

LOCUTION THERAPY

ALLAN J. YEOMANS

1974

Have you ever walked through the bush in long grass, walked for hours until your socks are so full of grass seeds that you don't want to even think of your feet anymore. Then you sit down and one by one you find each seed and pull it out. As you find each one, another little irritation is removed. One by one, carefully and deliberately, until walking - living - becomes something pleasant and enjoyable to look forward to.

Your sub-conscious is just the same. The grass seeds are your inhibitions and your phobias. Your deep memories are like your socks. Locution Therapy becomes the fingers that find them and pluck them out and just the same, living and life becomes something happy and, pleasant to now look forward to.

That's what this book is all about.

The earth is a time bomb and it travels its inevitable passage through the Universe carrying three billion passengers. The retention of hatreds and prejudices of distrust and dishonesty in human society and the acquisition of vast scientific and technological knowledge fused the social bomb.

The smaller countries of the world are developing atomic weapons. These smaller countries could be defused by the might of the super powers, but it seems depressingly obvious that no one super power by itself is prepared to defuse itself. It is even more depressingly obvious that we are utterly lacking in any system or plan of defusing the super powers.

However, it may be possible to defuse mankind itself. If we can rid mankind of hatred and prejudice; if we can restore to human beings honesty and decency; if we can eliminate the irrational drive of men of power and those that support them, we may yet turn military might into a subject of history.

The first thing for them to correct is the individual man; to rid him of the neurosis, the hatreds and the prejudices that are the building blocks of the giant war machines.

If this book in any way contributes to the happiness and the dispelling of neurosis in a single human being, it will also have contributed in some small way to the goal of universal peace and brotherhood.

"SO YOU THINK YOU'RE SANE"

Everybody is at least a little bit neurotic. If you don't believe it about yourself, ask your wife or husband, or a friend who knows you well enough to be frank. Although it wasn't your fault originally, it is currently the basis of all your life problems. Now at last with Locution-Analysis this need not be so

Sigmund Freud was the first person to really consider the concept of the conscious and the sub-conscious mind. He believed that our prime motivation was sexual in nature. This is not considered to be true now, other motivations are thought to be just as important. Sigmund Freud believed that virtually all neurosis resulted from experiences in our early childhood. He believed that the neurosis existed as hidden patterns and memories in our sub-conscious. These beliefs are now almost universally accepted.

Freud explained what neuroses were back in the late thirties, and ever since they've been trying to find ways of finding them and curing them. Psycho-analysis once a week for maybe five or ten years, with an expensive Analyst is common and plague, with erratic and limited success.

Locution-Analysis at more like five or ten hours total, spread over five to ten weeks, doing it yourself, and obtaining results approaching the absolute elimination of all phobias and neuroses, can be expected.

Locution-Analysis is the first fast, simple, absolutely effective cure for neurosis now available.

All human beings had a childhood, and it would be quite impossible to have a childhood utterly and completely disassociated from any pain or unhappiness. The extent and the degree of unpleasantness in the experiences we sustain in those early years determine just how neurotic our adult life will be.

"We have very minor, slightly unreasonable dislikes or fears" - "we have little quirks" - "we are slightly eccentric" - "we have little idiosyncrasies" - "we seem to have phobias about some things" - "we are an extremely neurotic person" - "we are quite psychotic" - "we have extreme compulsions to do certain things" or "we are quite schizophrenic". There is absolutely no difference between any of these statements except in degree and in the degree with which we can handle them. I've used the term "neurosis" to cover all the individual manifestation of our sub-conscious for simplicity and clarities sake, irrespective of whether it is experienced as a vague and mild uneasiness about something or as a psychopathic neurosis producing sweat, trembling and terror.

Nowadays, the theme seems to be not how to find your neurosis and cure it; because it is so difficult; but how to adjust yourself to live with it. Locution Analysis however is specifically a "find them and fix them" technique. You don't have to learn to live with them because they just won't be there anymore.

The problem in trying to cure a neurosis is that the associated experiences occurred when we were very young and it is so hard to remember these childhood feelings. Our sub-conscious also recognizes their unpleasant nature and diligently buries the unpleasant memories to protect us from the pain. This is why psycho-analysis is so incredibly round about and time consuming.

In Locution Analysis we use words and phrases that are always specifically associated with each little individual neurosis. When we find one of these significant phrases (by using the locating techniques at the end of the book) we write it down. Our sub-conscious then can't forget it for us and we then use it in our next Locution Analysis session. What we do in Locution Analysis is use the fact that the now written phrase is tied onto the end of the slight thread of thought that goes back to early childhood memories. The process then consists of reading the phrase when in a suitable situation (we will have to read it because we will have forgotten it) then repeating it in our mind. Repeating the phrase is like shaking the thread, shaking the line back to the sub-conscious and creating a tunnel the discharge of the pent-up, bottled-up sub-conscious neurosis. No thought in the intellectual sense is required and in fact is to be avoided.

On the continuous repetition of the code phrases, an unusual series of emotional experiences are initiated. We often start by yawning, our eyes begin to water and we start crying - often heavy sobbing. This may be followed by shouting abuse at our parents or whatever. We then suddenly see the "funny" side of the whole experience and we can laugh until our sides really ache. All this in the course of the emotional discharge of the neurosis, until the particular words have no emotional side effects whatever and in fact begin to generate boredom.

The particular neurosis is cured and the sequence has taken between five and fifteen minutes.

In almost all cases where the specific phobias are tracked down using Locution Analytical , techniques they are found to be based on simple everyday life situations. The powerful effect of these phrases seems almost incomprehensible. Locution Analysis finds them and eliminates the related effects. Although their specific form does have a real personal fascination, it is of no actual significance to the process.

The subsequent emotional relief is often so profound, so rewarding, so relaxing, so enlightening to be compared to a "religious experience". There is not really a change in personality that is notably observable by others, but a great change does occur in our own personal emotional experiences.

We are no longer inhibitingly self-conscious. Our own opinions can be expressed in company without fear of ridicule. Ridicule may occur but not fear. We are more likely to feel sorry for people who have a need or compulsion to ridicule.

We will feel relaxed at parties before we have a few drinks.

We will become more tolerant of others, more understanding and yet at the same time more intelligently firm in our own opinions.

We will also confidently know that all the fears, inhibitions and phobias within us are now removable.

The next few sections explain the function and design of our mind and why it has to be the way it is. The basic ideas are pretty much in line with current thoughts.

The actual Locution Analytical techniques are new. There are concepts in the explanations that are possibly different to what you may have read or heard. Generally, these are only different in that they remove a lot of the confusion and make the function of the human mind a much more reasonable and understandable concept.

“THE DESIGN OF OUR MIND”

Any instructional self-teaching book must initially explain or give some reasonable explanations of the theories involved, to understand why the principles and techniques suggested will work. Psychiatry and the functioning of the mind can be rather a mysterious and a somewhat frightening science. It is poorly understood even by many of its practitioners.

This is because in every other field of healing or repair, the function and the design, the reasons and the logic behind the design are so well studied and understood. In no other fields are symptoms, manifestations, peculiarities and abnormalities studied in such depth to the almost exclusion of what we are really trying to achieve - the understanding of how the human mind works and the learning of how to cure the annoying and sometimes dangerous traits we all exhibit.

To understand it we must firstly discuss the nature of man, the nature of his mind and his sub-conscious.

Over the many thousands of years of evolution, we developed our skills and abilities, and these are all an extension of the same skills possessed by all mobile life forms. We still retain them because of their basic necessities and we are still motivated by the drives and survival patterns that work and took millions of years to develop.

An individual animal in the wilderness must do certain things to survive and live, and behave to certain well-founded behavioral patterns. But evolutionary motivations designed to achieve this are not all that simple and nor could they be.

Evolution by its very nature involves species that will survive, not individuals and not necessarily groups but specific unique species. All animals and all plants have individual life periods. The survival of that animal or plant during that life period is necessary only for the perpetuation of the species itself. Individually we may not like this but that is the way our ancestors were built and that is why we are here now.

This, when we think about it, must be somewhat self-evident but it also runs contrary to our accepted personal concepts of survival, i.e. "survival of the fittest" individual.

When it is realised that survival of the species, the continuation of the species in the ultimate sense, is of far more significance than the survival of any individual, we realise that our personal and individual motivations must certainly differ whether we like it or not from our racial and species motivations. There are many cases in the animal kingdom where individuals sacrifice themselves for what can only be racial motivations. The risks that humans take to protect their young and their loved ones, to protect their group, and as an extension of their group, to protect their nation, is sometimes so extreme to be almost incomprehensible.

As an example we in common with other animals will take extreme risks for apparently personal sexual gratification, but this obviously in reality is a species survival drive.

We must then realise that the fruition of the personal and racial survival drives results in a system of concurrent motivations or compulsions.

To western man the personal survival drive appears obvious, justified and perfectly understandable. Our racial survival drives however we tend to degrade and scorn because of the cynicism that has coloured the justification and necessity for racial survival. Common decency and fair play are now almost a little passé even though we may feel guilt (pain, punishment) in not adhering to these "natural ideals".

When we consider the design of an animal that is to exist and survive, we must attribute to it powerful motivations on both counts, i.e. personal survival and racial survival drives. But maybe we should at this stage digress a little to explain and endeavour to understand what motivations, compulsions and drives are.

We have an animal, a human being, that has the ability to think and ponder to take the existence of reality and his own place in reality and create in his mind a concept of the future, maybe a few minutes, maybe a few hours, or may be undoubtably a few years. A pattern of life he can use as a plan to modify his current process of living to suit an aim that is desirable in the future and desirable in compliance with his motivations. Motivations are then built in biases affecting our logical thinking processes that won't let our conscious relax unless a fairly high degree of survival potential is current.

We cannot always operate as logically as a well programmed computer. Certainly as yet computers do not have a bias to reproduce. Compliance with motivations we might describe as the in-built program material that gives our computer a reason to function.

Unfortunately the drives all seem to operate simultaneously, unfortunately they operate with various relative strengths and unfortunately the various relative strengths vary relatively. We need to find a water hole, we also want a woman, we also need a coin for the parking meter and maybe as a policeman has just arrived the coin search jumps to number one priority.

Probably a simple motivation to consider, a very basic concept on the lower levels of feelings, would be a desire to drink when we are thirsty. We all get thirsty, and when we are thirsty we want a drink, we want a glass of water. In extreme cases, if water is deprived from us for any length of time, the motivation for water or for fluid into our system becomes so strong that we will kill to obtain water. We all understand what it is to feel thirsty. We all accept that when we are hungry, we want something to eat. These motivations are more say "chemical" and are more personal survival oriented but they are still basic classic motivations.

It is extremely difficult to resist the necessity for fluids for our system if we have been deprived of them for any length of time. For somebody to have the "will power" to resist drinking water under such circumstances is only possible when other stronger motivations are operating. This could, for example, be the necessities for supplying food and water to one's children, so the motivation, the drive for food and water can be influenced by other motivations which are even more unpleasant not to comply with.

Many motivations stem from the simplest form of racial survival and many motivations stem from the simplest form of personal survival. They affect us with feelings that are consistently and relatively changing sometimes minute by minute. We thus live in a state of continuous reassessment to obtain the highest degree of survival potential.

Motivations are a bias in our computer type mind that direct the function of the computer hopefully towards survival. Noncompliance with these motivations can produce extreme feelings of discomfort, sending something closely allied and as unpleasant as pain signals to our mind.

In the case of thirst and hunger, the feelings come from our mouth and stomach; in the case of reproduction; feelings of discomfort seem to initiate both in our mind and our sexual organs, in the case of higher motivations, they all actually initiate in our mind and while they are mind initiated, their non-gratification causes feelings of "pain" and discomfort similar and analogous to the discomfort of thirst and hunger. A feeling of uneasiness is just unpleasant, extreme terror is just plain awful.

We also tend to avoid, because of the expectation of some form of pain the creation of situations where gratification of our motivations are not possible.

So we as human beings are designed in the evolutionary processes to contain within ourselves a whole series of motivations all of which gives us a sense and a feeling of pain or unpleasantness if we do not comply. We all must live with this conflict of various motivational desires, It is our very nature and by the very evolutionary processes that brought humanity to where it is.

We all endeavour as best we can to adjust our mode of living to comply with the more compelling desires and motivations. The perfectly rational human being is capable under most circumstances of assessing his personal priorities in compliance with an order or rating of practical and sensible personal and racial survival drive.

We have all experienced situations where the assessment of the importance however can be somewhat confusing. Where say, long term personal or family survival is in conflict with what we feel as racial survival. Do we sacrifice our children for the sake of our country? In situations like this the conflict of one drive with the other or one drive with two or three others of lesser importance but with an accumulative high emotional effect can produce terrible feelings of conflict resulting in an overload and collapse - a nervous breakdown.

Fortunately in general normal life, as opposed to war time conditions, it is not too difficult to assess reasonable priorities and modify our life and behavioral patterns to suit.

This type of conflict is not the reason for what we generally call neurosis. We have another problem and that problem seems exclusive to the human-being. (It's not but we suffer more from it). The problem is that we are not animals solely and simply motivated by the design inherent in us. We are a learning animal. We have our very strong, personal, racial, family and survival drives but we can be taught to communicate, to assess, to behave, to react, in learned ways during our growing up process.

Unfortunately, for us poor humans, this teaching process is only poorly understood. For survival in our community we are taught to stand up for our elders in a bus, we may also be taught to be quiet in the presence of our elders. We are taught patterns of behavior supposedly and hopefully to enhance our individual and family and racial survival. This is an extremely powerful and complex learning process and for most of us, our parents or guardians taught with little knowledge an extremely high order of animal being.

All our neurosis, all the problems that beset us as mature human beings are the result of our system of basic motivational drives conflicting with our childhood distortions assuming the strength of real motivations. We have this very unusual problem that we can be in our early life, actually be indoctrinated with extra human motivations.

We can thus acquire behavioral requirements that are actually in conflict with our basic evolutionary design. We can be indoctrinated with table manners that may cause us to almost starve in certain circumstances. We can be indoctrinated with desires or motivations to eat everything that is placed in front of us to the extent that in later life we develop uncontrollable obesity.

It must be therefore apparent that within us we do have this open ended, broad band motivation, normally a highly survival type motivation and that is a necessity in early life, to accept our teachers and teaching as survival drive extensions. The ability to learn is highly survival, the need to want to learn is highly survival and the general need to react as we were taught is highly survival. The whole process in human beings has become a basic motivation with the same rewards for non-compliance.

Because of the fortunate ineptitude of our teachers, we are sometimes indoctrinated with such illogical motivations that they manifest themselves as neurosis.

This process when it causes neurosis within us seems always associated in our early life with some form of pain or unpleasantness. The form of pain associated with these impressed motivations maybe a fear, a restriction of affection, or the unpleasantness of an enforced disassociation from our family group or loved ones.

The unusual thing is that most of the pain sensations are not associated with physical pain itself but in the nature of "intellectual emotional" pain. All these neurotic inbuilt motivations that occur seem always to be caused by, or at least associated with, our sub-conscious acceptance of words, phrases or sentences, accepted and associated with emotional pains. These instilled phrases and feelings are the basic cause of all the neurotic little quirks that beset each and every one of us.

In some way it is unfortunate for us humans that we ever invented speech.

We take the classical scenario, being locked in a cupboard as a child. We have all heard about it, read about it, and probably discussed this type of neurosis with our friends. Being locked in a cupboard however will not normally have any deep psychological effect on us unless and this is the most important consideration, it is associated at the time with pain or fear or maybe the rejection of our guardian's love, "You are being locked up because I hate you", or "You are a bad boy and you are going to stay locked up" and similar.

All animals can be taught without speech to avoid snakes, spiders and lions, but with speech things get complicated.

In the mountains, a canyon might "snake" through a gorge. Those parts of the river are dangerous. So more "snakes". To the child, what is dangerous? The word 'snake', the sound of tumbling water, the darker confines in a narrow valley? The young rabbit gets agitated, only by the proximity of a snake. The young human gets agitated by the sound of water running through a canyon. He is agitated by the sounds of such a river. Sometimes in the subway, similar sounds will occur and our human feels fear and agitation in a safe subway. He doesn't know why. It just feels uncomfortable and best avoided. It may only be mild, but it is nevertheless a mild (at best) neurosis.

None of these are pleasant memories. So the filters in our mind stop the unpleasant thoughts getting through, but for "safety's sake" it lets through the 'to be avoided' compulsions.

The human species has necessarily evolved to have a 'livable' tolerance for all these automatically inbuilt neuroses, so humanity survives.

