

## SESSION 2

### TUESDAY THE FOURTH

C92. Well, how are things today?

S92. Well, I noticed something that I was rather looking for—r—a sort of a reactionary movement over the week end, since the interview. It would almost seem as if the neurosis were resisting the change and seeking to augment itself, because it had been monkeyed with -

C93. (Laugh.) Things were really worse?

S93. Yes. I was very restless. Matter of fact, I kept roaming around from night club to night club all week end, and I'd come home late—say about four or five, and then my parents would want me to get up in the morning - say, 'What are you lying around all the time for— is something wrong with you?'—all that sort of thing. So I'm sort of worn out.

C94. You feel that part of that is due to the fact that some part of yourself is probably resisting any change?

S94. Resisting any change. That's right.

C95. What makes you feel that?

S95. Oh, just a hunch. It's sort of a deduction. I mean, if a part of me—i - if a major part of my energies want to be that way—well, we see the analogy anywhere we look. When a majority is threatened, it sort of intensifies and cracks down. We see it in sociology. Of course, after all, it probably might be post hoc ergo propter hoc reasoning, but at least

C96. At any rate, you feel that the conflict is, if anything, sharper than it was

S96. I'm not discouraged about that, because I have rationalized it this way that if the neurosis did not feel threatened, why, it wouldn't have had that reaction, so at least we're threatening it. Making it feel uneasy.

C97. You feel we're threatening it, that is, it's something sort of outside of yourself, isn't it?

S97. That would have to be answered two ways. Of course, philosophically everything happens within one's own nervous system, but psychologically I regard it as an alien, I think. Some sort of an enemy alien.

C98. You don't really claim any ownership of the problem that you have?

S98. Well, I realize that it's my feeling, but I tend to regard it as being perverted and unhealthy, not from any moralistic criterion. As I mentioned before, values are private and absolute - no way of evaluating them philosophically, but psychologically we can say that such an emotion would be destructive to harmony of the organism as a whole. If we evaluate it that way, then we make it a means that is, simply describe it as a means to total harmony which we can do scientifically. We can scientifically describe means, even though we are unable to do that to values.

C99. Then it's the neurosis that resents any attack on it - not you that resents any attack on the neurosis?

S99. What's this again?

C100. Well, I was just interested - you seem to be saying that it's — the neurosis perhaps resented the fact that we were trying to change it.

S100. M-hm.

CI01. And you evidently feel pretty sure that that's the situation rather than that you might inwardly be resisting the possibility of losing it?

SI01. Well, is there any difference between those two statements?

C102. No, not really.

S102. Oh, but of course there would be psychologically, wouldn't there? That is, the fact that I would say - use the third-person pronoun rather than the first person.

C103. I just wondered if there was any significance there.

S103. M-hm. Well, I imagine that for egotistical reasons I don't like to own it, as you say, because my better judgment is so opposed to it, and we always have a tendency to put our better judgment forward when we're in any kind of social situation. (Pause.) You said you wanted me to think in terms of present situations rather than delve into the past. I had done some thinking about that one time myself - I was wondering whether an original cause of a neurosis might with the passing of time tend to become insignificant, yet the neurosis be retained for other purposes, to meet present situations, which would of course invalidate the older technique of digging into the past, since I'm no longer reacting to the anyway.. past

C104. Have you had some reason to feel that that might be so?

S104. Well, I don't know - you're getting into epistemology there, and I don't know if I can tell you where I get these ideas in the last analysis, they just sort of come.

I can see where a neurosis - (Pause.) where the same neurosis might serve one function years ago and serve an entirely different one today

C105. M-hm.

S105. Yet it might be the same feeling. On the other hand, I can also imagine a sort of permanent condition, lasting for years without change. It's pretty hard to rationalize the feelings. I think that when we do rationalize a feeling, we don't describe the feeling — we merely show that we have a need for rationalization.

C106. And you like to see in rational and intellectual terms every possible angle of this, don't you?

