

## FIFTH SESSION

C346. How's it today?

S346. Well, I'd say generally, since the last time, my main problem has been this: that I know intellectually that I should adopt one way of life and one way of acting and so forth, but I don't have yet an emotional persuasion to that effect. That is, it's there's no feeling realization there like there is intellectual realization of which is the better way, as it were. I suppose that since when a person has nothing but neurotic satisfactions, it's hard for him to feel that other satisfactions would be better. So, there was sort of a counterpart there, that is, the knowledge of which is better, without being able to fully realize it with all aspects of the personality. My self-respect motive seems to shift somewhat sometimes I feel well, that is, I get more hedonistic - I want to accept pleasures even though I know they're neurotic pleasures, from a hedonistic valuation. My self-respect seems to dwindle, as it were.

C347. M-hm. In other words, as you face the thing rather squarely, the neurotic pleasures, as you call them, seem fairly appealing.

S347. M-hm. Then, too, I think there might be some other motives in there. I would hate to say it was entirely a matter of neurotic pluses — I think that there are certain fears there, too. I mean, I don't think I hang on to the neurosis just because it gives me pleasure, but I think I hang on to it because I also believe that it avoids me pain - I mean, there's both barrels there, in the urge to retain it, I think.

C348. Yes.

S348. The general war situation, I think, influences me something like this: I feel, well, why should I grow, as it were, only to be mowed down in the war machine. Of course, there could be two ways of looking at that I mean, it might be better to be a fallen giant than a trampled-on worm, as it were.

C349. (Laughs.)

S349. But then there is the irony, too, there of just when you're on the verge of growing, as it were, to be sucked into some sort of a war destruction.

C350. Yes, I couldn't help but think of that. It seems as though just at the time when you're trying to decide a very difficult issue in your own life, the world pops up and makes the growth side of that decision very much more difficult, doesn't it?

S350. Well, I don't really — that's what I was wondering - whether the world situation actually makes it more difficult or whether I just seize on that. You see, that could be a possibility too I mean, even if everything were rosy, I might find myself balking on the threshold, anyway. So, I imagine that's it — because in the last analysis, no matter what the environment is, there can be no question that it's better to be a healthy organism, no matter what environment you're in. So

C351. So you're inclined to feel that war situation or no war situation, the struggle is pretty much within you, after all.

S351. Yes, I believe it would be. I can imagine myself in a situation where I knew I wouldn't be in war, and where I had lots of money, where I'd still have to face the issue.

C352. M-hm. M-hm.

S352. And I'm trying now to get some motivations to feel a deep-seated want to make the change, in addition to my intellectual concepts. I'm looking for a way to have the emotional urge to change. That's just about the hardest nut to crack. That is, you sound as though you had

thought your way through fairly well to a decision, but the courage to take the initiative, that's pretty difficult.

C353. M-hm.

S353. I don't know whether to call it courage - it's the - the evaluating emotion seems to be absent there. It's you see, if I had the evaluating emotion, why, then it wouldn't take courage, but it's only in the absence of the evaluating emotion that we say we have a lack of courage, so you're using a term, by its absence, when it wouldn't be there if the desired situation were present. In other words, if I really valued the new way of life emotionally, it wouldn't take any courage at all — just like I can handle any situation when I have a good day—I mean, courage, to my way of thinking, means that you go over some sort of a barrier - that you have a conflict there. Of course, I don't know what your definition of it might be, but that's what I've always thought of it as. (Pause.) I notice, even though I do have the blockings, I seem to have, nevertheless, more ambition, and I don't let the blockings make me so inert as I used to. I did a very difficult photographic job the other night, and - I photographed a fraternity group, and I went ahead and made a proposition with the treasurer that he give me a check from the house, so I wouldn't have to go to each of the individual members. That perhaps takes somewhat initiative - you know, to go to a strange fellow that way.

C354. Mhm

S354. So he gave me a check from the house, and then put the charge on the individuals' house bills, so that that saved the trouble of going to each of the individuals and wangling the money out of them.

C355. Mhm

S355. I've got another idea for making money. I'm going to work with a photo-supply dealer, and whenever I photograph a group, I will also sell frames, cameras and so forth to the group that I photograph. I figured that one worked right along with the other, and I might as well get the added commission out of it too. It's a little more salesmanship.