As a confused teenager I had become interested in hypnosis, self-hypnosis, and meditation and bought and studied all the books and courses I could find on the subjects. My elder brother (three years) the late Dr Neville T. Yeomans was similar. He went on to university – Sydney University – where he obtained a Diploma in Psychotherapy. While there he obtained a Degree in Science and a full Doctorate in Medicine, I, on the other hand, got sick of university very quickly and left and started a whole lot of business ventures, most of which were failures. (see Allan Yeomans, Wikipedia.)

In the mid-1970s, while living alone and pondering my old interests I discovered a startling phenomenon. I found that the mental repetition of some particular phrase could totally 'diffuse' the allied neuroses.

The experience can be quite amazing. Firstly you can sob uncontrollably. This is typically followed by hysterical laughter. You may have to pause in repeating the phrase because your ribs hurt so much from laughing. Resume the phrase repetition. After a few minutes, it all becomes boring.

And you know you don't have that neurosis anymore. You feel fine. You're cured and you are not sure how it all happened.

The whole thing is based on the repetition of words and phrases. That's why I called it LOCUTION THERAPY.

Locution Therapy was an accidental find that gave us a technique where we can open the door briefly to each of these neurotic quirks in turn and diffuse the illogical compulsion.

Strangely, although the whole thing is still in our subconscious and still difficult to find, it is the neurotic compulsion to comply that no longer exists.

Back in the subway, the whole vague memory may be retriggered and you will smile remembering that this same situation did, in the past, generate fear. It now generates a happy sense of confidence and release.

Speech enhanced our survival but it also opened a Pandora's box with its ability to communicate to us and instill in us the most complex and bizarre, the most illogical and neurotic impressed motivations ever loaded on an animal species.

The psychopathic fear of heights is not caused by altitude, but more generally, by the fear of being pushed or influenced outside our control. The fear of being pushed is usually forgotten, the fear of height just remains. "If you don't be good, you will fall", "If you say that again, I'll push you", "You're going to fall" etc.

If we are told to behave in a certain way, there is no neurotic effect unless it has been associated at the same time as a child, with a pain or fear or love rejection or some other emotional unpleasantness. The strength or even the existence of all these little neurosis is dependent on the emotional pain associated with them at the initial childhood learning process.

We can consider the human being when born to have a whole series of inbuilt pre-programmed motivations or compulsions all designed to insure the continuation and improvement of the species.

Also as adaptability is a pre-requisite for species survival and as men live in both the polar bear and wolf haunts of the Arctic Circle and the snake and wild cat infested jungles of the tropics some of our motivations have to vary to suit the local environment.

For this reason when we were designed a blank page in the lists of compulsions was left to be filled in during childhood by our elders. A ten year old should experience fear and trepidation at the sight of a shark's fin if he lives on a tropical island. He should grow up to adulthood with a strong feeling of uneasiness if his feet are in the water and a fin is nearby.

If however, our islander was transported and sat cross- legged in the snow with a triangular piece of wood sticking out of the snow nearby, he probably would not know why but he could well feel uncomfortable, ill at ease, unreasonably fearful and develop a cold sweat. He instinctively knows there is something wrong in the situation and no amount of logic will change his basic feelings.

To an observer, he would be neurotic about something and in Antarctica they would be right.

Modern society is just too complex and our blank pages are filled in with pointless trivia not "Don't go near the shark fin", but "don't cross the road", "must not talk to strangers", "speak only when you are spoken to", "eat up all your food", "don't let people see you dressed like that", etc. etc.

In many cases the impressed motivations were instilled with such fear and unpleasantness that our conscious mind just can't handle the incredible conflict of compulsions and we are a candid ate for the padded cell.

We can thus consider neurosis as impressed behavioral patterns, in conflict with our basic evolutionary design patterns, instilled into us as behavioral phrases, associated with emotional fears, during early childhood. It is the purpose of this book to rid ourselves once and for all of these childhood distorted fear impressed motivations.

Fortunately, by ridding ourselves of these unfortunate characteristics, we do not revert to a primitive ape-like behavior. All that we do is eliminate the unpleasant neurotic drives so that our general behavior is not distorted by childhood neurotic compulsions. We are able then to live with reasonable and sensible compliance to behavioral patterns that we can recognise to be normal, practical and logical in our personal and social process of living.

We will then no longer have unwarranted inhibitions, illogical shyness, impractical and compulsive habits and psychosomatic illnesses. We will at last become the person we should always have been.

HYPNOSIS

In all discussions on human behavior, both normal acceptable; and abnormal, we encounter hypnosis, and whenever hypnosis is discussed it is usually allied to suggestion and auto suggestion. If we are to have an understanding of human behavior, then hypnosis and suggestion must fit into our overall concepts. A general understanding of the hypnotic process is extremely helpful as a background to the understanding of human behavior mainly related to impressed motivation and neurosis.

There are so many "definitions" of hypnosis that are not really definitions at all. Most, if not all definitions that I have come across are really descriptions of some of the more obvious manifestations of the hypnotic state. Definitions such as "a state of disassociation from reality" or "a state of heightened awareness" or "a state of heightened concentration" or "a transitional period between complete consciousness and sleep", etc. etc. etc.

Firstly, none of these definitions say very much at all and when you hear or read them, you are definitely none the wiser as to what hypnosis is. Secondly, on face value, all these definitions seem to contradict each other.

We have all seen stage hypnosis where the hypnotist gives a demonstration of some of the "strange powers" of hypnosis. We have seen subjects apparently completely conscious, who can carry on a conversation, discuss any topic at will, make plans do mathematical calculations and in fact all the normal characteristics we associate with the conscious state. Nothing would seem to indicate that the subject was in fact under hypnosis at all, except for the amazing fact that he is totally unaware of, for example, a person standing nearby. This lack of awareness occurs visually and audibly. In fact the subject apparently has no sensual impressions of the existence of this person at all. It is also possible to have a subject behaving apparently in a completely normal manner and this time be utterly convinced of the existence of a person nearby when such existences are an absolute hallucination on the part of the subject. The hypnotised person can and will often carry out an apparently intelligent conversation with this non-existing person. The subject will often be amused or annoyed at other people's ignorance of this hallucination.

A subject may be given a post hypnotic suggestion; for example, when he returns to his seat in the audience, he will immediately stand up, clap three times and sit back down again. The subject, when this happens, is often acutely embarrassed about his behaviour and generally will rationalise it in his own mind, or in conversation with others, as a momentary impulse to show his appreciation or some other such justification. Some of the definitions of hypnosis just mentioned could hardly be applicable to these very common stage hypnotic tricks.

What then is hypnosis?

Let us first look at the process of inducing the hypnotic state. Generally the subject is placed in a fairly comfortable position and asked to endeavour to relax as completely as possible. Following this, it is often suggested to the subject that his arms and legs feel very comfortable, which is now probably true and that his arms and legs feel so comfortable they begin to feel quite heavy. When the subject thinks about it he notices that they do in fact feel a little heavy. This is also true, they are heavy, and being relaxed and trying to be relaxed also induces a feeling and a wish not to move them because they feel relaxed and heavy. The subject may then be told that his eyelids feel heavy. Now this, for a relaxed person who is not thinking of anything of a specific nature, apart from listening to the hypnotist's suggestions, is also true. He is not receiving any other stimulation to keep him awake. He is then told that his eyes are beginning to water and that it is very difficult to keep them open. He won't blink because he is endeavouring to keep his eyes open and they do start to water quite naturally, but again, what the hypnotist said was quite true.

Everything so far that the hypnotist has said, has in fact, been completely true. The information both his conscious and sub-conscious are receiving is thus very believable. More suggestions are made along the same lines until the subject becomes very drowsy and begins to almost fall asleep. We now have hypnotism as a "transitional period between consciousness and sleep".

As the subject approaches more and more into a state of sleep. all other sources of information from the senses begin to fade away as when somebody is sound asleep. The conscious is prepared to accept the hypnotist's suggestions and "go along with them" provided there is no good reason not to. The sub-conscious, with its extreme naivete, also begins to believe completely the information coming to it from the hypnotist.

The information while the subject was still awake was completely true. Without the logic of the conscious mind to question the sense or validity of the statement being made to it, the sub conscious begins to accept the truth of this source as absolute.

The hypnotist's voice is now an utterly valid information source, and is as absolute as the eyes supply or the ears supply at other times. "I saw it with my own eyes" or "I heard it with my own ears, I actually heard it", so therefore it is complete fact. This is a common assertion we all make.

The subject is then told that on awakening, a man will be standing three feet in front of him wearing a green bowler hat and wishes to converse with him. The subject is then told to wake up and to please carry on an intelligent conversation with the nice gentleman in the green bowler hat.

The subject wakes up and there is no one standing in front of him. The sub-conscious however being so powerful, and so utterly convinced of the existence of our friend in the green bowler hat, will now override the conscious visual impressions and create in the conscious mind the vision that it "knows" exists.

The subject then carries on a perfectly normal. conversation with our non-existent bowler hatted friend, and can in fact get quite annoyed that other people who are so impolite as to ignore his rather ridiculously dressed but very pleasant friend. We might rather say he is in "a state of disassociation from reality".

A similar process can be gone through for example, with suggestions that on awakening, the subject will be extremely capable of mathematical problems. On awakening, and when given some mathematical problems to solve, his ability to do mathematical problems will be enhanced. The sub-conscious will go to no end of trouble to supply all the mathematical formula available in the memory to assist in the solution of the problem given to it.

You may then define hypnosis as "a state of heightened concentration", and on face value, a valid definition.

If the subject is not put back into what we call the hypnotic state and given information that the man in the green hat is no longer there, or that he is not a fantastic mathematician, then the post hypnotic suggestion will remain until the continued information from reality convinces the sub-conscious that some of its facts were inaccurate.

The process is usually fairly fast as reality takes over. However, post hypnotic suggestions that are made for a period in the future, will often last for weeks or months or until the suggestion is triggered by whatever, it was suggested, it should respond to.

A post hypnotic suggestion to do some specific thing, at some specific time, will often manifest itself only as a vague, rather illogical desire to do the something or other that had been suggested. If the suggestion contravenes what the person at the particular time wants to do or is planning to do. it will usually be dismissed as a rather idiotic desire that he must unfortunately not comply with..

From a hypnotic point of view, we could therefore have another definition of neurosis. Neurosis would be suggestions made to us, or post hypnotic suggestions made to us as a child, when non-compliance to those post hypnotic suggestions would result in some form of unpleasantness such as fear or terror or the unpleasantness of refuted affection. We do not say that a person with a neurosis is a subject continually in an hypnotic trance, but it is a reasonable suggestion to say he is continuously subject to a form of post hypnotic suggestion.

The neurosis or the post hypnotic suggestions were not in fact made when the child was in an hypnotic trance, but unfortunately, the validity of the information was "correct". If the suggestions were not complied with, pain or unpleasantness resulted, so the suggestion "had to be correct".

Unfortunately, because of the unpleasantness associated with these "suggestions", the sub-conscious mind in its endeavour to protect the person from most forms of unpleasantness restricts these memories to the conscious mind. Also, at the time when the neurosis or post hypnotic suggestions were created, the conscious mind was too young and too immature to monitor the truth and validity and sense of the information being received.

While this explanation may, and I do say may, be disputed as an over simplification of the understanding of hypnosis and neurosis, it is a fundamentally workable and understandable concept of human behavioral patterns.

A more insidious use of hypnosis where post hypnotic suggestions would be coupled with suggestions of emotional "pain" would, undoubtedly, produce permanent post hypnotic compulsions or pre-planned neuroses.

AUTO-SUGGESTION AND THE POWER OF POSITIVE THOUGHT

Auto-suggestion and the power of positive thought works, and has worked for a great many people. How does it fit into our picture?

The process could possibly be best described as the indoctrination of the sub-conscious with impressed attitudes and drives that the conscious mind has decided are beneficial for the attainment of a lifestyle desired. The procedures advocated usually consist of a combination of imagining the type of characteristics desired, and then the visualization of the self, as a person that is possessed of those desirable characteristics.

Secondly, the process consists of repetition when in a slightly semi-conscious state of phrases and sentences which hopefully will be retained by the sub-conscious to force the individual to follow and re-act to those desired impressed phrases and statements.

As with post hypnotic suggestions as discussed previously there is no ultimate drive of unpleasantness or pain associated with these suggestions and the sub-conscious is therefore not overly interested in pursuing what to it would be unnecessary behavior. It is therefore essential to repeat the process so many times and with such conviction that the sub-conscious takes it on as a habit in the same way as it takes on the habit of driving a car.

The process then, if we are for example salesmen, is to say to ourselves when we are in this state, of half-sleep, half wakefulness, "I am a great salesman", "I am the best salesman", "I love selling", "I enjoy selling better than anyone else and I am a great salesman". We then repeat these phrases or some such phrase to ourselves so many times and so convincingly, that our sub-conscious begins to believe it.

It certainly starts to look like our old friend post hypnotic suggestion, and in fact that's just about what it is. However, as we have seen with post hypnotic suggestion, the manipulation of the sub-conscious mind by this process is fairly temporary. It must therefore be repeated extremely regularly and with great personal conviction in the statement being made. We can by repetition and repetitive behavior create habit patterns that insure our good selling ability. Good selling has become a "good habit".

Post hypnotic suggestion is more effective in terms of immediate effect as the impressed motivations are via a more "effective" route to the sub-conscious. Auto-suggestions advantages are due to the simple fact that we can apply the technique several times a day, every day, and so keep up the pressure.

Our achievements in life are the results of our drives, our intellectual considerations and our efforts. Our desired achievements result only from our drives and our intellectual considerations.

During the process of turning desired achievements into real achievements, effort is required. Now we have two problems; One is that we have no basic personal or racial survival drive to be a good insurance salesman, and secondly, we can well have a pain induced impressed motivation to "Don't talk to strangers", that affects our contact with people.

Auto-suggestion can help the first problem to some extent, but it is very difficult to be a good salesman if "You mustn't talk to strangers".

Émile Coué during the twenties, advocated the repetition of the phrase, "Every day in every way I am getting better and better". It was reputedly shortened due to the increased pace of life to "Hell I'm well".

Understand I do not dispute the validity of this form of self- help. I believe that if suggestions are made to oneself convincingly by the process advocated in books of this nature, very worthwhile changes can manifest themselves.

Problems of course, occur every time when pain associated impressed motivations are in conflict with the "auto-suggestions" or "positive thoughts" propounded.

Another problem of this form of self-help could possibly be best expressed by the installation in the higher sub-conscious of good driving habits, which suddenly collapse when driving through a tunnel because of the deeper fears of claustrophobia.

There is a very common process that we probably have all used to alleviate some unpleasant neurosis or idiosyncrasies, alleviate that is in a practical but superficial way. What we do is force ourselves into environmental circumstances that produce the feeling of unpleasantness. If and when these situations can moderately be lived with, then the normal every day environmental stimulations are vastly more tolerable.

For example, let's say we are frightened of heights. We have mild acrophobia and we work on small suburban dwellings, one and two stories high. When we are working on the second floor, (because we are carpenters and with only a framework underneath us) the whole day would be extremely unpleasant and the expectation for tomorrow, the same. We might well end up with an ulcer.

We now obtain a job on a ten storey building. The first week or so is spent in abject terror. After a few weeks or so of this, we become moderately used to it. We now return to our two storey building and feel almost completely relaxed. It seems that the system has been a complete success.

We like fishing and normally fish from a river bank or boat and our friend says, "There's some great fishing just down a small cliff off Shipwreck Point. It's quite safe, there's only a thirty or forty foot climb down to the rocks where the great fishing is". We have no fears about such a short climb because we are now used to heights. We are not worried about it until we get to the edge of that cliff and then, for some inexplicable reason, all the old terrors return. Are we then going to take up

mountain climbing for a few weeks so that we can happily go fishing at our friend's location? If we did, at some stage in the future we may be asked to do a short flight in an aeroplane. How could we be frightened, we have climbed mountains and worked on ten storey buildings? However, as soon as the plane, is in the air, we either turn into a lump of quivering jelly or cataleptically sit there with our eyes closed and our fist clenched. We decide that basically aeroplanes are unsafe, and we will never ever, fly again. We would probably research as many details about air disasters so that the logic of our decision would be irrefutable. We naturally will never understand how any other sensible person who knew the facts, as we, could ever consider flying either.

Positive thought can be an effective tool, but real usefulness will occur only after the elimination of pain associated, impressed motivations, and not before.

NEGATIVE THOUGHT.

Naturally following general discussions on the power of positive thought, the consideration is often expressed that while positive thought is of considerable importance, the opposite facet has the most personal influence.

People often express the feeling that negative thought is the only consideration that should be under serious deliberation. The view has also been promulgated philosophically that a sane and balanced person must by definition, contain within himself a fair balance of positive and negative thoughts.

