

Techniques Of Psychic Release

Primitive tabu systems show the human psyche very early already tied up. But we may go earlier. The earth evolved from a mass of gas which became incandescent, rotated, formed itself (and so restricted itself) and then gradually cooled. Accepting that power or energy is sentient and that memory is but the retention of modifications of changes undergone as the energy goes progressively through its various phases of evolution, we can say that we have within us records of all our past experiences and conditions.

A stimulus is an energy-input into a system or relatively closed zone of energy. Every stimulus taken in changes the receiving energy system in some way. The changes are in some manner retained and constitute the system's memory. Memory of energy inputs not understood or not properly assimilated are the causes of our life problems.

If we do not make ourself conscious of our inner records of the experiences of our energy-system, we may react to them unintelligently and be conditioned by them in unprofitable ways.

Human protoplasm is a super-sensitive recording material which records the experiences of its surrounding conditions even *in utero*. Therapy is the elimination of undesirable charges of energy on the records of experience. *In utero* the child is in symbiotic relation with its mother and records her emotional condition and responses to stimuli as well as its own. This symbiotic sympathy continues for some period of time even after birth. Emotional fields can interplay and condition-each other. A disturbed mother who cries may induce crying in her child. So also to some degree in adults. Human beings are not totally dissociated from each other's emotional conditions except in extreme pathological states. Emotional participation is the basis of much of our enjoyment of art, plays, etc. The emotional condition of any person may affect others. We see extreme cases of this wherever large crowds of people gather to watch games, where the enthusiasm of the mass may temporarily take over the control of individuals within the mass. So also in war time, etc. Human beings are emotionally linked together more than they are usually aware of.

Interest is between beings and arises from polarisation of sentient energies. If the absolute source-power of the universe had not polarised itself, interest could not have arisen within it. The earth is a centre of condensed energy. We say "down to earth", meaning towards a sense of ownership of property. Consciousness of condensed energy is what we call consciousness of 'substance'. Substance or matter is only energy condensed. When there is identification with substance in consciousness there arises the type of awareness we call ego-consciousness. Where such identification occurs the consciousness goes under the law governing that with which it identifies. This is very important for therapy.

Feeling and emotion are to be distinguished. Emotion is sentient energy moving out from its centre and tending to express itself in some form of overt behaviour, unless it is inhibited.

Feeling, as distinguished from emotion, is characterised by a sense of "presence", which implies that the energy involved in the experienced zone of feeling is sentient. If there arises within the feeling zone a sense of unbalanced energy, then this energy ceases to be pure feeling-of-presence and becomes an emotive energy, i.e.. it begins to move out from its centre towards some behavioural expression. Emotion is sentient energy on the move.

As the whole egg from which we derive exists before it subdivides into the multiplicity of cells which constitute our body; and as the whole field of universal energy exists before it subdivides itself into the various star-systems, solar system, planets, etc; so we are to begin to gain our understanding of ourselves, first by considering the wholeness of our being, only then going on to examine its distinguishable parts. To see first our wholeness is to remove an undue stress on that complex of ideas which constitutes our empirical ego, our "self" as we experience it.

To create is to bind; to ensphere; to encapsulate. The Creator of the Universe is thus the first jailer. And like other intelligent jail-makers he has correction of behaviour as his first motivation. We are all prisoners of universal power and remain so until we learn to cooperate with it. When we have learned to cooperate with it, then we can say, with St. Paul, "We are *of* the Law, but not under it."

We recapitulate within our personal evolution every stage of universal evolution, and every stage of the evolution of the race from which we derive. If our evolution is at any stage stopped by an excessive energy-input or stimulus-overload, we tend to go back to the earlier stage before the shock-moment, and to stay there. This is the explanation of so-called "regressive behaviour patterns" we find in pathological cases. All evolutionary stages are recorded within us and persist throughout life, but shock *tends* to force us back to the pre-shock stage and to hold us there. But this tendency is not an absolute imperative. By disclosing to conscious examination the shock situation we can treat it in such a way that we can discharge the excess energy on the record of the shock, and so release the organism from the inhibiting tendencies placed upon it at the moment of shock. By "shock" here we mean the effect on the organism of any excessive energy input, "excessive" meaning "making it difficult for the organism to deal with it adequately".

We have two basic methods of discharging excessive energy from our experience records: 1. by present tense re-running of the original shock situation; 2. by creative imaginative re-fashioning of the record content. Both methods require first the disclosure of the shock-record.

Disclosure of shock-record contents is gained by not in the first place *thinking* about past events, for past-tense thinking records are shielded or insulated against negative emotional charges. The necessity for this is seen when we have realised that effective thinking rests upon clear and distinct ideas, and negative emotion disallows such clarity and distinction, because it tends to sheer off from painful or unpleasant associations and records of these. We have surrounded our frightening, alarming, or anxiety-creating records of experience in order to allow our thinking to approximate to

the required degree of clarity in order to generate a sufficiently adequate response to our life situation.

When we are in good health, happy with our situation, and well fed, our general capacity for dealing with environmental demands made upon us is usually at its optimum. But if, for any reason, our health suffers, or we become unhappy or undernourished or insufficiently rested, then the energy available to hold down any unpleasant records we may possess at "unconscious" levels of our being, is insufficient.

