

SESSION 4

MONDAY THE TENTH

S261. I think this will be an important session.

C261. Is that so?

S262. I wonder if I could ask you to take rather complete notes. I don't know how complete you are in the habit of making them.

C262. M-hm. O.K.

S263. I find myself reacting quite strongly to the war situation. I have this very definite feeling - that if I were to be involved, that is, inducted into the army -

C263. M-hm.

S264. I feel it would not only be catastrophic to me in my present condition, but even if I were to have a cure in the meanwhile - my healthy ideals have always been that of - well, an abhorrence of regimentation, and I feel a love of individual initiative and private enterprise - that sort of thing, which seems to make a war situation very much intolerable to me. I had thought I would not be called, but now I think I might be called, so it is had a very disturbing effect on me.

C264. You feel that would be just more than you could take.

S265. Even if I were up to my psychological ideal, I would find that such a life would be absolutely against my grain the way I have been raised the ideals that I have been taught to hold to, and the individual way of life that I have always pursued myself. So I am reacting very much to that situation.

C265. M-hm. You have found it quite upsetting to you?

S266. Yes. I feel that even aside from my neurosis I would have that I have that my healthy temperament would also find it very intolerable. I am sure that I could not make an adjustment to it, even though I were in a sound condition. My life history has always been one of I have always had those ideals of independence and private initiative always had a distaste for regimentation. That is reflected in the occupation that I have chosen. It is my own business that is I am not working for anyone else. I like to take the initiative and take the risk and take the profit.

C266. M-hm.

S267. That is why my condition has been one of the reasons why it has been distressing to me because my business is one that requires a good bit of initiative and a good bit of working for one's self. And that is why I want to change my condition to a healthier one because I know I have the sort of business that if I work hard at it, why I can make a very nice living.

C267. And do I gather too that things about your business that have been hard for you have been those that would take a good deal of initiative and yet faced with the opposite situation where little or no initiative would be needed, that seems even worse or seems much worse?

S268. Well, yes. I mean I know that the plums are there, but that it takes actions which have been hard for me to do; even though I have forced myself to do them, the nervous toll has been such that it couldn't go on without an improvement in my psychology.

C268. But even that difficulty, as I get your feeling, doesn't make you want the lack of independence that you would find in army life?

S269. Oh, no. 'Cause there you would have more than just a lack of independence. You would be subject to the regimentation, and well to say nothing of the goal that it is directed towards the same thing would be well, the mass carnage which it would inevitably lead up to. The actual involvement in a battle I think, odd as it may seem, would be more agreeable to me than the army life in camp.

C269. M-hm. In other words, the thing that strikes you worst about it is the possible regimentation and having somebody else order your life.

S270. Yes. I'd feel there - I would have a very abysmal feeling that all of the spirit of '76 was lost as it were and that I were just a puppet.

C270. M-hm.

S271. Outside of this thinking about the war, I feel that I have been definitely making progress. I find myself doing more, and at less of a sacrifice in nervous tension.

C271. You really felt that you were doing some things you hadn't done before?

S272. Oh, yes. Very definitely.

C272. What sort of things?

S272. Along the line of photography. I have lined up a job for this evening.

C273. M-hm.

S274. I am going to take photographs of a fraternity group. And I had to go through several obstacles to get the job, which required a great deal of sacrifice of my part. I know that definite improvement has been made there.

C274. M-hm.

S275. The last time you left a final word with me that I was to ask myself when I felt my condition worsening and also when I felt it bettering - I was to ask myself, "Honestly now, what is this getting me?" and I find that the impression I have there is that the word this in there seems to have two very different meanings for me. During the worsening condition, the this refers to the old trouble, and as it is leaving, the this has an upswing to - I mean, a new meaning. I say to myself, "Now, what is this getting me - now that I am becoming healthier, now that I feel it leaving me? Why, this is getting me a more satisfying life. " So you see, the one word this there takes on two meanings, to my notion.