The logic behind this attitude escapes me. It seems only as valid as the assumption that because of the balance of men and women, the balance of food and water, of work and pleasure. sleep and wakefulness, then balance is a universal fundamental law. Do we assume therefore there must be a balance of war and peace? The consideration that in life balances must be established is only valid if we clearly define what has to balance what. Surely war cannot be considered as a regular pre-requisite to peace - surely the world cannot honestly imagine that regular experiences of hate are necessary in case of the possible spreading of universal love.

Of course not balances are necessary only in situations that sensibly and logically require balance. If we consider a balance important only because of a vague feeling that balance is somehow a good thing, we get to the ridiculous situation of saying that if a word has an antonym, there must be a physical material balance in the real word because the antonym exists. This would be rather strange if the antonym did not exist in another language. It becomes an exercise in school room semantics.

The necessary requirement of permanent negative drives or thoughts, is as invalid as the concept of the unnecessary requirement of permanent illnesses.

In our discussions on the conscious and unconscious mind, we virtually pre-define negative thoughts as negative neurotic drives that is personality depreciating, pain supported, impressed motivations.

Actually, negative thoughts are more the manifestations and symptoms of these neurosis on impressed motivations than the neurosis themselves.

It is certainly true that negative thoughts play an important part in our lives. They do and they will do on any facet of human behavior where a relevant neurosis is still retained. Fortunately, as the prime motivational phrases are run through with Locution Therapy techniques, the negative thoughts dissolve and dissipate into final non-existence.

NATIONAL NEUROSIS

A distinct parallel occurs with personal neurosis and the neurosis of a society in general. For many years, sometimes even decades after national conflicts, the societies of the once warring parties can retain feelings of distrust and hatred for each other. All of us have probably felt this "social neurosis" ourselves, or at least seen the manifestations of this neurosis in others.

Its most common form exhibits itself as a prejudice against other countries or against nationals of the other countries. Usually the neurosis is imposed on the society and is associated with the pain of war. Knowledge during the war of the other society is invariably restricted by censorship and enhanced by repetitive propaganda.

Subsequently, the underlying "subconscious" feeling of the society can only be negated and defused by tempering the old memories with understanding and comprehension, exactly as in personal neurosis.

Japan, who fought on the side of the allies in the first world war was a country unable to sustain itself in peace time without the necessity of external supply sources. It received none of the spoils of war that were distributed to others in the alliance against Germany. Japan understandably could then have developed a deep and well-grounded mistrust for her former allies. The Japanese people would then be well disposed towards a military dictatorship whose objects were the acquisition and control of important sources of critical raw materials.

Germany was placed in the unenviable position of having to pay high and continuous repatriation to the victors when her raw material sources were taken from her and also prejudicial trade barriers were imposed against her. Disillusionment with the "decency" of her victors and the allied distrust of them would be a very understandable neurosis in the German People. Again the predisposition to a military dictatorship that promised amongst other things, salvation from the dilemma and the opportune attainment of a new national self-respect, could understandably be inevitable.

These I feel were undoubtedly significant factors in the creation of the second world war.

The underlying hatred and distrust of Germany and Japan following the second world war, certainly became a neurosis in the allies following the holocaust.

To rid ourselves of these national neuroses, we must go back to that period and even before it and learn ourselves individually, the truth and the personal history of those societies during those early years. When our societies' "subconscious memories" are tempered with knowledge, understanding and common sense, the "national neurosis" will vanish.

When the societies' "subconscious memories" of the war are tempered with logic and understanding, they will again, as in an individual human being, be forgotten, but when those memories are re-stirred by contact with the nation or the nationals of that nation, the prejudices and hatreds being now "defused" will make us more reasonable and less prejudiced in our dealings and associations with these people.

The parallels are starkly obvious and the cure is the tempering with knowledge and understanding. While it is obvious-that compulsory re-education of the adults of a society is both dictatorial and improbable, this can and must be taught to our children so that the social neuroses are short lived. It should be a burning ambition of adult society to never let our children be raised in an atmosphere of propaganda and factual distortions of the history and nature of other societies and racial groups.

If propaganda is perpetuated, if knowledge is restricted and understanding is distorted, a third and final world war is inevitable.

So universal peace is in the hands of the current children of the world and these children are in the hands of the current adults of the world, and these people are you and I.

DESENSITISATION, MEDITATION & RELAXATION.

There are mental and emotional improvement concepts that are quite different to classic psycho-analytical theories, group therapy concepts or Locution Analysis. These are the processes involving meditation and relaxation techniques.

Meditation is a process that is in some ways analogous to group therapy. Group therapy says other people are just the same as you; it's not easy to live with your personality problems, but you're not alone - you have these friends in the same boat with you. You really can cope with the problems of life in your society, don't take it so much to heart, just bend a little when the wind blows.

Meditation is a slightly different slant - your society is wrong - get off the treadmill - ignore the rat race and seek inner peace. Learn to derive satisfaction by the mental discipline of obtaining a state of relaxed tranquility where compulsions either cold, hunger, neurotic or survival orientated can't infiltrate your euphoria.

Meditation and relaxation, togetherness and considerations of the real values of life are so much easier when we are not neurotic, when we do not have unreasonable compulsions when we do not have illogical and damaging motivations, when we are sane and healthy individuals.

Relaxation and meditation techniques are usually buried in hundreds of pages of mystic ramblings, generally third hand descriptions of intangible religions.

This is unfortunate, so first, all mysticism aside, I will tell you how to put yourself into these relaxed euphoric states, and then we will discuss some of the definite advantages associated with this type of training.

Initially, get yourself comfortable in a situation similar to the pre-requisites of Locution Analysis. (Locution Analysis Specific Processing Section). Now commence the standard hypnotic techniques, or self-hypnotic techniques for body relaxation. Commence at the extremities, the feet and the hands, and progressively go through the whole body. "My feet and toes are relaxed". Wriggle your toes and move your ankles slightly until they are in a completely relaxed position. "My calf muscles are relaxed - my legs are relaxed". Repeat this several times and whilst doing so, move the muscles in the calves and the legs very slightly until they actually are completely and comfortably relaxed.

Go through the same process with the hands and arms, all the time simply repeating, "My arms are relaxed, they are very comfortable, they feel heavy and relaxed" and appropriate phrases of this nature. Proceed with the hypnotic process saying, "My body is now completely relaxed - it feels so sleepy - I feel so sleepy - my whole body feels heavy and relaxed".

Keep this up for ten or fifteen minutes. You will undoubtedly feel extremely relaxed and will quite possibly have fallen asleep. This deep state of relaxation, whilst you are still giving suggestions to yourself, is what is described as a light hypnotic trance. In hypnotic and auto suggestion techniques, statements such as "I'm losing weight", "I'm getting slimmer", "I don't like food very much", "I'm proud of my new beautiful body" (although you may not have a beautiful body as yet) are made.

Advocates of meditation may tell you that meditation and hypnosis are unrelated and completely different. I think this is something like professional jealousy, as I for one - cannot see any difference between the two techniques nor their effects up to this point. The differences come later.

As we have seen, hypnotism is a confidence trick played on the sub-conscious. A hypnotised person can be told he is a famous dancer and he will start dancing. His brain patterns on an electro encephalograph (E.E.G.) will indicate he's wide awake.

A hypnotic person can be told he's completely relaxed and meditating and the E.E.G. will show patterns indicating he is meditating.

In hypnosis, the next process consists of suggestions of falling deeper and deeper into a "hypnotic sleep" and also a series of thirty or forty various tests to determine and increase the depth of the hypnotic trance.

In what is called the hypnoidal state - the lightest form of hypnotic effect the tests are simple. A light trance is determined by tests such as the eyes being difficult or impossible to open when suggestions are made that they are "as heavy as lead" and "stuck closed".

As the hypnotic trance gets deeper, more involved suggestions may be made. Suggestions such as "your left arm is light and floating up of the bed", will be heeded. Suggestions of rigidity in an arm or leg will be heeded and the subject will find that movement in the limb is impossible. These can all be achieved just as effectively with self-hypnosis as with hetero hypnosis.

Before "awakening", suggestions are usually made that the subject (you in self-hypnosis) will feel completely relaxed, happy, refreshed, and with no feelings of worry whatsoever. Generally this is exactly how a person will feel on awakening, and the feeling can last for several hours.

We can now look at straight relaxation and the meditation experiences.

Having consciously relaxed the body, and you are lucky enough to still be awake, breathe in and say some magical meditation word, this word is known as a "mantra", exhale, breathe in again in a regular manner and again think the magical word.

The magical words are usually meaningless with some typical type of Indian spelling. I have found that words such as "yellow", "five", "brick", "peace" will do.

Or you may simply invent some meaningless words yourself, it will have the same effect.

An additional technique in meditation, which is the most exceptional I have come across, is the systematic and conscious relaxation of all the muscles of the neck and head. The depth or personal relaxation achieved by consciously endeavouring to feel and experience the relaxation of the minor muscles of the face is exceptional.

It is quite easy to do, you must become aware of say your ears, and imagine them or the muscles around them relaxing. You will find muscles relaxing like this in your cheeks, nostrils, eyes, that in many cases you were until then, utterly unaware of.

This has a slight side benefit that is never mentioned, but I think relevant, and that is that relaxation of the face muscles have the effect of removing many of the lines of age if there, and preventing their formation if they are not.

Try counting each breath and visualise the number as you count. Swap the thoughts to checking the relaxation of the facial muscles for a few seconds and resume counting. This is usually enough to keep your mind busy doing virtually nothing. Count to thirty and start again. Don't continue counting to high numbers.

An additional suggestion should also be introduced at this point that your mind is completely relaxed, with no worries, no problems, no cares.

You are now meditating. Your blood pressure will drop. Your pulse rate will slow down and your breathing rate can get down to one breath a minute. Do this a few times, fifteen to twenty minutes, and you become quite adept at putting yourself into this exceedingly pleasant and relaxed state. Psychologically, the meditating state is quite unlike sleep. Relaxation is much more profound than in normal sleep and so it is quite essential to remain conscious.

The mystics have solved the problem of not falling asleep and maintaining concentration quite effectively. They simply introduce to their immediate environment, some uncomfortable irritation. It is very unpleasant to sit cross legged for a considerable length of time, especially if you are consistently crossing your legs tighter and tighter. It is very uncomfortable to sit on a bed of nails. I couldn't imagine anything more unpleasant than sitting outside on a loin cloth, cross legged on a freezing cold night. But these tricks are essential in the meditation technique, to prevent the onset of sleep.

The effect is two-fold. You can't get comfortable enough to fall asleep, and while you maintain the very height of your concentration on relaxation, and the repetition of the "word". irritation or pain from your uncomfortable position vanishes. It has been my experience that the painful feelings change so that I experience them as a feeling of heat, as if I'm close to a very warm fire.

For me it then stays as a pleasant feeling of warmth, but should the concentration relax, I immediately experience the discomfort and painfulness of the posture. Relief is only found in an immediate and almost desperate return to absolute concentration.

You don't have to sit on a bed of nails unless you want to. If you twist your arm so it hurts a little when sitting, or rest a broom handle on your shins if lying down, or lay in bed with some keys or a watch sticking in your back, it will be sufficient.

While in this concentrated state of relaxation, suggestions can be made to one's self, very similar to hypnotic suggestions, except I think they need to be briefer not to interfere with the necessary concentration. These suggestions can be for tolerance of particular people, changes in personal habits, a willingness to accept situations or for that matter, pretty much any beneficial concept. By brief, I mean no more than three or four words which are repeated.

With meditation, it is not difficult to increase general abilities. not too dissimilar to the effects involved in deep hypnosis.

There are other beneficial effects that manifest themselves when deep relaxation techniques are practiced. One is the effect on general sleep. As we have to add discomfort to keep us awake, then the ability to relax and sleep becomes an automatic by-product.

"Practice in the morning in bed. It doesn't take long before you'll find it impossible to stay awake more than for the count of five or ten breaths.

Other surprising effects are the generation of a quite new and unusual personal awareness. Some people have a continual necessity to be in the company of others. They will find relaxation in their own company to be a wholly new found pleasure in their life.

This self-awareness itself generates a new interest in the understanding of feelings, emotions and life. We can understand much more some of the strange sub-cultures that are generated in our societies. Their motives may not be ours, but they certainly can be more easily understood and their lifestyles are no longer insane and incomprehensible mysteries.

The relaxed feelings also seem to persist for longer and longer periods as we try our meditation experiments. The reason appears to be that with our new found awareness, and new found understanding and appreciation of life, the general day to day worries become relatively less significant. If the pressures are relatively less significant, then we can obviously relax and be calm for much longer periods. It becomes self-generating.

Also with practice, our ability to induce this relaxation phenomenon will improve to the point where we can induce relaxation quickly and effectively whenever we may happen to feel uptight.

With considerable practice and self-training, stages can be reached where quite complex dream like hallucinations can manifest themselves. These usually commence with mild audio hallucinations and may then develop to include all the senses.

This apparent ability to dream or hallucinate when awake seems to occur whenever our conscious intellect is deprived of stimulation or sub-consciously protected from unpleasant stimulation. Examples are solitary confinement - extreme emotional stress - deprivation of food, water, salt; air, etc. enforced wakefulness, sensory deprivation.

Sometimes if the conscious mind is absolutely convinced that the information available is so terrifyingly unpleasant that it has to be avoided (frightening memories or possible impending death etc.) the conscious accepts this as valid, and rejects the information as a negative hallucination. The conscious and the sub-conscious have climbed into a hole and pulled the lid shut. How many times have we heard of people "switching off" from reality?

The conscious still needs some stimulation when it's awake, and it will now only accept information that it feels is pleasant enough to be accepted. It therefore only accepts hallucinations, and the sub-conscious supplies them as facts. They must be "true", after all they are the only information the conscious can receive.

Obviously, the conscious mind has not, through this process, been functioning very well anyway and certainly not enough to logically monitor its own deterioration.

Advanced meditation seems to be a self-induced example of this process. The professional attainment of high "spiritual" and "religious" states however, is not I feel relevant to the technically specific elimination of our individual collection of neurosis, which is the purpose of Locution Analysis.

An interesting psychological technique has been developed using relaxation techniques entirely as a cure for specific and known neurosis. It is called desensitising and it works this way.

If you do have some specific neurosis, for example, claustrophobia, then you simply relax in a safe and comfortable situation using the relaxation techniques. Now while in this completely relaxed and safe situation, you visualise at first mild and later more intense claustrophobic situations.

Imagine you are in a large room with some of your favourite friends and you are happy with all the doors and windows open. As you concentrate on relaxing, you imagine the windows are now closed and the room is now a little smaller. You still have your friends with you and you still concentrate on deep relaxation. You change the environment to a smaller room involving less personal security and while each situation is visualised, you must maintain your state of deep relaxation. You become "desensitised" to the unpleasantness of the claustrophobic situation.

If the technique was compared to Locution Analysis, you could say that the continual visualisation of the claustrophobic situations, deliberately and consciously, was continually opening the path through to the original neurosis. Our concentration on pleasant relaxation prohibits the outpouring of the neurotic backwater in our subconscious, but the continuous stimulation does open the path through, and instead of discharging it outwards, our relaxation and contentment is like a spoonful of sugar that takes the bitterness out of the old original neurosis.

If a neurosis is so buried in concepts of happy relaxation that would be stimulated whenever the original neurosis was stimulated, then you could say there has been an effective cure.

Provided we accept the concepts of mixing the bitterness with sugar as being psychologically acceptable, then the main problem with desensitising techniques is simply that desensitising will only work, when we have very definite specific and known problems to overcome.

Very good results have been obtained with desensitizing techniques when specific problems have been known.

The majority of neuroses in our lives, are so buried in our early sub-conscious memories, that we only experience their influence as undetermined fears and inhibitions in our general daily living. To cure the many little neuroses and phobias, common to all of us, requires not only a method of cure that should not be too time consuming, but also a method that can by its very nature, locate and track down quickly and efficiently the multiplicity of minor and major quirks idiosyncrasies and inhibitions found in all of us.

ETHICS AND HABITS

If we consider habit as the acquired behavioral patterns we have actually trained into ourselves, consciously or not, it must fit into our concept of the design of the human mind.

The higher animals, (I include Man) are extremely complex life structures. For survival, one of the most important attributes of an organism is its ability to adapt to a wide range of environmental changes. Without a high degree of adaptability, any species will die out if its environmental situation changes too dramatically.

The adaptability we are talking about here is not evolutionary adaptability but the ability for an individual member of a species to-modify itself or its behavioral patterns during phases of its own existence. The higher animal species are able to alter and re-train themselves to hunt or fish at new food sources should the old ones vanish or be modified. Predators living on a diet, for example, of wild deer, are quite able in a relatively short period of time to adapt their hunting techniques for rabbits, if they become the most abundant food source.

They go through a phase of modification of habit patterns, which they impose upon themselves, because of their basic survival drive and the necessity for a new food source. New types of skill are acquired and new habits are developed.

