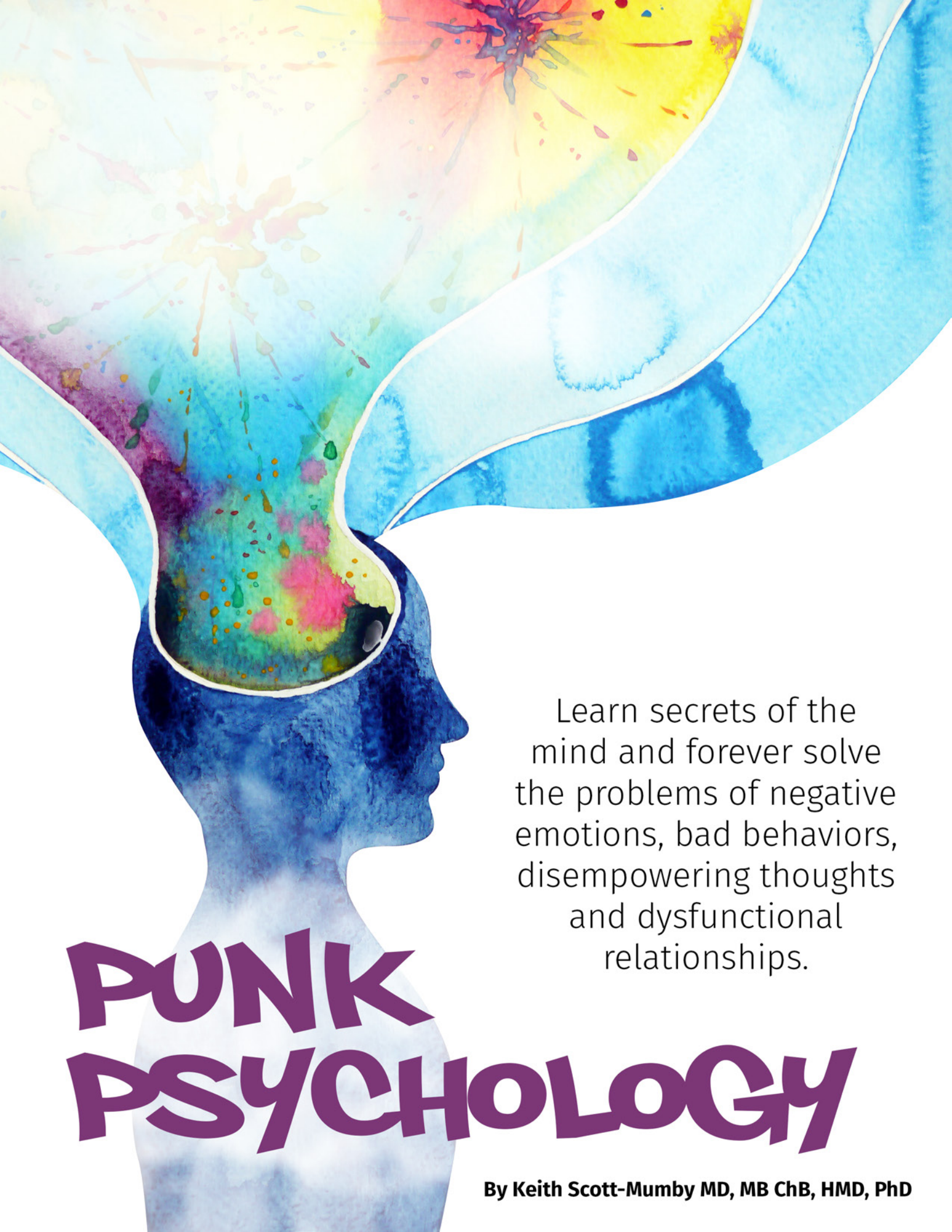


Learn secrets of the mind and forever solve the problems of negative emotions, bad behaviors, disempowering thoughts and dysfunctional relationships.

