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A world free of neurosis:

**Cure instead of treatment, Prevention instead
of cure**

[A little psychology book]

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Sidney Press

This e-book is made available as a free download for any who wish to learn how to cure or prevent neuroses in themselves or in others.

Factual information that replaces hypotheses about emotion opens an area of psychology to new exploration and comprehension. The study area of emotion dynamics has developed sufficient understanding to fully cure or prevent a large category of illnesses. Information essential for understanding a broad category of neuroses is available in this free download. Valid knowledge of those neuroses almost automatically brings cure. Therapists have used this knowledge successfully and many people have used that same understanding to enable self- cures. Cure becomes astonishingly simple once one corrects commonly believed misinformation. Many disorders “melt, thaw, and dissolve.”

The valid information is available to everyone who may want to apply it to themselves. These are not quick sound bites; but instead consist of a large group of important facts about thought and feeling to absorb and build into a frame of reference about psychological health and illness. Serious study has brought cure instead of treatment for many afflicted persons who previously had years of unsuccessful Behavioral, Psychoanalytic, Cognitive, or medication treatment.

Part I of this book is a comparative critique of current psychotherapy practices and the advent of new theory.

Part II presents information for curing emotion disorders. This covers what is needed for the most popular illnesses such as: panic, phobia, conversions, stress hysteria, and so forth. For information on reactive depression, paranoid states, and the emotion muting disorders, the book *Uses of Emotion: Nature’s vital gift* is more appropriate.

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Information in this e-book includes essential elements as a basic version of the Isaacs theory. Those interested in learning more details about the theory can purchase **Uses of Emotion: Nature's vital gift, 2d edition**, 267 pp, Sidney Press, 2010. directly from Sidney Press, P.O. Box 268, San Mateo, CA 94401, \$15.00 +\$4.00 S&H. (CA destinations add sales tax 9.5%)

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Life does not have to be so hard. It is time to shift from 19th century to 21st century science. People who have studied and effectively absorbed knowledge that is in this book and observed their emotion processes have cured themselves. Some others may need to turn to practitioners who have mastered this knowledge for tutoring to achieve cure. Many will prefer to study the greater detail in *Uses of emotion*. Viewing mental processes in a frame of reference based on facts about thought and feeling has dissolved symptom neuroses for many people. That available possibility is worthwhile for everyone.

Preface

The suffering

Modern psychology has produced many beneficial advances that have quietly fitted into our way of life. Those have made lives better by increasing our understanding of our selves. Freud's contributions enlightened us about highly organized mental processes occurring outside of conscious awareness. Behavioral psychology has enlightened us about learning patterns. Cognitive psychology has advanced knowledge of thought processes and counseling of people with problems. Biological psychiatry has brought advances in controlling symptoms in the two major psychoses, endogenous depression and schizophrenia.

However, in each of these approaches, errors divert focus to false leads and blind alleys. Those missteps thwart progress in understanding and curing of psychological disorders. Despite all the progress, millions of people incur and suffer disabilities of psychoneuroses. Most of those afflicted turn to one of the four highly respected schools of psychological thought. Those four groups are like sisters who, despite sharp differences, equably share what is available.

The most striking resemblance among those schools is that each has its own disparate, well defined theory of fundamental basis of illness. From that each has produced its own detailed method of treatment aimed to cure neuroses--- but none cures! An important question--- How many different fundamental explanations of any phenomenon can be valid? The maximum is one. Credibility of valid theory is bolstered by successful cure.

All four schools are firmly established in training centers. They indoctrinated students, and publicize their wares. In a real sense those four sister schools monopolize and own the psychotherapy industry for now. Each has an internally coherent theory, sensibly organized fact, imaginative fiction, and methodology. Ingenious theories and methodologies are admirable and sometimes enchanting, but all of these approaches fail to notice that they are hampered by the same small defect --- utter uselessness for actually curing neuroses.

Few therapists or their patients seem to make much of the fact that what has been available is artfully designed, lengthy, complicated treatment that does not cure. With those futile efforts, lives are wasted each year; worse, lives are destroyed each year. As a substitute for cure, practitioner activity has fostered the belief that management of illness, palliation, and amelioration are considerable accomplishments. Those are not what patients want or need. But because practitioners believe those limited results are all that is possible, they have not

seriously examined underlying faults in theories. Some of these issues will be discussed in the following pages.

It is all so fascinating but at times puzzling and frightening---this world of strange experience, and strange behavior. Why do people do what they do? Why do people develop symptoms that make no sense and shift from one symptom to another? It seems weird; panicking over very little, more than terrified by little bugs, extreme discomfort in benign open or very small spaces, frightened in harmless situations; extreme avoidance of food to a life threatening degree, suddenly perceiving the world as strange and foreign. Why do some people become physically unable to talk, swallow food, use their legs, or comfortably fly in a plane? How does a person suddenly develop multiple personalities? Why do some become disabled by depression? What causes suicides? Why do some people get wildly excited, lose their temper and when enraged become physically abusive toward others, even toward those they love? Why do some people have stress reactions that become an enduring aspect of their lives? Why do some people shift to a fugue state? The list goes on and on; are such things a natural or necessary part of anyone's life? They are not!