C356. Those sound like very positive steps.

S356. Well, they were made at a great sacrifice of nervous energy, but they were made. I suppose it's better to go over the hurdle at a sacrifice than do nothing at all. I say it somewhat doubtfully - as you can gather from my tone, but I still perhaps feel a little bit more than I would rather work in a conflict that just to lie suppliant. I still want my ideal of effortless action there - I mean, I feel that there's enough in the environment - enough obstacles in the environment, that I don't want any within myself. And you get more of a joy of battle - I think you actually get a joy of battle when all the obstacles are in the environment, because then you're not fighting yourself.

C357. Yes. I think that's very true.

S357. And right now the environment is such that it's going to take every ounce of guts and brians to survive, so that gives me at once an added motivation, yet somehow an added dread, too, along with that. It sort of intensifies both sides. But if it intensifies them both equally, why, there won't be any net loss.

C358. Intensifies both sides? I don't know that I quite get that

S358. Well, if the crucial stage of the environment both intensifies my motive to be cured and my neurotic dread equally, why, then there won't be any net loss, due to the environmental situation. It'll make it a more gigantic conflict, but won't influence the balance. It'll just add more

weight to both sides. Of course, that's all highly speculative - we don't know how to weigh those things, I suppose - they can't be reduced to mathematics, like some of the other sciences.

C359. No but we can feel the forces of them all right.

S359. Oh, yes. Even though I left the office with a very clear intellectual picture last time, I had quite a depressed feeling up until noon today - the usual thing that happens before I come in, so I try to take advantage of that period and do some business during that time, anyway.

C360. I should think you would have had a setback after our last talk.

S360. It'd be more or less normal, wouldn't it?

C361. Well, you looked at yourself more squarely than you have in any of our contacts so far, and - as you pointed out several times - I mean, it left you facing a pretty tough decision, and - I know I felt afterward, "Well, you'll have a worse time after this chat than you've had after any of the others."

S361. Well, I'm glad to know that that would be one of the symptoms rather than to be looked upon as a sign of making time. I've sort of felt myself on a plateau - that intellect has sort of come to the end of the rope there. Perhaps I've been leaning on the intellect, hoping that my intellect would do the trick. But - how to provide a motive. You see, we can't evaluate our values from the cosmos or any outward sign - we have to assume them, and then we evaluate them through our own nervous systems; that is, we say that one way of life is better. Of course, some people try to rationalize it by saying that it's better because the Bible says so, and so forth and so on, but in the last analysis we evaluate different modes of life - they're good because they feel good to us, and that's all there is to it.

C362. That's right. If you didn't gain more satisfaction out of confronting the treasurer with this idea, it would be foolish to confront him.

S362. Confront who?

C363. The treasurer of the fraternity or whatever it was that you

S363. Oh yes. M-hm.

C364. I was thinking of that incident. Certainly there's no use going through the painful aspects of that unless it was more satisfying to you.

S364. Yes, I was really on. I could use the money at the time, so I got an advance check. Rather an achievement, if you know treasurers.

C365. I think so.

S365. And I worked at it very thoroughly and conscientiously and made delivery within forty-eight hours and got the rest of the payment for the job. But it makes me nervous to work. It's rather a painstaking job. But it makes me nervous to work. It's rather a painstaking job - you have a lot of gadgets to work with. I find myself wishing that I could go through these necessary actions without the inward negativeness, which makes it so much more difficult. But although it's a rather discouraging thing in a way, I can remember my good days, but I can't remember the feeling fully. Of course, if I were able to remember the feeling fully, why that would mean that I was having a good time right at the moment of memory.

C366. M-hm.

S366. So that - I wonder why that is - why is it - this is what I've often wondered: now, why is it that when I have a splendid day and I'm very happy about it, why don't I retain it? I retain the bad days, so why shouldn't I retain the good ones?

C367. Doesn't seem as though our feelings are anything we can store up in a bank.

S367. Well, how did you mean -

C368. Well, I think that's true of both bad and good, isn't it?