These new habits or skills, when acquired, increase considerably the speed at which desired responses to certain stimuli will manifest themselves. The new habits also act in a similar manner to an automatic pilot the higher intellect, of the animal, available to make more general decisions to enhance the programme for the acquisition of its food or the compliance with some other basic survival drive.

Habit is then the training of the high levels of the sub-conscious to a point where the sub-conscious can take over the more mundane and mechanical processes of living. Only when these habit patterns were instilled into us, with no personal intellectual judgments and considerations and also when these habit patterns were acquired at an early age associated with pain sensations to enforce their compliance, can they become neurosis.

In the same manner, a society must develop social habit patterns for its survival. The acquisition by a social group of social habits for the society's survival, we describe as ethics.

The ethics of a marauding banded type society, naturally would vary considerably from the ethics of a positionally fixed agricultural society.

It would be perfectly reasonable and innately understandable for a banded society, to have ethics or taboos on raiding positionally fixed societies more than say three or four times a year. It would be naturally of high survival value to a marauding society to give a stable society periods of peace to regenerate and maintain themselves to thus be available for future predatory action. To continuously raid a small farming community to the point where the farming community could not exist would be highly non-survival to the predator society. Societies of this nature would therefore have natural ethics to prevent such action, to consider it as non-ethical, unfair or taboo, solely as a pre-requisite for its own survival.

Ethical patterns are thus social survival drive. The ethics of one society can obviously be completely different to the ethics of another, often to the point of being incomprehensible to the other.

When ethics are considered in the more philosophical concepts, the deliberations by the philosophers have been more towards the broad nature of the survival of mankind. This more philosophical concept has only been characteristic of human thought since the advent of the extreme destructiveness of war. Conflicts prior to these concepts were really the process of one society or another acquiring for a period the marauding attitudes of the nomadic societies of early days. With the advent of the more self-destructive wars, when neither party can be a winner, has it necessitated a new ethical concept of human behavior.

With the ever increasing lack of necessity for struggle for the basic necessities of life, ethical considerations have switched in the more advanced western societies to the concept of a happier, healthier, more pleasant environment. There has therefore been a considerable switch in the society of western man to the "realization" that there is more to life than the accepted material survival needs. If we are to survive, we can change our personal habits. If society has to survive, it can change its social ethics.

A new ethical concept has now arisen, designed to cater for these "higher" concepts of life. We thus have the emergence of groups in our society advocating the protection of our environment from the ravages of our acquired material wealth. It is thus becoming unethical to hunt whales, chop down forests, unethical to collect butterflies, pollute our air, and even unethical to clear the wilderness to create an urban society. Our ethics really are changing.

In the writer's society (Australia) for a considerable period the catch phrase was "populate or perish". With the advent of the population explosion throughout the world this society is placed in the dilemma of the ethical necessity to keep down population growth and at the same time to increase the population of our own country. With the broadening of man's ethical concept of humanity, it is now considered by some to be unethical to have a large family, and to others, unethical to have a small family. No great social dilemmas have occurred as the result of these ethical divergencies and it is doubtful, as no real critical pressures apply in this country, that a social conflict of this nature could become unpleasantly difficult or significant. The problem therefore seems to resolve itself into a general feeling that it is advantageous for our society to increase its population and advantageous for the more crowded societies to decrease theirs.

Social ethics therefore seem to be a undefinable concept and that is the creation in a society of a mode of living and a social behavioral habit pattern that is very analogous to the behavioral habit patterns acquired by individuals. Ethics are the survival patterns of a society to maintain its own existence.

ADVERSION THERAPY IT'S USE AND MISUSE.

One of the techniques that is currently in use for the curing of specific psychological problems is Adversion Therapy. This is a brief section on what Adversion Therapy is and how it works. Also, some thoughts on the automatic use of Adversion Therapy in day to day relationships are considered and its insidious effect on those relationships.

Probably, the easiest way of describing Adversion Therapy is to give an example of the way it is used. Adversion Therapy is the instilling into a person of a neurosis that is strongly anti the neurosis instilled in early childhood. The original neurosis resulted in unpleasant or anti-social adult behavior. A classic example of its use in its application to "cure" homosexual behavior. Let's consider a male homosexual.

The technique consists of showing a nude photograph of an attractive looking male to the patient and at the time of displaying the photograph, an electric shock is administered to him. A nude female photograph is then shown to the patient and at the same time sweet music is played, pleasant smells may be blown across his face and he is allowed to partake of some very pleasant food. Another photograph of a nude male is then displayed and again he is subjected to a mild but decidedly unpleasant electrical shock.

So, with the portrayal of the nude female, he experiences pleasure and with the exposure of the nude male, he experiences electric shocks. This process is repeated at many sessions and with as many variations as possible, variations in the pictures, the environs and the associations until within the patient is instilled a distinct feeling of unpleasantness associated with the male nude and a distinct feeling of pleasantness with the female nude.

The technique actually works, and of course it must work. We are instilling into the patient an adversion neurosis about specific objects or concepts that he previously had an "abnormal" affection for. The nude male and the sexuality of the nude male becomes not an object of pleasure but an object of neurotic abhorrence. The female form and female sexuality become an object of release or an object of safety (from the electrical shock) and hopefully a basic object of pleasure and delight.

The ability to acquire a neurosis is an old survival modification and while we may intellectually know we have acquired one, we still will re-act emotionally by experiencing feelings exactly as planned.

This is one of the techniques used in brainwashing. Brainwashing works and Adversion Therapy works, both for the same reason. They work by the deliberate modification of the personality by the imposition of planned neuroses that are stronger than previous neurosis, or normal emotional drives, and will suppress these original motivations in daily living.

It seems terrible to me that if we limp to the left then the cure is to break the right leg. The apparent surface cure may be quite substantial but the very nature of the curing process, if we can call it a curing process, seems in general fundamentally wrong.

Adversion Therapy has been used and is currently being used in an endeavor to cure alcoholics. The process consists of giving the alcoholic Calcium Carbimide and then a beer or whatever. This chemical produces a strong feeling of nausea, usually resulting in violent vomiting, (a different type of electric shock). The fundamental problem with the alcoholic in most cases, is that the use of the drug produces a false sense of well-being and a suppression of the person's childhood neurosis. The alcohol often has an immediate "beneficial effect" on the personality. If the underlying psychological problems are not cured, then the results are usually that the beer drinking alcoholic switches to Scotch and probably becomes neurotic about the hospital where the "cure" took place.

It seems perfectly obvious that firstly the hang-ups, the neurosis and the inhibitions must be removed so the person is un-inhibited, unneurotic and sane, then the alcoholic dependency will change from a psychological necessity to a chemical dependency (an unfortunate characteristic of the drug) which is not too difficult at all to contain. Of course the patient is still subject to habit patterns formed during the addiction and use stage.

The use of Adversion Therapy, when the problem is resolved to a chemical dependency only, is possibly quite valid. Unfortunately, there has been no experiments done, to my knowledge, where psychological dependency has been utterly and completely eliminated, allowing the problem to become as simple as "chemical dependency".

I am inclined to feel that the use of Adversion Therapy, when the psychological problems are completely and utterly solved, may be of considerable value. In fact, I think the use of Adversion Therapy under these circumstances, is probably the most effective and quickest method of decreasing or eliminating the chemical dependency.

The elimination of this chemical dependency with a deliberate premeditated neurosis must work. The severity of the dependency on chemical addiction is such that in some circumstances, or possibly most circumstances, this is the only quick way out. However, if this technique is used, we must recognise it as an inbuilt and deliberate neurosis itself requiring later subsequent cure, but it's all a little problem now.

The patient was neurotic in some way - this neurosis inhibited normal and relaxed behavior patterns and predisposed the patient to drug use - the drug use produced chemical and psychological addiction.

Locution Therapy removes the first neurosis. Adversion Therapy produced a neurosis to eliminate the addiction and neurotic behavior habits. Locution Therapy then removes this pre-planned neurosis if required and we have the ultimate undistorted human being.

Let us now look at Adversion Therapy techniques in close relationships.

When people live together, either as man and woman, or as closely related friends in a narrow environment, there is an automatic and strong feeling to not hurt the other person, and also to not place oneself in the position of being hurt by that other person. Often the hurt delivered by one party is not premeditated nor deliberate, however it is, it is rarely meant to be as hurtful as it sometimes is. Because of our idiosyncrasies, because of their idiosyncrasies, it is often unavoidable.

When we are close to somebody, we are close in a way that exposes our vulnerability. When we are close to somebody, they expose to us their vulnerability. This is naturally part of the intimacy that exists between close friends and lovers. This vulnerability makes us incredibly sensitive to the comments, reactions and feelings of the other party. With this super sensitivity, with this vulnerability, their every word often achieves a significant reaction within us that is often far in excess of what the words and the expressions were meant to convey.

Most people have their hobbies, their interests, their theories on life, their concepts, their politics, their varied beliefs. their feelings of right and wrong and justice. These feelings are intensely personal to us and none of us wish them to be exposed to insincere jest and cruel ridicule.

The intimacy of close personal relations however, make us want to expose ourselves and to disclose the sincere meaningful depths of our beliefs to the ones that we care for. This is an innately wonderful thing about human relationships, but unfortunately it is rare that other people, even our loved ones. understand the personal depth of the exposure that we are portraying. Sometimes it is taken as a joke. sometimes it is used as a weapon against us, as we in turn use it as a weapon against them.

Unfortunately, when the depth of these feelings are exposed. we are often aware of the meaningfulness of the exposure. It is then that the truth and honesty exposed can become subject to cruel and abusive criticism. We then learn that such exposures can produce a great deal of personal hurt and sorrow within us.

We thus learn by bitter experience (Adversion Therapy) to not expose our personality so honestly and sincerely as before. We are now enforcing on them, or they on us, an adversion to expose any deep personal and sincere feelings. They or we, are using the techniques of Adversion Therapy to severely limit the closeness and intimacy of a personal relationship.

I may be living with my husband or loved one and gardening may be my sincere hobby and a thing of tremendous importance to me. Unfortunately, I talk about it a lot. I tell stories about the individual plants, how they responded to water or some fertilizer or to care and attention. It is intensely personal to me.

I then experience sarcasm and abuse about my sincere personal hobby or ambition or whatever. I am then trained because of the significance of this hurt, sarcasm and abuse, to no longer be prepared to make myself vulnerable by such a personal exposure.

Because of an accidental use of Adversion Therapy, a sincerity and depth of feeling within me must by necessity be denied to my loved one, and I in my turn, "well they started first", because of my insincerity, my ridicule, my sarcasm to their personal beliefs, hobbies and feelings, use the same technique to chop more threads off the ties that bind a complete and honest relationship.

I believe very sincerely that so many close relationships are spoilt and degraded by this very insidious process.

We take this type of deterioration in friendliness, love and intimacy to a considerable extent, by using a dangerous and effective technique unknowingly. We have got to know about it so that we don't spoil the intimate and beautiful human relations.

I think Adversion Therapy is unconsciously instigated by all of us regularly, because vulnerability on the part of the other person is a valuable weapon in an argument.

We are often not very pleasant people. The curing of our neurosis by using Locution Therapy techniques, still leaves us with the old habits no longer enforced by neurosis, but with the old habits and behavioral responses that still hurt others. We require understanding and consideration to others and new concepts of decency and affection so that we can modify our habit patterns to make others feel relaxed, safe, secure and appreciated in our company.

We have now seen the techniques of Adversion Therapy, and we now know we use them in a way that is detrimental to our loved ones and as a consequence detrimental to ourselves. Knowing, we should at least be able to start to stop.

If a human relationship exists, it can be subject to ingenuine reactions. We must recognise our ability to be able to hurt our partner more than we ever want, and we must recognise how it is done and how it can be avoided. The closeness that can and does exist between people should not be spoilt by lack of knowledge and understanding.

A very common example of Adversion Therapy at work, occurs at home or at the office. You have received so many complaints from a neighbour about your children's behavior, that each time you see maybe one particular person, you experience mild feelings of fear, trepidations or an unpleasant squirmy feeling in the stomach.

Difficulties at work show up with a similar reaction to the ringing of a telephone, the sound of a buzzer, the sigh or sound of a particular person.

The development of a mild neurosis in this way (and they are neuroses) is very much with us. The symptoms can last for years and produce adverse reactions to a host of superficially similar people or situations.

These reactions can make life hell in many cases, but Locution Analysis can eliminate the whole stimulus response reaction, often in a few minutes. "The phone is ringing and the bank wants its money" is an effective type trigger phrase.

Usually, one needs to be over the initial problem situation before therapy is effective, after all, a drowning man should feel fear and trepidation or he wouldn't be sane to start with.

VOODOO

Could voodoo be just another example of the catastrophic effects of personality distortions resulting from pain and fear induced compulsions?

Voodoo is a homosapien phenomenon and should therefore exist within the framework of our basic understanding and concepts of the minds design.

Scientific Method is a system for the advancement of knowledge. It consists of firstly, the accumulation of information, facts and observations. Secondly, the formation or the invention of a hypothesis, a rule that explains how the facts all fit and work. Thirdly, the accumulation of new facts, and the checking of the against the hypothesis to see that it still works. And finally, the prediction of new facts, on situations that must be true and valid under the rule, and the testing of these predictions to see that they too comply.

If at any stage during this process of Scientific Method, things emerge that do not comply with the rule, then a new hypothesis has to be formulated, and the entire process is repeated.

Scientific Method is a quite recent development in human thought processes. The ancient Greeks did not know of it, and their immense intellectual abilities stagnated. This was because of their absolute refusal to lower their personal esteem to the mundane concepts of actually testing any of their multiplicity of ideas.

We grew up in a society where Scientific Method seems so self-evident that any other way of thinking seems incomprehensible. That all should have equal rights under the law is a new thought in humanity – self-evident to most but still arguable by some. One day it will be just as ingrained as Scientific Method is now and any other concepts will seem naive and barbaric. This is just the inevitable modification and evolution of human understanding.

To comply with our concepts of expansion of knowledge, let's now consider voodoo as a piece of information that should also fit in with this book's concepts of the human mind.

Without going into too much detail, let's look at what we know of voodoo.

People grow up and live in a society in which voodoo is practiced. These people can be subject to spells that make them do strange and apparently stupid things. They will kill their loved ones - they will lose their power of speech, reason, hearing, virility, - they will obey any command given to them by the "caster of the spell" and will behave in any number of strange ways. They can also be induced to die.

There are suggestions that telepathy is also involved but these always seem to be an explanation of the manifestation more than a pre-requisite for their existence.

Now let's look at voodoo as an explainable phenomenon in our concepts of human design.

A child is brought up in a society where voodoo is believed. The child picks up the beliefs or information that voodoo is true. He "knows" it is true, it is one of the facts of his life and in picking up the information, he also experiences the terrors and fears of his parents and associates.

Can a child five years old look at his , parents and comprehend that they are primitive and unreasoning in their own fears and beliefs? No, he learns the "truth" from his parents, and the allied associated terrors from his parents, and it becomes a supposedly "survival" necessity, a system of beliefs and behaviors written into the very fabric of his sub-conscious.

Now he grows up.

The memories of his childhood as far as voodoo is concerned are in no way available for adult logical interpretation, even if he does attend a university in America, the memories are just too frightening.

Now he is told a spell has been cast on him. It could be anything. What the spell is or what its nature is of no significance. Any voodoo spell is valid because voodoo is valid. It is an absolute rule ingrained into his sub-conscious. An impressed motivation, backed by both his own terror and fears and also the terror and fears of his own parents. What could be so more absolutely true.

If he learns of the spell cast on him by letter, phone or human contact, he is immediately terrified despite his "knowledge" that it is really a primitive superstition. He now would have to check out the validity of the information and the more it is checked, the more his sub-conscious takes over his behavior. Even to the extent that he "knows" somebody else with "the power", if he can find them, can help him and with suitable voodoo magic, nullify the spell.

Again, aren't we looking at a classic neurosis, with the only cure regression to the childhood learning period and the infusion of adult common sense and understanding into those childhood sub-conscious memories.

The adult receipt of knowledge per se is of no value. The sub-conscious has learnt its lesson only too well. Voodoo is terrifying and true, and the sub-conscious forces powerful behavioral requirements of both the conscious mind and the physical body. The sub-conscious can and sometimes does actually stop the body continuing: It killed it. Many cases are well documented.

Voodoo is almost the ultimate neurosis and terrifying in its implication. It is not an impressed motivational phrase to behave in some illogical and ill fortunate way. It is something much worse. It is a broad band neurosis that forces the sufferer to be insanely neurotic about anything that is suggested by the conjurer of the spell. It is a childhood neurotic compulsion about absolutely anything that is suitably associated to the basic voodoo neurosis.