S106. Yes, that's one of my emotional kicks is to rationalize. I get an enjoyment out of that quite qualitatively different, yet just as quantitatively intense as many other things. Of course, everyone thinks, but I like to think about thinking.

C107. Everyone feels, but you like to think about feeling.

S107. M-hm. (Pause.)

C108. Well, I told you last time, you could figure on using this time in the way that seems most meaningful or most help-ful at the moment. What are some of the things you'd like to-

S108. Well, right now I have some photographic jobs lined up, but I'm sort of held from going out and doing them. I have a chance to make myself a nice little sum of money, but I feel inhibited about actually going out and doing it — that's very distressing for me. My partner's somewhat sick - he's at the hospital. I don't know when he'll be up on his feet. Working by myself is hard on me.

C109. And to go out and face whatever is involved in these jobs is — seems like a little too much at the present time?

S109. Well, you have to talk to people, you know, and outline the proposition to them, talk to the leader of the group you want to photograph, and that requires salesmanship, ease, and confidence all that sort of thing which I don't have when I'm in my present condition.

C110. You couldn't at the present time face that kind of a situation.

S110. Well, a speech impediment, such as I have as one of my symptoms, tends to make people distrustful— they have that reaction. They think that perhaps you don't know your business, or you're perhaps not to be trusted-it gives them sort of a vague feeling of distrust that's harmful to business.

C111. And it's that that you would find awfully hard to face I mean, that attitude on their part?

S111. Yes, when I'm not in a good mood, I realize that I'm not handling the situation well. That, of course, makes an overtone to the original negative.

C112. I don't think I quite understand that.

S112. Well, you have an original negative, then you bungle the situation, so you get another negative from having bungled the situation.

C113. In other words, you feel somewhat fearful about meeting some of these situations, and quite sure that if you did go out and meet them, things would happen to make it that much worse, is that it?

S113. M-hm. Yes, my money motivation doesn't seem to be powerful enough to — once in a while I get such a powerful money motivation, that I go ahead anyway, but that of course creates a terrific tension and leaves me in a very exhausted condition.

C114. It's a pretty distressing situation if you do try to fight it openly.

S114. Yes, it creates quite a conflict. Uses up a lot of nervous energy.

C115. So that at present it seems the better - more com- fortable way out to sort of drift along.

S115. Roam around night clubs at night. I find release in having some drinks and seeing floor shows, although I'm not really happy. It's just sort of the lesser of two evils. I feel very restless and caged up if I were to sit home, with every- thing quiet.

C116. M-hm. At least you do get some satisfaction out of

S116. Well, it's excitement. It's sort of a counteractive to the negative feeling, although not completely.

C117. More satisfying than staying at home, but not completely satisfying.

S117. Then, of course, it wears me out. I get in late, and my folks get up early, and they make no effort to keep quiet because they have a resentment at my being in bed after eight or nine.

C118. But they do resent your inactivity — what seems to them to be inactivity?

S118. Yes, the inactivity, and that's of course made even worse by the night life. They would think that it's bad enough to be a loafer, but much worse to go to night clubs at night too. C119. So that, from their viewpoint, you're both lazy and wicked, is that it?

S119. That's about it.

C120. Are other attitudes involved there, too, on their part?

S120. How do you mean?

C121. Well, I was wondering, do they resent the fact that you're not aggressively going out after jobs and so on, too?

S121. Well, they know that I have jobs lined up, and I have a convenient outlet there in that the camera has been being repaired, so that they realize that I couldn't actually be at work anyway, but they tend to suspicion tend to have a suspicion that I'm not very ambitious anyway. But the camera is fixed now, so I'm going to have to do something about that. Have to have some results. Of course, I get my board and room, but I have a need for more than that. As I mentioned the other day, I need a certain amount of luxury.

C122. M-hm. That's one of the things that makes your problem more acute. You've got to have money, and still the things that bring money are among the things that you hate to face.

