of the mental pasturage necessary to keep that big intellectual animal of ours contented for a while.

Letting our attention browse around within this brickwork interest-patch we can consider the various sorts of bricks, qualities, appearances, durability, cost, point of shipment, date of delivery, respective quantities, terms of payment, character of firms engaged in this business, labor, cost, experiences, and similar considerations.

We shall commence to browse in this comparatively restricted brickwork area, before finding that we can have all the interest-fodder that our attention-power can get away with if we confine the mental browsing to an even smaller radius; and so for a few moments we shall simply move around in a little sphere of interest which contains the ideas relating to character of firms engaged in this business.

In this little interest-patch we now begin to allow that big attention-force of ours to feed; and it is just as contented as ever. It is as contented as ever because there is still ample interest-fodder close up to its nose.

We now look up bricks, brickmakers, brick-factories, brick-merchants, brick-agents in the telephone directory, as well as every classification in which the word *brick* appears.

Talk about interest-fodder!—we have all the material that we want. In fact, we are as busy as ever, and just as interested as we were in the large "meadow" of interest relating to masonry; and our attention-power is as satisfied as ever. It is following us along like Mary's little lamb.

In this little interest-patch relating to brickmakers, brick-merchants, brick-agents, etc., we now move around, letting this big attention-animal of ours sniff this idea, then that, then the other one, and thus make

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the rounds of interest; and it is quite as contented to nibble at a bunch of mental material relating to brick-agencies or brick-factories as it would be to roam wild over a whole countryside of ideas. It can do only one thing at a time anyway; and, just as long as that one thing is provided, nothing more is necessary.

By the time that the attention has browsed over the brick-merchant interest-patch, you will find that you have so narrowed things down that you have been scientifically concentrating—and without knowing it. And all that you have to do in order to concentrate scientifically is to move around in one interest-patch until the interest-fodder has been all consumed, and then to move on to another patch.

The brick-merchant interest-patch belongs to the larger "pasturage" of brickwork, to which you can now return and select another little fodder area in which to browse—say, that of labor costs.

Here you have to get into touch with contractors and labor conditions; the availability of labor for this sort of work, the cost, and the general respective considerations. And, after your attention-power has browsed over this interest-patch, you move on to the next—say, that of delivery facilities; and after that you move on to the next patch—say, that of shipment conditions, or terms of payment, etc.

Thus you go from one little interest-patch to another, until you have covered all the ground within the larger "pasturage" of brickwork. Then you go over to the big interest "meadow" of stonework; split up that big "acreage" into smaller "fields," such as manufactured stone, cut stone, granite, sandstone, cobble, etc., each and every one of which will contain quite enough interest-fodder to keep that big attention-

power of yours browsing for a while; and just as soon as one patch is eaten out, simply move on to the next.

Earlier I said: "The secret of mental concentration is to confine the attention to a comparatively small radius of interest." From that point down to the present it has taken me about half an hour of composition. In doing this my attention started off from the idea of house, and thence to more restricted attention-patches. I could go on and write another hour, or even two, on this same subject; but it is not necessary. I wanted to illustrate an idea, and I am trusting that I have said enough to accomplish this purpose.

Now, while I was writing the foregoing my attention-power was browsing in those very fodder-patches which I was describing; the result being that for the half-hour in question I was not thinking of anything except the topics that I was describing. In other words, I was scientifically concentrating; which is only a high-falutin way of saying that I put my finger-tips on the nose of that big, docile, and even affectionate brute of an attention-power of mine, and simply indicated, by the slightest of pressure, just where I wanted it to go.

That is all that there is in mental concentration.

If I tried to think of the abstract idea house, I might succeed in doing so—for two and a quarter seconds. A really first-class, fly-blown, Hindu fakir might manage with good luck to do so for two and a half seconds, after which he would go off into a hypnotic stupor.

As for myself, that attention-power of mine would tug away at its leading-string for a moment or so, and then, if I did not lead it to some fresh pickings, well, it would give a little snort, blunder through that fence

which I tried to put round it, and go off on its own little browsing trip.

As I have no aspirations to be a Hindu fakir, and want to take all the advantage I can of this great attention-power which I have, which you have, and which practically everyone has, I don't try to pull off any such mental abstraction stunts. On the contrary, I do my best to be really chummy with that great attention-power of mine; with the result that we get along splendidly together.

I am always keeping my eyes open for fresh browsing patches for that great ally of mine to feed on, and just as soon as I see the last patch of interest-fodder disappearing down that concentrating machine of my big friend, I gently stroke its nose and, with just the lightest of touches, indicate the next direction in which I wish it to go, and everything immediately becomes as desired.

Since I found out how to get along with this big power the world has become a different affair altogether to me. In our power to accomplish things we are largely what we feel we are, and can mostly do what we feel we can do.

Mental concentration consists simply in doing one thing at a time, but doing that one thing in a designed and orderly manner. It is as simple in principle and as easy to accomplish as it would be to clear out a drawer of rubbish, to sort out the various items in their respective piles, and then to store them away in their rightful places.

If, therefore, you happen to be one of the misguided individuals who has been brooding over an inability to concentrate, you can readjust your mental perspective; and do it now. If you have gone to sleep on the

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back of that big power of yours, and have allowed it to browse just where it liked, and as it liked, that is your fault, and not the fault of the power.

CHAPTER 9

HOW ANALYSIS CAN BREAK YOUR SMOKING HABIT

I WANT you to "psychoanalyze away" one of your bad habits!

It can be done—smoking, or even more deeprooted habits—can be discarded by you yourself.

Let me tell you how I stopped smoking.

I was a smoker for thirty years—a heavy smoker.

One day, I had breakfast as usual—and lighted a cigarette immediately afterwards, as usual. I then commenced to read the morning paper—which was something else that was also usual.

My eye was attracted by a story about Sir Ernest Shackleton, the Antarctic explorer.

I was particularly struck by a remark that Shackleton had made in relation to the privations that his men suffered. He said that the greatest trial which his men endured was their lack of tobacco. So great was their suffering, in fact, that they smoked tea-leaves and sometimes even hemp rope.

I was impressed in a very peculiar manner by this information. Here were men who had returned from an experience in which only healthy mentalities could hope to pull through. There wasn't a mental babe in the whole expedition; that Antarctic journey was no

trip for weaklings. Yet here were the strongest men suffering so acutely from want of tobacco that they smoked dried tea leaves and shredded hemp rope.

I made a little mental picture of myself on such a trip and tried to imagine how I should have behaved. And as I visualized the awful wastes of snow and ice over which those hardy men trudged, pulling their sledges, I felt that it would not take much of such an outlook to induce me to sink down behind some convenient ice hummock, close my eyes, curl up my toes, and mentally murmur: "Well, here goes."

I tried to imagine myself as being cut off from my beloved weed as Shackleton's men had been, and going on day after day with not even a smell of my "necessary" tobacco.

Then I had an idea; one that was so brilliant, in fact, that it was extremely simple. I thought that I would like to analyze that tobacco craving. I therefore determined to go without smoking until a good husky specimen of tobacco craving put in an appearance, and then mentally to tear it to pieces just to see of what it was made.

I decided that I would not smoke another cigarette until I had felt the same sort of tea leaves and hemp rope craving that Shackleton's men underwent. I knew that I was in the clutches of that same sort of craving; and yet if I had been asked to describe this craving, I would only have been able to write some platitudinous nonsense.

I put away my cigarettes, and went on with my daily routine. I shall never forget that morning. Hungry for a smoke? Not at all. I suppose that I was so keenly interested in watching for the appearance of that great craving specter that I did not want to smoke in an actual way. My interest in the physical

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act of smoking had evidently become supplanted by an analytic attention.

Noontime came, however, and with it—lunch. After which I felt sure that some signs of the tobacco desire would put in an appearance; and, although I could have smoked if I had wanted to, I had no *craving* to do "so."

The evening mealtime came and passed, and then I was certain that the real test would come. For thirty years I had smoked at least six cigarettes after the evening meal up till bedtime.

I can see myself now in the little San Diego bungalow on that evening. As usual, my wife sat on one side of the table in the sitting room, using up her share of the reading lamp, while I did likewise on the other side.

I started to read the current magazine and to watch for that tobacco craving at the same time.

Bedtime came round, and I was sleepy; also somewhat surprised. I could have smoked, of course, but there was no craving. And so I went to bed—for the first time in thirty years, without having smoked since morning. It was very puzzling to me. I was not only somewhat mystified, but also a little disgusted.

Since that morning, I have not only never smoked, but have had no desire to do so!

Smoking does not now bother me at all. I don't dislike the smell of tobacco.

I don't preach any "no smoking" sermons, for I don't care whether or not other people smoke.

I kept on waiting for that confounded craving until I got tired; and when I at last came to the conclusion that there was no craving to be waited for, I felt somewhat "cheap." I felt that something or other had put one over on me.

The craving for tobacco is wholly mental. Shackleton's men suffered great mental discomfort from the lack of tobacco because they would persist in imagining the pleasures of smoking. They smoked mentally, and naturally suffered mentally.

When I put down my cigarettes on that April morning I did not relinquish the physical act of smoking and then proceed to take up a mental substitute for it. I did not put away my physical cigarette, and then put a mental cigarette into my mouth. If I had done any such foolish thing I should have suffered as much as Shackleton's men did—for about a couple of hours maybe; though not any longer than that, for I should have been puffing away at a very real physical cigarette again by the end of that time.

I did not go about like some convicted sinner, miserably bemoaning my sad fate, imagining how nice it would be to be puffing away, and casting up a sort of mental trial balance every few minutes by asking myself whether the game was worth the effort. If I had done so my abstinence might, with good luck, have lasted until about noon of the first day in my experiment.

I went "gunning" for that craving; and for several days I manifested a spirit of the keenest anticipation, for I expected to meet my enemy at any moment.

I didn't suggest anything. Furthermore, instead of running away from something, I went to meet it. I failed to meet anything, however, simply because there was nothing to meet; and, if a thing doesn't exist, it can't very well be met.

There are no physiological reactions whatever in the craving for tobacco. The so-called craving is wholly mental.

But this little personal experience is getting to be

rather lengthy, and I did not start out to tell any story, but to illustrate something. My point is that I solved my tobacco craving by analysis. I made the assumed craving for tobacco the object of the whole of my possible attention.

I took my mind completely off any mental picture of smoking, and turned it wholly towards an attempt to see of what the assumed craving consisted. In Freudian terminology: I pulled away my "libido," my "interest urge," from the act of smoking, and turned the full force of it on to determining in what the desire to smoke consisted.

I went after that craving. I wanted to find out just what that overwhelming desire looked like. I was not going to be bothered about such side issues as the cost of smoking, its hygienic attributes, or its harmfulness or lack of harmfulness in a physiological sense. All these might be interesting questions, but at that time they did not concern me. I wanted to look that much-advertised craving squarely in the face, and see of just what it was composed, of itself, in itself, and by itself. I wanted to size it up apart from its associations with hygienic considerations or physiological consequences, etc. I wanted to make it stand alone here in this inspection. I didn't want any "red herrings" dragged across this mental trail to obscure the points of interest.

When I did this, nothing remained. There was nothing to see, nothing to feel, and nothing to estimate. There *was* no craving.

For some considerable time still after meals, my hand would move towards my right-hand coat pocket in a sort of automatic way; the way in which it had been accustomed to move for thirty years in search of a smoke. But when I turned my analytic attention to

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that tendency it seemed as if even that motor reflex action withered away also; anyway, after the first few days of this experience the last vestige of such mechanical tendencies disappeared.

Now, one cannot keep on expecting something that forever fails to materialize; so after I had kept on looking in the direction of this craving for a little time, and with no response, I naturally came to the conclusion that no craving existed. I felt justified in assuming, therefore, that what had hitherto masqueraded as a "craving" was merely a mental attitude.

That is how I cured myself of the tobacco habit. I cured myself of this "craving" by killing the roots of the habit by analysis.

It can be done with other habits, too.

WILL YOUR WAY TO A BETTER FUTURE

I WANT you to forget will power. Some people throw away their money in one way and some in another; and very often it all amounts to about the same thing in the end. Some like to joy ride, while others prefer to gamble in wildcat shares. But if anyone really wants to qualify as a first-class idiot in money-wasting, no better opportunity exists than to buy and read all the stupid books that have been written about will power.

Peary succeeded in reaching the North Pole, Stanley traversed Darkest Africa, and Byrd crisscrossed the Antarctic. These are examples of great mental application and physical endurance by means of which the ends of the earth have become opened up.

If asked to define the driving force behind such instances the popular mind at once thinks of will power.

Let us bury that meaningless term will power, and bury it so deeply that it can never be resurrected. It is dead anyway.

The so-called will power was simply energy plus interest, or, if one cares to reverse the order, interest plus energy. Peary wanted to reach the North Pole; he badly wanted to reach it, too. His whole mental

attitude revolved around that great adventure. Hence his whole interest lay in that direction. He was also pulsating with energy, and therefore possessed the requisite driving force. When this energy became linked up with the interest, the great undertaking commenced; and just as long as this union existed the effort was maintained. Furthermore, when his great life's object was at last attained, those two contributing factors reached their culminating expression.

If Peary had had the energy of a Bengal tiger, but had lacked interest in Polar exploration, he would never have reached the North Pole. On the other hand, if he had happened to have so much interest that it dominated his every waking moment, it would have availed him nothing if he lacked the necessary energy.

In business, engineering, original research, and every other branch of mental endeavor, the same simple principles govern individual accomplishments. In the first place, a person must have an interest in an objective, otherwise he will not apply himself to obtaining it. Then he must have the necessary energy to follow the trail along which his interest beckons. With these two factors linked up in double harness a desirable outcome is assured.

Everyone may have all the interest-energy that he wants. The trouble with many people, however, is that a large proportion of this quality is never utilized. In the first place, there is a dissipation of energy through unconscious anarchy; and then the amount actually available to the consciousness is oftentimes not linked up with any strongly attractive interest-object.

To like to do a thing is not an ability; neither is it

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any power. We might just as well speak of a liking to cultivate roses as being a power.