This is a concept of voodoo that I believe complies with our understanding of the mind and would logically be curable by the techniques of Locution Analysis. Hypnotism is a broad band compulsion and does much the same as voodoo, but hypnotism does not have terror, fear and pain to ensure compliance with the suggestion.

If an adult could be so deprived of reason by pain; sleeplessness and terror so that the sub-conscious could learn new and terrifying motivations during the process, the voodoo type compulsions could be created artificially.

This is section has been for us to consider how voodoo fits into our concepts. The inhuman practice of brain washing involving complete changes in fundamental loyalties and beliefs, must also comply if our understanding is to be valid. I think it would quite easily. The cure would be more involved as the neurosis and compulsions are not accidently induced. They are cruelly, skillfully induced with frightening pre-meditations.

THE GENERAL FUNCTIONING

Locution Analysis is extremely simple and startlingly effective. It has also the considerable advantage of gaining noticeable and effective results in incredibly short periods of time. It is faster and more effective as a self-analysis technique than as a hetro analysis technique, and this makes it fairly unique in the field of psychology and mental health.

As all neurosis can be or is associated with phrases, the process consists of determining for the individual the nature and wording of these motivating phrases, and then de-activating their ability to inhibit our normal re-actions to everyday living.

We must first find and recognise some facets of our behavior, personality, or emotions, that we consider to be unpleasant or objectionable. Such facets as would appear in others to be abnormal in our general assessment of reasonable and acceptable behavior and feelings.

Once having determined a starting point, we get comfortable in a bed or comfortable chair, preferably with no one else present and ponder a little on the particular problem we have considered.

One way then is to try and determine a phrase or sentence that if slavishly followed would have the effect of making us behave in the way we have decided is possibly somewhat neurotic. Let's take for example a neurosis that seems to prohibit our friendly and normal association with the opposite sex.

Let's assume that we are female. Phrases would be applicable in this case as a starter would be "I don't like boys", "I don't like men", "I'm afraid of men", "men are unpleasant creatures", or especially, any phrase of this nature that may immediately come to mind.

None of these phrases might necessarily be the triggering phrase in our impressed motivation; however, any one could do as a starting point.

If any of these phrases seem applicable, or give us a certain feeling of trepidation, that then would be the phrase to start with. If none, then we could start with any that we have thought of.

Let's say for example we use the phrase, "I don't like boys". We repeat the phrase for ten or twenty times, thinking about the feeling that we had at the time in the company of men, and the feeling that the phrase instills in us. We will then find that a new phrase or sentence such as "boys don't like me" will shortly come to mind and give us a feeling of unpleasantness.. This new phrase is then repeated ten or twenty times.

In the repetition of the second phrase, invariably a third will occur such as "boys don't like me when I'm silly". This phrase is then repeated again ten or twenty times and another phrase such as "boys won't like you, you're too silly", might occur. It is quite common for the phrases to be constructed in either a quite childish form or in the phraseology of our parents. Again, that phrase or sentence is repeated and at each repetition, it should be modified in form so that the greatest degree of unpleasantness is produced within us. On the continual repetition of this final phrase, with its feelings of trepidation, we will begin to feel really unpleasant, very miserable and even frightened. When this occurs, we continue repeating the phrase

A couple of unusual responses then occur.

Often initially there is an uncontrolled desire to yawn. This is characteristically associated with the final determination of the effective phrase. On the continual repetition of the phrase, our eyes will begin to water and we will feel very much like crying. We must allow ourselves to yawn, to cry and to feel completely miserable, and experience openly and completely any of these generated emotions.

If we say to ourselves "boys do like me, I don't talk in a silly manner", these statements will initially feel in direct contradiction to what we emotionally feel is true. This means we must still continue repetitions.

After a few minutes we will cease to cry, and we may find it necessary to modify the phraseology to have the same effect they originally had. If this is the case, modify the phrase and keep repeating it. No attempt should be made to switch the basic type of phrase in an endeavor to locate other neurosis at this point. It is very necessary to track down neurosis, one by one.

We may get very abusive, during the session, to one or other of our parents for instilling such stupid compulsions and drives into us. If we do, by all means abuse them, criticize them. Maybe there is even a desire to shout and swear at them for the stupidity of it all. If we want to do that, we do it. Of course, I don't mean to their imagined presence.

There is no disloyalty, nor should there be any guilt feelings associated with this abuse, as it will fade away with the realization of the parent's lack of knowledge in what they were doing and saying at the time.

By continually repeating the phrases and maybe if necessary, the abuse, the significance of it all will fade, often with an euphoric realization that the neurosis is almost gone. This is often preceded by an almost hysterical fit of laughter at the ridiculousness of the compulsion and its effects. It's part of the discharge of the particular pent-up pocket of emotional poison. Continued repetition will now become boring and uninteresting. When this occurs, and it will, along with an incredible sense of self awareness, then the neurosis will be virtually cured and have practically all of its effects eliminated. The vast collection of other memorable quirks and twists in our personality and sub-conscious are eliminated in just the same way.

OUR OWN CHILDREN

When you do some Locution Therapy and realize the significance of what our parents have said to us, the way they said it and the pain and hurt that was associated with it at the time, we would of course wonder what we might be doing to our own children.

There's only a couple of things I'd like to mention in this respect. Firstly, if we have been practicing Locution Therapy ourselves, in all probability we will have infinitely superior characteristics so much less prone to react neurotically and thus pass our neuroses on. Secondly, when a child reaches early adulthood, they can then quite easily and speedily rid themselves of any problems using their own Locution Therapy.

It's probably almost impossible to raise children without instilling some form of mild neuroses in them, in their very early formative years. However, I don't think it's necessary to really go to any extreme extent to prevent this as it would probably too much inhibit the display of normal understandable and justifiable emotions.

It is a little bit like getting bands for their teeth, you have to wait until they grow up a bit. In the same way with Locution Therapy, it is necessary for the mind to grow up a bit. The conscious mind by necessity, must have developed a reasonable understanding and comprehension so that the sub-conscious memories can experience a commonsense modification. After all, the original neuroses did occur because of incomprehensible fears.

Comprehension and understanding are themselves characteristic of maturity, and just like straightening their teeth, this maturity is something we have to wait for.

IT SEEMS SO SIMPLE

All impressed motivations, all neuroses are associated at the original acquisition and installation with some form of physical or generally mental pain. As our sub-conscious endeavours to protect us from all forms of pain, it also endeavours to inhibit the recollection of painful and unpleasant memories of our early life.

By the continual repetition of what are more and more unpleasant phrases in a completely safe environment - by ourselves in our own bed - we track down these unpleasant memories. When finally the unpleasant nagging, painful feelings are recalled, along with their associated phrases, we can't help but impose upon those memories, wisdom and common sense. The phrases, when tracked down, generate the memory and the experience of the pain, but rarely and certainly not necessarily the actual fully conscious memory of the incidents themselves.

Again the memories will fade and in fact they do dramatically, but now coupled with those thoughts and drives are explanations, comprehensions and corrections that will also be triggered in situations where the original neurosis would have been activated. A sub-conscious memory recall that does-not reach the conscious level, will not be a deterrent to reasonable and sensible behavior when that sub-conscious memory has been defused of its illogical stupidity and its painful, powerful compulsion to comply.

The-emotional release that seems necessary for Locution Analysis to work is not uncharacteristic of any successful analysis. We all instinctively know that people should not "bottle it up". We all know that a "good cry" can do wonders. All that Locution therapy does is give specific sequences to follow to have our "good cry" and also give us a specific process to locate all those "things" that are unpleasantly "bottled up".

In general, when people discuss this process of self-analysis and its concepts of human problems and neurosis, there are certain criticisms that are always invoked.

One is "I'm not mad anyway". Well in the development of homo sapiens, we achieved our intelligence well before the development of a comprehensive language system. Before the advent of language, it was quite acceptable to have impressed motivations to avoid snakes and spiders and specific dangerous survival situations. The installation in human beings of "neuroses" of this nature, are obviously of very high survival value. We could not therefore dispute our ability to acquire this type of neurosis as being anything else but a heightening of our survival potential.

With the advent of language and the development of our complex society, and even primitive human societies are complex, we can pick up motivations that are anything but good personal survival potential. All of us therefore who were born to parents who speak a language and live in this modern society, have picked up by the virtue or failure of our guardians' illogical impressed motivations.

We are therefore all slightly mad, some to a very minor extent, some to the extent that their neuroses have utterly destroyed their ability and wish even to live. Everybody is therefore mad to a greater or less degree. "I'm not mad anyway" is only true when compared to extreme cases of motivational disorientation.

Another criticism often mentioned is that "my problems are much more complicated than that". This sounds perfectly valid, but there is a basic fault in this belief. That fault occurs because of the acceptance by , us of situations and life styles that are considered accidental or inevitable because of certain environmental situations. These life styles and situations however, have invariably been caused by our compliance in the environmental situations, to our impressed and faulty motivations. As the lifestyle has been forced on us by our basic motivation, the lifestyle has had to become incredibly complex. The basic motivations are now erroneously not considered as the prime cause.

Actual living has become an intensely complicated process of existing while still trying to conform to this multiplicity of basic and impressed motivational drives.

When the impressed motivational drives are defused, the complexities of life evaporate and we can sanely and happily accept our drives and not endeavour insanelly and unhappily to reject them.

Another basic criticism often enunciated, and this is generally before the process is tried, is "none of the phrases seem to apply to me and therefore while the system may sound good, I'm just unlucky". For this reason, a considerable list of general motivational phrases has been included as possible starting points.

There is also in this case a considerable reluctance to look for these patterns of behavior, because of a vague fear of stirring up the "cesspool of our sub-conscious", that we have learned to live with for so many years.

It's more like spring cleaning a house, the task looks frightening and you put it off, but when we do start and we proceed room by room, it's really quite easy. The job gets done and we end up feeling very proud.

Is it possible for some of us that this process could cause some form of harm? It seems that there is only one possibility and this is really non-compliance with the system, that is by using the process on one particular facet and before that is run through, switching to another, and before that is run through, switching to a third, and so on, therefore stirring up a whole series of sub-conscious memories and motivations without curing any of them in the process. This is not what is advocated and should be avoided. If somebody was to try this, it could cause anxiety for a period of a couple of days until the sub-conscious closed the memory door to allow normal "behavioral patterns" to re-manifest themselves.

There is also the possibility of criticism because of the extreme mechanistic nature of the system and process. For it to work, the environment does have to be satisfactory and this is spelt out as one of the rules. Also, in the evolution of the process, it became very mechanistic to avoid as much as possible undue stimulation of the higher intellect. The handling of the phraseology needed a technique which required only little intellectual effort. It was both a practical design requirement and the inevitable result of experimentation.

Introspective thought and discussion as encouraged in psycho-analysis is too much subject to being diverted from a valuable track by the very sub-conscious we are trying to probe.

It's like lancing an infected wound. We sub-consciously prefer to live with the dull pain than contemplate how much the cure might hurt.

FUNCTIONAL DREAM ANALYSIS

The interpretations of dreams have fascinated scholars and philosophers, mystics and theologians since the age of man began, and the fascination still goes on. Why we have dreams and just what they are is even more confusing today.

In the general psychological interpretation of dreams, emphasis is placed on all the details of the dream and great argument can wage as to the symbolism and representations involved. I do not believe that dreams in general mean very much at all and half of them seem to be mostly involved with the movie you just saw on T.V. However, some dreams can be of great value in Locution Analysis. The interpretation of these dreams, or really the use of the dreams in Locution Analysis, is to my knowledge the only simple and effective dream interpretation and use technique known.

I don't believe that any value can be found in the specific details of any individual dream. In dreams of any value, complex fantasies are built up around individual and specific sub-conscious pressures. The particular motivations or pressures effecting the dream, must by necessity, be either a normal accepted survival drive or else a neurosis, an impressed motivation. Sometimes of course combinations of motivations will mould the dream, these would tend to make the interpretation of the dream almost too difficult to be of value. However in many dreams, frustrations, fears or problems will manifest themselves. Sexual dreams are obviously not neurotic in basic form, just a fantasy motivated by a strong racial survival drive. The unpleasantness of many dreams is caused by a definite neurosis and the nature of the specific unpleasantness is so close to the deep seated neurosis, that we are almost being handed our marker or phrase for Locution Analysis, on a platter.

The whole value of dreams then is in the way dreams can highlight neuroses or impressed motivations that in many cases are utterly unknown to the conscious mind. Any recurring dreams, apart from ones associated with current and important worries: building or buying a new house, changing to a new job, etc., can almost be guaranteed to be a neurosis waving a flag.

Using Locution Analytical techniques, dreams can at last be used simply, effectively and specifically.

The best phraseology to use initially if no more obvious phrase presents itself, is a short description, just one short sentence of what the unpleasantness in the dream was. That is the phrase to start repeating.

The following two examples are as near as possible word for word descriptions of actual dreams and their interpretive use.

DREAM EXAMPLE ONE

"I can't put my finger down to it. Dreams are hard to catalogue anyway, but I dreamt about my older brother a couple of times and I don't ever recall having dreamt about him before. We were kids.

We were fighting, real punch up type fight. Somehow it all changed and there were people around, We weren't fighting any more. Although when we were fighting, my punching seemed to have no effect whatsoever. Anyway, the scene changed and there were people around me and I dirtied my pants, There was nowhere to get clean, I felt so awkward I felt so terribly embarrassed and somehow there was just no way of getting away".

"Lying in bed after I had awoken, I thought I would try some sort of phrase about having dirty pants. I said 'I have messed my pants', 'I've dirtied my pants'. I repeated that only twice and then suddenly there it was 'pooped your pants'. I repeated it a few more times and felt dreadful. I suddenly had this mental vision of a young kid, me of course, coming home from school one day, walking all the way at four or five years of age; I think it was in the country with these messed up pants. I can see this picture, the whole group of children pointing and laughing. yelling 'pooped your pants.

I started crying, really crying within about ten or fifteen seconds, and the whole process lasted about two and a half minutes, and then I started to feel sorry for the poor little kid, embarrassed, teased, frightened and frustrated; just no friends. I think I had only been at this particular school for a very short time and had not made any acquaintances yet.

The little kid was me, but I was looking on more like surveying the scene as an adult, all the kids around were just pointing at this kid and laughing. It was me, but I was also a spectator. I can't really remember the incident as a memory but I know it really happened.

I have never had that dream or any dream like it since, but I know I have dreamt in the past something like that several times. That incident must have occurred to me over thirty years ago.

DREAM EXAMPLE TWO

"A couple of days ago I had a dream about thorns and prickles in my fingers. There were just too many to get out, they were hurting and were everywhere. Some of them were great big thorns and they looked like cats claws. I don't recall anything else about the dream. A couple of days later, I was lying in bed in the morning and I remembered this dream, so I decided to try out something about thorns. I started with 'the thorns hurt', 'thorns in my fingers', a few phrases like this and then 'a thorn in my heel'. That was it. It was my right heel and it was in real deep. One of these three pronged things with thorns about a quarter of an inch long. One had gone straight in. I just repeated "a thorn in my foot, a thorn in my heel". I knew I had the phrase and it kept me right there. I repeated it for two or three minutes and for half this time I was crying like a baby, Christ it hurt. After two or three minutes, I started to laugh. I laughed, chuckled, until somehow I felt completely relieved. I have never dreamt about thorns since".

Now try and remember any dreams that you have had more than once or twice and you have got yourself an effective starting point.

UNDERSTANDING THE HEROIN ADDICT

There is an incredible gulf of understanding that exists in our society. A gulf that is obvious and understandable to the addict and obvious but quite incomprehensible to the general population. The heroin user thinks he understands, the non-users know they don't.

This section is not a system of curing, but merely some thoughts on the nature of addiction and its psychological effects. A more realistic and understanding attitude might then be fostered. Maybe with a greater understanding, the gates could be opened a little more to the possibility of some form of lasting cure.

The rewards for compliance with normal motivations and adherence to sensible and moral values is the experience of happiness and contentment. This is one of the ways we have evolved to survive. Clinically there are "pleasure centres" in the brain which can be electrically stimulated in laboratory animals and also in humans, when some sections of the brain are exposed. Animal training and animal behavior can be considerably modified by the electrical stimulation of the pleasure centres as a reward in an experimental programme.

While electrical stimulation is a laboratory phenomenon, apparent chemical stimulation of the pleasure centres seem to occur directly and most effectively by the use of heroin. The incredible deterioration in health, moral values and ethical attitudes in the heroin user, is starkly obvious. This section considers the reason for this general deterioration.

Normal pleasure is obtained by the healthy stimulation of our pleasure centres as a reward for compliance with our inbuilt species and personal survival drives and compliance with our inbuilt moral values. What then happens when chemical stimulation produces a pleasurable reward far in excess of the rewards encountered in general living - pleasure that appears to surpass just about all other pleasures.