C275. M-hm. And as a matter of fact, those two meanings of the word this are your whole struggle aren't they? I mean - whether to hang on to this or whether to take the second this that leads toward -

S276. Yes, that is it right there, in a nutshell. I did a little analyzing on the neurotic this I think I have got it pinned down very very closely now. I think that has helped me. I seem to have two definite neurotic conditions - the one is when I am in pain, when I find the role that I would like to adopt - that is, the manly vigorous role - I find it blocked. Then my retreat, the release that seems to be most enjoyable for me, of going into the voyeuristic situation, which I have analyzed more, as I mentioned the other day . which seems to be a vicarious exhibitionism. That is, I take the two roles I vicariously experience the girl as she exhibits to me and get a vicarious sexual enjoyment from that, so that I am both the exhibitor and the exhibitee. So what it seems to be is that, when my condition becomes worse, I think that my man role seems to be blocked, so I escape into what we might call a semi-feminine role, whereas I adopt vicariously the feminine enjoyment of exhibitionism to me.

C276. You feel that is a feminine role, or a more childish role, or something of both?

S277. Well, I think the origin came from the girl roomers that we had when I was a child, whom I am sure got an exhibitionistic enjoyment in exhibiting to me. I believe that my reactions were probably something like this: my parents were inhibiting my own life - my own particular pattern - so perhaps I felt that in order to get the forbidden enjoyments of sex I would have to slip into a feminine role, which was just at the same time, you see, presented to me by the exhibitionistic girls. So that the temporal juxtaposition of the two citations, you see - I wanted to retreat and escape young masculine activity, and searching about for a way to get the tabooed sex pleasures, I seized upon a vicarious enjoyment of the exhibitionistic girls.

C277. Let me see if I get what you're meaning there - in other words, when you're faced with something - I am not quite sure whether the blocking is that there is something pretty difficult in this masculine role, or whether you are referring to other kinds of blocking - at any rate, when you are blocked in being a man, you tend to fall back into a possibly more feminine kind of satisfaction - certainly a more childish kind of satisfaction, in voyeurism.

S278. M-hm. Well, my young life there, you see, was subjected to a sexual puritanism, and I had a fear of masturbation and a fear of playing with girls for fear that something might happen, and then I observed that girls had exhibitionistic tendencies which they seemed to enjoy, so I felt that in order to dodge my own taboo, I could get vicarious enjoyment you see from the feminine exhibitionism to me.

C278. Yes, I think I get your meaning there. I was not quite sure that I did get your meaning in regard to the type of blocking that would throw you into that, as it were.

S279. Yes, m-hm. Well, I had a very early sex puritanism imposed on me. Just about the time that I was beginning to have infantile sex feelings, anyway. So that the two things coincided so closely there that I believe it was a direct escape from the boy role to the vicarious girl role.

C279. That is, you're now talking about it again back in what it might have meant to you then.

S280. Yes. But I don't think that that has changed. I still get the same voyeuristic enjoyment. I go through three phases. One is the blocked and painful feeling. Then I either go into the voyeuristic phantasy or actuality, whichever the situation may be. I'm able to have a release from the blocked and painful feeling and go on with my masculine role. By masculine role, I mean the healthy sex activities and healthy economic activities which we usually associate with that term. Being a man of the world - out making money, fighting economic battles successfully, and having successful sexual experiences. That's the role that I have the role that I want.

C280. The role that you have when you are successful, and the role that you want always. And I don't want to push you on this—perhaps you didn't make it plain — perhaps it isn't plain in your own mind, but I'm not quite clear as to whether you felt some certain type of thing tended to block you in that masculine role, and therefore causes you to make use of these other satisfactions.

S281. Yes. The type of thing was the sum total of my puritan conditioning there, that I received from my mother and my father and my old-maid aunt, and so forth. They were horrified at masturbation and whenever they would suspect that I was masturbating, why, they would immediately go up in the air and make all sorts of preachments about it. And so I was looking around for an avenue of sex expression which would not be fearful or which would not be painful and terrifying, and in my observation of the exhibitionistic girls, I found such a role would not be painful and terrifying to me, which I adopted.