PUNK PSYCHOLOGY

By Keith Scott-Mumby MD, MB ChB, HMD, PhD

Contents

1 Introducing Hypnoetics™

2 A Brief History Of Mind Exploration

3 What Is A Mind?

4 How Does It Go Wrong?

5 Terminology And Structures

6 What We Are Doing In Piloting

7 Universal Trauma Syndrome

8 Managing The TimeLine

9 Reviving Pleasure Moments

10 The Hypnoetics™ Timeline Technique

11 Further Advices

12 Sensate Awareness

13 Signs Of Progress

14 Multiple Viewpoint Hypnoetics

15 The Complex Of Self

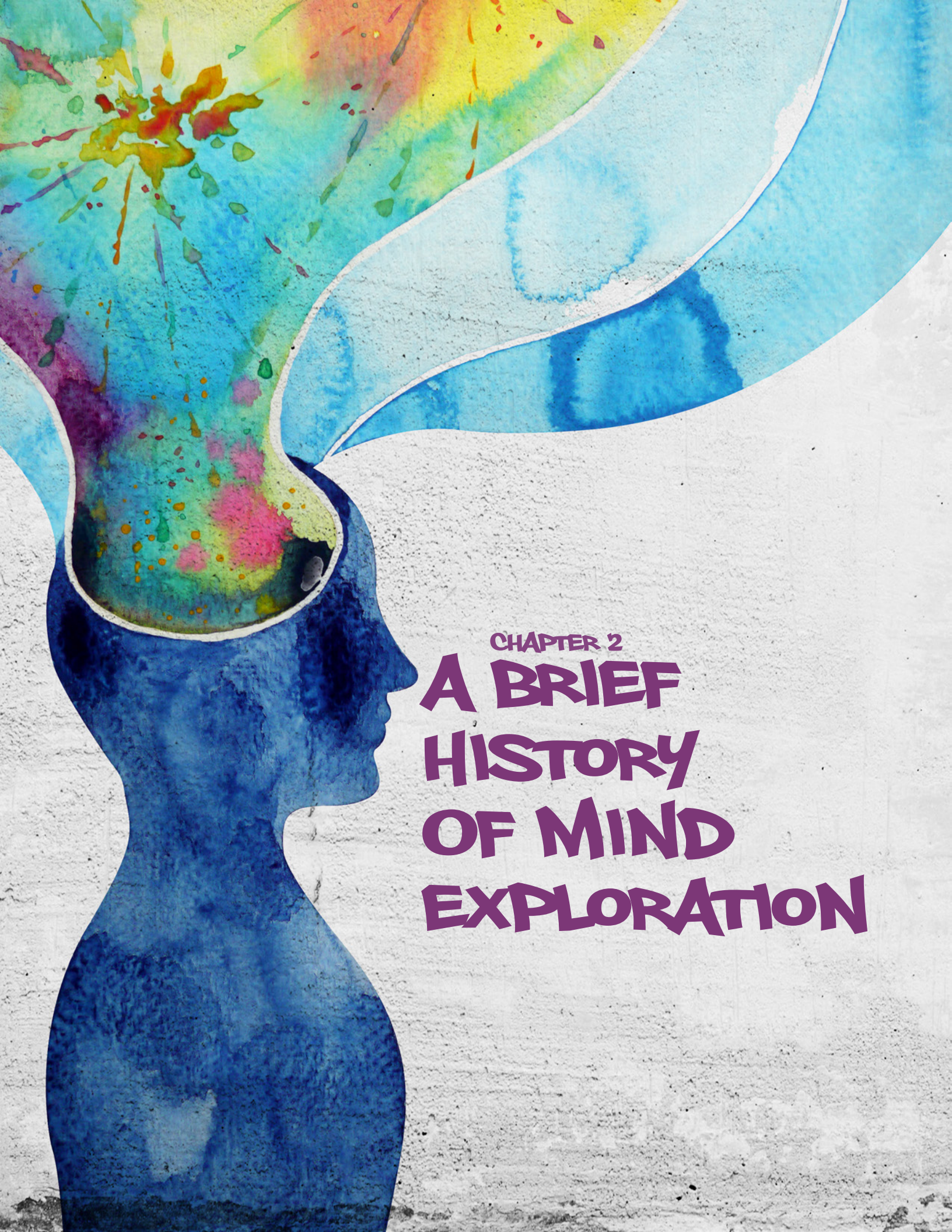
16 The Truth About Past Lives

17 Re-Writing Personal History

18 The Protoplasm Entity (PE)

19 Better Communication Means Faster Results

20 The Undercut



CHAPTER 2

A BRIEF HISTORY OF MIND EXPLORATION

I believe all mind workers will be enriched in their knowledge and endeavors, if they take the trouble to acquire a little history! To that end, I here introduce a short section outlining the key historic advances, in the hope it will enrich, entertain and, above all, enlighten every such worker.