We have created a Pavlovian training situation that inexorably deteriorates every moral fibre in the subject. The attainment of this reward is the result of the installation in the blood stream of the pleasure stimulating chemical. We now have an incredibly effective training programme, firstly, attaining the chemical, secondly, placing the chemical in the blood stream and thirdly, the reward of chemically stimulated pleasure. This reward is so great that the training programme really works. After an incredibly short period, the subject now an addict, although intellectually aware of the extreme dangers, has now acquired an artificial motivation, not a neurosis, but an artificial "survival drive" that is as compulsive as the need for water. A reward that far surpasses the feeling of satisfaction of quenching one's thirst. A reward that probably far surpasses any other feeling of pleasure that can be experienced. The chemical however is a poison.

An addict needs water, heroin, food and normal personal and species survival requirements in that order. A non-addict, and a normal reasonably adjusted human being, would probably be motivated by species survival, off-spring survival, personal survival, then water and food in that order.

The power of heroin addiction can be illustrated by the common use by an addict of their own children, relations and friends, in any way at all to satisfy their own requirements. Imagine the attitudes and moral values you would have, to deliberately addict your own loved ones and your own children or parents, so they could become your source and procurer for you.

The motivation to comply with the addiction could be likened to an incredibly powerful sex urge. We must also remember that while the use of heroin affects the pleasure centres in the way we have discussed, its nonuse produces incredible pain and discomfort, "withdrawal symptoms" that seem to be as bad as dying of thirst. It is akin to an incredibly powerful physiological and psychological drive, compulsion or neurosis, with greater rewards for compliance and more terrible punishments for noncompliance.

Now let's think of the "moral degeneration" of the unfortunate addict. I have "moral degeneration" in inverted commas because to the addict, it is somewhat like the moral attitude of informing on your friends or stealing from them if they were assisting the enemy in times of war. You can't trust your friends because different motivations in war, and in addiction, surpass those personal loyalties and friendships you assumed you could rely on.

In an occupied country during war time working in the underground, you would lie to your friends because it was necessary for the cause. Your "moral" values would be considerably modified in your desire to achieve liberty and freedom for your country. The heroin addict has an ingrained cause, an ingrained motivation that is more necessary, more compulsive, more urgent and more daily necessary than any patriots love for his country. While this may seem a ridiculous parallel to compare the heroin addict with a devoted freedom fighter working for the salvation and liberation of his country, it does illustrate the nature of the personality changes that we could normally never understand.

In the freedom fighter, there is an intellectual attitude, a logic involved in the particular philosophical concepts that is the basis of the supposed personality change.

When the philosophical concept has been resolved, motivations and morals return to an understandable normal.

In the addict, there is "no good cause" and many ethics and moral values are thrown out for peace of mind - many or most irretrievable, even when the addiction is beaten.

Morals and ethics then have to be retrained and relearned.

When the non-addict talks to the addict and says "why do you steal", "why do you lie", "why do you cheat", "why don't you consider your friends and loved ones", the addict can't answer. They can't answer any more than the freedom fighter can, and anyway it would be incomprehensible, it's confidential or secret. Unfortunately for the addict, they know the questions are just.

They have a similar uncontrollable motivation to do what they have to do. "The cause" the addiction is just so compulsive. This compulsion is also not outweighed by the utter and complete lack of intellectual justification for the "cause" being pursued. "Don't hassle me", "leave me alone", that's what they say. What else can they say?

This certainly isn't moral justification for the behavior of a person addicted to heroin, it is simply an attempt to give some understanding as to why general moral considerations, things like loyalty and trust, honest decency become so relatively insignificant to the unfortunate sufferer. It has to be realised and appreciated much more so than is usually believed.

In just about all cases, personality problems exist which pre-disposes people to seek an escape from life by the use of such drugs. It is not very common for well-adjusted happy and non-neurotic people to get too involved in the scene. It is therefore necessary to eliminate as much as is humanly possible, the pre-disposition of so many of us to be vulnerable.

For the already established addict, the path back should endeavour to include the elimination completely and utterly of all forms of neurosis. This must be to an extent surpassing what would normally be considered reasonable compliance with the inbuilt motivations of a non-addict. The addict would not then have the "excuse" to continually revert back to the use of the drug. This appears to be quite necessary as the rewards for the use of heroin are such that eventually any minor problems that could cause an upheaval, might well precipitate the addict to the abandonment of general living and a revision back to the "protection" from the hassles of life that is available on the drug scene.

The other unfortunate people in the situation of course are the friends and loved ones of the addict. To date, this has been a situation requiring a tremendous amount of understanding demanded by the addict, with a tremendous lack of understanding displayed. The reasons that the addict is an addict, and the reasons why the addict can no longer behave in any sort of "reasonable" manner, always seems incomprehensible. It is also obvious that the family and associates must themselves be cured of all their neurosis and inhibitions so they are able to not only comprehend, but appreciate the extreme nature of the deterioration and be able to help and understand.

It is generally assumed, for a cure, that an addict has got to do it himself. This seems to be born out in practice, so help should not include making material things too easy to acquire.

As in all situations, the first requirement is the elimination of all neurosis. For the addict to have a healthy enough mind to be able to change from the inevitable and dreadful path to which he is now committed. For their loved ones to be able to give them love and understanding that was probably so lacking and yet so necessary.

For the friends and relations of the addict, the help should be confined I think to love, understanding, faith in their ability, maybe not the first time but ultimately faith in their ability to be a real human again.

Faith, love and understanding is a great deal to give, but it is best that it is all that should be given.

HYPOCHONDRIA - AN EXAMPLE

We could roughly define hypochondria as a neurotic pre-occupation with the physical health or condition of the body. People suffering from hypochondria exhibit a variety of symptoms. They may show an irrational abhorrence to eat any food that has not been cleaned, cooked, or grown in some particular method or fashion. In some cases, a particular organ may be the subject of the neurosis and a pre-occupation with the health and condition of that organ is continuously exhibited. Hypochondriacs generally live with the perpetual awareness of some imagined illness.

The common explanation of hypochondria, is that the person is using the concept of personal illness to obtain affection or to avoid criticism. Another is that it is a feeling or insecurity expressed as a threat to the physical health in the individual.

I believe, based on the concept of trigger or motivational phrases that it could be explained quite feasibly or at least cured, by such phrases as "don't eat it, it's bad for you". A phrase like this associated with punishment or pain would obviously induce a pre-occupation and fetish with some foods being consumed.

"You must keep clean", irrational necessity for bathing, terror at wearing clothes that may have been worn by somebody else or even feelings of revulsion to physical contact with others could all be manifest. Pre-occupation with individual organs would surely be associated with phrases such as "it will make you sick inside". How about "don't hurt him when he's sick" for criticism avoidance.

Hypochondria should be considered as a fairly serious neurosis and efforts to track down other motivating phrases should be investigated to develop self-confidence and ability. After that consider the phrases that could be relevant to the hypochondria.

Other phobias such as hydrophobia, fear of water, claustrophobia, fear of confinement, and agoraphobia, fear of open areas etc., can be considered the same way and their understanding and cure using. Locution Analytical concepts can be explained just as simply.

Hypochondria is used here only as a specific example, to illustrate the process of thought to change these supposedly mysterious and frightening neurotic phobias into understandable concepts, and with behavioral phrases entirely curable impressed motivations.

WARNING

This is a self-analysis, self-help process. If you are currently undergoing psychoanalysis, or if you have ever been to an Analyst or Psychiatrist, you should inform him of your intention to use Locution Analysis, and in the initial stages keep him informed of your progress.

If you find or track down some extreme neurosis that seems too difficult to face, or an experience which still leaves you feeling extremely disturbed at the end of a session, contact your psychiatrist and inform him of your feelings. Some form of tranquilizers may well be of value and this would probably require a prescription.

LOCUTION ANALYSIS - SPECIFIC PROCESSING

START AS SOON AS POSSIBLE

The best time to start is as soon as possible. Before starting however, this book should be read through in its entirety. This is advisable so that the effects on you are predictable and understandable. Specifically this section itself should be read and then you are set to go.

BE PREPARED WHEN YOU START

Firstly get yourself comfortable and in a suitable situation as outlined in the other rules. Have this book or some other writing paper and a pen with you. Allow yourself an hour or more for the session and try not to be scheduled where you may be impatient about the time. You are now ready to start tracking down your first phrases.

DON'T TAKE ANY DRUGS

Locution-Analysis should not be attempted when under the influence of any drugs. Any relaxant that tends to release inhibitions, will considerably restrict the value of a run through. It is necessary to experience the emotions, it is necessary to yawn, to cry, to laugh, to abuse or whatever for the de-activation to occur. If our tolerance to our neurosis is increased by drugs, if our reduction in our desire to comply with motivations is reduced by drugs, we cannot really experience our neurotic fears.

The usual reason to drink is to "relax" and to "get on with people", a behavioral pattern that maybe is inhibited when we are sober. The influence of the relaxant remarkably decreases the motivational powers of all our drives, inherent and induced.

In general, after drinking we experience no neurosis and feel generally quite happy. If however we have deep problems which normally are kept suppressed, these then will become more bearable and therefore manifest themselves. The personality can now openly re-act to the deeper neurosis, and as there is now a quite different neurosis in operation, we see the common effects of wild personality changes that are sober, so uncharacteristic of the personality.

Drugs should not be used for another reason. If neurosis is illogical impressed motivations, what good is there in "curing" them with our adult logic if this very common sense is itself distorted by drugs.

It is quite possible that some drugs could improve Locution analytical techniques. This would only apply to extreme cases and then some supervision would be recommended.

IN GENERAL BE ALONE

Locution Analysis involves deep personality exposures, and to expose one's personality to this extent, can usually only be done in complete privacy.

During a run through we are likely to cry, we are likely to hurl abuse at somebody, we are likely to behave in a childish manner, crying or begging our parents for something, all of which would be embarrassingly impossible in the company of others.

SELECT YOUR OWN BEST TIME

The most suitable time during the day and the most suitable location will obviously vary from individual to individual. However initially and until some other more personally suitable situation is discovered, the suggested ideal time is on awakening in the morning. If you are alone, and refreshed, in your own bed, you are probably in the most secure environment for the exposure of unpleasant neurosis and being refreshed, you are less likely to fall asleep.

ELIMINATE OUTSIDE INFLUENCES

The process involved in Locution Analysis is really in many aspects a type of regression to early childhood. To regress in this manner, places us in an extremely emotionally vulnerable position as far as outside influences are concerned. It is therefore very necessary that no outside influences or responsibilities insinuate themselves into our line of thought. Don't be in a position where you expect somebody to knock on the door, or somebody to ring up, it won't hurt you if they do, but it will detract considerably from your ability to analyse.

It is even quite difficult in fact almost impossible to track down phrases and modify them if we intellectually decide to count the number of repetitions of any one phrase. It is as if the intellect-must be there to observe the phenomena and the intellect must be there to correct the apparent stupidity of the neurosis, but more as a casual observer than an active participant. The intellect can spoil the process even if it is used solely to count the phrase repetitions.

DON'T CHANGE THE BASIC SUBJECT

There is sometimes a strong tendency for the mind to switch subjects of thought in its age old endeavour to protect us from our unpleasant sub-conscious neuroses. This must be avoided, as without perseverance with a particular neurosis, it will never ultimately be cured.

There is another facet of changing basic subjects, that is even more important. If we continuously switch from subject to subject, from neurosis to neurosis, during a session. we could quite well be in a position of triggering off such a series of sub-conscious problems that it could become disturbing.

It is therefore most advisable to stick with one pattern of phrases until they have been sufficiently run through and then Considerably de-activated.

USE MINOR PHRASES AS A STARTER

Sometimes when the system is started, the whole collection of behavioral phrases and sentences will be obvious, at other times they can be very difficult to locate. When phrases do come up in abundance in the initial stages of Locution Analysis it is advisable to run through subjects that you feel will produce only minor reactions. Of course, the degree of the reaction can rarely be known until it actually occurs as it is after all, a buried memory in the sub-conscious.

Usually the more significant impressed motivations will not become apparent until a few minor ones have been cleaned up, so this does not often present a problem.

ALWAYS COMPLETE THE PROCESS

The object of locution Analysis is to rid ourselves of impressed motivations or neuroses, not simply to decrease their effectiveness and make them more livable.

Running through a phrase or a series of phrases, will have considerable benefit without actually taking the process through to its conclusion, but as the most difficult part of a session is determining the phrase and then the neurosis itself, and as its conclusion can be approached so quickly, it seems pointless and is far less effective, not to finalise.

KEEP A WRITTEN RECORD OF PHRASES

Each time a sentence or a few words come to mind that produce feelings of trepidation, fear or anxiety, they must be recorded in list form. This is absolutely essential as the phrases by their very nature, will not normally be readily accessible to the conscious mind. When a phrase is located and run through, its recall will still be blocked by the sub-conscious. It is quite common to write down key sentences and find that almost identical key sentences were found and recorded as recently as a few days earlier, and forgotten.

At the end of a session, when it is felt that some particular wording should be run through then check it out, and if time is not available, you must write this code phrase down on your list. At the next session, there is usually a complete lack of awareness of those phrases until you re-read them.

Our neuroses are very deep in our sub-conscious and the written record of the associated words is the marker that gives us permanent access to them.

KEEP A DIARY OF PHRASES AND YOUR PROGRESS AND USE IT

The reaction to phrases fade from the conscious memory just as readily and just as inevitable as do the phrase themselves. A diary should therefore be kept. Entries for the diary must be made immediately following a session. The startling vividness of the effects and recollections will often fade in fifteen or twenty minutes at the most.

The more details incorporated in the diary, the more interesting it is to read back over. Each re-reading becomes a fascinating insight into the psychological process of change and cure. Re-reading a few days after an entry, can give one the feeling of reading someone else's notes. It is a most unusual experience.

We also must remember that if we do not keep notes, these unusual and rewarding experiences will be lost to our memory forever.

It is even difficult to recall later what it was like to have a particular inhibition.

HAVE A CHECK LIST OF PROBLEMS

This is not necessary, but it can make Locution therapy an even more rewarding experience.

Before commencing the first session, or at least before too many sessions have been undertaken, write down in the beginning of your diary what you honestly consider to be your most serious psychological faults. In fact, write down any psychological fault that you think or suspect you possess.

Ask a friend what they consider to be your most serious personal faults and record these along with your own. As the process advances, the motivating reasons causing most of these faults will keep cropping up one by one. It is an exhilarating feeling finding the motivational drives.

PHRASES DON'T LIKE TO BE FOUND

Until you are experienced, remember that the sub-conscious is still trying to protect us from our unpleasant memories, and consequently the suspicion only of a possible starting phrase is often all you will get. "Intellectual" consideration of the phrase is only going to "prove" that it's not one anyway, and then it becomes easy to dismiss.

As your sub-conscious is full of a large variety of neurotic quirks at this stage, almost any phrase, if repeated and modified according to the system, is sure to catch you your first "fish" and you are then on the way.

THE SESSION LENGTH SHOULD BE COMFORTABLE

There does not appear to be any particular duration for a session that has any particular notable advantages or disadvantages. In general, after one or two phrases are run through and some notes written on their effects, a feeling of disinterest will often occur that limits the session length.

Quite often however, the process becomes so fascinating that we simply run out of time. An hour or two can easily be spent running through phrases and writing up the results.

Often a phrase will affect us so quickly, that the entire run through from the initial vague feelings of trepidation to the completion, involving sobbing, laughter and ultimate boredom, can be as short as two or three minutes. As you become more familiar with the effects, you can have entire sessions completed, regularly, in these short times.

A good general duration would be in the ten minute to thirty minute bracket. Probably the most important rule to apply is only to continue a session as long as it is interesting, and stop before you start to feel a little exhausted or run down with the effort.

HAVE SESSIONS FREQUENTLY

To obtain the best results, Locution Analysis sessions should be undertaken as regularly as possible, with a probable maximum between any two sessions, of about a month. Sessions every week would probably be ideal, although there appears to be no reason why they should not be held every day or so. If they are held as regularly as this, it is important to completely finalise the process with each new neurosis and phrase that is discovered, in sequence.

FIND A PHRASE OF "WHAT'S WRONG WITH ME?"

Go back to your list compiled of possible personality or motional defects. From the list, pick one facet of your personality as a starting point. Now imagine a phrase or sentence that if it existed in your sub-conscious, and was affecting your personality, would have the result of enforcing on your behavior one of the characteristics you consider objectionable.

Now being comfortable and safe and repeating that phrase. While you are relaxed, start repeating the phrase, try and emotionally feel the effect of that phrase on you. Repeat the phrase for as many as fifty times if no new phrase occurs.

Invariably, similar phrases and similar wording will come to mind that either feel more familiar to you in its wording, or tends to make you feel a little more agitated or uneasy. Keep repeating the new phrase, and the new sentence, changing it slightly if its modification produces a greater effect. Keep repeating and modifying the phrase in an endeavour to obtain the strongest emotional reaction.