None of these troubles need be or should be accepted---they are curable and preventable!

In a not too distant future, current treatments for neuroses will be recognized as being as foolishly irrelevant and useless as the therapeutic bloodletting that was popular 200 years ago. At present, how many people have the wisdom to avoid therapies that do not cure? That is hard to do when learned, licensed professionals declare these treatments to be the best. But increasingly, there are some who have realized they can learn how to cure themselves and have done so. It is worth the effort to learn and do what is necessary to be free of those troubles.

Too many people are in trouble with themselves and with each other. Why? These unfortunate and unnecessary happenings and behaviors had been perplexing mysteries; those brought a sea of troubles to human lives. Attempts at understanding these strange aspects of human life have included ingenious, fanciful theories. Some of those theories produced exalted claims of their value for bringing evidences of minor change to people. Alas, those claims were of amelioration with hope that it is a step in a path of betterment; these were not paths to full cure.

A quest for meaning.

Most parents encounter children's important questions that adults find imponderable and therefore cannot answer them well. Issues of what thoughts and feelings are and do started with the innocent questions of a child. Children like to have simple straightforward answers to simple straightforward questions. It creates a puzzle for them when the answer to one question conflicts with either the answer to another related question or to perceived reality. Most often,

those salient fundamental childhood questions are suffocated by adults. Consequently, as adults, we usually have long forgotten about the puzzles--- mysteries have been set aside. But, sometimes a question remains a lifelong puzzle that we try to understand; that continuation is what happened to my childhood questions about thoughts, feelings, and why people do what they do.

As a child I often wondered, “Why do people do the things they do when so many things do seem quite strange?” Later, I gained inklings of things going on within people that made what they do or say seem to them to be exactly right—regardless of how strange it seemed to others.

Enduring questions led me to be a lifetime student of psychology. Among many of those things that fascinated me were the general disparagements of emotion by presumably thoughtful people:

- by philosophers---declaring that it interferes with clear thinking and is subordinate to intellect;
- by psychoanalysts--- turning from the early mistake of emotion catharsis by totally discarding emotion as central to mind instead of discarding the failed catharsis. Then, they debased the wonderful array of emotions by hypothesizing anxiety as the overarching emotion. Further, they moved the basis of theory from feeling to drive;
- by current psychologists---- in various ways ignoring emotion as being the vitality of mind and equally important partner to thought.
- by theologians---decrying and denigrating emotions (perpetuating the ancient “seven deadly sins”) instead of valuing those and all other emotions as useful mental processes.

Premises of premises

Ancient philosophers understood that the premises of their hypotheses are important. They also knew that there are premises underlying those premises, even though sometimes obscure. Those are ambient conditions forming abstract matrices in which questions and hypotheses form and therefore, always are important to examine. Sadly, modern mental health theories do not consistently demonstrate such understanding. Instead they comfortably rely upon whatever data they gathered along with ingenious fictions (imaginative hypothetic constructs and hypothetic variables) and moss covered ancient aphoristic commentary by authorities. Many of those fictions have gained full credibility because they were long-lived, long-standing hypotheses; they are relied upon as if they had been successfully tested and established as scientific law. Declarations by authorities are venerated as if age of an aphorism is a test of truth, and truth the same as fact.

But untested beliefs, even if uttered by distinguished authorities, do not match the value of scientific logic and method applied to observations. Each of the four sister schools has accepted imaginative pseudo-science mixed with data based theory. Such a mixture, by including serious faults in scientific fact, thought, and logic makes those theories incompetent. All four sisters have that problem even though they currently dominate the board room!

- Despite merits in each of the treatment systems, those merits do not include cure of neurosis! Most schools of thought appear to value evidences of slight improvement in comfort or function as meaning a bit of cure. That is greater respect for balderdash than it deserves! In examination of those theories we find brilliant, imaginative inventions of abstract constructions ---each presented as equivalent to discovered facts.

Regardless of those erroneous theories bringing failure to past systems, now we can actually cure instead of treat a whole cluster of neurotic disorders. These neuroses include phobia, panic, conversion disorders, stress disorders, reactive depression, multiple personality, depersonalization, and several other troubles. Additionally, we can raise our children to be invulnerable to that whole category of mental disorders.

It is currently popular to attempt to develop and establish methodology by seeking evidence of bits of progress leading toward cure. Supposing that bits of comfort will necessarily form a path to cure is not a certainty. Our simpler measure of effectiveness calls for only two categories of evidence: full cure or failure to achieve full cure.

The ministrations offered by the four dominant schools to those suffering psychological troubles are insubstantial. The firmly indoctrinated belief within each school of thought is that its invented theoretical explanations are valid descriptions of illness and health processes; that treatment methods based on its theory is the best that could possibly be. With that conceit, failure to cure must be from something innately defective in patients who are not cured by a valid theory. The reverent faith in inadequate theory has produced an implicit denigrative stance within each school toward the afflicted---clearly, the afflicted are viewed as unfortunate, defective, lesser beings. We know from curing many that those patients are neither defective, nor incurable!