S122. It seems to me there's certainly a— some deep-seated fear within me; that is, I would describe the neurosis as a compressed fear — fear that has been compressed down until it has an almost steel-like quality. That is, formerly I referred the sensation here (chest) and it was more vague, more generalized, not so compressed. And with the evolution of time, the sensation was one of being compressed and forced down deeper, both anatomically and psychologically compressed down deeper. I don't know why I have that conviction that it's a fear, but I should say it is.

C123. I understand that it's simply a conviction that it is a fear it isn't that you feel fear?

S123. Well, it's so chronic that it can hardly be called the agitated sort of a fear - it's just sort of a permanent compression there till it becomes a pressure. Now, I notice from time to time, when I have a nightmare, why it seems to sort of bubble in a way I mean, sort of like an artesian well.

C124. Fear comes out in the open more?

S124. And becomes then it agitates me more they say it that I yell out in my sleep and toss and turn all my roommates have told me that, so I think that's one reason why I think that it is a fear. Of course, perhaps that's too general to be of any significance. It wouldn't- well, it could hardly be anything else but a fear, could it?

C125. Well, I think that the more significant elements are what you experience, not what you think intellectually it might be. I mean, if you experience fears in your nightmares that's something. Any amount of thinking about whether or not it might be a fear is

S125. They don't seem to have any consistent imagery - that is, I can vision myself walking down the street in my dream and then all of a sudden being intensely afraid- particular imagery there. I remember some very old nightmares that might be of interest. When I was very young, I could read at a very early age. I did a lot of reading. I read a book about Pike, the Western explorer after whom the Peak was named, and after I had finished the book I dreamed that I was ascending Pike's Peak, and when I reached the summit, there was my father, looking very, very stern. His aspect was very intensely forbidding. I had another dream where I had a popgun, and just as I was holding it, it mysteriously floated away from me with no apparent cause, and that terrified me too. I think the symbolism is clear there —

C126. M-hm.

S126. The warning of my father about ascending the Peak. And then the phallic symbolism of the gun being taken away from me in a very mysterious and terrifying way. Those dreams have always lingered with me. I must not have been over not over six years old, anyway.

C127. But more recent nightmares aren't nearly as specific as that?

S127. No- don't have any — seem to have any particular imagery. Just the feeling itself seems to dominate, rather than any particular concomitant imagery.

C128. You're afraid of something, but not entirely clear what, even in dreams your is that it?

S128. It doesn't seem to be symbolized in dreams, or perhaps it would be more accurate to say that fear no longer requires any definite symbolism—it just goes ahead and hangs its hat on whatever I happen to be thinking of.

C129. That would be natural.

S129. I think too that I had some incest and homosexual fears in my early childhood, which would perhaps be more fearful than just a fear of normal sex. I mean, that's the usual way of our

society — we react more intensely to homosexuality and incest than we do to normal sexuality. And I imagine - I don't know, I was going to ask you would an incest fear tend to have a carry-over into the normal sex realm - or homosexual fear? I mean, could one be homosexually inhibited and then have that carry over into the normal sex?

C130. A good many things can happen in that realm. I think that it's your own experiences and feelings that really determine what direction it does take. What raised some of those questions in your mind?

S130. (Pause.) What did you ask me?

C131. Well, that is, I wondered what were some of the experiences or feelings that raised those questions in your mind?

S131. Well, my first sexual experience was with a playmate he was about my own age, and he urged me to have an experience with him. Of course, I didn't have any inhibition against it at the time, so I let him go ahead. And the incest might be concerned with three possible persons. I've always had a feeling — I don't have any definite proof on it — that my mother was sexually frustrated because of my father's academic life he was always reading everything. She's talented - - as a matter of fact, a born genius, and has intense feelings probably has a high libido, and I think that she tended to have subconscious sex feelings toward me, yet if I were ever to have an overt sex reaction, why, of course, she would slap it down right away - I mean it's sort of like offering a child a piece of candy and then slapping his wrist when he reaches for it. She told a girl one time that she didn't have enough sex life when she was first married, and the girl told me so I know that for a fact. And I had an aunt - an old-maid aunt - that I used to live with quite a while. And I never noticed anything overt about her, except she used to want me to sleep with her from time to time, but she didn't make any advances or anything like that. And my sister we took baths together when we were young, oh, up until maybe seven-maybe six years old — she's fifteen months younger than I— and I think that I probably got, uh — I probably got a sexual reaction from that. Nothing terrific, but I imagine some sort of a sensuous experience there.