Over to my left, as I sit typing this chapter, there are about ten feet of book-shelves on which there is a copy of almost every book on psychoanalysis that has been written in the English language. In that array there is practically everything available on this subject.

I have not only read these books, but have also scribbled in them and dog-eared them until they are disreputable in appearance. Is it any wonder, therefore, that I gravitated into psychoanalysis? And is it any wonder that I have tried to explain its theory and practice by means of a book, written in simple form, so that other people may have an opportunity to benefit from what I myself have studied and applied?

The writing of this book has not been work; it has been a pleasure. So it should not require much imagination to understand the great difference that it made to me, personally, when I led that energy-ability of mine into a channel where I have an overwhelming interest.

Let us imagine a person possessed with an inordinate desire for strong drink, actually standing outside a place where liquor is to be bought; and let us further imagine this unfortunate individual being torn by two sets of interests: the one to go in and drink, while the other is to keep off it.

This is a condition where the term "will power" is worked with great enthusiasm by some machine-made psychologists. As a matter of fact, however, there is no will power involved.

What this unfortunate person is doing is already having a drink mentally, and deciding whether he shall have one in reality. He is not drawing mental

pictures of being at home painting the garden fence. He has simply directed his interest to imagining how it would feel to be standing in front of a bar, with the right foot nonchalantly poised on the brass rail, holding a glass in his left hand as he pours whisky into it with his right, and then, having lifted the drink to his lips, gurgling it lovingly down so that every drop, right down to his stomach, tastes like heaven.

This poor chap has thrown his whole interest-power into that anticipation of drinking. The bar just inside that door is his North Pole; he could no more keep away from it than Peary could keep away from his "Call of the North."

The poor individual who fell into the liquor trap didn't fall down because of lack of will power. As a matter of fact, it was that very "power" that caused him to go where he did. He simply went where he wanted that "power" to take him. His interest lay in the direction of the drink; hence he went and got it.

When we hitch up our interest-object to our energy we generally manage to reach our objective; but when we allow our interest-object to draw in one direction, and our energy to take us in an opposite, we are liable to end up by becoming first-class misfits accomplishing—nothing.

The driving force which so many people still insist on calling will power, and which everyone longs to possess, is already possessed. No intellectual stirrings are required, nor is there need to pay any "hand-me-down" psychologist a fee for "courses" in order to acquire this will power,

Everyone has energy, and everyone has some interest-object; and just as sure as those two factors are brought together the personality comes into its own; its own driving power.

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Go and find your interest-object. It is knocking around somewhere, and not very far away. When you have found it, hitch it up to your energy; and when you do that you will start to get somewhere worth while.

If you don't like growing cabbages, or trying to make hens lay eggs, stop trying to do so. Let some other cabbage-grower take over your vegetable industry, and let some other worthy soul specialize in trying to make reluctant hens speed-up in the egg-laying business.

Take hold of your own real interest-object with both hands, and bring your hitherto non-utilized energy to bear on it. Then, some fine morning, you will wake up feeling that the world is yours.

PART TWO

**PSYCHOANALYZE
YOUR WAY TO
HAPPINESS**

CHAPTER 1

HOW TO BUILD YOUR NEW SELF TO ORDER

I WANT you to weed your own mind. If seventeen people happen to own gardens, and have strong desires to keep their respective plots nicely cultivated and free from weeds, the probabilities are that those seventeen people will organize their individual working schedules according to seventeen sets of respective ideas.

Some of those gardeners will do their gardening before breakfast, while some will prefer to eat before doing any gardening work. Others will be inclined to do a little work before sitting down to the evening meal, while others will prefer to have supper first and do the little bit of daily gardening afterwards.

Now, it doesn't matter whether any of the hypothetical seventeen amateur gardeners work in their respective gardens before breakfast or after breakfast, before supper or after supper; or whether some prefer to have a regular "gardening afternoon" once a week, or like to do a little bit of work daily. Each and every one of the amateur gardeners will realize that there is no way to rid a garden of weeds except by pulling them up.

In this book I offer some valuable psychological seeds for you to plant and cultivate; but I am not going to adopt the methods of the crank and fanatic by endeavoring to impress you amateur psychological gardeners with the idea that the only time which you may devote to cultivating your respective psychological gardens is by working according to any specific routine.

Each person has his own particular methods of working; and the method which suits the disposition and convenience of one individual will rarely apply to another. Hence, in all probability, out of seventeen, seventeen thousand, or a hundred and seventeen thousand amateur psychological gardeners, each and every one will have his own little personal way of doing things.

In my own case I am able to do my most sustained thinking when I am walking. With me the acts of walking and thinking invariably go together. And as with intellectual thinking, so it has been with my free-association efforts: I generally accomplish my best results when walking also.

Now it happens that I like to walk; otherwise, probably, I should not do much of it. And, as I like to think (or think that I do), walking and thinking go together quite naturally with me; consequently I fairly readily dropped into the habit of doing *my* psychological gardening while walking.

Sometimes these little mental gardening efforts of mine are indulged in before breakfast; sometimes shortly before going to bed. Sometimes I devote a rather sustained exercise in this respect, while at other times I indulge in the briefest of "weed-pulling" exercises. I have no set rule in this respect; except to the extent that when I have weeds to pull I pull them,

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and each day try to do something in my psychological garden.

Most people who keep gardens do so for pleasure; few would look upon their gardening as work, and those who did would consider it pleasurable work.

In taking up psychological "gardening" no one will get very far unless he has an urge in that direction. If he has to work "by the clock," he will not accomplish much in his psychological development. The only promising rule to apply in psychological gardening is to make the work part of his daily life.

The physical gardener must become so saturated with the analytic aims that it becomes natural for him to apply the principles at any time, and in relation to every varying incident. He must acquire the analytic habit.

Your mental gardening should be spread over the following six broad departments of phenomena: Dreams, Cover-memories, Complexes and Fixations Exaggerated Reactions, Word-Dreams and False Troubles.

In the following chapters I will explain exactly what these departments are and how you can apply them to your own life.

CHAPTER 2

YOUR DREAMS

I WANT you to dream a dream. I want you to dream a plain, ordinary dream, and to dream it in the plain, ordinary way. If this dream is seemingly funny and senseless, so much the better (though these will be features that are beyond your control).

Perhaps, just because you are required to have this dream for subsequent experimental purposes, you will not be able to have it just when it is wanted; sooner or later, however, you will probably dream—just as you have done so many times before in your life.

When this dream occurs I want you to sit up in bed at once and write it down in all its details. Don't put off the task for a moment; if you do, there is great danger of your putting it off for ever, for in a moment or so you will probably be so comfortably snoozing again that, when you eventually arise, you may not even recollect that you had a dream.

Until you have this dream make it a practice to have paper and pencil at the head of your bed; also have lighting facilities handy.

When you do dream that dream, sit up in bed at once. Don't even wait for your eyes to get thoroughly open. Yes, you will be rather sleepy; in fact you will

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more than likely experience extremely strong mental resistances against making the necessary efforts to anchor the dream to the consciousness. There will be a tendency to formulate an excuse for not doing so, at least in relation to this particular dream; but you must persevere.

When you have dreamed the dream, turn on the light and go after it; write down every detail immediately; and write fast. If you don't move along quickly you are going to lose a lot of the dream's details and I want you to retain as many of them as possible.

When you have written down all the details that you can recall, go over the dream in your mind and visualize the various elements. Live the dream over again as vividly as possible.

When you are re-creating your dream in this waking state, and are bringing your attention to bear upon all the dream elements, you are anchoring them to your consciousness.

You may have had many thousands of experiences when you have awakened in the morning after having had a vivid dream, but these have slipped off again into the unconscious depths. We don't want more slipping off than we can help in the case of this particular dream.

When you are writing down your dream, and are re-creating it in your waking consciousness, don't analyze or criticize anything. You will eventually want to analyze dreams very persistently and with much detail, but not at present.

I don't want you to think that this, that, or some other part of the dream is foolish or sensible, meaningless or the opposite. Don't try to read any meanings into anything. Simply devote your energies to tying

that dream fast to your conscious mind, so that some hours afterwards you will remember the dream elements as vividly as you can remember some scene that happened in yesterday's waking experiences.

If this dream has occurred considerably before the usual time for getting up, you may go to sleep again—if you can. If you can't, well, it won't matter much for once anyway.

When you awaken at the usual rising time (you see that I have given you another nap), sit up in bed and grasp hold of that dream narrative immediately, and go over it again in detail. Try to visualize it as vividly as possible. In the dream there will be some vague parts which you will be unable to describe very clearly; but try to do so as well as you can, no matter how indefinite your description may transpire to be. If you have described a vague element with one set of words which are unsatisfactory, and you think that you could do better with another set, then do so; but preserve all such records.

Now you have anchored this dream to the consciousness fairly well. You can get up and go on with your daily routine, for you have put your dream into a sort of mental cold storage for future analysis, and it will be available for that purpose when you are ready for it.

That dream of yours is a message to your consciousness from your great unconscious mind; and if you can manage to decode it you will be the better for having done so.

There is some wish, fear, or undesirable inclination hidden behind the camouflage of those dramatized ideas; this wish, fear, or undesirable inclination will become revealed to your conscious understanding if

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you can manage to trace the line of connections that exists between the various elements in that dream and their sources in the unconscious.

DECODING A DREAM

Just what will happen to you if you succeed in tracing your dream elements down to their unconscious sources, what you will find there, how you will recognize certain things, and how you will be able to take advantage of that which you discover, is rather hard to explain.

I will give an actual dream of my own, to describe how I decoded it, and how I found the hidden meaning of the dream.

I would like to make clear that, after you have managed to analyze some of your own dreams, and have traced their roots to their latent sources in the unconscious, you will not feel disposed to write many dream biographies for the edification of all and sundry. No, indeed! You will realize that the deciphering of a dream hieroglyphic is an extremely personal matter.

Here is my dream:

I am in California. I want to have a prescription made up. I go to a certain familiar chemist and am told that in order to have my requirements supplied I shall have to go to Miles City, Montana. I am much perturbed, for Miles City is a long distance away, and would entail a very tedious and expensive journey. Suddenly I decide to send a telegram; and I feel at once considerably relieved.

In order to analyze this dream I split it up into its elemental parts, and used those elements as stimulus ideas for developing flows of free associations.

The element *prescription* brought up into my consciousness the idea of *ammoniated tincture of quinine*, then the name of *Sir William Broadbent* (whom I remembered as having been quoted as an authority for saying that ammoniated tincture of quinine was very beneficial during the first epidemic of influenza in England many years ago). Then thoughts concerning a *certain house* (in relation to which I have some rather painful memories). Then of a *certain university scene* (in which some other person figured as a central actor, and my own position was that of an envying onlooker). Then recollections of a *mine*, followed by resurrected memories of a *certain scene on the Northern Pacific Railway*. Then a burst of remembrances of experiences which occurred to me at *Miles City, Montana*, and which transpired twenty-seven years previously. When the Miles City memories burst up into my consciousness, all the camouflage of my dream symbolism became instantly wiped away. I had my unconscious message decoded.

Many years ago I worked for an old Cornish farmer for the magnificent stipend of sixteen cents a day.

My job during that winter was "trimming turnips." The technique of this profession consisted of going out into the field about seven o'clock in the morning, when the frost was nice and thick, pulling the aforesaid turnips out of the ground by their well frosted tops with one bare hand, while with the other I manipulated a "hook" for the purpose of cutting away the earthy roots.

Time flew and scenes changed; and nine years afterwards I found myself in Butte, Montana, working as a miner. Then came an economic panic, with a consequent closing down of the mines. Hearing that

some "first-class salesmen" were wanted, with applications to be made at one of the business buildings in Butte, I applied, and in about eighteen minutes I went to work.

My job consisted of selling *The Century Dictionary*, the very existence of which I was ignorant until the day before I started out to sell it. Just the way I went after all and sundry to invest eighty-nine dollars in that great lexicon certainly betrayed the possession of some considerable physical energy—to say nothing of mental presumption.

After about a month on the road I found myself at Miles City, Montana; and well do I remember spending about three hours one evening trying to sell an eighty-nine-dollar set of *The Century Dictionary* to a poor little schoolmarm whose monthly salary was probably not more than about fifty dollars.

It must be remembered that I had some of the selling points of this great dictionary fairly pat by this time; so much so, in fact, that even to this day I can hear myself jabbering about the etymology of the word *the*, and can re-create a mental picture of myself as I showed prospective purchasers how the roots of this commonly used word stretch back to the Sanscrit, etc. And with what sonorous enjoyment I would give an illustration of "the correct French accent" to such places as *Champs-Elysees*, etc. Yes, I was some salesman. In fact, I had not been selling *The Century* for a very long period before I commenced sending suggestions of new definitions of certain terms and expressions to the Company to be incorporated in some succeeding new edition. (That old Cornish farmer did not by any means manage to kill all the sources of an extremely fertile fount of nerve!)

When I thought that I had talked enough to my

schoolmarm "prospect" I handed her my fountain-pen with an intimation as to the exact line on which she was to sign her name. The lady took the pen all right, but just before signing the order form she casually remarked: "Mr. Ralph, if you were I, and you were earning only fifty dollars a month, would you buy this?"

Now I am going to tell the truth, and nothing but the truth; and my reply was: "Hell, no!"

I shall never forget the whimsical smile that that schoolteacher had on her face as she gave me back my fountain-pen, together with the unsigned order form. And then I went out into the night.

Two days later, when I was canvassing another lady "prospect," she told me that she had heard of me, and of how she envied me my knowledge of the English language. There were a few other remarks, also, along similar lines.

Now, just which side of me became swollen the most upon hearing these nice things I do not know. Maybe I became filled out fairly evenly all the way round. Such was probably the case. But before any harsh or satirical comments on my bumptiousness are indulged in by the reader, I will ask that it be remembered that I was not only human, but also a comparatively young specimen of the breed.

Let us now change the scene a bit; a little jump of twenty-six years, to be exact; twenty-six years of going along a rather wearying trail, but one which became a little brighter as I went along.