Nobel Laureate for Physics, Richard Feynman, near the start of his famous Feynman Lectures on Physics, posed an awesome question: What if, in some great cataclysm, all scientific knowledge were to be destroyed and only one sentence was to be passed on to future generations to help them? What statement would contain the most valuable information, in the fewest words (to allow them to re-discover everything pretty quickly for themselves, of course)?

Feynman answered his own question: *all things are made of atoms* (italics in the original). We know it's not that simple but it would give them a great start and save over two thousands years of enquiry!

What about a one-sentence psychology? What one, complete, sentence, would sum up the core of what we know about the mind and human behavior?

I'm going to choose this and then justify myself in due course: *Hidden memory has destructive effects while it remains hidden and is not self-correcting; conscious memory can be altered freely and is therefore not destructive, given that it is relevant*.

Of course the sciences of the mind are not nearly as crisp as physics, chemistry and medicine. So we can't expect something quite as clean and neat as Feyman's answer.

But I think the words emphasized are just about the number one fundamental of what has been learned so far about why people think, feel and behave as they do. Buried, or what we today call subconscious, memory is the origin of all our woes.

Let's go to some history and work back around to the real point of this tract and then I'll justify my chosen "heritage statement"!

The Growth of Psychology and Psychiatry

If the physical treatment of disease was, since early times, pretty barbarous, then the treatment of mental illness has been even worse. So cruel, ignorant

and without rationality was this branch of the medical arts that even by the nineteenth century it had advanced no further than bondage, gagging and whipping.

Inmates of mental institutions were often treated more savagely than interned criminals. I make the point that, just as Nazism has far from vanished today, this depraved and backward attitude in the healing profession has not suddenly gone away. It surfaces now in the desire to administer electric shocks to those in mental pain, or even to slash away part of their brains, in the crude and irreversible operation of lobotomy.

Do not think that just because the majority of members of the profession abhor the latter "treatment" that there is not a substantial lobby of those who want to see it re-instated. I view this as no different from the perversion of wanting to hurt and torment those who cannot defend themselves.

Is not the history of witch-hunting, burnings and torture a kind of demonic version of supposed healing of ills and the ridding of communal guilt and dis-ease by pain and brutality? I think it may be so.

Of course there has always been the enlightened element. Sadly, their voice was not strong. An early champion of reason was Juan Luis Vives, born in Valencia in 1492, the year Columbus made his landfall in America. Vives was later a friend of Desiderius Erasmus and Sir Thomas More and became professor of humanities at the Flemish university of Louvain.

Vives wrote profoundly and compassionately of what everyone else feared unto hysteric proportions and explained "demonic possession", as nothing more than a malady of the psyche. Vives' most important work *De Anima* (of the soul, which happens also to be the title of a tract by Aristotle) was probably the first study of major emotions and could be said to be the start of what we now call psychiatry (literally, medicine of the soul).

Johann Weyer (or Wier), a doctor born 1515 in North Brabant (now Netherlands), published a book in 1563 titled *De Praestigius Daemonum* and was an equally enlightened writer. He argued in a strikingly modern manner that most so-called witches were mentally disturbed, many of them due to mistreatment and abuse by their captors, rather than being inherently deranged or vicious. In his view it was the persecuting clergy who should be punished and not the unfortunate women they targeted as responsible for the world's ills.

Naturally, Weyer's book was denounced and placed on the infamous "Index" of books forbidden by the Catholic Church (and moreover it remained so until the beginning of the twentieth century).