S368. Oh, you mean sort of build up a reserve so that it would last? Well, the bad feelings - of course, numerically speaking, there are more units of time that I feel bad than I feel good, but after I am feeling good and I say to myself, "Now this is a far better way of life," I feel no doubt whatsoever that this is absolutely the tops and has it all over the other ways, then the other way creeps back into power. So I was wondering why that was. I can see how it would be momentarily, why shouldn't it be just as easy to maintain the good way as it is to maintain the bad way? I mean, the dice seem to be loaded there.

C369. in other words, you have the feeling that you have more genuine preference perhaps for the bad days than the good.

S369. Well, not when I'm having a good day. When I'm actually having it, why, I'm very exuberant about it, and say to myself how superior my feelings are, and how much in harmony every department of me is with the other one. The functioning is an integrated whole. I have more music appreciation, more business ability, more initiative - everything is functioning right. And I'm aware of that - and I get a great deal of self-satisfaction out of it. But why doesn't that law of inertia tend to operate there as well as operate when I'm in a bad condition?

C370. What's on your own feeling as to the answer to that?

S370. Well, I just put it down as one of those things. You see, the laws of inertia say that matter in rest and matter in motion tend to remain so. Well, if I am in the good state, why don't the laws of inertia operate for me there? Of course - that again - that's trying to ride on a cosmic horse again, thinking that the laws should benefit me personally. But even so, I feel that there's an abstract element of justice there - that the dice are loaded there.

C371. You seem to be saying, too, that to maintain what you call the "good" state, that's an uphill struggle at all times, whereas -

S371. Well, not when I'm in a good state. When I'm in a good state I have such a euphoria and such efficiency that - well, I'm not aware of any - of any sort of a struggle at all, and I go along perfectly - everything's all right - then I get a mysterious - for no apparent cause, the other mood returns. In other words, I don't mind fighting to gain ground, but after I have gained the ground involuntarily - it comes and goes as an emotional absolute, and so when I have the euphoria, why, then I feel that I have gained - there is no more need to fight - no more desire to fight, because there's nothing to put me on my guard, and I go ahead and function very efficiently and very joyously, and then I have a return, so - it just sort of puzzles me.

C372. Can you tell of one of those times - I mean, any specific time when it happened?

S372. Well, I'll give you a typical example. I wake up, and right away as soon as I wake up, I notice my cramped feeling, and I don't want to get up - I just want to lie in bed and doze. Perhaps have pleasurable phantasies rather than to face reality. And then I get up, and maybe while I'm taking a shower, all of a sudden it'll leave me and I'll start to sing and be very happy. Everything will be all right. And just as suddenly the whole thing can happen - I mean, I can have a change - it wouldn't be an exaggeration to say that I could change in two or three seconds.

C373. Mhm. Mhm.

S373. It happens very, very suddenly and there's no regular ideological pattern along with the change. I mean, the thoughts don't seem to be a constant parallel factor there. I can be thinking

almost about anything. I get the impression - my own impression of it is that the feelings - that they're operating independently of the ideational aspect.

C374. Then you feel quite strongly that you can't at any time put your finger on the thing that changes that feeling.

S374. Yes, I mean I don't know what to do to make a change. Sometimes I think I know - now, I have had several catchwords. One of my methods of self-therapy was to search around for some sort of a vivid slogan that I could repeat over and over again to myself - something that I felt would reach down into the emotions. And I remember one of my - oh, about two or three months ago I was feeling very, very badly and was trying to analyze myself, so I said, "Well I don't think the intellectualizing is going to get me anywhere - I'll just try to think up some simple slogan that I can say to myself which might prove effective." So I boiled down some ideas and they resolved themselves into a slogan, "There is a better way, " - I kept saying over and over again to myself, and that worked, and I had a very good day. But the next day the slogan didn't work.

C375. In other words, you feel that attempt to trick yourself out of one of those moods fall pretty flat.

S375. Well, why do you say "trick"? I didn't get any notion of that. It was rather I wanted to get a psychologically good slogan - one that would be vivid and penetrating enough to reach the emotions. I didn't get an impression of trickery -

C376. Perhaps that is a misstatement there.

S376. Sometimes I feel that I'm sort of dealing with a slippery eel - that it's pretty hard to spear, as it were.

C377. Mhm.