Now, unless a child goes from its mother's breast to a suitable sphere of instruction, many little educational kinks are apt to remain fixed in the mature personality; and as that turnip-trimming regime in

Cornwall precluded Eton or Harrow from my educational attainments, it is not to be wondered at that, down at the bottom of my heart (actively on the rampage in my unconscious, as a matter of fact), a certain trend of thoughts kept prodding my conscious attitude to the effect that I was handicapped in my educational armament for competing in the struggles of life.

Please don't grasp the idea that I went through life with an active grievance against anyone for this shortcoming of mine, or with any conscious sense of inferiority. On the contrary, I am afraid that I succeeded in making up in sublime impudence for any intellectual shortcoming with which I might have been afflicted.

And now for the unconscious message in that dream of mine. On the day before the night in which it occurred, a gentleman called on me in connection with a business proposal, bringing with him a letter of introduction. He was courteous in manner, pleasing in personality, and business-like in attitude; but I sat back in my chair rather unimpressed—as far as the proposals of my caller were concerned, but very much impressed in another direction. My interviewer had only to speak a few words before I recognized that he was a cultured Englishman; a university man.

Here we were, then, the two of us. Ages about the same; and probably not much difference existing between our respective financial standings. Still, during the time in which I was trimming turnips for the old Cornish farmer for "eightpence" a day my friend was probably at Eton or Harrow; and when I was inhaling bad air and powder smoke in a Butte copper mine, he was probably "up" at Oxford.

It is very necessary, however, that no erroneous conclusions are formed at this point, and that the psychology of the situation in question is properly apprehended. As a matter of fact, I have no idea as to what my conscious thoughts were at the particular interview in question. Probably, I didn't have any that were sufficiently distinct to lend themselves to either expression or definition. Nevertheless, it is quite obvious (by reason of the dream experience that was stimulated by the incident) that some very strong unconscious emotions were stirred into activity; and some form of aroused emotional trend is the motivating influence in every dream.

As previously stated, dream solutions are not things about which one cares to shout as a rule; but I have to go on with this personal experience in order to make the lesson clear.

If the true thoughts of that great unconscious mind of mine could have been read at the time of the interview with the gentleman to whom I have referred, they would very likely be somewhat to the following effect:

"Yes, you have gone through Oxford all right; and you certainly have both ability and polish. But have you got very much farther along in the world than I have, after all? Even if your education did cost your father a couple of thousand pounds or so, at the least, have your benefits in life been proportionately high? On the contrary, I am not sure but that, in some things at least, I have greater accomplishments than you have; and if I have been able to do all this while climbing up out of a hole, so to speak, I am not sure but that my education is better than yours, after all," etc., etc.

As previously stated, I don't know what my

thoughts were, either consciously or unconsciously; but without any doubt my unconscious thoughts were hostile to my visitor, and perhaps to the world in general. They were also egotistical.

Now then: why did my dream drama shed its camouflage as soon as the idea relating to Miles City, Montana, became linked up with this experience of the preceding day? In another chapter I will explain how and why the unconscious speaks in drama talk. Sufficient here to say that my anxiety to get my prescription made up was my repressed hostile thought concerning my educational shortcomings. I was a long, long way from any place (opportunity) where I could have my (educational) "prescription" made up (gratified), and I was accordingly distressed (cognizant of my shortcomings). I wanted that (mental) prescription made up (educational desires gratified), but the local facilities (usual avenues of education) were not available to me.

That "prescription" represented my educational longings.

I felt relieved when I realized that I could send a telegram to Miles City, Montana. That meant that I did not have to make a long and expensive journey to get my wishes (educational longings) gratified. It was not necessary (according to my dream gratification) for me to study for years at Harrow or Eton, and then to "go up" to Oxford or Cambridge in order to obtain my degree. Oh, no! *My* diploma could be obtained in a much easier manner; in a much cheaper and quicker way. I could get my educational imprimatur simply by sending a telegram (a short cut, or method of expeditious attainment). In my dream I got my *wish*, which is the guiding influence in all dreams, with everyone. In my dream I was pos-

sessed of something that conditions had denied me in real life. It was not necessary for me to rest the standard of my educational rating on any college degree; for anyone could ascertain my accomplishments in that respect by simply referring to Miles City. Had not some conditions developed at that particular place that presupposed an enviable educational status in the case of myself? (Where I had been satisfied with myself, for a time at least; where I had been actually "puffed up," in fact.)

I think that by this time you will begin to discern that when a dream is decoded the dreamer knows it. And when I had got thus far in my analysis it was not necessary for anyone to have recourse to a mental club in order to beat the import of my nocturnal experience into my conscious understanding.

That dream revealed to me the fact that ever since childhood there had been slumbering in my unconscious mind a bitter hostility against anyone and everyone who might have enjoyed better educational facilities than I had; and I did not know it, except to a comparatively minor extent. Probably many thousands of times I had blown up, when those submerged hostile thoughts had been set into violent activity by some environmental influence; but the true reason why I blew up had been concealed from my conscious understanding.

That dream exposed the exact state of unconscious affairs in this connection; and when I succeeded in decoding that message I took a big leap forward in at least one aspect of my psychical development. In relation to a weakness to which I had hitherto been unconsciously anchored, I grew up.

Instead of being troubled with that old *inferiority*

complex in regard to education, you can see that I am now able to sit down at my typewriter and even turn out before you my innermost thoughts relating to those conditions—so that you may learn a lesson.

Life is short; there is a lot to do, and weaknesses are many; but, as far as that educational complex of mine is concerned, *it is gone* for ever. When I decoded that dream I succeeded in dragging that old brute out from its lair in my unconscious, clear up into the sunlight and glare of my conscious apprehension—and thereby I killed it.

Now let us turn to that dream of yours.

Some time before you go to bed on the day following the night of the dream, try to arrange things so that you can have a little quiet time in some restful spot all alone.

Your first work in this analytic effort is to split up your dream into its elemental parts, just as you did with that little "original" story of yours. You will understand that when I use the term "element" in this connection I mean a certain section or fragment of the dream. An element, of course, is something that is both simple and complete in itself; and if we have a dozen or more ideas all tangled up in one "element" of a dream that we are analyzing we won't, in reality, be considering an element at all, but something that is, itself, complex. However, we are not considering the term in a strictly scientific sense, but are using it for the purpose of conveying an idea.

In the way that we are considering things, therefore, a dream element is a part or section which we can treat by itself, and which we can use as a stimulus point for developing flows of free associations of ideas.

When you have made an inventory of the ideas

contained in your dream, snuggle down comfortably in your chair, direct your attention to some particular element, and permit a flow of free associations of ideas to develop. Hold a particular dream fragment in the consciousness for a moment, and then mentally let go. Let the mind run freely. Just sit back and watch things.

If your first results are somewhat unsatisfactory, and you don't know whether you have done what you should have, or whether you have complied with the requisite mental attitude, bring the attention back again to the stimulus idea and start off afresh. If the first selected stimulus idea happens to lead to associations which have an obvious significance (such as the prescription element in my dream had for me), let the mind browse around them until the full wealth of their meaning is understood. On the other hand, if nothing recognizable develops from the first selected stimulus element, move on to the next, then to the next, and so on until you have treated all of them.

It does not matter in what sequence you take the respective dream elements for analysis. You may commence with the first one that you feel like trying; only go through them all.

You will understand that, when you select an element as a stimulus idea, you just mentally look at it momentarily, but must not think about it. To think means a utilization of intellectual judgment, and this must be avoided. In the present mental operation, mechanical, spontaneous, and unconscious processes are required to work unhampered; and for the time being the reasoning, analytic consciousness should be held in abeyance.

Sometimes you will have the experience of having

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the real unconscious meaning of a part of your dream flash up almost instantly, and with a significance that is too obvious to misunderstand. I am going to assume, however, that you will have many difficulties in decoding those unconscious hieroglyphics of yours, so I will consequently take up the various aspects of further possible necessary procedures.

Let us conclude, therefore, that you have gone through all your dream thoughts with the association method, but have fallen down; that you have not managed to get any enlightenment whatever. If such is the case, take a look at the dream elements that you have written out, and see if any of them, in any way, have any associations with anything that you experienced on the day before the night in which the dream occurred.

Take each dream fragment in turn, hold it in the mind for a moment, and then mentally go back over yesterday's experiences. To aid you in this effort, imagine that the whole of yesterday's happenings consists of many fragments of cloth of different colours and textures, and that your dream fragment is a sample which you desire to match. Imagine yourself going along over the trail of yesterday's events with this sample in your consciousness trying to find where it belongs—from which piece of "experience cloth" it was "cut."

At this point it will be well to accept the following fundamental of dream phenomena: *Every dream is stimulated by something that was experienced the day before the night that the dream occurs*—provided that the dream is of a nocturnal nature. The foregoing principle can be re-stated as follows: *A dream tran-*

spires during the first period of mental twilight conditions that occurs after the stimulating influence has been undergone.

If therefore you are patient, also resourceful, and will take that "sample idea" from your dream, and go back over the previous day's experiences in a mental survey, somewhere or other (in the case of at least one of your elements) you will succeed in matching the sample. You will discover in that day's occurrences the incident that actually stimulated the dream. When you have found out what caused your dream you will immediately have at least one good clue to a part of its meaning.

The meaning of my prescription dream continued to be baffling for a time. While I was floundering about among the associations of *influenza, ammoniated tincture of quinine, Sir William Broadbent, universities, and certain painful memories*, etc., there was not much light on the trail of my mental associations. But, following the golden rule of the analytic method, I refrained from speculation and from asking myself what on earth any of those subjects had to do with my psychical welfare; and also from speculating on the relevancy or irrelevancy of any of the ideas that passed in review before my consciousness. I followed the trail of thought associations, and carefully refrained from blazing any new mental paths.

While I was carrying my Miles City "sample" over the experiences of the previous day—flash! All at once I mentally found myself in my office, tilting back in my swing-chair, turned somewhat sideways to my cultured caller, who occupied a seat on the other side of my table-desk. I had matched my sample.

There then bubbled up into my consciousness a series of thoughts and realizations of mental tenden-

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cies in relation to the subject of education that I did not understand had been disturbing me; these thoughts and tendencies had, however, evidently been in active eruption beneath the horizon of my consciousness from early childhood. I had been carrying around within me an education complex which had been no small handicap to me in my life.

"MUSSED-UP" DREAMS

Now it may be that even with a great resourcefulness in the foregoing methods of analysis, you will still be unable to decode the meaning of your dream; so we shall have to move along to a consideration of other factors in analytic technique. Some of the elements of the dream are liable to be "all mussed up"—as my little daughter sometimes expresses herself; they may be either vague and indistinguishable, or else familiar, yet unrecognizable. We will go after those familiar yet strange features first.

The strangeness about a dream element is mostly caused by what is known as condensation and displacement.

It may be that one of your figures looks like someone whom you know as regards a stooping of the shoulders, though the beard is strange; and instead of his appearing to wear ordinary trousers, his legs may seem to be composed of elongated sacks of flour; or some other seeming incongruity may be in evidence. In such a case, the form of one person, with some characteristics of another person blended into it, is an illustration of condensation; that is, some of the features of two different people, whom you know, are condensed into one figure in the dream drama.

The idea of sacks of flour serving as legs illustrates the principles of displacement. Sacks of flour are all very well in their way, and when taken by themselves are quite commonplace objects; but when they are made to represent the legs of a man they are far from being ordinary ideas; they are, in fact, extraordinary. They have become displaced from the set of memories to which they belong, and have been projected to other sets where they have no relevant orderliness whatever.

With this little additional information for your guidance, go to work now and see if you can split up some of your complex dream fragments into smaller parts. For example: In the case of the man with the stooping shoulders (who reminds you of some particular individual), just consider the stooping shoulders as an element for a stimulus idea, and let your associations flow from that point.

After you have done this, take the beard part of the condensed figure, and utilize that as another stimulus point; and if the figure has other familiar yet strange characteristics, take them all in turn and treat them likewise.

Remember that the great secret in dream analysis is to split up the dream fragments until you can consider something that is free from distortion.

After you have taken all the features of condensation, and have developed flows of free associations in connection with them, take up the displacements; in the case in point, for instance, these are the sacks of flour that have become displaced from a logical to an illogical association. Forget everything else; take these sacks of flour as stimulus points, and let the mental engine run freely again. Don't think of those sacks of flour as being legs, or as anything else, for that matter.

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In fact, as previously emphasized, don't think at all. Simply make a mental picture of those sacks of flour, but without associating them with anything, and then allow your mental streams to run freely.

It is very likely that, before you have got thus far, at least something will have become revealed to you. If you have been unable to decipher any complete "sentences" of your dream hieroglyphics you will most probably have succeeded in picking out some "words" here and there. You must not be impatient, however; for if you start to learn a modern language, such as Spanish, you will not advance very far by your first day's efforts.

"FUNNY" DREAMS

Let us now take a look at something that you may describe as a funny part of the dream. Maybe, for example, your dream pictured a cat smoking a pipe, or featured a very emaciated cow standing on her head on the top of a gate. Taken as a group of ideas, the effect would certainly be funny. But if the cat is considered and treated as a cat, and then the pipe is similarly treated (the two ideas removed from their displaced positions), the grotesque effect is at once removed. The cat, when considered as a cat (by itself), will probably be found to be quite an ordinary and, possibly, a very self-respecting animal; while the pipe, when looked at merely as a pipe (by itself also), will be found to be similarly devoid of any humorous characteristics.

Similar conditions will prevail in the case of the emaciated cow which the dream drama represented as casually standing on her head on the top of a gate. There is nothing funny about an emaciated cow; in

fact, the effect is rather the reverse. Still, the risibilities of a Sioux Indian would be badly strained at the sight of a poor old cow doing anything like that which the dream drama pictured.

If we take this particular bovine specimen, stand her on her feet instead of her head, and consider her from that more normal standpoint, we have a quite commonplace dream fragment as a stimulus point for flows of free associations. For that matter, we can "split up" that poor old cow, and use the tail, the gaunt pin bones, or her dung-plastered sides, as individual stimulus elements. Then, when we have taken the gate feature by itself, and have given it similar consideration as a separate dream fragment, we shall very probably begin to get somewhere.