C132. I notice both in regard to your mother and your aunt, you describe simply their reactions.

S132. Yes well, I take mine for granted - I've always had a high libido ever since I was very, very young, and I imagine I got a reaction from it. I just well, I don't remember it. I mean those things are awfully hard I mean you might recall a situation where you did not have a reaction, yet have a reaction to it now and refer your present reaction to the past. I mean, those things are pretty tricky, because you experience yourself in the present, so that such things can be temporally misreferred.

C133. And in any case, you prefer somewhat to think about the reactions of others or the intellectual aspects of the situation, rather than your own

S133. Well, I would say that the people that I have mentioned after all, they were the ones that did the conditioning, and they had not had an ambivalent reaction, why, then I wouldn't have been conditioned against them.

C134. But you had no real part in that, except as they made you a victim, in a sense?

S134. Well, yes, I do feel victimized. On the other hand, according to my philosophy that we're the product of our genes and our conditioning — I'm merely describing it from one point of view. Of course, from the other point of view you could say I had such and such a reaction, etc. You can't jump from one to the other — you have to take one of the positions. I think it would have

been all right if there hadn't been any negative reaction to the incestuous sensation that I got in my early childhood. If it hadn't been moralized about or hadn't been preached against, why, I don't see how it could have hurt me. After all, our genes are so constructed that we're not responsible for these things.

C135. You feel that it's your mother's reaction to that, and so on, that

S135. Well, you know how children are- I mean they can intuit things and sort of read between the lines. I felt that Mother was having a sexy undercurrent and at the same time being overtly very much opposed to sex, so that I imagine that rather disturbed my sense of justice or sense of balance. And I mean I don't see why a young child wouldn't have a sexual reaction toward his mother, I mean, due to fondling, caressing, and so forth; it seems to me to be quite natural. It just seems to me that I was unfortunate in that it could only be carried on behind the mask of mother love, that whenever I made any overt sex reactions, she immediately cracked down on me.

C136. And you feel that because she rebuffed any sex feelings that you had toward her that

S136. I don't remember ever having had any toward her, but that wouldn't matter- I mean she would rebuff them when they were turned toward her or anyone else perhaps even more so out of her jealousy. Even if — she would probably crack down on me, perhaps a little harder for fooling around with one of the neighborhood little girls than she would if I were to react sexually while she was caressing me. She seems always to have been somewhat possessive - I imagine due to her frustrated life, I was probably centered upon more; and she finds fault with girl friends that I happen to bring around to the house.

C137. You feel that she's jealous of any normal reaction

S137. Anything that might lead me away from her. (Pause.) Of course, I dislike my parents for these things- but I can't blame them if you get the distinction. Might as well blame God.

C138. And without particularly holding a feeling of blame, yet you do feel that

S138. I feel it would have been nicer had they gotten rid of their puritanism rather than leaving the job up to me.

C139. For you, you feel it's almost too much, is that it?

S139. Well, that's been my impulse so far. I have a rather irrational optimism about me anyway. I mean, I have no reason to feel cheerful, yet I do manage to be pretty cheerful. Even on very bad days, I still have my sense of humor.

C140. You can put up a pretty good front, and maintain pretty good spirits.

S140. Oh, yes. I feel now, though, that there will probably soon come a time when my dissipated life will begin to tell on my health. I've an awfully strong constitution. I can do a lot of drinking and smoking and late hours without affecting my health too much. Of course, I can take more than the average fellow I know. There's no use in eating up my capital like that.

C141. I gather that you feel that now you're somewhat fighting yourself by those activities?