S377. So then I began to wonder whether slogans were any good, because after all, to be effective it would have to work every time, or there wasn't any use in doing it. Then I got - I had another slogan that worked very well for me - that I shouldn't try to cast out my neurosis, as they cast out devils in Biblical times, because what I was really doing was casting out a part of myself, and there would naturally be a resistance to that, and so I said to myself that "This is all my will - I'm doing what I want to with my own will-power," and try to change it rather than cast it out, and I thought there wouldn't be so much resistance to the word "change" as there would be to the phrase "get rid of". I felt that if I said "get rid of this" that there would be more resistance than if I said to myself "change this". And that worked fine, but all those thing that worked fine only worked once, and then I have to look around for a new one, and of course, it's a hopeless process, because you're always one step behind.

C378. That's it - you feel that you've just tried every means that you could discover or think up to do something about the alien within your borders.

S378. Well, I don't feel that I am out of means, as far as means exist, but I am out of means as far as I've been able to think them up. I mean, I know that there have been cures, or rather I have a faith in the data that I read and that I hear about, that there have been cures, so that gives me hope there. But I suppose my main element of discouragement is there, that when I do either voluntarily or involuntarily have a good day, it doesn't last. That the laws of momentum operate for the bad, but not for the good.

C379. And you're feeling quite discouraged today, aren't you, about your whole situation?

S379. Well, I feel on sort of a plateau. Uh - I'm having the pain itself, but there are not overtones of despair along with it. Now, sometimes I feel the neurosis itself, and then also a dejection about the neurosis. Other times I feel the neurosis itself, and feel and optimism that - well, I'll be out of it.

C380. Mhm.

S380. Now, the neurosis itself has been bad, but I haven't felt as dejected about it as I have before. Now, sometimes I feel not only the neurotic pain but a very overwhelming despair also. Other times I feel the neurotic pain just as badly, but - well, maybe I go on a party and act like I'm having a good time anyway, so that the overtones - I have a negative here abdomen and a rather cheerful feeling here head. Other times I have negative here and negative here too - negative all over. And there doesn't seem to be any correlation there, except when the lower negative is very, very bad, why, then that just sort of blots everything out. And I even get to the point where I don't care what happens - I mean, I make no plans - just say, "Well, I'm just going to drift along, and let things happen to me what will - I'm not going to use any will power of my own - I'm just going to let the world act on me, and not give a damn about the outcome."

C381. you feel somewhat that way at the present time but not quite as strongly as that - is that -

S381. Mhm. I feel reasonably happy emotionally, but way down deep of course there's still a negative. It's - I don't know, do most people feel it way down in the abdomen, or is that something peculiar in my instance?

C382. Yes, I suppose that different people experience their troubles in quite different ways.

S382. I used to feel it here, but it's so definite, so real, so like an actual object - I think I mentioned it was like an axe, as it were. Some kind of a sharp and hard and painful sort of a pressure. It didn't use to be - it used to be more vague, and permeate my chest, and I'd notice that my wrists would tingle. Very definitely a physical sensation. And I imagine too that - I have the hope that after I sort of talk myself out, that you're going to pull some kind of rabbit out of the hat; yet my better judgement tells me that you're going to keep throwing me on my own -

C383. I don't think I'm the one that fundamentally throws you on your own. It's that nobody can pull a rabbit out of a hat for each one of us, can they?

S383. That's right. In the end one experiences only one's self - as Nietzsche said. Experiences only one's self in the now. Life is a series of "nows". But have you found by experience any way to change emotions there - that is, whereby a person can help himself to reach a better state? I thought maybe you had come across some practical aids there in your experience.

C384. I think I have, and I think you have, too. That is, it interests me that, while you're feeling quite discouraged today, and I think that's quite understandable, yet at the same time you're telling of doing things that sound to me like real progress.

S384. Yes, well - that's - I think we can probably best describe it this way - although I have been feeling bad, I've refused to let it - even though it does interfere with my consciousness, I haven't let it interfere with my behavior, so that to the outside observer I would be up and doing, even though it was painful to me on the inside, which - but it leaves me so exhausted! I mean, I feel very weary -

C385. You're raising very much the question with yourself, "Is it worth the battle?"