YOU IN YOUR DREAM

If you can succeed in decoding that dream of yours, you will find that, concealed in its picturesque and symbolized language, there is some repressed wish, fear, or weakness. And if you have followed closely the instructions given up to this point, you will probably have succeeded in uncovering at least some of the hidden meaning of that dream. Don't be disappointed if you have not managed to get to the end of all the roots of those dream thoughts, however, nor if your efforts result in your being able to decipher only a comparatively small proportion of the whole unconscious message. If you do not succeed in deciphering more than a mere fragment or so, you will have accomplished something; and you will feel all the better for it.

There are still more rules with which to comply in your dream analysis; and the one which I am now go-

ing to intimate will possibly strike you, at first, as being somewhat startling. The central actor in your dream is most often yourself. No matter whether you are a man and the central actor is a woman, or whether you are a woman and the principal character is a man; whoever or whatever that central actor may be it is probably you, yourself. It won't make any difference if the figure is a child, while you are an adult; that figure will simply be a mask behind which the interest of your own ego will be lurking. As far as that is concerned, it may be well to see whether some central thing, or even a scene, may not be a dramatized representation of your own personality.

It must be remembered that as the dream is a disguised dramatization of unconscious (repressed) tendencies, it is a language of hints, inferences, and suggestions; the subtle resourcefulness of its vocabulary will depend upon the degree of repression that occurred in the first place, and upon the insistence of the tendency for these repressed ideas to break forth again into the consciousness.

Therefore, in addition to all the other procedures, try to imagine that the central actor in your dream is yourself, no matter whether or not there is a dissimilarity in sex or age; and then, from that standpoint, try to associate yourself with the rest of the dream drama. When you have done this it is probable that some more of the camouflaging features of the dream will become dissolved, and you will be able to recognize further details of its hidden meaning.

Imagining, therefore, that the central actor of the dream is yourself, and that you are actually seeing yourself when you are looking at that central feature. "Take out the clutch" of your intellectual mechanism once more, and let your free associations flow. When

you do this it is very possible that the element which has hitherto baffled all previous efforts to decipher will, at last, yield its secret, so that the hidden meaning of your dramatized unconscious ideas becomes revealed to your consciousness.

VAGUE DREAMS

We will now consider the hardest obstacle of all,—that part of your dream where something or other, or some condition or other, was vague, and which you could not clearly define. You may perhaps think that, in such cases, the reasons for such indistinctness are to be found in an ordinary lack of memory; or that the vague fragment was not clearly seen in the first place. There are, however, very good reasons why that something or other in the dream was vague and indistinct.

Some particularly undesirable unconscious wish, fear, or tendency struggled for expression; but it encountered such great repressing influences from the upper thought streams of the consciousness that it was prevented from becoming dramatized.

All dream fragments are of import, but the obscure parts are more than that: they are vital. Yet you must not worry over an inability to decode all such elements; the basic principle of the free association method is to be cool and deliberate. Nothing can be accomplished by straining; the very act of straining circumvents its own object.

Dreams are the dramatized ideas of repressed unconscious wishes, fears, and weaknesses; they are never meaningless; and when they are decoded it always transpires that the hidden meaning is of great importance to the personality.

It may be asked, of course: "What about the dreams of little children; are they also dramatized ideas relating to repressed wishes?" No, they are not. Furthermore, the dreams of little children are not disguised. As soon as disguises commence to appear in a child's dreams the signs are infallible that repressions have commenced to occur.

DISTURBING DREAMS

If you indulge in a hearty meal of indigestible food just before going to bed, your sleep will probably be disturbed by unpleasant dreams; you may, in fact, have a pronounced nightmare. In such an experience the indigestible meal will very likely be blamed for the disquieting dreams; nevertheless the digestive disturbance will be no more responsible than the state of the weather for actually causing the dreams.

A cold in the head results from a development into aggressive activity of forms of germ life in certain areas of membranes; but a lowering of the bodily temperature by means of wet clothing or a draught, etc., does not create the germs. Under such circumstances the germs were already present, and simply took advantage of a fitting opportunity to multiply and to break forth into aggressive activity.

A somewhat analogous condition exists in relation to indigestion and disturbing dreams. The digestive disturbance does not cause the dreams, but simply helps to produce a condition whereby unconscious phenomena can be apprehended by the consciousness. It produces the necessary physiological conditions whereby certain phases of disturbed unconscious mental influences can intrude with more than usual insistence upon the consciousness.

Under these conditions, instead of being persistent and comparatively unbroken, the state of complete mental unconsciousness becomes intermittent. The result is that a profusion of mental twilight patches is in evidence. The usually existing sharp line of demarcation between the sleeping and waking conditions is more or less dissolved, and there comes into play a more than ordinary degree of blending between the conscious and unconscious mental states.

Indigestion therefore does not cause dreams, but simply brings about a condition whereby the unconscious mental activity is enabled to encroach unduly on the plane of consciousness. Under these circumstances we are able to witness unconscious mental phenomena in a limited and "flash-like" manner; such phenomena are in evidence in a persistent form in psychopathic cases. The only difference between disturbing dreams and the experiences of a hopeless asylum case is one of degree.

Freud advises his students never to resort to argument for the purpose of endeavoring to combat the mental attitude of a skeptic towards analytic principles; but to remind him that the proof of the soundness of these principles lies open for anyone to take advantage of by applying the analytic method to himself.

I had not progressed very far in studying Freud's theories before I decided to follow his advice in the case of myself; and instead of weighing and estimating in a purely academic spirit the various theories involved I determined to apply the acid test of the psychoanalytic principles to my own personality.

In a general way I am what may be called "painfully normal," with little, if any, unusual psychical

tendencies. I am neither clairvoyant nor clairaudient, nor have I any other form of unconscious hypersensitiveness—sometimes broadly classified under the term "psychic."

In the phenomena of nightmare I had at my disposal a fruitful opportunity for the necessary experiments. From early childhood, however, I have had very good reason for realizing that I suffered from an oversensitive connection between a disturbance of the digestive system and an experiencing of disagreeable dreams. I therefore had in the composition of my own temperamental trends ample psychical material to which to apply the Freudian technique.

In nightmares the broad experience can be roughly divided into two classes; one being where there is a vague, indefinable fear in connection with some dream feature which, after awakening, appears to the dreamer to be either absurd or meaningless, and to have no actual significance as far as any cause for fear is concerned. The dreamer may awaken in fright at something or other which seems devoid of all reasonable meaning when ultimately considered by the reasoning faculties, but which had an extremely unpleasant influence during the dream.

In such an instance the dreamer feels mystified at having been so profoundly affected by some particular dream incident; and when viewed from the standpoint of an awakened consciousness it may be hard to account for the disturbing agency.

In the other broad type the nightmare takes the form of motor inhibition—an inability to use the limbs or to take the necessary defensive action against some menacing danger; the dreamer is being threatened by something or other, yet suffers from a paralysis of his powers of movement.

I have experienced both these types of dreams many times, and probably most people have had similar nocturnal sensations.

Freud's contentions are that the fears and inhibitions present in nightmares are mental displacements; that the fears are not only very real, but very justifiable; in order to read the true import of such experiences it is necessary to ascertain the sets of ideas, or mental tendencies, to which such displaced dream expressions rightfully belong. When this has been accomplished, Freud contends that such dreams will never be found to be either meaningless or unjustifiably disturbing, but will prove to be constructed of mental material which is of extreme importance to the personality.

It was with the purpose of proving the validity of these ideas that I set about analyzing my own experiences in nightmare phenomena. Just for the purpose of securing some unconscious mental material for analysis, I have recently indulged heavily in various forms of indigestible meals just before going to bed, with the deliberate purpose of stirring into activity a good healthy specimen of nightmare, but with no pronounced success.

The digestive disturbances resulting from my experiments have naturally not been affected by any analytic efforts; and such disturbances continue to produce a corresponding profusion of mental twilight conditions; with consequent dream phenomena. But the nightmare characteristics of my dreams have completely disappeared.

My injudicious eating, indulged in for purely experimental purposes, continues to produce digestive disturbances, and these disturbances cause more or less prolific dreaming; the dreams, however, don't

have unpleasant characteristics. Furthermore, my dreams have become less and less disguised in their construction, and the import of their unconscious messages consequently more and more obvious. My dreams are less laden with repressed mental burdens. I have succeeded, in fact, in laying many of those mental ghosts which so persistently dogged my psychological footsteps from the days of early childhood, and the benefit to my personality has been accordingly appreciable.

In order to apprehend why an analyzing away of nightmare tendencies results in pronounced benefits to the personality, it is necessary that the real nature of such dream phenomena be clearly understood.

In the inhibition dream, where the dreamer is paralyzed in his efforts to protect himself from some threatening danger, or to assume a defence against some form of attack, the personality suffers from what is known as a schizophrenic storm—a condition of split emotions.

In such experiences a certain stunted primitive impulse struggles for conscious expression, but encounters a strongly antagonizing, censoring resistance. The result is that a struggle takes place just below the horizon of consciousness between these two tendencies, each of which strives to win: the one to break out and the other to repress. The net result is an intense emotional storm.

On analysis, by means of the association method, it has been determined that the paralyzing inhibition of the motor mechanism, which results in inability to make satisfactory efforts at either flight or defence from the menacing influences apparent in the dream, and also the pronounced mental agitation that is ex-

perienced, are due to the disguised, unconscious ideas coming into violent opposition with the general ethical or moral characteristics of the conscious personality. The dream-drama of the nightmare is therefore the camouflaged expression of unconscious tendencies that have encroached on the sphere of consciousness in a particularly aggressive manner.

In the other type of dream, where there is no inhibition of motor control, but where a vague and indescribable fear is experienced without there being any definite reason for it, different causes are involved. In this class of nightmare the dramatized expression of some repressed memory or primitive impulse has started to become so obvious that there is danger of its existence and character becoming apprehended by the consciousness. A predicament exists under these conditions that is similar to what exists when the symbols of a satirical drawing are so clear that little resourcefulness is necessary to decipher their meaning. In the case of such a dream the veneer of disguise is so thin that there is danger of the true character of the repressed unconscious tendencies becoming revealed to the consciousness. The emotional storm that exists in such instances is consequently a moral revolt against the aspect of some incompletely sublimated and aggressively active unconscious tendency.

A nightmare is a dramatized expression of this repressed, undesirable tendency which would offend some ethical or moral canon if permitted an undisguised indulgence.

Nightmare experiences owe much of their notoriety to their extremely unpleasant aspects; and, although the popular mind has hitherto had little opportunity for estimating the real significance of such experi-

ences, the prevalence of these phenomena has resulted in many interesting speculations as to their origin.

RECURRING DREAMS

There is another form of dream, however, which contains almost as much significance to the personality as the nightmare, and which persistently invades the twilight conditions of consciousness, though without its true import being in the least suspected—the recurring dream.

Only very little investigation is necessary in order to understand the fact that many people have their own particular variety of "pet dream,"—a form of dream which, with some slight modifications perhaps, recurs from time to time. With some individuals such dreams take the form of the subject's climbing or descending stairways; with others of passing through a series of connecting rooms or of flying or swimming; while yet others are continually missing trains.

In all such instances the evidence is conclusive that some particular wish which has been denied fullness of expression in the conscious life persists in smoldering in the unconscious.

In this class of dreams the desire on the part of the unconscious mental life may by no means be of a character that would, under rightful conditions, transgress cultural requirements; in fact, such wish or desire might quite well be in strict alignment with a perfectly natural aspiration. Nevertheless (and here comes in the point of interest), irrespective of the naturalness of expression under proper conditions of any such desire, it has been denied that expression by the consciousness—has been starved. Its very existence has, in fact, been repudiated.

Recurring dreams of certain types reveal the fact that, in the unconscious mental activity of the dreamer, there is a starved sex life. Such dreams indicate that, irrespective of conventional attitudes, and of a seemingly placid conscious exterior, the dreamer has never succeeded in attaining to the fullest expression of his love-yearnings; and such love-yearnings constitute the culminating peak of desire in every normal human being.

IS DREAM ANALYSIS DANGEROUS?

It may be asked whether any good is derived from bringing up into the consciousness those forms of psychological blemishes and repressed longings that the dream phenomena reveal as existing in the unconscious; whether it would not be just as well to "let sleeping dogs lie"?

The term "sleeping dogs" is, perhaps, somewhat unfortunate, for the conditions rendered evident by the dream experience are by no means dormant qualities. The very fact that such repressed ideas succeeded in attaining even a disguised expression shows that they are extremely active agents.

Dreams, however, are not the only evidence of activity on the part of those undesirable submerged tendencies, for an analysis of their existence and character is available from phenomena existing in the daily waking life of the individual.

The emotion which characterizes the nightmare, and which is called fear, invades the consciousness and influences the conscious behaviour in many persistent forms, though the individual may not understand that many of the sensations which he experiences arise from causes existing within his own per-

sonality, and not from some exterior influence to which he often attributes it.

Every form of unreasoning fear, dread, antipathy, and repugnance (which nearly everyone has, to some extent, experienced) in relation to something or other, is, in fact, merely a projection upon the consciousness (in connection with some particular object, or scene) of the content of some unconscious emotional agitation.

A submerged emotional complex is far from being a harmless sleeping dog; it is more like a wide-awake mad dog.

The reason why an individual may have some unreasoning fear or repugnance in relation to some apparently harmless object, is because at some time or other an experience occurred in which some such object was intimately involved with a particular repressed emotional trend. The result is that those old buried memories are aroused and activate their emotional burdens. Under such conditions, the individual lives over again (in his emotional sensations) some old experience, or undergoes afresh the psychical pangs of some unsublimated tendency.

By means of the analytic method all such disturbing dreams can be analyzed away.

The method of analysis is one and the same in every instance: (a) anchor the dream to the consciousness, (b) split it up into its various elements, (c) disintegrate the displacements and condensations, (d) ascertain whether the "ego" is personified behind a camouflaged central actor or object, (e) transpose figurative expressions, and (f) apply the processes of free association of ideas to all the various dream elements.

BEWARE OF RESISTANCE

In relation to analysis of nightmare experiences the self-analyst must be prepared to encounter greater resistances to his efforts than with the more seemingly harmless forms of dreams.