S141. Well, it's injurious to the health, yes. I imagine that if I were psychologically healthy, I'd still enjoy night life, but it wouldn't be such a compulsion. I'm sure that it would relegate itself to a less intense pattern.

C142. At the present time you have to carry it on to prove something.

S142. Prove? I hadn't thought about it in those terms. It just makes me feel less miserable. I hadn't thought about it in terms of proving anything.

C143. Well, I might be wrong on that.

S143. Well, as near as I can describe it — you go to a night club and you have the excitement of picking up girls and flirting with them and you see a floor show-maybe they have some nice-looking girls and you have your drinks and the jazz music — all that sort of thing tends to create an atmosphere which counteracts your negative feelings to a certain extent. C144.

Makes you feel pretty good for the time being.

S144. Well, no, I oftentimes tend to contrast my inner feelings with the outward atmosphere, but it must make me feel less miserable or I wouldn't do it. Once in a while I can sort of lose myself in that kind of atmosphere. If I pick up a pretty girl - why I get momentary pleasure. C145. M-hm. But that quite definitely isn't enough I mean, that momentary kind of enjoyment isn't what you want?

S145. Well, I don't object to momentariness per se- but I object to a return of the old negative feeling. That is, permanence per se is not of value to me. Satisfying affairs have ended just the right time. I feel that there's a certain artistry to be had there in making it last just the right time.

C146. Not too long.

S146. I've never had a mistress that I wanted to that is, where I wanted to retain things longer than she did sometimes it comes out even. Usually I find, though, that I get tired of them before they do of me. Of course, they're conditioned to permanence I mean, they want marriage and family.

C147. Yes, but you're very sure you don't want permanence?

S147. Oh, no, no, it doesn't go to the other extreme. It's just that so far I haven't met a personality that makes me think in terms of permanence. Well, I met one girl that I thought it would be nice to get married to and have a family, but she wouldn't go out with me because of my reputation. But I don't know how long that feeling would have lasted. She didn't refuse to go out with me, but I don't know, perhaps it was a sort of renunciation on my part. I didn't want her to suffer because of me- for her to lose her reputation by going with me. Or perhaps that's a noble rationalization from the fact that I didn't want to assume any serious responsibility. I mean, you can oftentimes have more than one rationalization and don't know which is the true one.

C148. M-hm. At any rate you feel that you're as much responsible for that affair not going further as she was?

S148. Well, when I want a new affair, why, I just end it. Yes, I took active steps in making the ending.

C149. And you're not quite sure, I take it, whether you really do want permanence?

S149. I don't—I do not have a philosophic evaluation of permanence per se. In other words, an affair, that is permanence, should not be one of the factors one way or the other in evaluating such human relationships. I think we have to live automatically by the emotions, so that I would have no prejudice, no preconception either way. If I meet someone that I like and I think I want to settle up with permanently, all right. That'll automatically be taken care of by my emotions. But per se, I have no reaction to permanence or to temporariness. I think that my neurosis has a definite part in making my affairs temporary. That is, after all, there is such a thing as inertia when you have a beautiful mistress. I suppose the inert thing to do would be to go ahead and keep her, but I think weeks and months of it seems to exhaust me. I mean, since I'm doing it over the hump, as it were over the inhibition. I imagine that's one reason why I choose to terminate them. And I notice, too, that when I become sexually attached to a girl, even though I have no emotion of love toward her, it intensifies my neurosis. If I imagine that she'd be going

out with another fellow or something like that—I mean, there I get all of the inhibition against sex, but since I'm not in the situation, since another fellow would be in the situation, I don't get any of the counteracting pleasure — in other words, all of the inhibition comes down on the pleasure, to counteract it. And I find myself having phantasies either with or without any evidence. Of course, sometimes twisting the evidence happens in those cases. I have painful thoughts that perhaps she would be unfaithful to me. I imagine that's probably due that is, since I don't get satisfied completely from intercourse, I probably automatically assume that she doesn't and therefore she would seek her satisfaction elsewhere, and I build up the infidelity.