C281. And you feel pretty sure that it is still the fears and so on, engendered by puritanism, that tend to cause you to take these

S282. Yes, I feel very sure of that. And also, another interesting thing the same puritanism, the same sort of a taboo, in a way, seems to be associated with money matters along my conditioning. I seem to have a religious conditioning there that runs along something like this: that money is the root of all evil — it's sordid and tainted, you see, just like sex is, and there seems to be a definite parallel there between money and sex, so that when I go out aggressively after money, I get the same sort of fear reaction, the same sort of a blocking as I get from going after sex.

C282. You could almost - as I get your description of these various things you could almost say that any time that you endeavor to play a thoroughly masculine role in the economic world and in the sex area, then you draw back into other satisfactions.

S283. Yes, that's an excellent way of putting it. (Pause.)

C283. Perhaps you're not entirely sure, yourself — or haven't been in the past, how much you really wanted to play a masculine role.

S284. Well, yes, I believe that that's very obvious. That is, I think my young reasoning, although I didn't reason it out at the time - I think we might rationalize it this way now that, well, here are the girls having a good time showing off, and they can have enjoyment without having fears and inhibitions, so I'm going to enjoy something like that myself. So that I definitely adopted the desire for a temporary playing of the feminine role. Now that urge only obtains, you see, during the voyeuristic excitation. Other times, I don't notice any feminine roles about myself-or I've never heard anyone refer to my actions as being that. Now, I don't know whether anyone else has ever referred to voyeurism itself as being necessarily a feminine role, but that's the way I have analyzed it. I haven't read any literature on that, but I feel that that's the origin, and that was my reaction at that time, and I don't believe that there has been any radical change in that. You asked me the other day now about the ego connections. And I've been recalling some incidents on that. I believe that in certain fields where I have an egotistical desire to excel and cannot do so, I find a definite worsening of my pain - that is, if I find myself not up to my intellectual par when I'm among other intellectual fellows and that condition would happen to manifest itself to the others, I would feel a distinctly negative feeling there — that my intellectual life was handicapped there.

C284. That is - do I understand - your symptoms would be worsened and so on, in that kind of situation?

S285. Yes.

C285. M-hm.

S286. And in a realm of friendship, if I thought that a friend would betray me, I would get that same sort of a feeling. So it seems to operate in other lines than the economic and the sexual, even though the origin was such.

C286. In other words, anything that makes you feel somewhat insecure, or somewhat inadequate, could bring on or make worse those feelings?

S287. Yes, yes exactly

C287. M-hm.

S288. (Pause.) The other evening I thought that a friend of mine had left me in a situation which should have been handled by both of us, and I was very downcast, but when he returned to the situation - he only had a temporary absence - why, then I felt joyful again that he hadn't let me down.

C288. M-hm.

S289. If I find that a good friend- this happens once in a while: I'll have a good friend and then the friend will get a steady girlfriend who oftentimes takes a dislike to me, because she doesn't want me to lead him around night clubs and pick up other girls, so she forms a hostility. And then if I see him perhaps

C289. That makes another comparison that's hard to

S290. Yes, I feel that — well, I take it out on my friend I say, why should he be such a sentimentalist to give up a better value of friendship just for the sake of a girl who I know in the long run will not be so meaningful to him. I feel that he shouldn't make such a temporary aberration from the loyalties that are due me. But, of course, a great many of my friends are very susceptible to feminine charm, and every ones in a while that occurs.

C290. M-hm.

S291. They think, well- they'll do more for the girl and be more thoughtful of her for the sake of her affection and her sex, and tend to tend to depend on the expectation that I will overlook it and all will be forgiven when they return.

C291. Well, let me raise a question with you there, about some of the things you've been saying today. It would appear that the negative feelings you have- or these symptoms tend to operate to give you more of a childish kind of satisfaction or feminine kind of satisfaction and they make it a little unnecessary to be fully responsible or fully masculine S292. M-hm.

C292. Or fully adult.

S293. Well, they make it impossible - not only unnecessary, but impossible. Or at least it's easier to slide into the other, rather than to keep making a battle. But I've noticed I always do make a battle. I never go into voyeurism, or into the infantile satisfactions or whatever you want to term them, without having made quite a battle with the negative feeling. Of course, I've never yet found a voluntary key to the relief of negative feelings, but of course I keep on struggling against them, and I always do put up a struggle before I lapse.

