

The Standard Edition of the Complete Psychological Works of Sigmund Freud, volumes 1–24

There are but few men throughout history, whose a-priori insights and empirical observations demonstrate true genius. Einstein was able, by way of thought experiment, to create an entirely new way to think of the external world of physical phenomena. In like fashion, Freud did the same with the mind, through painstaking clinical observation and analysis of himself and his patients. The result was a picture of the topography of the mind, of the processes of thought and their interconnections, the structure revealed on both conscious and unconscious levels, as well as their interactive dynamic. However, this happy fact was met with the most severe rejection and refusal. This is predictable, and a necessary consequence of that very topographic mental construction which Freud had rightly uncovered. The facts he uncovered are instrumentally demonstrable, and indeed, I use these ideas every day to good result, but this fact, the fact that Freud was right, and one can disband a neurotic symptom in short order to use what he had found, is not enough to ensure acceptance of the truth, no matter how plain the result. To accept Freud, is to accept a deeply unflattering view of the human unconscious. The entire of modern personality is assembled around defenses against this exact truth, all defenses are set against this one thing, and believe me, no one would ever CHOOSE to accept such a view! *Never!* One accepts it for one reason: because it is correct, and can be demonstrated as such.

Some are students of psychology, who study at a university. I am a student of psychology, but I studied at a different school: The University of Necessity. The courses at my school are graded pass/fail, and nothing is certified by matter of "degree." You live and are well, or you are ill, and die. Pass/fail. I had attended a fine university and read many books *about* Freud, yet when I became ill, and could directly examine unconscious content in consciousness due to the nature of the illness and its artificial genesis rooted in withdrawal from modern SSRI drugs...I was sure Freud was incorrect. He seemed to have it better than most, but really, what I had learned of Freud from secondhand sources was nothing even half as severe or pungent as what I was experiencing. I began to write psychology books to set matters right. I am honest, and this was not being said—psychology seemed a beautiful, medical cowardice. Then I purchased the books I am reviewing. Never read second or thirdhand accounts of a man's work—never. If you want to know Freud—read Freud, not someone else! All are so timorous and squeamish to try and walk his road, and all fail—*completely*. They are afraid. Freud has been sanitized, misrepresented, and his work, gutted and made ineffective for the pieces which have been removed. The theory is not as you believe. It is much less flattering, and so, it is correct. If you want to repair a neurosis, use the right remedy, the correct caustic agent is required to burn through the ego defenses and reveal the *exact* piece of unconscious content which by way of transference is making you sick. Be direct, see the ugly fact, and be well. Do less, attempt to "transform" a symptom without directly exposing the unconscious element to consciousness, and remain ill. Bion was notorious for extended treatment. To cure, one must be willing to pierce the defenses and speak *plainly*, and about nothing... "ineffable"— but a truth, and an ugly one too! There are no unthinkable thoughts, to say this thing is rubbish, and a wish. Unconscious content is specific. Know

that, and remove a symptom quickly. Know that, and you can, over time, cure a deep and intractable neurosis. If you are sick and deny this thing, you will be taking pills for the rest of your life.

So how does it work? The short answer is: honesty. First, we must be clear about matters of infantile and developmental sexuality, which are so obvious and plain to observe. Oh no! Gasp! How impossible. Yes, we must do that. Children are sexual, and quite sadistic too. The matter is quite specific! Read the books, and know a sure fact which all deny: The anal sadistic period of development is real. Yes, I said that. Oh no! Then, even more cursed honesty! How tasteless not to lie of this thing... let us quiver in fear instead. Better that than to understand this: childhood is the source of the perversions, and, the unconscious ideations which make a neurotic sick, are often perverse. Read these books and discover: "*The neuroses are, so to say, the negative of perversions.*" Here is an analogy I created to clarify the meaning of that phrase: Think of a magnet under a table which turns and makes a magnet on the table top turn in time, that is a basic picture of the pathogenic transference structure. The unconscious perverse ideation, the unconscious positive, an unconscious fantasy or wish, like the unseen magnet, is the active element in creating the strange conscious neurotic symptomatic behavior. Read my *Nine Short Essays and Native Psychoanalysis—a Non-Elliptical Technique: Necessary Background Information Basic to Native Psychoanalysis* paper, available in the Native Psychoanalysis section of this Magazine and see more about the new proof of the reality of unconscious fantasy, and the genesis of neurotic symptomatology. Find the unconscious idea, make the perversion conscious, be it sadistic, masochistic or of whatever type, and the symptom vanishes instantly. Neurosis is intimately tied to perversion, and perversion, is intimately related to childhood. Yes, I said that. How rude not to lie about such a thing! Psychology is rude, or false. Rude, or ineffective. Never believe a pretty lie. Buy these books, and know better.

In these books you will find: the exact tensions which create the various types of hysterical illness. Dear reader, take careful note that the very word "Hysteria" is now forbidden, its valuable meaning so long associated with a specific structure of conscious and unconscious wishes lost to the factors of profit and politically correct expediency. You will find, the correct periods of childhood development, properly articulated. All deny this truth, and so, all are beautiful, and quite blind. Beauty is timorous. You will find, *all* repressed unconscious ideations are painful to the ego/super-ego, and are often perverse. You will find, the correct way to interpret a dream, slip of the tongue, or symptom—this strange ability to unearth the insult, the wish buried in our dreams, unintended actions and symptomatic behaviors, a skill which is counter intuitive to the hilt. Insight is insult. Grasp this idea, and become the unriddler of every hidden human nuance, for all human behavior and experience is defined by symbolism. You will find, the unflattering truth about paranoia and its relation to homosexuality. Although I have discovered other factors which can cause this disorder, I must admit, that the homosexual current is the main instigator of symptomatology in many cases, and must be looked toward first as a pathogenic contributor. How rude! You will find, the relationship between sadism and obsessional neurosis (OCD), a relationship most clear and deeply perverse. No wonder this "disorder" is considered to be a chemical imbalance which

must be treated with huge doses of SSRI drugs, who would admit the truth? To cure the problem is so—tasteless! Better to tell a pretty lie, and become addicted to drugs instead. Perhaps you can tell, I am not entirely free of sarcasm to state the point this way. I trust I have been understood.

I hope the reader is not offended that I have failed to include the wealth of citations to specific text that this essay seems to demand. I have omitted the citations in hopes of encouraging your curiosity. Do not seek to justify or investigate a single concept out of context. Like Nietzsche, Freud responds poorly to a partial reading, and well to a close and thorough understanding born of real effort, which skips nothing. Read it all. Read it well. Then, you will know: *It is but darkly, that we may uncover the bright places.*

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