, In the first place, the more menacing to the personality any particular psychical trend may be, the greater becomes the repressing influence to hold it in subjection. Now, the unconscious mind cannot reason; and after a repressive influence has been in action for a sufficient length of time it becomes semi-automatic—unconsciously operative.

When, therefore, an attempt is made to uncover the buried undesirable tendency, this very repressive influence that was first brought into action to guard the best interests of the ego has itself to be overcome; the personality has, so to speak, to do battle against itself; and the outcome of this battle depends on the resourcefulness and persistence of the efforts that are brought into play.

This resistance will take various forms of expression, the most seductive being an inclination on the part of your reasoning consciousness to create a thousand and one excuses for not doing this or that in relation to the analytic requirement; and these excuses will appear to you so plausible as to give the impression of their being consciously deliberated conclusions.

Then there is apt to develop a strange state of lethargy in relation to the analytic considerations, and a tendency to put off the analytic effort until some more fitting time. To such an extent this resistance may go that you will find yourself making excuses for not taking notice of certain dreams.

Here comes in the value of a methodical procedure.

Always write down your dreams and preserve them. And if you fail to make much progress in analyzing any particular dream shortly after its occurrence, do not consider future prospects of better results hopeless.

Curiously enough, with the lapse of time after a dream has been experienced, the particular resistances in relation to it become lessened. It seems as if this resistance is at its peak at the time that the set of emotions involved in the dream are most active; and when the emotional disturbance subsides the resisting influence connected with it becomes considerably modified also.

The consequences of these conditions are that if a dream that has baffled analysis is put aside for the time being, and then subsequently returned to, great progress is oftentimes made in its unravelling. In such a connection I have casually taken up a fragment of a dream that occurred more than a year previously, with the result that the latent meaning of some element has become almost immediately obvious.

It is advisable not to "flog" the mind into trying to analyze the various psychical experiences, but to preserve a calm and deliberate attitude. As the various elements of the submerged undesirable psychical strains and tendencies are brought up into the consciousness, frankly faced, and the lesson of their import accordingly applied, their emotional burdens become dispersed.

HOW TO ANALYZE YOUR DREAMS

DREAMS that are to be analyzed should be written down as soon as they occur. They should be scribbled hastily, so that all fleeting elements can be anchored to the consciousness.

Split the dream up into its elemental parts and try to analyze it sometime during the day immediately following the night of the dream. By this immediate effort at analysis it is easier to identify the experience of the preceding day which stimulated the dream, and an identification of the stimulating agent will aid considerably in the analytic efforts.

Enter the scribbled dream-notes into a dream-book for permanent record. In making this transfer, copy the original record word for word; do not amplify or modify anything.

When convenient, make a new record of the dream, in which you may amplify, qualify, or otherwise modify as much as you feel disposed to; but make this secondary record wholly from memory; do no copying whatever.

Split up the secondary record of the dream, and then proceed to analyze the modified, amplified, or otherwise changed elements in the usual manner. Treat such elements in the secondary record just as if they were original and "un-touched-up."

CHAPTER 4

YOUR COVER-MEMORIES

I WANT you to do a little grubbing for *mind worms*.

Like everyone else, probably, you have memories of little incidents which stand out clearly in your mind every time that you allow your thoughts to travel back to your days of childhood. Have you ever wondered why some little, apparently trivial incident should stand out so prominently and persistently in your juvenile memories?

In your childhood days you had many millions of little daily experiences. But over practically the whole of these daily happenings a curtain of seemingly impenetrable forgetfulness has fallen. Yet, here and there, an exception occurs; some little incident, oftentimes seemingly trivial, stands out in clear outline.

There is no element of chance in mental phenomena. So, if the comparatively small number of juvenile memories that persist into adult life are in relation to seemingly trivial and apparently commonplace incidents, there must be some very definite reasons for such persistences.

There are no innocent memories of childhood's trivial experiences.

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I am going to show you how you can find out that, no matter how seemingly innocent or apparently trivial an incident may appear, around which a juvenile memory persistently revolves, when such memories are dug into by the psychoanalytic method they are found to contain something of significant interest. They contain mind worms: parasitic influences.

Those seemingly innocent memories of childhood are known as *cover-memories*; and if you will use the pick and shovel of the free association method, and dig into those cover-memories, you will find that they always serve to cover up something: and something that is unpleasant.

So, take your psychological pick and shovel and do a little bit of digging.

THE SHOCK OF YOUTH

The majority of experiences that mould the conscious conduct in so many ways, and thereby profoundly influence personality, occur in early childhood. It must not be inferred, however, that when these repressions take place the juvenile mind is torn by any conflicting emotions; or that he fights out any psychical battle in his consciousness.

The repressions of childhood occur involuntarily; and are accomplished by means of a shock. The emotional reaction that consequently takes place is automatic—mechanical. Not only is there no intellectual action involved: there is not any conscious apprehension of what has taken place.

Now, then, what is the difference between a savage and a cultured personality? I don't mean anything in relation to ethics, but concerning principles governing social demands upon personal behavior.

The briefest consideration will show that there are a thousand and one things that a savage may do with propriety which the civilized child must not do.

For the first year or so of life, no personal obligations are imposed upon the child; but a time arrives when such obligations are imposed on the budding personality.

First come questions of personal cleanliness, after which the developing emotions and impulses have to be cared for. The result of all this is that, during the first few years of its life, the child is subjected to a perpetual series of *don'ts* and *mustn'ts*.

In course of time the brain of the child becomes sufficiently developed to think and act on its own behalf; with the result that the *don'ts* and *mustn'ts* become (or should become) less and less in number, and farther and farther between, and personal efforts become correspondingly strengthened.

The child comes into the world with the heritage of untold ages of a primitive ancestral pedigree in its psychical instincts; after which it has to develop its own individual status of cultural responsibility.

This cultural development is fraught with many difficulties; so that, in spite of the hedgings of *don'ts* and *mustn'ts*, etc., with which it is surrounded, the trail of the child from the plains of primitive impulses up to the highlands of individual responsibility is difficult, painful, and often humiliating. Few indeed are those who attain their goal without bearing in their psychical complexion some traces of the grime of their struggles and experiences.

The reader should note that word humiliating, for it is those experiences in which the child has suffered humiliation which constitute the spawn from which mind worms develop.

If we go far enough down in the zoological scale we come across a little chap known by the name of *Mr. Protozoan*. He is very, very primitive in his ways, and correspondingly simple in his physical constitution—when compared with some of his neighbors higher up on the evolutionary ladder.

He has no head or tail, no legs or arms. He is just—body. And an extremely primitive body at that—as bodies go; for he has neither nervous system nor digestive apparatus—considering nervous systems and digestive apparatuses as we generally know them.

Now, although the protozoan has no brain with which to think, nor any nervous system with which to feel, he can nevertheless feel.

He adapts himself to environment largely by reason of an inherent generalized sensitiveness. So, although he has no nervous system, if any of his improvised limbs come into contact with some disagreeable substance, he reacts accordingly. He reacts by immediately withdrawing his pseudopodic feelers from the danger zone, and taking them back into his body. In a sense he *shrivels up*.

I would like you now to try to define in a few words how you would feel if you were subjected to an intense humiliation.

I'll tell you how / should define such an experience: I should say that one's self just *shrivels up*.

In our big, grown-up, supposedly highly evolved mental attitude, we shrivel up when we are intensely humiliated—just like the little protozoan does when in danger. Furthermore, we do this shrivelling up just as instinctively, and therefore just as involuntarily, as does that little protoplasmic body.

Now, if we grown-ups shrivel up when subjected to intense humiliation, how do you suppose a child of

four or five years of age feels when he or she is intensely humiliated?

Perhaps the powers of mental apprehension are not sufficiently developed in the child to render him exposed to as many varieties of humiliating sensations as an adult might be liable to; but always remember that when a child does suffer from humiliation he suffers clean through. He suffers from top to bottom; from one side to the other. He quivers with distress in every cell of his little body. He shrivels up—just as the little protozoa do.

Fortunately, the child, like his minute distant cousin, is an adaptable little animal, and many of his troubles slip off him like drops of water from the duck's back. Nevertheless, whenever he *does* feel humiliation he feels it intensely.

Such a feeling does not last long, however, but it is acute, and the resulting reactions involuntary. Hence, as far as external evidences are concerned, nothing unusual has taken place. Unfortunately, however, it is this involuntary, quickly covered-up aspect of the reaction, that constitutes its dangerous character. Something has occurred in the psychic life of the child (in its unconscious mental life) which later on may gravely influence the temperamental attitude of the matured personality.

In its struggle to free itself from the bonds of its evolutionary heritage, and in its efforts to attain to an acceptable status of cultural responsibility, the child is forever feeling its way. It is continually endeavoring to sense its environment.

And, like the little patch of protozoan slime, while feeling, the child sometimes gets hurt. In this experience, as with its infinitesimal protoplasmic cousin, it

shrinks back—withdraws into itself. It shrivels up.

In such shrinking back the child acts instinctively; no intellectual activities are involved; the child simply follows a blind, primitive impulse.

Hereafter it will not make any difference how much the conditions may vary, circumstances differ, or the general contributing influences be dissimilar. Whenever the personality that has been thus wounded in its psychic life comes into contact with an agency which arouses sensations similar to those which were experienced at the time that the hurt was inflicted, it will instinctively shrink, and thereby act as if it were trying to avoid some pending danger.

Thus will it be all through such a person's life down to the grave. Conditions may vary, circumstances differ, and general contributing influences be wholly dissimilar, so that the "danger" from which the mature personality shrinks is no danger at all; that will make no difference. The tendency to shrink, and exaggeratedly to react to such conditions, has become instinctive.

This tendency to shrink from and exaggeratedly react to a stimulus which earlier in life aroused pain, is a cardinal principle of the evolutionary mentality in man, and consists in an ability to profit by experience.

MENTAL HIDING-PLACES

A psychical shock means an actual hurt; and when the psychic life of the child has undergone such an experience there is an instinctive effort to remedy the injury. In this effort towards remedying the trouble which it has experienced the psychic life does instinctively just what a developed intellectual life often-

times tries to do designedly—it represses. There is an instinctive effort to forget. And as this instinctive life is blind, and operates irrespective of any actual conscious activity, it accomplishes its forgetting by the only means at its disposal: it tries to cover up—to bury.

If you wanted to hide something, you would not put that something in a prominent place, or stick up a flag to mark the spot. You would endeavor to cover it up in such a way that the hiding-place would be as seemingly commonplace and natural as possible.

Well, those memories of your early childhood's life are cover-memories—hiding-places. They indicate points in your early life where you covered up something, and did so unconsciously—instinctively. They mark the places in your infantile life when the psychical activities suffered from some wounding influence.

Some day or other, in relation to something or other, the child is caught indulging in some little primitive action, and instead of the urge of interest sympathetically directed in a direction more suitable to the child's welfare, some form of drastic action is meted out to it. With the result that the child suffers a psychical shock; it is humiliated; it shrivels up.

There then ensues an instinctive effort to remedy the injury that has been inflicted, and this effort takes the form of covering up the memory of the experience; burying it. There is an instinctive effort at repression.

As something has to be covered up, something or other has to be utilized in order to do the covering up. And as some particularly significant, painful, and humiliating memory is to be buried, the logical material

to use for the covering-up process will naturally be some insignificant and non-humiliating memory material.

There are very good reasons for assuming that many of those covering memories are not actual individual memories at all, but merely pseudo-memories; that instead of being memories of concrete experiences they are of a composite character, built up of fragments of various memories, so that a mental picture becomes constructed which is purely in the interest of disguise.

YOUR PSEUDO-MEMORIES

I analyzed my dreams, and applied the psychoanalytic method to the exaggerated reactions in my daily experiences; and in this work I found that the Freudian contentions ran true to form. But when I tried to analyze my "cover-memories" I failed to make much progress. In such efforts almost all that I could accomplish by means of the free association method was a flitting from memory to memory, hither and thither, round and round, without uncovering any latent motivating factors.

One of these early memories is as follows: *I am about eight years of age. Am living with my father and mother in a thatched cottage in Cornwall, where I was born. One afternoon I am in front of this cottage and am amusing myself by throwing a small round stone on to the roof, waiting for it to roll down, and then throwing it up again. My mother comes out of the doorway just as the stone is falling, and is struck on the head. The stone happens to strike my mother's head where it is protected by a coil of hair. My mother is not therefore badly hurt; but she puts*

her hand up to her head and says, "You naughty boy." I am much frightened, but feel very relieved to be let off so easily.

Everything about that mental picture is clear. I can see the cottage now in detail, the relative positions of myself and my mother, the slant of the sun's afternoon's rays, and all such particulars. I can also hear my mother's voice and the words she used. And I carried that mental picture as an actual concrete memory of an individual occurrence for over forty years. Yet I know now that the scene in question is not a memory of some one particular occurrence, but is a mosaic of memories constituting a covering mental picture.

That seeming memory is nothing but a resourceful camouflage to cover over a psychical injury. Such mental pictures are pseudo-memories.

I will tell you how I ascertained the true character of many such "memories". I had been using the memory which I have described for the purpose of developing flows of free associations of ideas, but with negative results. One day the thought occurred to me to treat those mental pictures as I would a dream—to split them up into their elemental parts, utilize those elements as stimulus ideas for free association efforts.

As soon as I started to apply these methods the secret was out.

After some efforts at analyzing along these new lines, I soon found that the mental pictures of the doorway, my mother's upraised hand, her coil of hair, her head, her face, the stone, the thatched roof, the slanting rays of the afternoon's sun, the words, "You naughty boy," etc., were all symbolical in their nature. I found that they were as symbolical, suggestive, and significant as all elements of an actual dream always are.

Many times, as a boy, I had thrown stones; many times I had seen that thatched roof; many times I had seen that cottage doorway; many times I had seen my mother come out of that doorway; many times I had seen my mother put her hand to her head; many times I had seen that coil of hair on my mother's head; many times I had seen the slanting rays of the afternoon's sun in front of that cottage; many times I had felt relieved at hearing something or other—and at *not* hearing something or other!; and many times I had heard my mother (and other people) say, "You naughty boy."