C293. Well, of course, one reason why it is a struggle from some of the things you've said is that you get satisfactions both ways -I mean, there is a good deal of satisfaction in battling the thing through, and there's also a satisfaction on the other side of the fence.

S294. Yes. So that the neurotic satisfaction, of course, you see, could itself be a motivation to keep going back to it. I mean, the whole thing has a vicious downward spiral.

C294. Well, or put it this way that if the neurotic satisfactions if you want to call them that were the only ones that you actually found, there'd be no reason for being ever anything but that. But the fact that you do get satisfaction in working on your job, and in contacts with girls, and so on, even though you don't get those satisfactions all the time, they continually draw you out, and then when difficulty comes you drop back.

S295. Yes, I've often had the thought that if I had an independent income it would be much harder for me to cure myself.

C295. M-hm. That would make it easier to slip back than to go forward.

S296. Oh, yes. But then I don't- the way I am now even if I were to inherit a large sum of money and could indulge those activities, I wouldn't have my self-respect, and I think perhaps my money might even be a mockery to me know that I had the money, yet didn't have the fundamental soundness.

C296. That's one reason why your coming in here to see me and to see about this whole thing, I think, has a lot of significance, because — in other words, that was a part of your decision as to which way you wanted to go.

S297. Oh, very definitely. You see, look how long I put it off. I might have consulted a man of your profession, you see, any time, along the way.

C297. Surely. You had twenty-odd years that, theoretically at least, you might have

S 298. M-hm. I did, a number of years ago, see Dr. D. at M University, but I found no satisfaction from his techniques. He attempted to impose certain romantic and monogamistic values upon me, so that I felt — well, we could never get anywhere.

C298. Even at that time you did have

S299. I was entering the University. I had just finished taking a course for my speech impediment, but I'm convinced now that the fellow was a quack. It cost me two hundred bucks and didn't do a damn bit of good. So I then resolved that the best way was to get at the root of the trouble, and I had a conviction that that avenue to the root of trouble lay in psychoanalysis. Well, I still have that conviction, but the person wasn't the right person for me. I don't know what success he has had or anything like that—I don't want to cast any aspersions on him, but it just didn't happen to work out in my case I do know that. He went into my childhood and seemed to have a notion that my mother was largely responsible that my mother had an incestuous attachment for me, which, when it came out into the open, why my mother had been repressed and all that sort of thing - he was working on that. Then he wanted me to masturbate for my sex outlet till I fell in love, so that I wouldn't have a straight sexual experience. He felt that it had to be ennobled, you see, by love.

C299. M-hm.

S300. So I felt that we were not getting anywhere. As a matter of fact, he was the one that broke off the interviews. I don't know whether he had the same feeling that I did or not.

C300. At any rate, enough antagonism developed, at least that it just did not work out.

S301. There was not any personal antagonism there. He was trying to mold me into what I think was the image that he wanted to be. That is my own impression of him.

C301. Well I think the thing that is most significant to me about that whole experience is that there have been - at the present time, and also at certain times past - there have been instances when you felt "I am going to cast the balance in this direction."

S302. M-hm. I noticed a very interesting thing. Formerly, prior to ten years ago, I swelt entirely upon the one symptom there; that is, namely, the talking symptom you see, the speech impediment symptom occupied my whole consciousness. Then, going out to this school for training in speech defect, I noticed a very curious reaction. After I had persuaded my parents, with a great deal of difficulty, to send me there, I found myself wondering there on the train whether I really I wanted to be cured.

C302. M-hm.

S303. Then I began to ask myself— now there is no reason at all why a person with speech defect would not want to be cured. There must be something behind that outward speech

symptom. And so I found myself not cooperating very whole- heartedly with the man's methods out there.

C303. That was one of the first realizations on your own part that this wasn't all something imposed on you. I mean, part of it was that you wished to hang on to some of these symptoms.

S304. Yes. That was back eleven years ago, not ten.

C304. M-hm.