S385. I imagine it would be very hard to keep it up. That is, to go through a well man's behavior pattern when a person wasn't really well would be very exhausting. Of course, my work, and the number of jobs I do, is of course up to my own initiative. Now, when I have a regular job where I

have to be on hand - I've had several of those, where I was working for a company and had to go through a certain routine - that gets very exhausting after a while. I come away from work and feel that they day has been so unsatisfactory that I have to go out to some night clubs, and of course that keep me up all night and makes it harder the next say.

C386. Mhm.

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S386. You see where that would lead. I had thought this of relaxing myself, that is, relaxing my conscious volition just let myself get so miserable that I would change - change automatically from the very misery of it. But I don't know that might make me worse. What do you think about that?

C387. Well, I think that's another

S387. The thing might grow on me and make my condition worse. Of course, it's easy enough to say that if a person was so very miserable that they just had to change, why they would. But I don't know there seems to be some sort of a countercheck there. Maybe I don't let myself get to that point.

C388. Well, and I think -

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S388. Sort of like vomiting, I guess something happens to give you relief.

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you get so sick that

C389. And again, you're feeling there that it's only by conscious struggle and battle that you win any ground. If you let yourself go, what you would really prefer to do would be to drop back into misery, to some extent.

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You

S389. Well, I don't know whether it would make me so miserable that I would have a spontaneous change in see, I get a psychological impression of two distinct kinds of will. One a conscious will sort of a voluntary will — and the other, sort of a reflex. I don't draw any line of distinction philosophically, but I do psychologically, and sometimes I feel like using my voluntary will on myself. Then other times, when that doesn't work, I feel like completely relaxing that and seeing if the change won't occur involuntarily. I know that the neurosis is involuntary. That's the psychological impression that I get of it, so that I reason - well, that the change would have to be on the same grounds, with involuntary will. And then every once in a while I have success with a voluntary technique and that leads me to try that. That is - by voluntary technique I mean such a thing as a slogan that I - yeah, I mentioned that.

C390. M-hm. Yes, you feel that the neurosis is nothing that you have any voluntary control over, and therefore

S390. I sometimes get an intuition is the only thing that I can call it that there is some sort of a key that I can voluntarily turn, but I don't know exactly what the key is. Sometimes I feel that it would be something very, very specific. Other times I feel that it would be something very general and very emotional. Other times I feel that it would be something very definite, with a

very definite ideological pattern along with it, and other times I feel it would be a vague emotionalism, so, since there isn't any proof either way, it just happens to be the way I happen to believe at the time.

C391. M-hm.

S391. What do you find on these matters? Do you find that it's mostly generalized emotion, or do you ever find a definite key with an intellectual pattern to it?

C392. I think just as you felt last week — that it's not very often that the specific intellectual key is the primary factor - sometimes you find it.

S392. Well, by an intellectual key, of course I didn't mean that it would not have definite emotional roots.

C393. I realize that. over-

S393. But sometimes I feel that there isn't any one emotional root that it's — oh, just sort of a vague whelming, vague thing which has to do with one's general adaptation toward life.

C394. M-hm.

S394. The reason I don't think it would be any particular intellectual key is that I feel that I have examined my life pretty thoroughly and, as you may have noticed, I don't seem to mind facing socially tabooed things in my own life.

C395. That's right.

S395. So I imagine that my solution would be general, rather than any one specific thing.

C396. Yes. You feel pretty confident that if it were in that specific realm, or some specific happening in the past, that sort of thing that you would have found it by now.

S396. But on the other hand, a person may examine the discrete elements in his own life- the different events- and I mean, that's at the same time be blind to the key one. I mean, that's entirely possible.

C397. Yes. Yes.

S397. It's actually a matter of self-deceit. yourself, "See how willing I am to look back upon these episodes," and then you reassure yourself that since you are willing to see episodes A to Y, that you can sort of cover up episode Z that way.

C398. That's right.

S398. But my feeling operates in so many realms that I feel that the best approach would be a general change in reactional life rather than monkeying around with any little pigeonhole.

C399. Yes, I'm inclined to be skeptical too that you can find the answer in a pigeonhole. I think it's more in the general realm.