In the same vein, I cannot resist mentioning my partial namesake, Reginald Scott, whose *Discoveries Of Witchcraf*t also attempted to expose witch hunting as a fraud and cited actual examples of tricks and sleight of hand used to incriminate innocents. At a stroke he joined the founders of modern psychology but also made his mark as author of what the Magic Circle describes as virtually the first book to treat of conjuring, as we know it today.

[this whole section best referenced through E W F Tomlin, *Psyche, Culture And The New Science*, Routledge and Kegan Paul, London 1985, pps. 8- 9]

MIND AS THERAPY

It isn't possible to say how far back the idea of mental healing goes. Dream therapies in Ancient Rome and many similar primitive, semi-mystical approaches, some of which survive in aboriginal societies even today, could be considered to be of this type. Shamanism too, has overtones of this type of mind healing.

In modern times (in other words post-Newton), Anton Mesmer (1734—1815) could be considered the first person to approach healing via the mind. His theories were based on the notion of animal magnetism. By potentiating this mysterious quality he was able to induce trance-like states, which made the subjects very suggestible to cures.

It all sounded very dubious to his contemporaries but there is little doubt that he enjoyed enormous repute based on the fact that he achieved considerable success. People were willing to undertake long journeys and pay substantial fees to obtain his treatment.

Naturally, he was denounced by the medical profession of the day who then, as now, seemed more interested in protecting the status quo than furthering the pursuit of healing knowledge. Instead of learning from Mesmer, they put a stop to him. His star fell.

This remarkable figure lives on now chiefly in the word mesmerize, which is often used pejoratively for the act of deliberately bamboozling someone with mind tricks. Mesmerism is also often used interchangeably, though not strictly correctly, with hypnotism, a word coined by a British physician James Braid (1795—1860).

Medical Hypnotism

The first serious scientific attempt to investigate the mind and mentally caused (psychosomatic) ills came from that great and compassionate French physician and scientist Jean-Martin Charcot (1825—1893). He came to it almost by accident when, for a prank, two of his students hypnotized a woman and implanted in her the characteristics of an organic illness. When Charcot discovered the truth, though chagrined, he nevertheless realized the enormous significance of what he had witnessed.

The mind was capable of creating all the signs and symptoms of a full, somatic disease, without any real disease present.

Instead of dismissing the matter with a show of authoritarian pomposity, Charcot devoted most of his remaining years to using hypnotism to study what we now call psychosomatic illness. At that time the fashionable term was hysteria, though it had a rather different usage to that which we give it now. Even so, the sneering implications were there.

Etymologically, the word hysteria comes from the Greek for womb or uterus (*hysteros*) and this reflects the belief of former times that a floating womb was the origin of this complaint. Charcot came under particular attack for daring to suggest that men might suffer from hysteria too; experts of the day not only considered this a ridiculous suggestion but a thoroughly obnoxious one.

I have often wondered who those two students were and whether they were aware that their practical joke made an enormous stride towards the breakdown of one of medicine's last great frontiers: understanding the mind in health and disease. After all, it was their playful idea!

It is hard for us in these more educated times to understand just how much in contempt psychosomatic illness was held by the medical profession until the mid-twentieth century. Even to study it was felt not quite proper and Charcot had to endure much scorn and abuse for daring to do so.

But all that was to change and largely due to the work of one man, who was himself a pupil of Charcot and learned the mysterious power of hypnotism from him: Sigmund Freud. Pierre Janet was a pupil of Charcot's too and I have already hinted that Freud liberally plagiarized Janet's work in what was to follow...

THE TALKING CURE

Freud's story has been told and re-told many times and need not delay us long. The milestone book he published with his colleague Josef Breuer called *Studies in Hysteria* (Vienna 1893- 95) is arguably one of the greatest medical texts of all time (and one of the least read). With it, what may be called modern psychiatry really had its origins. A collection of startling case histories, it was in every sense a definitive book, a paradigm shift of the type Thomas Kuhn has described in *The Structure of Scientific Revolutions*. (T. S. Kuhn *The Structure of Scientific Revolutions*, University of Chicago Press, Chicago, 1970).