S305. I went through a bunch of mechanical motions—purely superficial mechanical techniques, which didn't do me any good at all. Then that treatment continued. I was to adopt mechanical aid to my speech. A motion like this—a pendulum motion with my hand- for six months. So I adopted that for six months, all the time knowing that it wasn't doing me any good but I went through with it. And then at the end of that time I experienced a feeling that I was not going to concentrate any more upon my speech. I was going to shove it completely out of my mind. And six months after the speech treatment, I made the conscious shoving out of my mind of dwelling morbidly upon my speech. Now, right at that time I had a peculiar reaction to that. Or a different reaction, I should say, perhaps. I found that after I shoved the worry about my speech out of my mind, I began to worry about everything else.

C305. M-hm.

S306. I would worry- well, things like this would run through my mind: I was very thin at the time and had acne. In order to get rid of the acne I thought that I had to diet, but that kept me thin, so I said, "Well now, which would I rather have - a good build or the acne?" And I would very carefully weigh the pros and cons - perhaps meditate a whole day on that. Then I would wonder whether wonder about certain ethical things: like if I saw a man drop a wallet full of money, would I keep the money or return it to him? And I began to wonder whether I should indulge in intercourse or be continent till what I thought would be a full maturity — I think I fixed the age of twenty-six, for some reason or other. And I had quite a health fetish.

C306. M-hm. M-hm.

S307. So, you see, I had quite a number of romantic ideas and emotions surrounding ethics, sex, and health.

C307. And a good many uh difficult choices. I mean, evidently the situation has always been

S308. So then I sought my first psychoanalytic aid. Uh - that was as I was entering M— University. I felt that the university was too important a thing for me to go through it as I had been going through high school. Then after I received my letdown from psychoanalysis, then I just sort of — I tried to cure myself by self-psychoanalysis, and I'd dwell on my childhood experiences for hours at a time and try to experience them in terms of new values. Well, I don't know what they call that — that's the old familiar Freudian technique.

C308. M-hm.

S309. But that didn't work, and then about a year later I tried to abandon all intellectual concepts and go in for self- generated euphoria — uh, that is, I'd walk down the street and deliberately try to make myself happy-pull myself up by the bootstraps.

C309. M-hm. M-hm.

S310. Say, "I'm not- not going to think about anything unpleasant. I'll whistle a happy tune that I happened to like at the time. I'll go to night clubs and so forth and so on." But I found that I couldn't rid myself from painful thinking about these things. So during recent years I've

fluctuated between self-analysis—a futile attempt at therapy and between leading a purely sensual life where no intellectual analysis takes place. Night clubs, swing music, and so on.

C310. That brings you up to the present, where you

S311. Yes, where I made the decision to come to you. As I mentioned to you before, I felt that the efforts on my part were not wholehearted, otherwise otherwise they would have worked, and that what I was doing was just a sop to the minority, as it were. So I believed that a man such as your- self could point the way to a key whereby I could make my change.

C311. At least a part of that key, in what you're saying to- day, seems to lie in a pretty clear recognition of the choice that you are making. I mean, you certainly have brought out much more plainly the contrast between going ahead, which involves responsibility and involves both satisfactions and dissatisfactions, or slipping back into the easier possibility of simply living with your symptoms.

S312. In the last analysis, it comes down to this, that I enjoy the neurotic symptoms more but respect them less.

C312. Yes, that's a good way of

S313. Or to use other words, I suppose I am beginning to value self-respect more now, otherwise I would not give a damn.

C313. That is right. That is uh you talked when you came in the first time about the fact that here was this picture, now, where could the motivation come from to change it? Well, a large measure of the motivation to change it comes from that much clearer recognition on your own part of what aspects of this while situation you wish to preserve on a permanent basis.