S399. What do you think about voluntary action? Do you think that I should maintain the fight along that realm, or - Sometimes I look at it this way: that if I don't use up so much energy in my voluntary struggle, that I will have more energy to use down in the involuntary fields — I mean, down in the deeper-seated involuntary fields. And that has worked on me several times. I've absolutely relaxed the conscious struggle and let my energy seep down to deeper roots. Of course, allowing the energy to seep down to the deeper roots may mean that the energy may go over to the wrong side. There's always that danger.

C400. Yes, it comes back in either event, doesn't it, to the course of action that really gives you the greatest satisfactions of the deeper sort. That's the thing that's easier to follow, voluntarily or involuntarily.



S400. M-hm. That's right. In other words, whether the will is voluntary or involuntary doesn't particularly matter psychologically — the point is, where it gets what it believes to be the largest return on its investment, as it were.

C401. That's right. M-hm.

S401. And, of course, that's a somewhat appalling thought - according to that, a fellow could be neurotic all his life.

C402. M-hm. I think very definitely I think your statement there is right. That if the greater satisfactions in the balance are the neurotic ones, we tend to stay neurotic.

S402. But however, though, I get so much more satisfaction when I'm not neurotic, so why don't I cling to that, then? I mean, why relapse - I mean, that seems to violate the laws there. I know that if you could ask me to outline my happiest days of my life, every one of those happiest days would be non-neurotic days.

C403. That's right. That's the thing you're building on, isn't it? That you do gain very real satisfactions that way. Just as

S403. But shouldn't that satisfaction tend to keep itself in power, though? That's a thing that puzzles me.

C404. Well, I think you've answered it yourself very well. I mean that if the votes are very evenly divided, first one party and then the other may be in power.

S404. M-hm. Yes, that's right.

C405. And I think that that is one of the reasons for your feeling as you do this week. I mean - last time you took some awfully courageous steps. You looked at yourself very clearly, and saw very clearly some of the balance of power. Well, now if you do decide to follow one course of action, it tends to mean a giving up of the other. And this week you're saying, "My gosh, I don't know — that's giving up quite a lot."

S405. Well, we do what we will we will what we will. That's why I was wondering

C406. Well, I expect we'll have to discuss that next time.

S406. Here's a thing that I thought was some it just occurred to me now- non-neurotic satisfactions, while they are definitely satisfying, there must be some way in which they lack weight in which they lack meat. In other words, the neurotic satisfactions must be of a more precious metal to me.

C407. Those may be the ones with the real meat to them, hm?

S407. M-hm. I think this might have something to do with it. I think that if I could have some good sexual experiences and good musical experiences when I was non-neurotic,

that that would give me the weight, but those things we're limited by the environment there. I mean, if we could always have sex and always have music and other satisfying things right at our fingertips, why, then we could give weight to the situation that we wanted to maintain permanently. But since I am neurotic most of the time, it makes it harder for me to get into those situations before I have my relapse.

C408. In other words, if the environment would bolster you more, you perhaps could stay on the up side?

S408. Well, if it would give me opportunity. If I could for example, hurry up and have an intercourse while I was feeling good, then I would realize that that was more satisfying than my neurotic sex.

C409. Well, let's think over some of these things next time.

S409. I don't like to depend on the environment. I realize that that's a bad psychology. But on the other hand, there is no doubt that opportunities are limited by the environment.

C410. Definitely. Now, I'm tied up next Monday. It would have to be either sometime Saturday, or Tuesday afternoon at four. Would that be a possible time for you?

S410. M-hm. I think I would like to drop in Saturday.

C411. Well, could you make it Saturday at one?

S411. Any time.

C412. All right. Saturday at one.

S412. We met at that time once before, didn't we?

C413. Yes, I guess we did.

S413. I guess it doesn't matter much. Voluntarily or involuntarily, the point is to weight the satisfactions differently. Make the healthy satisfactions outweigh the unhealthy ones, so we

C414. Yes, and to make the choice fairly deeply, perhaps, of the kind of satisfactions that you most want.

S414. Well, you take a jump of faith there. That is, you take it on faith that you're going to have a better life, and faith - it's pretty hard for faith to work against actual old neurotic satisfactions.

C415. That's right. That's right. That's right at the spot where you are at the moment.

S415. Mhm. I'll see you Saturday, sir, and -