The two collaborators used hypnotism to penetrate deeply into the psyche of the individuals they studied and treated. For the first time, they were able to show that many strange outer manifestations of dis-ease were nothing more than re-enactments, on the physical level, of traumatic memory, which had lain too deep to recall. We have grown so accustomed to this idea that it is difficult to grasp just what a breakthrough this meant at the time.

Perhaps the only thing which serves to remind us today, is reading about the tremendous furore its publication caused. Leading experts of the day were scandalized, appalled, shocked and, above all, incredulous and wasted no time in damning Freud and his theories, largely on a very bitter personal note.

To some extent he never lived down the acrimony and vituperation, though his notoriety lives on while most of his petty-minded critics are long forgotten.

One of the cases from the book, Anna 0. (a pseudonym), later became something of a celebrity in her own right. It was she who described the treatment she had been having as "The Talking Cure" and the name simply stuck.

DISSIPATING THE MEMORY

The essence of the treatment was called "abreaction" or catharsis, the dissipation or taking the sting out of traumatic memories by reliving them. It is vital for success that the original feelings are contacted and re-experienced. The patient would naturally talk it through as a narrative and it would indeed seem to a layperson as if chronic afflictions were being lifted simply by talking about them. Hypnotism facilitated the process, by parting the curtain, to reveal otherwise deeply buried and unavailable memories.

Eventually Freud and Breuer quarreled and fell apart, at least in part due to Freud's developing obsession with sexuality as the core of all motivation. Breuer was more cautious.

Note the similarities between "The Talking Cure" and religious confessional. It would be naïve to deny it.

Yet, all the major Western religious traditions—mainline Protestantism, Judaism, and the Catholic church—fought Freud's methods vehemently, steadfastly maintaining that only their rules had any merit, not the individual judgments informed by a conscience. Indeed, the 1832 decree of Pope Gregory XVI, had pronounced it "false and absurd, or rather mad, that we must secure and guarantee to each one liberty of conscience".

In this instance it was surely the crazy Pope talking heretical (and hysterical) nonsense. No-one today would support the old fool's notion that Mankind should be denied their freedom of individual conscience.

PSYCHOANALYSIS

Freud continued his researches alone and developed his revolutionary therapeutic approach, which he called psychoanalysis. Briefly, it is a piecemeal abreaction of hidden traumas. The patient talks freely about his or her life, especially the formative years of childhood. The therapist (analyst) notes what is being said, looking for clues to deeper material. In the meantime, little by little, pain is supposedly chipped away from these forgotten events, even though they may not be directly remembered.

It is a central hypothesis to psychoanalysis, that apparently "free" talk is in fact considerably guided by hidden areas of the mind (the subconscious). Thus, if the patient says enough over a sufficient period of time, he or she will eventually reveal their inner secrets and burdens (hidden, that is, even from themselves).

When the psychoanalyst has heard enough, he attempts a summary, pinpointing the source of the trouble and explaining it in a way which clothes it with rationality. This is called the synthesis. The great weakness of this method is that if the synthesis is wrong, the results are compromised at best—and could be disastrous.

Freud went on to elaborate many interesting theories about the mind and behavior, such as the Oedipus complex (boy's jealous hatred of his father as a rival for mother's love). The theories he expounded became ever more complicated, bizarre and sexual in nature.

In the liberalizing environment of the Twentieth Century this suited many but, eventually, his name has fallen into disrepute and he is now viewed somewhat derisorily as a peddler of smutty science and scatology.

Very little of Freud's writings finds favor today, except for their considerable historic interest. However many of the words he coined, such as the ego and libido, have become part of our very language, though they are usually used without much understanding of the meaning he gave them.

POST-FREUD

Since Freud's time many theories on the mind and behavior have been put forward. He may have been mistaken in many of his notions but he unquestionably acted as a catalyst. Eventually, even those most moved and influenced by his ideas, Jung, Adler and others, found the dogmas too restricting and went their own separate ways, evolving new concepts and pursuing their own search for better therapies.

Yet even in contradiction, Freud's ideas exerted a powerful sway over others who followed and his patriarchy casts a long shadow that is still with us. Not that this is in any way meant to diminish the powerful writings of the Post-Freudians, as they are called, merely to say that without Freud there would have been no Jung, even though it is the latter who today enjoys the most popularity and esteem.