S314. I have a subtle philosophic way of cheating myself on that though that I ought to mention. Of course as a philosopher, I know that there is no way of evaluating values. I know that any attempt to say that one set of values is superior to another set of values always resolves itself into one of two things. It either is a logical tautology, where you repeat the same idea in different words and say, "Well, these values are better because so-and-so and so-and-so," and what you're really saying is that they are better because they're better; or you come back to some sort of a fiat either a divine fiat—"These values are better because God says they are," or some sort of a naturalistic fiat, which of course are philosophically not provable. So that when I find myself, uh I find myself valuing the intellectually more desirable values, that is, when I find myself valuing the good role, another part of me says, "Well, you can't prove that that set of values is better." I have such a philosophical fetish that if I could prove - if there were some cosmic yardstick, some sort of a cosmic absolute, uh - comparable to the religious person's absolute trust in God, you see, uh — then I could have a philosophic proof that one set of values was definitely better than the other, but this way I know that I cannot have such a philosophic proof, or at least I haven't run across it. We can never prove values we always have to assume them. think as a philosopher you'll have to agree with me.

C314. I don't know whether it's as a philosopher, but I certainly would agree with you that, in situations of this kind, I don't think there is any proof that could be advanced that would prove one set of values rather than the other.

S315. Nothing out in the universe. It all must lie within ourselves.

C315. It comes right back to the naked self pretty much, doesn't it? Here are two general roads; which do you prefer? It comes right down to a personal and probably quite unphilosophical choice.

S316. Yes. In other words, I can't- I can't look to the cosmos and say, "Now which of the two roads do you approve of?" I can't

C316. You can, and some people do, but it's doubtful if that is what really settles it.

S317. Yes, I imagine that when a person does make a change they oftentimes think that they're doing it for God, but they're really doing it for themselves. Well (thoughtfully), perhaps I don't need anything out in the cosmos, then.

C317. Well, there's just the chance that you've got enough within yourself.

S318. Yes, that's a good point there. The uh, my philosophic searching for something in the cosmos to justify my taking one of the two roads was really searching for something that I knew I would never find.

C318. M-hm.

S319. Because I had the intellect to know that I would never find a cosmic command to take a certain path. And then I allowed myself to utilize the absence of such a cosmic command as a rationalization for my own lack of motivation.

C319. Nothing wrong with your understanding of yourself when you let it loose.

S320. Well, I guess that's about the first thing — know thyself.

C320. Right.

S321. That's what I'm going to work on now — is, to not seek a proof for my values, but go ahead and assume the ones that I can have the most self-respect and satisfaction for.

C321. The ones that you most deeply want. I think that it is a real choice, and different individuals take different roads. There are, as you know, certain satisfactions connected with, well, with evading life, with building up things that make it unnecessary to go out and fight some of these battles and assume some of these responsibilities and so on. Some people choose that road. On the other hand, there certainly are satisfactions connected with the tougher road too.

S322. I think that my religious conditioning has made me sort of dependent on some kind of a cosmic sign. Originally, I had to depend upon God's approval. As I lost a belief in a personalized sort of deity, then I sought signs from nature and other things like that. But I must learn to assume my values without the justification of the outside. That boils down to what I really want. (Pause.) I think it's a pretty close battle.

C322. I think so too. To be quite frank with you, I think so too.

S323. It isn't just a case of Rotarian optimism and saying, "Well, now my better judgment is going to have its way."

C323. No.

S324. I don't think it's that.

C324. No. I think — uh, I think your whole experience shows that it's a very close choice indeed, but probably with a number of indications in recent, uh - well recent elements of your experience that make it look as though you were deciding that balance. (Pause.)

S325. And, of course, I sometimes get somewhat pessimistic feelings too. I think I think I ought to reveal those. Perhaps anything could be a sop to the minority — perhaps even my walking in here, so that I mustn't let myself be beguiled by a false sense of progress. I must realize the utter and deep- seated seriousness of it.

C325. Yes, you might be just kidding yourself.

S326. I can see that while there is a certain psychological outlet about talking about one's self and revealing intimate things, that that in itself wouldn't necessarily work a therapy.

C326. No, there's no- there's no getting away from the fact that it as you mentioned yourself, it is a very real battle.

S327. Then, too, I've been looking for a sign from the cosmos which would in the last analysis, that would relieve me from the responsibility of a choice, wouldn't it?

C327. M-hm. M-hm. That's right.

S328. I'd just look up in the heavens and see the handwriting and there would be no other choice, unless I weren't able to conform with the cosmic sign for some reason.

C328. Then if it didn't work out well, you could blame the cosmos too.