But I know now that I never experienced all of those particular incidents grouped into one happening at any one particular time.

I know now that that particular occurrence never really took place.

I eventually analyzed the significance of the mental pictures of the doorway, the coil of hair, the upraised hand, the stone, the thatched roof, the sun's slanting rays, and the words, "You naughty boy." And I thereby found out why I felt particularly relieved when my mother let me off. so easily in that never-occurred memory picture.

I traced the ideas that those mental pictures symbolized down to their sources in my unconscious mind, and thereby uncovered the buried memories which they actually represented.

Yes. There were mind worms underneath those memories.

I found out something more. I found out that the real scene, the painful scene, the experience which caused the wound to my psychic life, did not take place on an afternoon when the sun's rays were glistening, nor did it occur outside that little thatched cot-

tage. I found out that the real memory pertained to something that occurred inside the cottage, in the dark, and on a winter's morning.

Note the resourceful transpositions of outside to inside, of sunlight to darkness, of afternoon to winter's morning, etc. In addition to which significant details, the skilled psychoanalyst will discern many instances of suggestive unconscious vernacular in the pictorialized ideas in question, and will understand their symbolical import.

I then proceeded to analyze the rest of my "innocent" memories of childhood; and with similar results. By thus splitting up all such memories into their elemental parts, and using these as stimulus points for developing free associations of ideas, and resourcefully interpreting symbolical renderings the true character of these memories became revealed.

I have in similar manner interpreted memories relating to incidents that occurred at a time when I could only have been about three or four years old; though in most of such cases I have been unable to anchor their happenings to sufficient evidence to make the exact time of their experience definite. One such instance, however, I have definitely identified as having occurred just a month before I was six years of age. It will thus be seen that the "worms" that I uncovered in that particular instance hatched out in my poor little unconscious mind during my fifth year.

It is nearly always thus. The influences that affect the general complexion of the psychic life of the individual occurred mostly when the child is about five years of age. Psychologists are now agreed upon that conclusion.

When I traced the roots of the pictured ideas of that cottage door, that coil of hair, that thatched roof,

the afternoon's sun's slanting rays, the words, "You naughty boy," etc., I uncovered the real memories which were involved. I found out what I did, and what happened to me. I therefore found out what had hurt me.

Now, what I did in that particular case was not so very terrible, when viewed from an adult standpoint. I only did just what countless other kiddies have done, and what countless others will continue to do. I had been just a little sexually curious, and in manifesting that curiosity had been found out. And the act of being found out was painful.

In my childlike way I shriveled up. My psychic life had been seriously wounded. Something very serious consequently happened; for from that point in my life the channel of a certain emotional attribute took on a considerably modified course, and with consequent undesirable effects on the subsequent adult personality.

Having experienced a severe wound, my infantile psychic life instinctively commenced to heal it.

This instinctive attempt to heal the wound took the form of burying and covering up all memories in relation to the incident that occurred. Now, there is only one way for any memory to be covered up, and that is to use some other memory for the purpose. And as the memory that is to be covered up is a significant element, the memory used for the covering purposes must be apparently insignificant, and wholly devoid of any humiliating influences.

In the instance which I have described, my instinctive ability to bury a painful experience did quite a good job. It succeeded in burying the memory of that incident which occurred on a winter's morning

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so effectually that I never had the least suspicion that anything unusual had ever taken place. In fact, I should probably have gone to my grave unaware of the true meaning of a mental picture which I had carried in my mind for over forty years if I had not applied Freud's dream technique of analysis to cover-memories.

UNCOVER YOUR COVER-MEMORIES

Self-analyze your own cover-memories.

To do this, treat such mental pictures precisely as you would a dream. Split the "memories" up into their elemental parts, and use those elements as stimulus ideas for developing free associations of ideas.

In analyzing the particular "memory" which I have described, I split the composite picture into the following elements:

Front of cottage—cottage door—thatched roof—stone—throwing stone—mother's head—mother's hair—mother's upraised hand—coil of hair—afternoon bright sunlight—slanting rays of sunbeams—the words: "you," "naughty," and "boy."

In taking any one element as a stimulus for free associations, simply forget every other element. Act as if you are taking some particular object from a pile of other objects, and taking it away somewhere to investigate and study it by itself. The more simple the particular element which is being used as a stimulus is, the more fertile are the results which may be expected.

It is not necessary to analyze fully the whole of any one cover-memory before proceeding to some other memory. Often you get the most startling results when the mind is permitted to jump from one

element in one cover-memory, to some element in some other covering memory, where the conditions, aspects, and general complexion of the two sets of memories and elements are entirely dissimilar and apparently unrelated.

In analyzing these memories, in analyzing dream phenomena, the associations often start to become involved, fluctuating, and indefinite, and in other ways are hard to disentangle. Such experiences always indicate the activity of pronounced unconscious resistances to the uncovering efforts.

It must be remembered that the unconscious mental life operates mechanically. And as, at some time or other, under some condition or other, the psychic life experienced a wound, the memory of that wound was painful. It therefore instinctively tried to heal the wound by the only means within its power: it buried up the memory relating to the painful experience.

YOUR BUILT-IN RESISTANCE

As the unconscious psychic life acts mechanically, its activities are purely instinctive. And as it acted instinctively in burying the painful memory in question, *it is instinctively going to continue to try to keep it buried*. Therefore, as you dig down after the buried memory, that instinctive psychic life is going to try to bury it deeper. For as the unconscious mind cannot reason, it is unable to understand that it will serve the personality's best interest in yielding up its buried secret; it is unable to realize that it is the personality itself which is trying to uncover that which has been buried.

These resistances will assume many forms, and will

be disguised in such resourceful ways that the consciousness will always be in danger of being sidetracked. For that matter this same instinct did its work so well in my own experience that it blinded me completely in relation to those so-called memories of mine. In fact, I had not the least suspicion of the real character of things until I applied Freud's dream technique to my cover-memories. Hence it is only natural to suppose that this same resourceful influence will continue to operate to the best of its powers. In a struggle between a scientific technique and a blind instinct, however, the outlook is favorable for the former.

These resistances will take the form of a desire to put off analyzing, to incline strenuously to deny that those cover-memories are pseudo-memories, and to assert that they are *real* memories. They also take the form of mental lethargy and indifference. On top of this there will be a persistent inclination to interpret certain nice and comforting ideas into the pictured symbols of the cover-memories, and in a thousand and one ways to interpose every obstacle to the self-analytic efforts. After a little time, however, when you have experienced a few solutions to some of your memory elements, a feeling of determination to persist will develop, so that it will be only a question of time for very definite progress to be discernible.

Go after those seemingly innocent memories of your childhood. Dig into those apparently trivial memories of insignificant incidents which have persisted into your adult remembrances.

As soon as this "digging out" has been accomplished the morbid influences of the painful memory become sterilized. That which was a humiliating and extreme-

ly painful memory to the tender and susceptible child becomes trivial when brought back into alignment with the adult mental attitude.

Break open the seals which your infant mind instinctively placed over the wounds of its early experiences. You will find you will drain off poisons which have prevented your personality from developing healthily.

CHAPTER 5

HOW TO ANALYZE YOUR COVER-MEMORIES

WRITE all these out in detail. Treat each one as if it were a psychical story—which it is. But do not elaborate.

Split each such psychical story into its elemental parts and use each element as a stimulus idea for developing flows of free associations.

Analyze precisely as you do with dreams.

Now make a composite structure of all the elements of the respective cover-memories—group all the elements of all the cover-memories into one jumble. Shuffle the cards, so to speak.

Next go through this aggregation of elements from all the cover-memories and arrange them in systematic groups. If, for example, you have hair, stone, tree, black, machine, garden, and similar elements occurring more than once, arrange them into groups. You will probably find that certain symbols of ideas have a tendency to become repeated in these cover-memories. They will probably reflect some particular sets of unconscious ideas which have a tendency to become persistent; and, when the significance of such repeating or recurring thought-symbols are re-

vealed, you will have broken into the buried mysteries of your unconscious mental life to a very considerable extent.

Take the composite aggregation of cover-memory elements and mentally view them with intensity for a time. Take the elements which are repeaters and give them special attention. Then permit the mind to roam all over the "mixture." In doing this, try to visualize the memory of each individual element as strongly as possible, and thereby try to re-create in the consciousness the various scenic influences in question.

Now try to make the mind a blank for a moment or so, and to cultivate as restful a mental attitude as possible.

Then write another word-dream. Write fast and without intellectual deliberation.

This story need not be very long, though it ought to be not less than a hundred words; and if there is a tendency for the unconscious ideas to flow more profusely, let them do so.

Call this your cover-memory word-dream.

Go to work and analyze this cover-memory word-dream in the usual way. Split it up into its elemental parts just as you have done with the dreams. In analyzing these cover-memory word-dreams always be on the look-out for the significance of any juvenile memory, especially in relation to your father and mother.

CHAPTER 6

YOUR COMPLEXES AND FIXATIONS

I WANT you to get rid of the dead hands in your life.

In relation to the terms of charities, wills, bequests, foundations, etc., we often hear used the term dead hand. It is a term which has been coined as a protest against the interests of the living being fettered by the wishes of the dead. It indicates a more or less justifiable sentiment that after a person has lived his own life as he has largely wanted to do, he has no logical right to impose restrictions on posterity.

The term dead hand makes me think of something which is even more significant, and which relates to the human personality—the dead influence.

Many people develop to adult mentality, apparently go through life as self-governing units, finally pass on after a fullness of years with a more or less creditable achievement behind them; yet they have never lived actually independent, individual existences, but go to their graves manacled and bound by dead influences.

Whenever a mental reaction deviates from the normal it takes one of two general courses—the *extroversive* or the *introversive*.

By *extroversion* it is implied that the personality

tends under certain influences to "fly off," to react outwardly against the world; to force, to struggle, and to be generally aggressive.

The opposite takes place in *introversion*: the personality retires, seeks repose, and shrinks from environmental menaces.

The *extrovert* seeks power, strives to lead, is aggressive, restive under authority, belligerent, and tries to force his will upon others. The *introvert* is submissive, retiring, shirks responsibility, and is content to follow.

Neither extroverts nor introverts are born: *they are made*.

If a child is trained according to ideal influences he will be neither extroversive nor introversive, but will be balanced at a centre between the two extremes. And any deviation from such a center of normality indicates that the personality has been unduly affected by the dead hand of wrong influences.

Cover-memories relate to experiences in the life of the child where a psychical shock has been sustained; but in the conditions which produce extroversive or introversive psychical trends no shocks are involved. The causes are persistent in their character.

In a general sense, extroversion and introversion result because the tender susceptibilities of the child have been unduly repelled from, or attracted by, the characteristics of those with whom it is brought into most intimate association—the parents or guardians. When the influence upon the child is extroversive—when it is repelled, the pathological result is known psycho-analytically as a *complex*. When the influence is introversive—when it is unduly attracted, the pathological result is known psychoanalytically as a *fixation*.

The terms *complex* and *fixation* have much broader

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meanings than those indicated in the foregoing instances, but I am using them at this time in special relation to the two particular sets of conditions intimated.

CHECK YOUR INFLUENCES

If the psychic life of the child has been repelled by characteristics of the father, the pathological outcome is known psychoanalytically as a *father-complex*. If an opposite state of affairs exists, in which the psychic life of the child has been unduly influenced by the mother or nurse, the pathological outcome is known psychoanalytically as a *mother-fixation*.

It is possible for any of the following conditions to materialize in the development of the psychic life of the child, and out of them interminable combinations can develop:

- (a) *Father-complex.*
- (b) *Father-fixation.*
- (c) *Mother-complex.*
- (d) *Mother-fixation.*
- (e) *Father-complex plus Mother-fixation.*
- (f) *Father-fixation plus Mother-complex.*
- (g) *Father-Mother-complex.*
- (h) *Father-Mother-fixation.*

The intensity with which any of these influences, alone or combined, may affect the unfolding psychic life of the child will determine its whole future mental and temperamental outlook, and will affect its reactions to all life's experiences. In an ideal personality there would be no complexes nor fixations; but such personalities are exceedingly rare.

People with a complex tend to manifest hastiness of

temper, harshness of attitude, belligerence in disposition, intolerance of all forms of restraint, self-assertiveness, destructiveness, and imperiousness.

People with a fixation tend towards peacefulness in disposition, to deliberation of action, to be idealistic, to manifest a tendency to follow rather than to lead, and to have great respect for authority and precedent.

Between the extremes of these two governing trends an interminable combination of possibilities can develop; desirable qualities can neutralize undesirable ones, strengths can compensate weaknesses, constructive tendencies can offset those which incline towards being destructive, the idealistic and altruistic can counteract the egotistic and the brutally material, so that it is only in extremely rare instances that anyone can be considered wholly bad or wholly good. Generally speaking, the personality is a compromise.

Only too often, however, those who are the strongest and the most desirable in some temperamental qualifications are afflicted with some of the gravest weaknesses. On the other hand, in the type in which undesirable characteristics dominate, the general complexion of the personality generally possesses some redeeming quality which, stands out in pathetic isolation.

The basic trends of the personality are not hereditary. The influences which generate or tend to develop such basic trends may persist from parent to child, but that is another consideration altogether.

In addition to the influences of complexes and fixations on the basic trends of the temperament and general mentality, further complications develop according to the extent to which the complex or fixation has been induced by the father or mother, or both.

All of life's yearnings and tendencies in the individ-

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ual will be wholly determined by whether the complex or fixation involves a relation to the father or to the mother.

From the cursory sketch that has been given it will be seen that any such term as strength of character can be extremely misleading. A so-called strength can, in reality, be a very serious weakness.

To be able to govern is an enviable quality; but to ignore the help of counsel is dangerous. To be restive under injustice is admirable; but all revolts should be regulated by deliberation. Respect for authority constitutes a fundamental of social organization; but to be blindly influenced by precedent spells stagnation.

It is possible to be a mental adult in some respects, and yet to be psychically infantile in others; and, sadly enough, most adult attainments are, at their best, patchy.