Sometimes the pendulum has swung too far. Men like Fritz Perls, famous in Gestalt circles, claimed to have "debunked" all of Freud, though probably gripped by more than a little ego-mania, to use an unkind Freudian expression! (Perls S F, *Gestalt Therapy Verbatim*, Real People Press, Lafayette (CA), 1969, p.1).

And Perls' words ring with increasing hollowness, as the decades pass. You may be able to get a balloon filled with hot air to rise but that doesn't mean you have debunked the law of gravity.

The fact is that, although Freud elaborated many concepts which were highly personalized and seem to us today to be unacceptable, even far-fetched, he

passed on certain fundamental discoveries from Pierre Janet that were based on direct first-hand experience and there is no finer tool in the pursuit of scientific knowledge than personal insight.

These formative precepts are really found to be unassailable by anyone who takes the trouble to test them out properly. Without taking on board the complicated models, such as the id and alter-ego, I believe these core observations concerning the mind are as meaningful and inescapable as the germ-theory of disease or the laws of molecular biology.

I have taken the trouble to identify and list what I consider to be our Punk Psychology™ Axioms, though you won't find them anywhere else described as such. They are axioms in the sense they are self-evident truths when viewed along the lines both Janet and Freud pursued in their research.

You need to grasp them fully to become a competent practitioner of Hypnoetics™!

PUNK PSYCHOLOGY™ AXIOMS

1. Memory is the mind's recording of past events, which happened to an individual, from the first moment of consciousness to the present (NOW).

2. Much of memory is hidden. The fact that it is hidden does not mean that it does not exist. Janet called this buried material subconscious memory and Freud adopted the term.

3. Subconscious memory is powerful. It retains the violence and force of original painful and counter-survival experiences. Time does not diminish this latent force, merely obscures it.

4. Hidden memory is the most destructive because it cannot be interpreted by reason. Subconscious memories can take control of conscious personality and force its imprint on thoughts, actions, dreams, phrases and other mental processes. In doing so, the subconscious mind does not reveal itself except by inference.

5. The conscious analytical personality will rationalize these unwanted actions, thoughts, emotions, dreams, phrases and other mental processes, without recognizing the true origin of them. It tries to "make sense" of what is happening.

6. Hidden memory can also evoke physical symptoms, such as pains, malfunctioning organs, and other signs of organic disease (psychosomatic illness).

7. If the buried memories can be contacted and experienced in a conscious, knowing way, their force diminishes and their hold over conscious processes is relieved.

8. One way to access such hidden memory is to re-experience it, as if it were NOW, undergoing feelings, thoughts and sensation within the original time reference. This is called abreaction or revivification.

9. Once contacted and re-experienced, these hidden memories return to normal conscious memory and are made available for rational thought processes.

10. The individual experiences a resurgence of self-determinism and freedom, in proportion to the quantitative release of hidden distressing memories.

11. Memory experiences tend to be associated in linear sequences, or "threads" or ropes; latest back to earliest. The first time it happened, or "root", is key to releasing negative effects.

12. The earliest time on a thread may not be available easily but will emerge as later events are abreacted, bringing the earliest or "root" into view. We call this unburdening.

All this is core to what we do in Punk Psychology™ and Hypnoetics™. If these twelve precepts don't seem obvious to you, then let me state that when you work with the mind and memory, seeking to release thoughts, feelings and behaviors from control by past events and decisions, you will see them at work 100% consistently.

Problems With The Psychoanalytical Model

Despite the core nature of these axioms, there is no escaping the fact that psychoanalysis has major limitations as a therapy. This indeed is the prime reason the movement splintered and has more or less foundered. According to *Time* magazine (23rd Nov 1993), "Freud's reputation today has probably never been lower."

First attempts in any field can be stellar in magnitude, yet with the passage of time seem primitive. The first motor cars were pretty remarkable in their day but by present standards, their performance would be considered poor, even laughable. If no-one had questioned the weaknesses in design there would have been no advances.

However, there can also be too much "development" and then the fundamentals are in danger of being lost. It can be very difficult to strike a balance between unquestioning acceptance of old dogmas and radicalism to the point of failing to profit from hard-won experience—or even losing sight of it.