S329. Well, I could disbelieve. Of course, that's how my disbelief first arose, anyway. You see, God was interfering with certain desires, so I sought about for a destruction of the usual reasons which are given for God's existence - so forth and so on. Then I looked for naturalistic signs. Theories like the survival of the fittest and laws of the jungle, and so on. Animalistic pleasures. And I had a sort of mystical faith in psychoanalysis. I imagined I wanted the same there - in other words, I wanted the psychoanalyst to turn the key for me, rather than do it myself.

C329. M-hm. That's right.

S330. But I'm to the point now where if the analyst would flash the light upon a key I believe that I could turn it myself. Or maybe there isn't any key—maybe it's — that is, maybe the key and the turning are one psychologically. Maybe there is no division of labor there.

C330. You're getting to some real issues there, and I think

S331. Well, what is your theory of psychoanalysis? Are the key and the turning motivation one and the same or do you think there should be a division of labor, where the psychoanalysis flashes the light on the key and the subject turns the key - or shouldn't we talk about that this time?

C331. Well, certainly I don't want to get off in theories of psychoanalysis, but I think our experience together would be somewhat typical—that the business of throwing light on the whole thing is somewhat mutual. But then the business of turning the key is up to you.

S332. Yes. Well, now, here's what I was wondering: is there any mysterious key? I mean, have I been looking for something that isn't necessarily there? I mean, would the key be nothing definite in the intellectual realm, but all in the emotional resolve?

C332. Right. That is, I think there isn't much doubt you've touched a key today- the key being that question of what do you really and deeply want most to do-not just the superficial statement of what you want to do, but what-

S333. Well, I'd had the idea that there was some sort of a secret button that I had overlooked and that I would have to touch. I knew that it would take motivation and will-power to touch it, but I felt that first I had to find it now I'm beginning to have the belief that there is no definite button as an ideological concept per se that what it boils down to is looking at your present-day life, and saying, "Well, what are you going to do about it — which reaction are you going to have?" And that that emotional resolve which we term the act of will, will relieve the negative feelings without any hidden mystery or anything like that having to be exposed.

C333. That's what I think too.

S334. I'm glad to hear that.

C334. Well, there's no doubt that you were right when you first came in that you had a lot to say today.

S335. Oh, I knew it. I mean I know myself pretty well; I think I'm pretty honest with myself.

C335. And growing increasingly honest, I would say.

S336. M-hm. Yes. I imagine that that's the true function of psychoanalysis — is to — well, to sort of force the issues, to make them clear-cut, and so that the resolve can take the right direction.

C336. Well, you raised the question last time whether I thought you were making much progress. I guess you wouldn't have to ask it today. (Laugh.)

S337. No. Well, I'm not going to search around any more for any mysterious event in my life or I used to have the idea that there was perhaps one significant event which I had repressed to the subconscious which I needed to call up from the subconscious for my therapy. But I see now that the — no matter what the origin is, these things after all operate under present circumstances, and that it's the present operational function which is which does have the true significance.

C337. I'm tempted to say you're damn right. M-hm. I think so. Well—that

S338. Well, we'll assume that we want to value self-respect more and more, and we know what those values are— we can respect.

C338. It isn't the kind of decision that comes all at once, or that is just a matter of saying so, either. I mean, there are things to work out in regard to it. But, to see it clearly, as clearly as you've seen it today is a long way

S339. Well, I can look we can say, "My revenge will fly on swift wings," or something like that, and then do nothing about it.

C339. That's right.

S340. We can work ourselves up into a very high fervor of high resolve and so forth, but there's the old the real world right before us

C340. That's right. That's why it becomes

S341. There are only two roads fundamentally.

C341. M-hm. That's right. Well, let's see, did we — didn't set a time, did we? Thursday afternoon is possible for me at four.

S342. Fine.

C342. O.K. M-hm. All right.

S343. In case I'm working — now

C343. You can call in here any time to change the appointment.

S344. All right. Early evening then would be the time if we need to

C344. Yeah.

S345. I may take a defense job. I may be getting a job at the roller-bearing plant.

C345. Good.