Of course, it is not possible for a person to dig up all the foundations of his personality, and then to rebuild according to a new and better design. But it certainly is possible to dig down, here and there, to inspect the general character of the foundations, and to strengthen, to modify, and generally to readjust various incidental features of those foundations.

It is fairly easy for everyone to ascertain the existence of *simple complexes* and *simple fixations*, to determine their general character and influence, and to a very substantial extent to disintegrate them. By the term *simple complex* or *simple fixation* is meant a complex or fixation so pronounced in character, so unmodified by compensating influences, as to constitute a glaring weakness in the personality.

The most common form of simple complex is in relation to the father, and the most common fixation is

in connection with the mother. This is because of the more consistently stern and dominating characteristics of the male parent, and of the correspondingly different mental disposition of the mother.

Of course these conditions can be reversed, so that it is the mother who is stern and dominating, while the father can reflect the opposite characteristics.

THE FATHER-COMPLEX

In its simplest aspects the result of a father-complex is a desire and tendency to revolt; to be restless. This is an involuntary reaction to certain ill-judged repressive influences on the part of the father. There has been no shock to the child's psychic life to cause any involuntary revulsion; but there has been a steady pressure of repressive influences.

This undesirable and unnatural steady pressure produces a tendency to struggle—to try to secure a wider freedom of movement. But there is usually a failure in these efforts because the persistently applied parental pressure has been too strong. The result is that there becomes developed in the psychic life of the child a persistent tendency to struggle and to revolt. Throughout life, in rights and in wrongs, sometimes with justice and sometimes with unreasoning passion, the person afflicted with a pronounced and unmodified complex is forever resisting, revolting, fighting.

At his best, under such influences, such a person is always restless, a common instance of which is to be seen in the person who is always on the move. Flitting here and there, yet never satisfied, his whole urge is forever reaching out: in a sadly literal sense he is

always trying to break the psychical bonds which enmeshed him during his formative stage.

THE MOTHER-FIXATION

In the case of a mother-fixation an opposite set of conditions comes into play. We all know that the only way to develop and to strengthen a physiological function or mental quality is by use. In the case of a mother-fixation, therefore, the psychic life of the child can be said to have been nursed into helplessness. Too much confinement, solicitation, and precautionary measures have deadened the child's own initiative, with the result that there is an over-tendency to lean, to seek repose, and to avoid conditions where effort is necessary. Such a personality always craves for peace at any price.

In extreme instances of this type, the person is always inclined to work inwardly; to fall back on himself. There is an ever-present inclination to become pensive, unnaturally quiet, and unduly reflective. The person instead of healthily applying himself to overcoming the difficulties of life, tends to gravitate inwardly, and is thereby always seeking within his own inner confines the peace, the succour, and the sympathy which were unduly lavished upon him during his formative stage.

Efforts at adjustment will throughout life constitute his urge. Having in the one case been unduly confined, this urge will take the form of an ever-restless struggle outwardly; and in the other instances his capacity for making personal efforts to attain its infantile ends having been restrained, he ever afterwards seeks to find similar satisfaction for his psychical wants by introversive efforts.

It will thus be seen that the extreme effects of unmodified complexes or fixations are disastrous.

In a broad sense, the person with a father-complex goes through life forever fighting the father-influence; while the person with a mother-fixation goes to the end of life's journey always shrinking from responsibility, always feeling, feeling for the mother-support.

Such are the dead hands of complexes and fixations.

The persons afflicted with complexes and fixations never attain to real psychical independence, but live and die—infants.

MENTAL EXCAVATION

The pronounced effects of complexes and fixations are fairly open to identification, and it is comparatively easy for anyone to understand the broad basic characteristics of one's own personality. But if it is hoped to accomplish any serious modification of these conditions something more than mere intellectual recognition is necessary. Some serious *mental excavation* must be undertaken. It is necessary to dig down into the unconscious so that certain conditions can be actually seen.

As a mental attitude, temperamental disposition or psychical tendency, is a product of specific individual influences. The memories of such specific individual influences must be revived and disintegrated if any such attitude, disposition, or tendency is to become adjusted.

In order to modify the influence of a complex or fixation, at least some of the memories relating to the conditions under which they were actually created must be recovered by the consciousness. Simply to recognize the effects of a complex or fixation by rea-

son of certain obvious conscious characteristics will not help much; for all the intellectual efforts which are brought to bear towards adjusting such characteristics are applied to what are, after all, merely *symptoms*. To remove the *causes* of such symptoms the actual underlying motivating factors must be exposed. We cannot hope to put our enemies to flight by merely making a noise; there has to be a fight, and at close quarters at that.

The most common experience is that of a father-complex and a mother-fixation. Yet, of course, you must not infer anything, but must actually determine the existing conditions. Naturally, all the specific memories relating to actual incidents connected with the formation of the complex or fixation are buried in the obscurity of forgetfulness. Nevertheless, here and there will be outcroppings of such memories; although the true nature of such outcroppings will not be recognized. These outcroppings are your cover-memories.

Now, cover-memories relate to specific incidents, but they have also a far deeper significance. A deep analysis will invariably reveal that they are also linked up with actual instances connected with the production of complexes and fixations.

When an analysis of the cover-memories has been carried to a sufficient point, the self-analyst will invariably find his associations leading down to memories where a parent-influence lurks. If it is the case of a father-complex, the roots of the cover-memories will always be found trailing down to sets of infantile experiences where the father-image is continually breaking cover—becoming exposed. And if the case is one of mother- or nurse-fixation, it will be the mother-

image, or nurse-image, that is being continually unveiled.

In following the fixation or complex down to specific memories of the parental or guardian image, the self-analyst will be able to read a new meaning into the story of the infantile experiences which become revealed. He will be able to see the true significance of the memories that his free associations bring him up against. He will be able to see, in fact, actual memories of experiences which were instrumental in effecting serious basic changes in the general character of his personality.

CORRECTING PARENT-INFLUENCES

When you start to uncover parent-influences in the analysis you will be able to apply the necessary corrective measures from two angles of attack. In the first place, by reason of having surveyed and correctly appraised your general conscious attitudes you will be able to apprehend their symptomatic significances. You will be able to trace the father-mother-influences in your conscious deportment.

Consequently, there are direct intellectual calculations brought into action in the adjusting efforts. On the other hand, as the free associations along the roots of the cover-memories bring you up against specific parent-memories, the underlying causes of your unnatural conscious acts are uncovered and brought under intellectual control.

As the buried father-mother-memories are released the personality starts to achieve real individual freedom. The dire effects of former unnatural restraints and undesirable influences become cancelled, and

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the personality begins to experience a free scope of action. The dead hands of the past are gradually released.

Look upon every form of infantile memories as outcroppings of experiences in which the vital interests of your ego have figured; for their roots trail away down to the very innermost core of your psychic life.

And when these roots are traced to their sources, the foundations of basic characteristics of your personality becomes exposed.

CHAPTER 7

HOW TO ANALYZE YOUR COMPLEXES AND FIXATIONS

MAKE two inventories of your mental and temperamental characteristics.

In one of these write every phase of mental and temperamental characteristics in your personality which is commendable. Don't imagine anything nor wish for anything. Simply write down a list of every form and tendency of mental attitude and temperamental disposition of a desirable nature which you know that you possess.

In the other inventory, make a list of all your undesirable mental and temperamental qualities. Don't try to do any deliberate "moaning" or "groaning," however; but simply make a matter-of-fact record.

Take a third sheet of paper and divide it into two parallel columns, at the top of one column write the word "Father," and "Mother" on the top of the other.

Into these two columns arrange the contents of the two inventories which you have made of your personal characteristics. All qualities which you can identify in relation to your father's disposition enter in the father column, and those which you associate with your mother's disposition enter in the mother column.

Characteristics which cannot be definitely allocated may be temporarily ignored, for some may be found hard to define.

If you so desire you can make a third column in which you can enter elements which are of a composite character—those which are partly suggestive of your father's disposition and partly of your mother's. Such classification can be carried out with great accuracy.

The object of this inventory, and of the resulting allocations, is to discover your parental influences, and to enable you to form a fair idea as to the existence of any simple complex or simple fixation in your personal disposition.

You will now be able to determine whether you are of the extroversive or introversive type. When this is done you should proceed to cultivate the trend in which you are weak, and thereby to neutralize the tendency in which you are too pronounced.

In every element of every dream, word-dream, and cover-memory, and in every instance of exaggerated mental and temperamental reaction in the daily life, there is a possibility of the free associations leading deep down into a father-influence or a mother-influence or both.

In carrying out the analysis, therefore, whenever a father-memory or mother-memory of any nature whatever comes into view, scrutinize it and mentally allocate its significance to your own individuality. The result will be that you will in course of time have uncovered a multitude of complex memories and fixation memories: memories that have played extremely important influences in making you just what you are.

In uncovering such father or mother-memories you

will, of course, be able to understand their import with a revised and more significant value than hitherto. You will be able to read the message.

In analyzing dreams, cover-memories, or any other form of mental phenomena, carry the analysis on to deeper levels after the first immediate analytic object has been treated. In other words: in analyzing a dream element look for something of immediate interest. Look for something that occurred yesterday, and for something in your personality that was immediately affected by that yesterday's occurrence.

After you have analyzed this immediate set of objects, see if any of the associations go down to any complexes or fixations; for you must remember that everything which you analyze in relation to your mental or temperamental attitudes is a potential complex or fixation indicator.

Start looking for the father and mother-images in all the root associations of your actions and reactions.

CHAPTER 8

YOUR EXAGGERATED REACTIONS

I WANT you to go hunting for trouble. Some people manage to get into most serious trouble in looking for trouble; so much so, in fact, that after the trouble is over they have only the haziest idea of what the trouble has been about.

That's the sort of trouble to keep away from.

Still, there are certain troubles worth looking into; and the closer the better.

Like other ordinary persons, it is very probable that you have run across people whom you may describe as giving you a pain. They seem to rub you the wrong way, and generate in you a feeling of hostility. How would it be if you took a little walk and hunted up one of these pain-giving individuals, and deliberately got him to hand you out a full-sized dose of that "pain feeling"?

Of course, it would be just as well to utilize some discretion in this trouble-hunting expedition. I would not advise you, for example, to pick out an abnormally developed specimen of the belligerent tribe when he happens to be in his most pain-inflicting mood and tell him what you think of him.

In this trouble-hunting I want you to look for trou-

bles not in other people, but in yourself: in your own personal sensations.

You see, many times you have run up against the person who "gives you a pain"; and then you have run away in a hurry so that you can nurse it all by yourself. The result is that you become so interested in experiencing the pain that has been inflicted on you that you forget to keep in touch with the realities of things.

Now, if you go about it in the right way you can get a great deal of interesting enlightenment from your pain experience.

Having found the necessary victim, open up connections with him. If he happens to be a seller of something, pose as a possible purchaser; if he is a lawyer, pretend to be a possible client.

If this gentleman has given you a goodly sized pain on former occasions, the chances are that the present experience is not going to be any exception. If this pain is handled rightly, we may be able to get something out of it.

Now, a pain, whether mental or physical, is a pain. That is, it is the direct opposite to a pleasure. So although it is possible that we might find it somewhat hard at times to define precisely just what a pleasure is, nearly every one of us finds it fairly easy to describe what a pain is. If we can't find any more explicit definition, we can at least say that a pain is a feeling of being hurt.

When this victim of yours has said or done enough to stir up within you a sufficient dose of that hurt feeling, take your specimen of pain off to your private laboratory for analysis while it is quite fresh. There is nothing like a good dose of freshly inflicted pain if the best results from an analysis are desired.

EXAMINE PAIN

Now go to work on that pain. Go over each such little area carefully, looking at all particulars of the sensation which you have undergone in that connection.

Something that your pain dispenser said or did produced some form of reaction in you which was not pleasant. In itself this is not altogether unusual; for that matter, we see and hear very many things every day that are not enjoyable, yet we have not gone to pieces over them.

It may be that you are candid enough to acknowledge that the fault for this experience is your own. In fact, you may even be generous enough to admit that you have given the other chap as big a dose of pain as he handed out to you.

Still, that is not going far enough. What we want to find out is *why* an emotional storm became generated in your unconscious over this experience. To say that the blame is our own will not help matters; we are out on a technical exploration and not on any philosophic jaunt.

In the experience in question, three features are involved. First there is the something or other that has been said or done, or left unsaid or left undone, by the trouble dispenser; then there is the effect of that something or other on yourself; finally there is the line of connection between these two.

After we have pulled about that particular pain specimen, have shredded it into bits, and have browsed around every little patch of interest matter contained in it, we are going to find that there is not a thing in it that justified any exaggerated reaction. So if there has been any pronounced emotional commo-

tion, with no justifiable conscious reason for it, then there must exist some definite unconscious causes for such sensations.

Even if we do not get any further than this for a while, what we have thus far accomplished will aid considerably in broadening our concepts and realizations as to how the conscious behavior reflects the character and tendencies of submerged mental processes. And if we begin to realize that we are carrying around within us a sort of touchy second self that we don't seem to know very much about, yet which is pronouncedly influencing our conscious mental attitude in some unknown manner, we ought to take a little interest in such phenomena.

ALL PAINS THE SAME

After you have taken home a few specimens of pain to be analyzed you are going to make an interesting discovery. You are going to discover, in fact, that it does not make much difference what the particular pain specimen you have taken for analysis may happen to be—the outcome of such analysis will always be pretty much the same. And when such analytic determinations have become narrowed down to fundamentals, it will be found that you have not been upset by anything that has been either said or done. You will find that you have been upset solely because you have not had your own way, or because you have considered that you have been subjected to some slight, or have not been made enough of, or have had some other infantile susceptibility rubbed the wrong way.

Such emotional storms are simply the "wailings" of mental infantilism. By such outbreaks we betray the

fact that we are carrying around within us mental qualities that have never grown up; vestiges of psychical attributes have been fixed at a primitive level and have never developed to adult maturity.

There is only one means of cure for such a form of stunted mental growth as this, and that is for it to grow up. And the first step in this necessary growing-up process is to realize the imperative necessity for its doing so.