C150. M-hm. You feel quite sure that you couldn't really satisfy her because she doesn't fully satisfy you.

S150. Yes, I think that that is the emotional conclusion, although oddly enough my inhibition has oftentimes the opposite effect, and I prove to be very satisfying to my partner. So logically there's nothing to it, but I imagine that the emotional

C151. At any rate, that's the way you feel.

S151. M-hm. I feel it isn't satisfying and pleasurable to me. I automatically assume it isn't to her. She might go elsewhere. I don't have a feeling of inferiority about that it goes deeper - it's just an intensification of the old feeling. And I sort of look at it this way- - sometimes it's almost as if I were vicariously inhibiting the girl by inhibiting myself, if you get what I mean. Sort of like you see a friend in the street, perhaps approaching an accident — you sort of tense yourself up - say, "Put on your brakes."

C152. In this case, neither of you must have full pleasure out of it. Is that what you mean by vicarious inhibitions?

S152. Well, no. I want to inhibit her against other fellows.

C153. Oh, I see.

S153. That's one of my rationalizations for the feeling. Of course, you never know which one is right. Perhaps feelings — I'm inclined to think maybe feelings are absolutes anyway that the imagery along with them has to do with another phenomenon rather than the feeling itself. I think that they are self-sufficient absolutes.

C154. Perhaps it's because they're absolutes that you're somewhat fearful of looking at them.

S154. Well, that's certainly true. I feel this — that the dice have been loaded against me. That is, my parents have said, now sex is painful and terrifying — now you keep away from it. All right I go ahead and get into it their prediction is verified. Yet intellectually I know that the dice have been loaded. Naturally, with that sort of preconditioning, why, the prediction is going to come true. In other words, that says nothing about sex. It merely describes my parents' nervous systems. But psychologically, thinking has made it so for me. Do you get what I'm talking about?

C155. I do. That is, that-

S155. Well, they define sex in terms of pain and terror; when that's inculcated into my nervous system, then I also react to it that way. Yet I know philosophically that my parents have said nothing about sex, but have described themselves, yet that doesn't do me any good.

C156. Nevertheless, your feelings tend to prove your parents are right.

S156. Yeah.

C157. While you fight them somewhat in your actions, yet you feel, you say, that they were right and you were wrong.



S157. It isn't rationalized that much. It's just sort of a feeling well, sort of an I-told-you-so feeling, like it's just what I had expected, and I'm sort of foolish to hope that sex could be pleasurable — that, after all, this is the way it is. Of course, I know that a prediction has to be universal to be valid that is, everyone would have to react that way.

C158. But that doesn't alter your experience.

S158. M-hm. That's right. In other words, the only reality I have is the neurotic one, and I can't persuade myself by saying that an alternative reality would be better, because I haven't ever had the actual experience of any alternative reality. Well —or if I do get it temporarily, my neurosis comes back and I can only know that I had a good time — I can't feel that I had a good time.

C159. M-hm. (Pause.) So that adds to your feeling that you're sort of trapped in this state of development, or state of feeling.

S159. Well, I realize thoroughly now that a philosophic grasp cannot serve a therapeutic function - it can only serve a philosophic function. I get a slight enjoyment, somewhat ironically tinged, out of being able to analyze myself, but I don't think it's going to do any good therapeutically. What I think I need is some sort of a faith cure- that's what it would ultimately boil down to. Of course, faith-

C160. Faith in what?

S160. In the last analysis, such a thing would have to be a jump of faith. I mean, we can have so much evidence, but whether we are going to accept that evidence and act on it is in the last analysis an act of faith rather than an act of reason.

C161. That's true, isn't it? And in a number of these things, that's where you feel blocked. For example, you know the jobs are there and they could be managed, and so on, but to have the confidence that would send you out on them, that's a different story. The same thing in the sex realm, as I get your feeling on it — other people enjoy sex, it is a normal thing and all that, but there's always the but that keeps you from developing that confidence in yourself.