The problem with Freud's psychoanalysis is four-fold:

1. Firstly, it takes an inordinate length of time (perhaps years). This means ultimately it is expensive, which is good for the analyst but not for the patient.

2. Secondly, it is essentially unguided and the difficulty with problems in the mind is that we tend to shy from, and have trouble confronting, that which is most destructive and hurtful to us. In other words, that which would do us the most good is the least comfortable and, left to our own devices, we would tend to avoid it altogether.

3. Thirdly, synthesis is dangerous. If the analyst gets it wrong (which is certainly often, since one cannot ever be sure what another person is thinking), the incorrect "explanation" of the person's troubles only adds to the problem by becoming a further confusion, which is then also part of the problem.

4. Finally, the interpretation becomes the excuse, not a real solution. Instead of being fully integrated, the patient sails through life with a reason to flaunt, which "explains" why they are not fully integrated.

What was needed was a workable approach to locating key memories and abreacting them properly, one for one, not disregarding memory as the major source of aberration and ills. Obviously, progress would depend on a greater understanding of what was going on in the mind, how it was structured and how it functioned. In the absence of that data, the subject languished somewhat.

New theories sprang up, which sought to evade the issue of subconscious memory and its effects, or at least to cope without any successful way of dealing with it.

So today we hear deprecation of what are loosely termed regression therapies (or sometimes called “historic work”). The reason that so-called regression therapy often appears ineffective is more a question of poor therapeutic technique than any weakness in the basic precepts. Practitioners cannot seem to keep their own case out of the way and insist on interrupting, explaining, correcting, interpreting and otherwise adding to the client’s story, all of which is counter-productive.

Moreover, when figures like Wagner Bridger, erstwhile president of the Society for Biological Psychiatry, in a report in the July 1969 *Clinical Psychiatry News* declared that personality is in no way affected by childhood and there is no relationship between early experience and adult outcome, we realize that science, or the fashion that dominates science of the day, can at times be very, very silly.

If true, this proposition effectively severs an individual from his or her own history.

Clearly to doctors who share this view there is no such thing as the past; we do not grow up a composite of our experiences. Someone raised in the South who hates blacks presumably has a bad gene and did not acquire this antisocial attitude from listening to parents, peers and other adults around him in his childhood.

A serial killer must have been potentially dangerous, even as a child, since he was born that way and not warped by some tormenting occurrence in his formative years. Indeed, according to Bridger and his like, there are no formative years!

WHAT THE HYPNOETICS™ PRACTITIONER KNOWS

Anyone conversant with Hypnoetics™ is fully capable of techniques to bring about release from past psychic traumas, using a modern “plastic memory” approach that is far more effective than a mere abreaction-style approach. He or she knows it is unkind to leave someone stuck in a past event.

Individuals can become so mired into the impact of an event that he or she cannot move forward in time. They remain “stuck” to the past. In a sense they are so tuned to the past and unavailable for the present that their state is somewhat zombie-like, or *somnambulistic* to use Janet’s term, which is to

say: having little consciousness present in the here and now. He or she is in a trance or dream state but will react, eat, sleep, even talk, as a travesty of normalcy.

Compassion requires that we release them wherever possible and it is rather easy to do. The Hypnoetics™ practitioner has no problem with this. Hopefully, you will now see why my one-sentence synopsis of human emotions and behavior will save centuries of re-investigation, in the event that all our current knowledge is lost!

Let's leave our history and move on to theory and practice.

PUNK POINTS

- Memory is powerful. It can create strange emotions, behaviors, patterns and thoughts.
- Memory can even provoke real organic disease and sometimes imitations of it (psychosomatic symptoms).
- It causes the most trouble when it is hidden (so-called subconscious memory). The person concerned does not know the origin of their strange emotions, behaviors, patterns and thoughts.
- If the buried memories can be contacted and experienced in a conscious, knowing way, their force diminishes and their hold over conscious processes is relieved.
- The individual feels better and better, with a quantitative resurgence of self-determinism and freedom, in proportion to the release of hidden distressing memories.