If the emotional effects start and they quite, often do initially with yawning, you've found a significant phrase. Keep repeating the phrases, modifying them until the process is completed.

Quite often the final phraseology found, seems to have no relevance to the original problem. This matters in no way at all.

It's very similar to throwing a line into the water and catching a completely unexpected fish. There are so many neuroses - so many fish to catch in our subconscious, that any one we hook onto, large or small, is good value, and moves us closer to a complete cure.

KNOW THE COMMON SEQUENCE OF REACTIONS

Yawning will occur in many cases and this is a very good indication that you are on the right track. After yawning, and with repetition and modification of the phrases, very often in a childish manner, your eyes will start to water and you may begin to cry or sob quite childishly. When this occurs, you should cry, you should try and experience the feelings and emotions as though you were a child, after all they did occur when you were a child, and the childish responses will produce the reaction you are after.

Sometimes the repetition of the phrases, and your behavior, starts to look rather stupid, but persevere, the feeling of stupidity is usually an indication of your current adult intellect becoming aware of, let's say, the basic stupidity of the neurotic response anyway.

Sometimes the feeling of begging for attention, or for forgiveness, may be felt, then try and mimic a childish response or attitude. Try and re-create the emotion and tone of the plea to your parents, or whoever was the dominant person in your childhood, for that particular neurosis.

Another common reaction is to feel incredibly abusive to the original dominant person. This occurs when you begin to discover, and realise, the way those phrases have affected you for so long.

Of course you feel resentment, you have had to live with these impressed motivations all your life to date, and these are the people you have to thank for them. Don't worry about feeling abusive, by all means swear, you can shout if it makes you feel better or appropriate, because this resentment will pass in a very short while.

By continuously repeating and modifying phrases slightly, they will become less significant and invariably become boring. The feeling of boredom is usually a sign of the new lack of significance in your make-up of the phraseologies and neuroses. Keep repeating the phrase and it may become so utterly boring, and of so little interest, that it is pointless to go on any further. Often while repeating the phrase at this stage, your mind will wander off.

When these reactions occur, most of the emotional charge involved will have been dissipated.

Often there is a drift from the crying and sobbing phase, to a feeling of amusement to the repetition of the phrases. The amusement can turn into raucous

laughter. Sometimes repetition of the phrases at this point, will make you laugh so much that you have to stop repetition, because you're laughing can actually make your sides ache. The laughter is often accompanied by, and is caused by, an intense feeling of relief and personal self-awareness. This is probably one of the most healthy manifestations of Locution Analysis. It just seems as if there is something terribly funny about what you've found.

Often, but not necessary, the laughter will itself settle down to boredom. When this occurs, the process with that set of phrase, is complete for the session.

USE THE DAILY TWINGE INDICATOR

Another very effective technique for locating phrases is by what I could call, the "twinge indicator".

During the day, at work, at home, at certain times, you may experience a sudden feeling of trepidation, what somebody said, or what you have just said, maybe a thought, a look, some action contemplated, you get a "twinge".

What has happened is a neurosis has been triggered, just maybe for a second. As quickly as possible write it down, or a few words, to remind you of the incident. You have almost hooked a fish. Put the paper in your diary for the next session.

Now at the next session, read through the words you wrote down when you had the "twinge", and try phrases or sentences describing your feeling at the time. Repeat any phrase that comes to mind associated with the feelings, and use those phrases as a starter for the session.

Quite often there may be no phrases at all that you can think of to start with. When this occurs, simply repeat what you did or what you felt at the time. Alternatively, simply repeat what you felt at the time was objectionable.

It is often quite amazing discovering these motivational phrases that are so utterly and completely unexpected.

In normal living, it is quite surprising the number of little "twinges", little feelings of trepidation, slight feelings of fear or apprehension, that occur regularly during an average day. As they are run through, it becomes quite a pleasant game to find new ones, and it's very happily frustrating when they become so rare. It may then take weeks before one can be found.

MODIFY THE FIRST AND SECOND PERSON

By modifying the first and second person, I mean in the, English grammatical sense, of changing the phraseology from "you must do this" to "I must do this". The effect seems to occur because of our interpretation in our mind of what we are told, from what "you must do" to a feeling of what "I must do". This change can sometimes produce a much more significant effect.

Along the same lines it is effective to endeavour to imitate the style of speech of the relevant parent involved in the exercise. Sometimes it is advantageous to adopt a bullying style, or an insistent and domineering style in the repetitions, in an endeavour to recreate the old emotional feelings and fears.

OLD HABITS WILL CHANGE TO SUIT THE NEW YOU

In the living process with your old neuroses, you will have developed a whole series of habit patterns, behavioral patterns, attitudes and feelings, about your life and your environment, designed to suit the original impressed motivations you had to live with. When the particular neurosis involved is eliminated, the old habit patterns will remain. You will then experience the habits being triggered that you suddenly realise to be of no benefit or relevance and quite worthless. Often you will be secretly amused when one of these now pointless habit patterns is called into play.

These habit patterns when they appear, are very similar to post hypnotic suggestions, and quite rapidly dissolve. Our new found unnecessary to comply with these patterns is often felt as a relieving and pleasant insight into our previously shackled personality.

DOMINANT PARENTS BECOME IRRELEVANT ADULTS

During the process of Locution Analysis, there is a very marked switch in attitudes to, and concepts of, the dominant people, parents or guardians in our early childhood. It is unusual and quite strange. Often we see our parents in these situations, not as parents at all, but quite often as two young people trying to bring up their children. The memories that are triggered usually invoke concepts of these people as they really were at the time, and we begin to look on them with a completely new and enlightened attitude.

It is also quite common that the parents, uncles, aunts, elder brothers, elder sisters, or whatever, are not recalled as specific people, but more as the general awareness of a presence of somebody, somebody familiar. It's similar to looking at the replay of an old movie, we seem to look at ourselves as just other children playing parts as in the movie. We are looking at the incidences of neuroses now, ourselves, as mature adults, and in the process exposing these childhood thoughts to our new adult intellect.

CHECK CURE WITH AN ANTIPHRASE

Quite often it can happen, that you are not sure whether the process has been extended sufficiently for it to be considered a cure. When this happens, a very easy technique to use is to say to yourself "I do not have to behave in this manner" or "I do not have to do what I have been told to do" or some other sentence that is incomplete contradiction to the impressed motivations and its allied expressions.

If you repeat these phrases a couple of times, you will notice either of two effects. One is that somehow the antiphrase feels a little untrue. It feels emotionally obvious that this "antiphrase" just doesn't apply. There seems a very definite

intuitive abhorrence to the concept of the antiphrase. You know then that the process is not complete, you must then continue repeating your phrase, modifying it, experiencing the feelings, until such times as the opposite, the antiphrase, seems then reasonable and acceptably valid.

Or two, if on repetition of what we are calling the antiphrase it produces within us a feeling of conviction, an emotional belief, or truth in the statement, then the motivational neurosis will be sufficiently eliminated, and we can proceed along other avenues.

DEFUSE THE NEUROSIS WITH AN ANTIPHRASE

Sometimes with some neuroses and their associated process, there are feelings that on completion of the run through, something should be added to the old memory to really "fix it up". Sometimes in these situations, it's helpful to repeat correcting sentences or behavioral statements to feed back into the old unhappy memory.

This is usually a rare requirement and generally should not be used unless a strong feeling exists that some corrective statements should be incorporated in the old memory.

Obviously, when a suitable situation occurs when the old feeling will be triggered, the corrective phrase will also be triggered along with it. Memories will probably never get through to the conscious mind but the corrected phraseology will then influence you to a greater extent than the old neurotic phraseology, thus negating the neurotically induced habit.

This technique should be avoided unless it is felt absolutely necessary. Usually you will be quite well aware when something of this nature should be fed back to your sub-conscious. It should be avoided also, because you may adopt the attitude that the quickest way of fixing a neurotic compulsion is to couple it with a de-activating phrase to render it harmless, and it doesn't work.

As a guide, one in ten situations is probably too much. Antiphrases should only be used when and if they are stated and repeated to yourself, and they do not in any way produce a conviction or feeling that this is an emotional contradiction. If it is felt that an emotional contradiction is applying, you should proceed with repetitions of the neurotic phrases and forget completely the use of an antiphrase.

Antiphrases should only be used in this manner when we feel that the neurosis is absolutely cured but knowing that it will still be triggered under certain circumstances, then in that case we might as well have it triggered, associated with a more beneficial type of suggestion.

HAVE AN INTERESTED PARTY TO TALK TO

It is not necessary to relate the experiences involved in Locution therapy to anybody for the process to work. However, as you do become very excited and personally enthusiastic about the effect it's having on your personality, it is helpful and enjoyable to discuss the personality changes with others.

It is extremely pleasant and very enjoyable to discuss the "neurotic fish" we have caught with others, and while it does not in any way affect the process, it is so enjoyable and so rewarding, that it is quite wonderful to have an audience to discuss it with.

TACTFUL COMPANY CAN BE HELPFUL

While it is not normally recommended that other people should be present during Locution Analysis, it may be that you feel a presence is important to you. This feeling of need is almost certainly a neurosis in itself, however, that's of no importance. The most important thing is tracking down the neurosis one by one, catch the fish one at a time. If it is felt that somebody should be present during a session, then it is important that that person should be quite sympathetic with you.

It's important they understand the nature of the process involved, and while they are present, they must realize that they should in no way interfere in the emotional exploration being undertaken.

If it is relaxing to have a person present, they must know and follow this simple guide line. They should act superficially disinterested and be simply a presence, the awareness of a friend, and if they make any comments it should be in a low key, "is it going OK?" or "how are you progressing?"

A non-interfering but sympathetic friend can be very re-assuring, and in some cases will be felt as an idealised utterly tolerant parent, during the actual Locution therapy session.

CHECK OUT THE EXAMPLE LIST

It may be at the beginning of your Locution Analysis you can think of no sentences or phrases that seem to have any effect or appear to have any relevance to you. A list of typical phrases has therefore been included in this book. The list serves as a series of typical examples of the type of phrases encountered, and also it provides a starting list when nothing else seems available.

To use it, get yourself into a suitable situation and commence reading through the list. Repeat each phrase two or three times to see if it creates any unusual feeling, maybe of concern, of fear or any uneasiness's. If any phrase does have this effect, tick it for future reference.

Sometimes you may find that after two or three repetitions of one of the example phrases, a slight reaction will occur and then after another few repetitions or phrase similar in meaning but from your own memory, will pop up. If this occurs, repeat the new phrase a couple of times only, and if no third phrase immediately comes to mind, write your own phrase in underneath the relevant example.

Once you have a few phrases, maybe half a dozen to work on then stop. It is not advisable to proceed any further with the list. You must remember you are trying to track down neuroses in your own sub-conscious that have very significant effects in your own life. Tracking them down does not cure the neuroses, running the phrases through to final de-activation does. If you proceed too far through the list tracking

down more and more phrases without de-activating them, you may find yourself becoming emotionally quite disturbed, and this should be avoided at all times.

When the newly discovered phrases have been run through completely, only then you may proceed further through the list. In all probability after the first run through, your own phrases found according to the other methods of locution, will probably be more rewarding.

The example list is used as a starter to familiarize you with the process.

LOCATE PHRASES FROM DREAMS

On awakening from a dream, the details of the dream are usually quite clear in your mind. The memory of the dream then fades quite rapidly and most of it is usually gone after fifteen or twenty minutes. Dreams are only recalled easily when they have been completely recalled on awakening. The memory then is usually for the recall and not for the vivid clarity of the actual dream.

On awakening, think about the nature of your dreams, especially those facets involving forms of frustration, inability to move, inability to talk or be heard, or any unpleasantness of this nature. Also carefully consider if there was something frightening you, and just exactly what that was. Sometimes feelings or examples in your dreams can produce acute personal embarrassment. Something about the dream that was in some way unpleasant, is usually a valuable indicator of some hidden neurosis; of course, this assumes that the dream wasn't just a wonderfully happy or satisfying experience.

Now think of any phrase or sentence that describes the feelings involved, alternatively, use a short sentence that illustrates the actual physical situation in the dreams. The variations in the phrases should only be simple alternates, e.g . "I could only move my legs very slowly to get away" or "I felt frightened and helpless".

Run these through in the usual manner and record the most significant-phrases. The nature of the dream and the result of the run should also be recorded in your diary.

Never try this technique in the small hours of the morning until you are fairly experienced in your own Locution therapy, it can be very upsetting.

HANDLE NON-VERBALISED PHYSICAL PAIN NEUROSIS THE SAME

When a neurosis occurs because of an incident of extreme emotional or physical pain, such as a severe wound or the death of a loved one, there would seem to be no relevant phraseology associated with the incident to use as our marker for the location of the neurosis. Fortunately, we have a little habit in our makeup, which has the effect of solving this problem for us. It seems that although there was no actual vocalisation by people around us, at the time we do seem to always vocalise the situation in our own mind.

It seems to happen as an automatic unconscious and immediate description of the happening, e.g. "my arm is broken" or "my stomach is hurting" or on the emotional side, "my father is dead".

These phrases and similar phrases can then be used in the same manner to deactivate and eliminate the "pseudo" neurosis involved. Usually, physical or emotional pain won't cause a neurosis unless it occurred at an early age with childish distortions of the actual facts involved in the receipt of the pain. Alternatively, the pain or loss occurred later in life but with such, severity that the sub-conscious immediately built a protective wall around the memory so fast, that the memory became hidden and unavailable before our intellect had time to really have a look at it. However, this instant vocalisation at the time of the pain or the loss "my leg is broken" or "my father is dead" is a part of that memory and its vocalisation gives us our phrases.

GO THROUGH YOUR PHRASE LIST PERIODICALLY

The first time a phrase or neurosis is discovered and run through, the emotional effect is dramatic and the effects on your personality is considerable. An unusual feeling will occur and last for several hours after a session, a feeling of personal discovery, of new awareness and new understanding.

The relief when you stop beating your head against a brick wall is tremendous, and obviously this feeling of relief is eventually going to become pointless, the same effect occurs with Locution therapy, and the pleasure of the release fades.

On the first run through of a phrase, the release and relief is so incredible that the life effects of the neurosis is ignored in the excitement of the moment. It is therefore necessary to periodically go through your list and check if any of the phrases still can produce odd little "twinges".

If they do, run them through in the usual manner. Usually two or three run throughs of any one phrase will finally and utterly eliminate the allied neurosis. Six or seven run throughs to eliminate any effect sometimes, but rarely, is necessary. This is often associated strangely with a problem that does not seem to be initially of any great significance.

The first run through is when most of the emotional discharge occurs. The subsequent runs seem more necessary as a cleaning up process so that the habit patterns acquired to simplify continuous compliance with the neurosis, will have absolutely no motivational reasons for their continuance.

Running through a list is usually quite pleasant and surprisingly interesting, as most of the phrases will have been re-forgotten and buried by your diligent sub-conscious. Their re-discovery is fascinating.

IF YOU CAN TALK ABOUT IT YOU'RE CURED

Our neuroses, our phobias, our little idiosyncrasies, our most private wishes and our most private fears are so incredibly personal, that to discuss them is normally an utterly unacceptable and vulnerable exposure.

In your Locution Analysis, you discover the nature, the motivations and the reasons behind your behavior. As the neurosis is cured, it no longer becomes a significant facet of your personality, and you find yourself suddenly able willing to discuss the old personal motivations with enlightened relish and more strangely, with almost anybody.

You can expect this to happen, and that it does is a fundamental confirmation of the dramatic effects of Locution therapy.

TRY TAPING A LOCUTION CYCLE. IT'S GOOD VALUE

There is a very real fascination in tape recording a session of Locution Analysis. As they usually only last (for one individual phrases) no longer than five or ten minutes, a continuous tape recording is easy to do. Ideally be in your favourite situation and determine from your notes or your lists, a phrase that you feel will be significant. The easy way to determine a phrase of this nature is to try it for two or three repetitions first, and then you can decide whether it has the potential to be really significant.

Now do your Locution Therapy.

When you dictate, just talk in the same manner as you would in ordinary sessions, completely forget you are recording at all, except that you should make some short descriptive statements for information later on. Bearing in mind that you will probably play the tape to somebody else at a later date for comparison and interest purposes. Small comments in dispersed, also make the recording much more interesting.

KEEP YOUR BODY IN A SYMMETRICAL CONFIGURATION

In hypnosis, in self-hypnosis and in the whole range of relaxation techniques, it is generally recommended to either sit or lie in a symmetrical position.

By symmetrical I mean, for example,. laying on one's back with the feet 3" or so apart, and the hands resting lightly on the body or alongside the body, on the bed. In the sitting position, the feet should be a few inches part, definitely not crossed, and the hands and arms resting comfortably either on the lap or on the arms of the chair.