S161. Yes. To me, it's - I react just exactly as if it were painful and terrifying, so there isn't any difference at all psychologically. After all, truth is what we operate on, and truth, of course, is private to each individual nervous system. There you are — you can- two complete philosophic circles.

C162. The truth for you is that these things are painful and terrifying and that unless you can find some basis for faith or courage or something of that sort

S162. Some sort of an agent whereby the emotions can be changed; that is, where the negatives will change sides and go over to the positive side, as it were. If there were some way to proselytize the negatives, as it were. That's where the philosopher ends, and the psychoanalyst, you see, takes up. Some sort of a technique is needed to achieve it.

C163. Yes, that's where you feel you've come to a full stop, and that somebody else should to some extent take over.

S163. Well, I'll have to provide the energies and — I'll have to do it, but I feel that somebody else should flash the flashlight upon the key to the solution and I'll go ahead and grab the key.

C164. That's right. Now I think that's a pretty satisfactory way of looking at it, and the thing that still seems to elude our grasp somewhat, I mean, I noticed that although we've covered a lot of new territory today, we've come back to some- what the same issue we were up against last time - what are some of the negatives? Well, you've defined that more we're sneaking up on that

— but I think that is our problem really. As you say, some of these things that have past origins are likely to be kept in the present primarily because they have some use to us.

S164. That might be the same old use, and yet it might be a new use.

C165. Yes. M-hm. Quite right.

S165. Well, I've outlined the areas in which I feel inhibited. I don't know how I could particularize it any more.

C166. No, I think you've given quite a clear picture -

S166. What I feel now would be somewhat comparable to this that if — I need a key in the feeling realm, and some sort of a motivation to make me turn the key. That is, I feel that values are assumed and to change my feeling, I'm going to have to start some sort of a process there. I don't think it will be necessarily logical, although there might be some intellectual counterparts to it, and I feel that my intellect is not going to turn the flashlight on the key, due to the neurotic resistance itself. In other words, I feel that there is a key — I know that because I have had involuntary releases from my inhibition, and I know that I can have release, from actual empirical experience. But I can't put my finger on anything definite that I did to get that release- it all seems just to have happened automatically, and what I want to do is to have that release within full control of my conscious volition.

C167. M-hm.

S167. But I don't feel that the negative aspects of my personality are going to allow the intellect to turn the spotlight on the said key. Well, that is the conclusion to my self-sufficiency. I'm going to enlist your aid.

C168. The negative forces in your personality probably won't let you turn the spotlight on them, particularly as long as you regard them as something quite outside of yourself.

S168. I think they'll let me turn the spotlight on themselves, but not upon their therapy.

C169. Well, you'll make a good deal of progress as you can turn the spotlight on those negative forces.

S169. Oh, I think I've been doing that, haven't I?

C170. Some, yes. Yes, I think that's true.

S170. I can think about all of my experiences without recoiling from them. That is, I don't have the conventional values where I'd be embarrassed about it or anything like that perhaps a slight embarrassment if they were to become common knowledge or anything like that.

C171. Well, you cast all of them on an intellectual plane. I don't think there's any aspect of your life that you indicate you would be fearful of looking at intellectually.

S171. Well, of course, here's the thing. Now perhaps - to use this example—I might intellectually recall and talk about my homosexual experience, for example, yet at the same time be unwilling to recapture the feelings that went along with it is that what you referred to?

C172. Yes, or in another frame of reference — you might be quite willing to look at this job situation quite coolly from an intellectual point of view, but the feelings which- -on both sides of the balance. toward going out after the job or those are more difficult staying home and recoiling from it- to face, I think.

S172. Yes, one tends to abstract one's self so that one lives in the intellect alone. Yes, I often get this reaction - I say, "Well, your own feelings are blocking you, and after all it isn't any outside force or anything. Other people may have conditioned you, but you accepted the conditioning."