When this occurs, the tendency is for hidden, unpleasant records to break through their encapsulating forces and to appear in consciousness, bringing with them the negative emotional charges originally hidden in them. These negative emotional charges may profoundly disturb the state of the mind and make normal thinking extremely difficult.

How are we to deal with such problem-creating negative emotion records? First of all, we are to remember that they are only records. This is of paramount importance. A record of an unpleasant experience *is not the original experience itself It is experienced as if it is, but it is not.* The record of an experience of seeing a man beat another man is not the *actual man doing the beating*, nor the *actual man suffering the beating*. The record contains the feelings and emotions of the persons in the situation, including those of the observers, who may or may not have been active participants in it. Feelings and emotions are not so easily insulated as are ideas, because they are biofield forces with no clear or distinct edges. Clear ideas have relatively sharp edges; feelings in general are less sharply defined, and emotions are barely defined at all.

Having accepted that the unpleasant emotions, fears and anxieties that we feel are brought into our awareness, in all cases except one, by record replay, we can begin to take steps to release ourselves from their undesirable negative effects. The one case which is the exception is when we are actually, in a present situation, undergoing some excessive energy input, causing actual physical pain or damage to our organism. In this case our obviously best course of action is to take some definite attitude towards the pain or damage, to decide whether it is to be avoided or endured. Undergoing dental treatment may sometimes be unpleasant, painful, and even, in the case of extractions, temporarily damaging to tissues; but here we consciously know and accept the necessity of undergoing the treatment, because we have a conscious goal - mouth health and efficiency of the organism's digestive powers.

In all cases other than the one in which we are undergoing actual, present, excessive stimulation, the unpleasant feelings, emotions, pains, fears or anxieties *belong to the past*, a fact we must never allow ourselves to forget.

Unpleasant record replay is experienced at the time of the replay *as present unpleasantness*. But it is present only in the sense that the *record* being replayed is present. The information on the record, the unpleasant feelings, emotions, fears, anxieties, etc., *do not refer to our present, actual, here-now situation*, Under a certain kind of record replay we can feel terrified although there is nothing in our actual present situation to justify our terror. So with every other unpleasant feeling or emotion. Even

recorded physical pain, when replayed, is experienced as present pain.

Because of this we are to teach ourselves to look hard at the realities of our actual, present, here-now situation, so that we can see whether our inner experiences have actual external correspondents which stand as here-now present causes of our mental or emotional condition. If in a given case examination of our present situation shows that we are not actually physically undergoing some excessive energy input, then we can turn our attention to the record materials which are being replayed and causing our condition.

Of tremendous importance for therapy is the fact that *sharpened consciousness is a catalyst*, that is to say, *focused consciousness changes whatever it converges upon*. To understand this fact we must remember that energy is itself sentient, that is, *feels its own condition*. Hence, when we actively focus consciousness, we focus energy. *Energy cannot do nothing*. By its own essential nature it *works* upon whatever it converges upon. Thus when we actively focus consciousness sharply upon any mental content, this content is changed. The *degree to which it is changed* depends upon the *degree to which we sharpen or intensify our consciousness* within the zone to be examined.

Let us examine why this should be so. Consciousness has been evolved over a very long time in order to aid our survival and development. It has *alerted itself* to danger possibilities and to possibilities of advantage and profit. It has trained itself to change anything whatever that it may encounter into a more profitable condition. Consciousness is energy working to change the conditions of its environment in order to make survival and development more certain.

Now, let us suppose that an organism is in a more or less relaxed condition of "off-guardedness", and at this moment a sudden excessive energy-input, or too highly powered stimulus, enters it. The sudden energy-input has established itself within the organism without there having been full consciousness of the stimulus content. The organism itself, taken off guard, has now the unexamined record of the shock moment. To "examine" is to open out and evaluate the content of a situation.

The unexamined excessive energy-input record is a zone of energy *patterned* in a certain way. It is not just energy, but *energy patterned* by the environment of the organism at the moment of input. This means that it contains a picture of the whole situation that existed at the time the record was made. But this picture was not examined at the moment of it being made. All its constituent forms have been recorded *without analysis*. *We do not know what is contained in such a record*. Because it is unanalysed as to its content, we call it a protopathic record, a record made without consciousness of its different constituent elements.

Inside a protopathic record of an excessive energy-input, all the different constituents interflow and vibrate together in such a way that stimulation of any sub-zone of the record can stimulate all the record's contents. This is the essential characteristic of the protopathic record, that stimulation of any of it stimulates the whole of it. From this fact arises the dangerous characteristic of all protopathic records, the power of such records to produce mental confusion and all kinds of psychic and somatic

disorders.

What happens if we locate a protopathic record and sharply focus consciousness within it? It begins to lose its protopathic nature, for the sharpened, active consciousness begins to distinguish the different elements within it and to separate them out from each other.

In every total situation in which the actuality or danger of damage has been present only some of the parts of that situation have actually been a really damaging agent or threat to the organism. The rest have constituted an "environment" in which the actual or potential damage has been presented. This "environment", and its total contents, by association with the actual or potential damage, has acquired *a negative* emotional tone of unpleasant or anxiety-producing character.

It is this fact which constitutes the problem for the therapist. It is this fact also which gives the key to solving the problem.