This is also the case in Locution Therapy. It seems that all the other positions of comfort, lying on your side curled up on one's back with legs crossed is relaxing, because it includes a certain amount of self-protection. Lying on one's side doubled up is approaching the pre-natal position and instills within us the feeling of security, associated with this position.

The symmetrical position somehow seems to be associated with a willingness to face situations, but for whatever reasons, these positions are definitely the most advantageous and are the most successful to adopt in Locution Analysis.

DON'T UNDERGO ANALYSIS UNDER EXTREME STRESS

Very often, a situation can occur involving a very traumatic experience, such as the death of a friend, or the split of a marriage. If as a result of the experience - or a combination of stress provoking experiences - a breakdown is possible, therapy should then be avoided until that peak of the tension is passed.

Usually, a psychologist or analyst is consulted only because of the eminence of a nervous breakdown, but the "cure" is sometimes worse than the sickness and can quite often trigger the breakdown we wish to avoid. Any analysis is itself a very significant and emotional experience.

A person in the state of eminent breakdown has two fundamental psychological problems. One is the emotional situation and its problems - usually felt unsolvable. Its fears, loves and imminent torments are all the result of some, combination of situations and personalities. This is a current problem often with a well-defined chronological start and ultimate finish.

The second is the all-pervading. Influence on the person's life of the impressed motivations and neuroses, from early childhood.

It is too emotionally unpleasant to cure all problems at once. The current life situation will undoubtedly be caused to considerable, extents by the neurotic compulsions in the sub-conscious making "sensible" solutions untenable to the sufferer. Under these circumstances, the home spun advice is often the most sound and worthwhile - go to a party - take a few days off and go skiing - pursue whatever is your hobby.

Meditation is often very worthwhile. Use the techniques in the section on meditation and relaxation.

Group therapy can be useful to stimulate a different approach to the problem and generate a different outlook, but treat it with caution.

When the extreme pressures are off, or you are out of the problem environment, start Locution Analysis. The defusing of the neurotic compulsion will in turn allow the "sensible" solutions at first proposed, to now in many cases, be not only very tenable but happily acceptable.

SOME TYPICAL PHRASES AND EFFECTS

The following is a list of typical phrases and sentences and the type of effects and compulsions that could be engendered. Naturally, the words will vary depending on the personality, environment, language and reaction of the parent.

The possibility of any phrases becoming so significant to achieve the strength of a compulsion, or the strength of association with a compulsion, is dependent on certain fixed criteria. The sentence must have been used, probably with a few variations regularly by the parents to the child, or in the hearing of the child, during the critical years - say three to ten years of age. The use of the expressions must have been associated at the time with the conveyance to the child of strong, unpleasant, emotional feelings. These feelings typically would be rejection of parental love, or fear of rejection, possibility of future ridicule, punishment or abuse and general fear and expectation of unknown terrors.

There are others along the same vein invented by parents to enforce a code of good behavior and safety onto their children. Unfortunately, when the training becomes too effective, the planned behavioral training moves into the realm of neurotic compulsions. Fortunately, it doesn't always happen like that but just as unfortunately, it often does.

Along with some of the phrases, is a brief consideration of the reason for its original use and a typical pain association that could be involved. Also included are possible future adult personality traits or compulsions, typically associated with these phrase patterns.

This list of course cannot include the phrases of the non verbalised pain neuroses. These are pure descriptions of the situation, e.g. "my big toe is aching" which would involve hundreds of situations and combinations.

Following this example list is a straight list of phrases for use in your own specific analysis.

TYPICAL PHRASES

"You're the rudest child"

The parent may be over sensitive to embarrassment.

Extreme anger and vicious hand or tongue lashing to enforce the effects.

This could cause the use of insulting cruel and caustic comments unnecessarily or maybe the reverse; over-politeness to an extent of it becoming an insufferable characteristic.

"Don't bother me now"

The parent could have an inability to express their love and rejects the child to avoid the problem

The child would feel a rejection of love.

Inability to truly communicate. Shyness. Over compliance with requests.

"I don't want you near me"

As a relief from the stimulation of some problems the child may invoke.

Security rejection and love rejection.

Inability to express physical affection and revulsion to body contact.

"You're a pest"

Possible child interference in parent occupation. Is an author. Somebody working from the home.

Physical punishment and removed from love environment.

Could become irritating, to comply with compulsion, to obtain attention. Love is better than attention, but attention is better than nothing.

"Stay with your mother"

Involved in public places or travelling etc.
Fear of loss of child.

Fear of loss of parent.

Inability to function independently. Unnatural desire for older, strong - willed women. (Possible male homosexuality.)

"You'll never be a man"

Frustration at child's lack of progress or character. Anger caused by frustration.

Fear and abuse.

Inability to accept his place in adult life. Hero worship.
Again homosexuality.

"Sit still, don't fidget"

Parent desires full attention and obedience especially in public.

Child feels rejection of love and contact.

resulting in over shyness and
introspectiveness.

"Eat it all up, finish your plate"

Excessive frugality with naive concepts of diet.

Fear of punishment or desire for affection.

Obesity etc.

"Dogs bite, they're dangerous"

Possible parent neurosis or dangerous animals.

Unnatural fear of being hurt severely.

Hatred and distrust of dogs or
Any other animals, domestic or not.

"Don't touch it, cats are filthy"

Parent neurosis or parents' environment contains cats with contagious diseases,
e.g. ring worms.

Terror of the unknown.

Fear of contact directly or indirectly with cats, or any animal
of similar size.

"Don't eat it unless mummy says it's O.K."

Parent over-protective to possibility of dangerous chemicals or poisons.

Fear of severe punishment and of being poisoned or even death.

Resulting in an over compulsive avoidance to new foods.
Insecurity in making judgments over food, drink, cosmetics
or clothes, as well as decisions on household and personal
selections.

"You're a thief"

Possible normal childhood curiosity in an object,
producing parent embarrassment.

Anger resulting from embarrassment.

Creating an inability to even touch to even touch other's
belonging, or a collapse to stealing when under
pressure

"Don't tell lies, God will catch you"

Parent endeavours to instill honesty.

Implication of an unknown punishment.

General inability to communicate express oneself.

"You never listen, you can't listen"

Child disregards clear instructions producing an annoyance at noncompliance with individual requests.

Fury at apparent noncompliance with reasonable demands.

Creating disinterest and inability to follow conversation - possible tone deafness.

"Never talk to strangers"

Parent protecting child with great concern and excessive fear.

Fear of reprisals and eventually fear of strangers.

Strong inhibitions in communication with people at first contact.

"You must not go by yourself"

Over protection and lack of appreciation of normal child development.

Fear of the unknown and lack of faith in one's own actions.

Insecurity and inability to act independently

"Never trust a woman (man)"

Lack of trust in spouse conveyed to child.

Necessity for security and desire to emulate parent.

Possible general lack of trust in opposite sex – restriction to establish a permanent relationship

"Don't touch it, I'll fix it"

Parents inability to teach responsibility; possible desire for child's admiration.

Fear of displeasing parent.

Deliberate avoidance of mechanical problems; collapse of responsibility under stress

"Don't ask silly questions"

Probably an inability to answer the question and avoidance to retain child's respect and admiration.

Parents over reaction creating, a feeling of guilt of own stupidity.

Inhibitions in giving opinions. Fear of revealing that stupidity to others. Contempt of those with intellectual abilities.

"I don't want you to get dirty"

Parent self-pride.

Fear of upsetting parent or rejection.

Pre-occupation with cleanliness in self and others.

"Don't upset your father"

Mother wishes stability in home without quarrel.

Terror, a fear of father, desire to please mother.

General inhibitions with father type people over willingness to compromise with them and avoid argument

"You're a spy"

Child's interruption of parental sexual activity.

Absolute love rejection and embarrassment stimulating anger.

Fear of entering into social contact and inhibitions in contact even with friends.

YOUR RULES SUMMARY

START AS SOON AS POSSIBLE

BE PREPARED WHEN YOU START

DON'T TAKE ANY DRUGS

IN GENERAL BE ALONE

SELECT YOUR OWN BEST TIME

ELIMINATE OUTSIDE INFLUENCES

DON'T CHANGE THE BASIC SUBJECT

USE MINOR PHRASES AS A STARTER

ALWAYS COMPLETE THE PROCESS

KEEP A WRITTEN RECORD OF PHRASES

KEEP A DIARY OF PHRASES & YOUR PROGRESS AND USE IT

HAVE A CHECK LIST OF PROBLEMS

PHRASES DON'T LIKE TO BE FOUND

THE SESSION LENGTH SHOULD BE COMFORTABLE

HAVE SESSIONS FREQUENTLY

FIND A PHRASE OF WHAT'S "WRONG WITH ME"

KNOW THE COMMON SEQUENCE OF REACTIONS

USE THE DAILY TWINGE INDICATOR

MODIFY THE FIRST AND SECOND PERSON

OLD HABITS WILL CHANGE TO SUIT THE NEW YOU

DOMINANT PARENTS BECOME IRRELEVANT ADULTS

CHECK CURE WITH AN ANTIPHRASE

DEFUSE THE NEUROSIS WITH AN ANTIPHRASE

HAVE AN INTERESTED PARTY TO TALK TO

TACTFUL COMPANY CAN BE HELPFUL

CHECK OUT THE EXAMPLE LIST

LOCATE PHRASES FROM DREAMS

HANDLE NON-VERBALISED PHYSICAL PAIN NEUROSIS THE SAME

GO THROUGH YOUR PHRASES LIST PERIODICALLY

IF YOU CAN TALK ABOUT IT YOU'RE CURED

TRY TAPING AN AUDIO CYCLE. IT'S GOOD VALUE

KEEP YOUR BODY IN A SYMMETRICAL CONFIGURATION

DON'T UNDERGO ANALYSIS UNDER EXTREME STRESS

LOCUTION THERAPY START LIST

WARNING: Do not experiment with the List before reading this book and studying the instructions.

"You're the rudest child."
.....

"I don't want your near me"
.....

"You're a pest."
.....

"Stay with your mother."
.....

"You'll never be a man."
.....

"Sit still, don't fidget."
.....

"Eat it all up, finish your plate."
.....

"Dogs bite, they're dangerous."
.....

"Don't touch it, cats are filthy."
.....

"Don't eat it unless mummy says it's ok."
.....

"You're a thief."
.....

"Don't tell lies, God will catch you."
.....

"You never listen, you can't listen."
.....

"Never talk to strangers."
.....

"You mustn't go by yourself."
.....

"Never trust a woman (man)."
.....

"Don't touch, I'll fix it."
.....

"Don't ask silly questions."
.....

LOCUTION THERAPY START LIST – cont.

"I don't want you to get dirty."

"Don't upset your father."

"I'm going to leave you locked up."

"You're a fatty."

"Why can't be as good as your brother (sister)."

"You're the ugly duckling."

"Don't go near the edge."

"Don't answer back."

"Be careful."

"Be brave or mummy won't like you."

"You'll never learn."

"Don't laugh in front of people."

"Don't do that, you know nothing about it."

"Don't interrupt."

"What will people think?"

"You mustn't argue with your mother (father)."

"Don't interfere."

"Don't speak unless you are spoken to."

"It's out of your control."

"Don't touch it or you will break it."

"Get clean, people will think you are a grub."

LOCUTION THERAPY START LIST – cont.

“Mind your own business.”

.....
“Wait till your father hears about this.”

.....
“Just wait till your father gets home”

.....
“I’ll leave you’re here by yourself.”

.....
“Keep away from the blacks (whites).”

.....
“Show more respect.”

.....
“Don’t be crude.”

.....
“Don’t interrupt.”

.....
“Big boys don’t cry.”

.....
“Don’t be a sook.”

.....
“You’ll frighten your mother away.”

.....
“You must always go to church.”

.....
“Don’t be a tattle tale.”

.....
“Mummy won’t love you.”

.....
“You’re not my boy (girl).”

.....
“You listen to me.”

.....
“That’s the end for you.”

.....
“Don’t ever talk to me again.”

.....
“The storm will get you.”

.....
“Wait here till I come back.”

LOCUTION THERAPY START LIST – cont.

“I’m going to tell on you.”

.....

“You can’t come with us.”

.....

“I’m going to tell on you.”

.....

“You can’t come with us.”

.....

“It’s all your father’s (mothers) fault.”

.....

“You don’t play in the dirt.”

.....

“You’re upsetting me.”

.....

“It will kill you.”

.....

“Just forget all about it.”

.....

“You’re going to get hurt.”

.....

“Stop spying.”

.....

YOUR OWN PERSONAL LIST.

If you don't want to keep your own diary - do it this way.

First write down a phrase found from some personal experience or feeling as indicated in the general guide rules, in the space for First Contact. Fill in the date and possible time. Next, fill in position of first contact, e.g. "With Jenny at Uncle Jack's place", "at a ticket counter".

First Contact	<i>Your father</i>	Date	Time
	<i>is talking</i>	<i>3 / 11 / 78</i>	<i>4pm</i>
Contact Location	<i>With Jenny at Uncle</i>		
	<i>Jack's place</i>		
Best Key Phrase		<i>8/11/78</i>	<i>7pm</i>
	<i>Listen to your father</i>		
Comments	<i>I find I don't have to do what</i>		Re-Runs
	<i>people say all the time. The re-run was not needed.</i>		<i>3/ 2/ 79 8am</i>
		<i>/ /</i>	
		<i>/ /</i>	

Now when therapy has been tried off this example, write in the really important phrase that produced the most significant effects in the space for "best key phrase", and with it the date and time.

"Best Key Phrase" often could be any of several with very similar wording. They were picked up with variations anyway, e.g., "Listen to your father", "You must listen. to your father", "Your father is talking, listen to him", "Listen to what your father says". They will all be tied together anyway, and so any will do as a start and open the door if it's one of your phrases.

Next, a few lines have been left for personal comments and a few blank date blocks left for noting later re-runs.

Duration is mentioned as it's very interesting to record the actual time it took to effect the cure, e.g. eight minutes. It also gives you a total time for the whole Locution Analysis process to achieve a complete cure.

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

First Contact	Date	Time
	/	/
Contact Location		
Best Key Phrase	/	/
Comments	Re-Runs	
	/	/
	/	/
	/	/

POST OPERATIVE CARE

The use of Locution Therapy very quickly changes your feelings about problems and life. By removing all those idiosyncrasies, compulsions, phobias and inhibitions, you no longer ever feel even uneasy without justification. When fear and trepidation gnaws in your stomach, it's now damn well right: you are in a situation where you have really to be concerned, and how else would you want it?

However, while this is all very good and feels great, we still have quite a few habit patterns from the old days. These habits were developed to assist us to comply without thinking to the old neuroses. Sure, we want to keep the habits that are worthwhile - how to drive - how to use a knife and fork - how to answer the telephone etc. etc. Fortunately, we never really forget these abilities. That's the way we are made.

Our habits to handle our neurotic compulsions are difficult to forget too. We recognise these habits quite often and the reaction with relish is "I don't have to do that anymore". However, if we don't think about it, we are just as likely to rely on our habit patterns when our conscious is otherwise occupied, so we may now have to change or remove these pointless habits.

The quickest and most effective is hypnosis. A post hypnotic- suggestion of value will not last, but before it drifts away into insignificance, we can quite easily have acquired our new desired habit. Neither old habits nor new habits have much compulsion, but one is desired and the other is not and so the good one stays with us. One word of warning, unless you are absolutely sure of the Hypnotist, never be alone with him. Always have a sensible person to listen in. Hypnotism is a vastly more powerful method of manipulating minds than any, excepting very, very few, people realise.

For personal private use try positive thought. If you were neurotically shy, after Locution Analysis you are no longer. You may still have the habits of a shy person, your old habits will still keep you out of the centre of a conversational group. So step in - force yourself. It's actually very easy. It's actually startlingly easy now that you don't have any hang-ups anymore..

Whatever you couldn't do, or wouldn't do, or didn't like to do because you had a "thing" about it, now do it. Give yourself a double dose for a bit. Take the whole conversation over and even be a little impolite until you're okay. Keep a list of any old habit patterns you notice and remake your desired new habits in this way.

Contrary to what you might think, it really is good fun. When you are on the new track and settled in, the novelty wears off, like learning to drive a car. Then different habits become interesting and fascinating to correct.

Read a book on positive thought and try it. You will find you are a natural. There are dozens of books and they will all work beautifully now. Every few months or so, look back over your personal lists and try a few phrases. Still note down on a piece of paper any twinge you may get in a situation, and store the reminder in your purse or wallet. Run it through in a week or a month, but make sure you do, do it.

They will get to be very few and very far between. That's the way it will be and that's the way we want it.

Happy Hunting.