C173. Yes, your own

S173. In other words, I'm a determinist philosophically, but the fact that the will is not free does by no means say that the will cannot be unimpeded. I want the unimpeded will, and enjoyment and satisfaction from that unimpeded will, and it doesn't worry me emotionally that I have a deterministic philosophy. The fact that I'm reacting, rather than acting, doesn't make any difference to me psychologically. One can get just as much of a satisfaction from a reaction as one can if one was acting from free will, sort of in a vacuum — independent from preconditioning causes, I mean. That's of no emotional significance — purely academic.

C174. Well, I suspect that our time is about up for today. I think that you're putting your finger on a number of things there that are highly important. And it is going to be a question of you say your feelings are blocking yourself — can you look at them? Can you really consider your own reactions not an intellectualized abstracted picture of them?

S174. Yes, that might be an escape mechanism there, that overintellectualization.

C175. Well, let's

S175. Of course, I am — I mean, in a sense a person faces his feelings sort of ipso facto when he has his feelings — I mean, they bring themselves pretty largely into the realm of consciousness, and

C176. Sometimes he doesn't own them.

-S176. I'm conscious of my feelings practically all the time of my negative feeling. Well, you feel that the- that one obstacle in the way of cure would be to regard the feelings as undesirable aliens rather than as worthy cripples?

C177. No, I guess that wasn't quite my notion. There's always a chance that they might not be aliens at all— they might be citizens right in your own country.

S177. Well, they're fifth columnists, then.

C178. (Laugh.) You're not going to own them, eh? (Laugh.)

S178. Well, I know that in the end one experiences only oneself, but I can't bring myself to put out the welcome mat for negative feelings.

C179. Well, I think probably I'm pushing you a little too hard on that, too. At any rate, let's explore into this situation further and see what some of the values are that it does seem to hold for you.

S179. Oh, I notice one other thing that would be of interest to you. Just before the interview, I seemed to feel better- as if it were playing a trick on me by saying, "Well, you're going to be all right — perhaps you really don't need this." Then after the interview, why then I have a let-down. I've noticed that before.

C180. Yes, that's -

S180. So I jot down things to report to you while I'm feeling badly so that when I feel well I won't have an absence of something to talk about.

C181. In other words, right within yourself there are the feelings that "Oh, well, let's not do anything about this, there's nothing to it anyway."

S181. Just before the interview I feel pretty good and that, of course, tends to make me have not as much to say as if I were feeling very badly. If I were feeling very badly, I'd probably pour out a torrent of ideas.

C182. And, of course, one reason for that no doubt is that, as you pointed out yourself, you feel-

S182. You think the neurosis can have such a diabolical cleverness, or am I overrationalizing that?

C183. I think you can have such a diabolical cleverness. (Laugh.)

S183. Yes, but on the other hand, the other aspect of me is even more clever, since I jot down things to say.

C184. That's right. And both of those parts of you are just as real as any individual or any person. I think that's the thing that strikes me—that you're just as much the person who writes down those things and who swears, by gosh, you'll get rid of this or else; and you're also the person who says, "Let's not — no use going into this thing too deeply." S184. I realize that more and more. And oddly enough, I did go off without my notes.

C185. (Laugh.) That's a good one. (Laugh.)

S185. Let's see here- there's one more thing I had on my notes now that I haven't mentioned — oh, yes. Here's a very - sort of a subtle convolution. About the voyeuristic angle there — I think that I got the positive voyeuristic condition ing from my mother. She used to make comments about the girl roomers there I mean she'd go to see their new underwear and everything, and I think she got a voyeuristic kick out of it herself; and I think that the girl roomers in turn got an exhibitionist kick out of it. Of course, that would make it homosexual I don't know whether it was a matter of ego or whether it was an actual-what would you call that vicarious exhibitionism?

C186. Well, perhaps so. Let's see if we can take up some of those things next time. Now let's see, we said Friday at four.

S186. At four. All right.

C187. Well, let's

S187. We couldn't have one before Friday, I suppose?

C188. No, I can't. I'm tied up tomorrow and

S188. Well, any extra periods that you might have

C189. All right.

S189. Oh, I told my folks I was being psychoanalyzed. (Voices fade out as they leave the office.)