You should make a point of taking every experience of the daily life in which there has been an exaggerated reaction and of analyzing it exhaustively, no matter whether the experience has to do with anger, depression, anxieties, or actual oppressive physical happenings. Under such treatment the imaginary factors become nullified, and the real oppressions are helped.

Exaggerated reactions (outbreaks, moods, tendencies, etc.) should not be valued at their face aspects; their motivating causes must be traced. When this is done it will be found that these exaggerated reactions have not resulted from any experience of the here and the now, but because some old unconscious sore spot has been irritated.

HOW TO ANALYZE YOUR EXAGGERATED REACTIONS

ANALYZE all of your exaggerated reactions and disturbances.

The best time to do this is as soon as possible after the occurrence; in practice, however, a mental inventory taken at the close of the day, accompanied by self-analysis, will be found more convenient.

When some extreme reaction or disturbance has been experienced, make a full record of it. Write it out in detail and enter it in the record book. You can consider this record as the scenario of an unconscious psychical drama. When convenient, analyze the emotional contents of this psychical drama, which will be a somewhat different procedure from that of analyzing a dream.

In the present case we do not wish to analyze the scenes which have surrounded the exaggerated reactions and emotional disturbances, but the aspects of the emotions that have been brought into such violent activity.

After you have written out your psychical scenario, disintegrate the various emotional characteristics which have figured therein. Make an inventory of the nature of the mental attitudes and emotional sensa-

tions which were experienced in the "drama" in question.

At first glance the emotional element that is most dominantly prominent will look like anger; though as a matter of fact that anger is not an element at all, but something that has been made up of other emotional factors. So, when you disintegrate the various emotional elements from the "mix-up," you will probably find that they are merely infantile expressions hinging on infantile attitudes.

The child starts off on its journey towards an elevated status of cultural responsibility from a base point of very primitive characteristics. He is selfish, petulant, impatient, willful, and in various other ways he betrays his animal lineage. When, therefore, you manage to disintegrate the elements of your emotional storm which you thought was anger, you will find that they consist of unsublimated infantile characteristics.

The infantile influence is always to be found nestling behind such outbreaks.

The very act of exposing these anchorages to primitive characteristics, and of identifying the real factors involved in such exaggerated reactions and disturbances, constitutes a great stride towards remedying them.

In analyzing all such outbreaks: *hunt for the infant.*

YOUR WORD-DREAMS

I WANT you to talk to yourself. Go somewhere where you can be alone, and where you can talk to yourself without being overheard. Then think of all the weaknesses and undesirable characteristics that have troubled you so greatly in your life, and utter them aloud.

Bring out every shortcoming and furtive tendency and permit your own ears to hear your own voice giving expression to those repressed thoughts.

Many thousands of times in your life you have caught fleeting glimpses of slinking thoughts in your mind, of which you have tried to deny the existence—run away from, in fact. It is best that these running-away efforts should end, and that a totally different attitude be adopted; for a little reflection is all that is necessary to show that running away from something which is unpleasant does not dispose of the disagreeable agents. Instead of running away from such things as these, therefore, go to meet them, and have it out once for all.

Have you ever heard your own voice uttering aloud your innermost fears, weaknesses, and undesirable tendencies? Well, you are going to be a trifle startled at first. You will understand, however, that you are

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not creating anything that has not hitherto existed. You are simply facing, for the first time, something the existence of which you have always tried your hardest to deny.

You have probably not understood the fact that inner weaknesses are like shadows; the faster that one runs the faster the shadow also travels. There is no change in the relative positions. When we travel fast, the shadows of our weaknesses travel fast; when we stop, they stop. When we move on again, our phantom attendants move on with us. Where we are, they are.

Running away from one's mental shadows is a losing race from the beginning; the runner has no chance whatever. And the faster the misguided individual runs the sooner he lands in the psychopathic ditch.

Instead of running away, therefore, we are now going to do the opposite. *We are going to turn round and have it out.*

SAY THE WORDS

In the first place, however, don't infer that the mental attitude that is aimed at is a sort of glorified moaning and groaning indulgence, for it is not to be anything of the sort. This is not to be any lamentation séance. Simply transform vague, repressed, slinking, and furtive thoughts into words.

Act as if you were taking a cold-blooded inventory of the weaknesses, fears, and unenviable tendencies of some entity or other which is something apart from yourself. Don't look upon the thoughts that you thus drag forth as being anything to be ashamed of, or as having any other form of personal identification. Look

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upon them as bunches of barnacles that you are scraping off your submerged mental foundations.

Go right down the line, speaking out aloud those thoughts of which you have caught fleeting glimpses from time to time; don't shirk anything. The more disagreeable or distressing a thought seems to be the greater the necessity for oral expression.

No matter whether a thought pertains to religion, sex, inferiority, temperament, grief, disappointment, or injuries, real or imaginary—turn them into words. Hear yourself speak them.

We are going to do something with this mental inventory presently, but before doing so I will say that the very act of making it will have a most beneficial effect. The mere act of transforming the vague and repressed thoughts into words, and letting those thoughts be represented by actual acoustic vibrations, produces a pronounced emotional release; an easing of psychical tension.

Of course, there must not be any confusion as to the nature of the mental attitude that will govern this exercise. There must not be the slightest tendency towards moody introspection. Don't make the mistake of considering this action as being a post-mortem examination.

Simply recite the bald facts in as cold-blooded a manner as you would call out the articles on a shelf to an attendant clerk if you were taking an inventory of a grocery business. Keep on talking as long as ideas come up to be expressed, and when you have "run dry," start to write, and write fast.

WRITE THE WORDS

We now want to have another "original" story; and

we want that story to be written down so that it will be strongly influenced (unconsciously) by the mental catharsis that has just been undergone. We want this story to be a word-dream; a "story" in which the governing ideas will have some special unconscious significance. I will try to illustrate what is required in this respect by a personal effort of my own.

After an intensive period of analysis of the type we have been discussing, I sat down at the typewriter and tapped off the following little storiette; the time consumed being sixty-two seconds:

"The cat jumped at the dog and the cabbage laughed; there was no moon and the grass was tall; the people were laughing at the pool where the man came out before he jumped into the sea; but the pier was there, and the lighthouse kept on blinking."

That little story is virtually a dream: a word-dream. There is not in that "story" a single idea that I purposely designed; yet an analysis of the ideas contained in it relates to memories of significant interest to my personality. The same principles will apply in an analysis of your own word-dream also.

Do not aim at intellectual sequence; for that matter, don't think at all. Just write down the first ideas that come into your head, and write as if the point of interest consists in expressing as many different ideas as possible in the shortest period of time—irrespective of logical order. As previously stated, the very act of undergoing this mental catharsis is going to have an extremely beneficial effect, as it will serve to release a certain amount of suppressed emotional tension.

If you are in such a fit mood that your ideas virtually "jump out" of you, and seemingly without any rhyme or reason, so much the better; for there will be that much more mental material to utilize subsequent-

ly. On the other hand, if you find that fifty or a hundred words are all that you can manage readily, that will do for the present experiment.

There will be a tendency for you to oppose your intellectual guidance to the ideas that are required to "jump out" of your mind, but this must be avoided. The more seemingly erratic and bizarre the features of this story appear to be, the better they will be for our purpose.

Every conscious idea is motivated by definite unconscious influences, no matter whether it relates to religion, humor, a mathematical problem, or an insane raving. And as this "original" story will have been written down at a time immediately succeeding the generation within yourself of a very deeply-seated emotional disturbance resulting from the making of the mental inventory, the ideas that are expressed in that story will have very significant associations with some of the factors that are involved in that emotional disturbance.

In writing this word-dream, therefore, try to write as spontaneously as possible. At the slightest tendency of the mind seemingly to jump from one idea to something else, let it go; don't guide it.

You will note how my ideas jumped about in that word-dream of mine. Intellectually, the sequence is absurd; but in connection with the unconscious motivating influences that I subsequently uncovered in relation to them by analysis, they were extremely significant to my psychical poise.

PRESSURES ARE RELEASED

If you have caught the spirit of the requirements in this purging effort, and have apprehended the prin-

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ciples that are involved in the subsequent word-dream construction, a very pronounced object will have been attained.

The giving of oral expression to the repressed thoughts, fears, weaknesses, and tendencies, will have an extremely beneficial influence upon the unconscious conflicts, as it will serve to release a very considerable part of the hitherto pent-up emotional pressure. The benefit in this connection can be so great, in fact, that it has to be experienced in order to be fully realized. The reaction is in many cases simply extraordinary.

HOW TO ANALYZE YOUR WORD-DREAMS

NO purgatives are natural in their operation; nevertheless a recourse to their aid is occasionally necessary.

Go to some place where you can have real solitude. Then submit yourself to the mental purgation treatment set forth in the preceding chapter.

Purge your mind; and without mercy. You will feel the better for it.

In relation to the *word-dream* part of this treatment it will sometimes be found beneficial to apply the free-association method quite quickly after the purging treatment has been undergone. By doing this the associations go straight into the midst of the emotional disturbance which has become generated.

In other cases more fruitful results may often be obtained after there has been a subsidence of the emotional commotion produced by the purgative treatment.

The individual must gradually develop the series of specific measures which seem best to fit his own temperamental requirements.

YOUR FALSE TROUBLES

I WANT you to check your troubles. I believe that it was Mark Twain who said something to the effect that he had gone through many troubles in his life, a mighty lot of them, though as a matter of fact not many of them had really happened.

It was a very expressive way on the part of the celebrated philosopher of saying that most of his troubles had been imaginary.

We can't all be witty, but we can all have common sense. A little plain philosophy and common sense is all that is required in order to apply the analytic method to the breaking up of unconscious mental conflicts, and thereby to release the energy thus wasted and to make it available for conscious application.

The difference between Mark Twain's treatment of a trouble and that of a neurotic person is that, whereas that gentleman's custom was to do his level best to make a joke out of the affair, the neurotic person likes to sit in a mental morgue and gaze upon the gruesome relics that recline upon the mortuary slabs.

If we can say with Mark Twain, however, that most of our troubles have never happened, there will still be a few memories left that will be hard to treat thus

lightly. But our troubles and difficulties haven't all come together, anyway; and oftentimes they are spread well apart. So much so, in fact, that we have quite a little time in which to catch our breath between the experiences—if we only know how to do so.

ONE TROUBLE AT A TIME

Many sufferers from unpleasant experiences sit down by their mental ghosts as if fascinated; and oftentimes with such persistence that other troubles eventually come along and add their burdens to those already existing. Now, one trouble at a time is generally enough for the average individual; and if a person will persist in hanging on to old troubles and at the same time permit new ones to pile up, then it will not be very long before he will be weighted down with a vengeance.

Some people love to accumulate junk. I know a good lady who has lived in the same house ever since she was married long years ago, out of which habitation no object ever emerges—not even an empty medicine bottle or a broken umbrella-stick. In this attitude no principles of utility are involved; the good lady simply wants to hang on to anything and everything that comes within her little sphere of influence, and she makes an exceedingly great success of it—even down to her troubles.

The person who is always bowed down with trouble is like this junk-collecting acquaintance of mine. No matter what unpleasant experience is encountered, it is piled on top of the rest, accepted as an inevitable burden, and life is resumed with a little added groaning. Everything is held on to and nothing is ever let go. Even the "medicine bottles" and "bro-

ken umbrella-sticks" of little petty troubles are clutched and hoarded.

The capacity to withstand trouble is properly measurable by the faculty that exists for throwing it off. It is not the amount that can be sustained, but that which can be successfully disposed of.

As soon as a person specializes in a capacity to carry troubles, the end is in sight. No one has yet been able to make much of a showing in that sort of specialty. The manufacturer of a good raincoat does not advertise the amount of moisture that his coat will absorb, but how beautifully the garment will shed the rain.

HOW TO ANALYZE YOUR FALSE TROUBLES

GO back now to that mental inventory of yours and see how much trouble you have been carrying about unnecessarily in your unconscious for many years. Then shed these troubles by readjusting your mental attitude.

Refer now to the various memories, sensations, and tendencies that you acknowledged to yourself in your purging treatment. Do to each one of these old disagreeable memories and sensations just as I did to that smoking "craving." Don't bother about the circumstances that surrounded those experiences at the time that they occurred.

Simply look at each memory as it stands now. Look upon it from the standpoint of judging its influence upon you now. Judge it and weigh it apart from everything else, and consider it solely on its own merits.

I want you to look upon that supposedly painful memory, and upon no contributing element. I want you to weigh and estimate it wholly on its own particular merits, and not in relation to something that may have transpired ten, twenty, or maybe fifty years ago.

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After you have looked over those old memories and sensations which you uttered aloud in the purging treatment, you will find that they are mostly "old medicine bottles" and "broken umbrella-sticks"—mental junk. You will find that most of them have neither value nor significance—except the significance of a wrong mental attitude.

HOW LONG WILL IT TAKE?

HOW long does one have to persist in these analytic efforts before any pronounced results are to be hoped for? And how long do they have to be kept up?

It will depend wholly on what has been accomplished. In order to produce results something has to be analytically attained; some element of a dream, an emotional experience, or a cover-memory must be made to yield up its secret to the consciousness. And although the benefit to the personality from an analyzing of some dream or memory element cannot be very pronounced, yet it certainly means that something has been accomplished—even if it is not at once consciously apparent.

Whenever an element in a dream or cover-memory has yielded to analysis, a definite step towards adjusting some subconscious disharmony has taken place. Every such single experience will mean something, even if it is some time before the cumulative results are recognizable.

As there are no two people alike, no two people will fall into the same groove in applying the analytic method. Each and every one will gradually gravitate into his own particular psychological habits in an involuntary manner.

Don't expect to undo the results of twenty, thirty, forty, or even fifty or sixty years of undesirable influences in an equal number of minutes. If anyone is looking for any such royal road as that, then he had better devote his efforts to some original research work on his own account; for up to the present time no such route has been discovered.

No such route will ever be found; for it cannot exist. The human race has been able to evolve only by the one royal route of struggle and effort.

Your psychoanalysis may end on this very page—or this book may influence you to go on further in helping yourself. It may even convince you that you should seek help elsewhere.

But, one thing is certain—by the very act of reading through this book you have at least started on the way to real mental health.