No one needs to endure these disorders

Part of the unfortunate ancient teachings is of emotion as danger. I have termed that unease with emotion as "affect phobia." That unease comes from accepting the idea that, "Some emotions are not good to have." "Don't pay attention to your feelings." "Those are negative emotions that can lead to dangerous behavior." People who accept that condescending attitude about emotion learn to be cautious and suppressive of whatever they have designated

as bad emotions; they tighten up, become tense. Each person may have his own repertoire of “negative” emotions. That idea of danger makes those persons try to avoid certain emotions to prevent trouble. Cautiousness makes them tense. Tense people have less pleasant, harder, and shorter lives.

What about health?

The fact that emotions and thoughts are aspects of perceptual systems, are equal in importance, complexity, and usefulness, seems to have been lost in a long tradition of denigration of feeling. All emotions, like all thoughts, are simple bits of information helping us understand what is going on in and around us. All are friends. None are enemies, nor are they irrelevant, or trivial. They are not waste material to be disposed of.

Once we have an understanding of what has been right and wrong with the pioneering ideas in the field of mental health, those can take their place as an interesting part of history, along with those pioneering ideas of "earth, air, fire, and water." Understanding past theory errors allows more openness to a new understanding of facts about illness and health. With that step, cure and prevention of neuroses become fairly simple---almost automatic. Using factual knowledge sets you free.

Comfortable belief in whatever is

Current schools waste time, money, and patients’ lives. Fallacious theory cannot guide to cure. In each school of thought a strong sense of pride for beliefs instead of accomplishments has been a problem. Self-deluding confidence in their scientific theory has dissuaded many psychologists from examining defects in theory---comfortably accepting the belief that management of chronic illness is the most that possibly could be done for unfortunate, innately irretrievable lives. Open minds could have (and should have) replaced ignorance and condescension about actual mental processes with knowledge gained through careful observation and trials. The simple powerful comprehension of a large category of psychological disabilities and the correct basis of their cure could have (and would have) been discovered long ago. An untold amount of human suffering and futile labors would have been obviated.

In order to understand what we can use other than---and superior to---the currently popular, deficient theories, we first need to understand some of the hapless defects of theory and method of those dominant schools of thought as applied to neuroses. While it is not necessary to have a theoretician’s comprehension of the defects, it is important for each of us to recognize the absolute barriers to cure within dominant theories; why and how those are useless treatment paths; and know that they are a painful waste of time, money, and hope. By recognizing that, we become free to turn to a straightforward comprehension (that has been hidden in plain sight) of a whole category of psychological illnesses. The solution becomes

simple. Self-observation of long ignored mental processes of those disorders by each person enlightens us and enables eradication of those illnesses.

Cure yourself

The aim of this book is to describe actual, observable mental processes in health and illness with explanations sufficient to enable full cure of the classic neuroses. A critique such as this is a one-sided debate, but the current approaches have prevailed for a long time without cogent confrontation or question.

Most of this book describes consequential defects in the four dominant approaches to the various emotion illnesses. Unlearning knowledge is more difficult than acquiring new knowledge. That is why a smaller part of this book is required to present the new, comparatively simple valid information that enables full cure of neuroses to those who open their minds to it.

Many people will be able to cure themselves and change their lives. Gaining knowledge does require study. This is neither a matter of slogans nor lifting of spirits to become your own effective therapist. It is a matter of increasing understanding about yourself. Some people may require help to improve their self-observation. Explanations in this book is sufficient to enable those who can and will observe within and apply this knowledge of mental processes to achieve cure or prevention. That cure has been achieved by nine out of ten who embarked on this path. Individual study of the full text of *Uses of Emotion: Nature's vital gift* has accomplished that repeatedly.

Start with knowing what the illnesses are not

- **they are not childhood fixations**
- **they are not unfortunate habit patterns that need to be deconditioned**
- **they are not failures in logic**
- **they are not emotions stored within**
- **they are not inherent weaknesses or defects of character**
- **they are not punishments for sinfulness**

The steps follow, simply put:

First step--- Learn how and why the highly respected theories of the four sister schools of thought cannot cure.

Second step---Abandon incompetent theories that are far worse than useless; that can damage rather than help.

Third Step --- Open your mind to new ideas. Consider and absorb the logic, meaning, and worth of new facts about thought and feeling described in this book.

Fourth Step -- Observe emotion dynamics within yourself. Enter the wonderful world of collaborative feeling and thought. We need both to function properly.

Fifth Step --- -Observe emotion potentiation and emotion muting within yourself. These are malignant results of unnecessary, injurious unease with emotion.

Sixth Step--- Notice the self sustaining struggles of emotion response to emotion--- emotion storms if they arise.

Seventh Step--- Disassemble your emotion potentiation and storms. That is easy to do when you reach a sufficient degree of wisdom about thought and feeling.

Eighth Step---Enjoy life.

K. Isaacs, San Mateo, 1/10/2011

Part I

Critique what is available on the therapy market

Facts and fantasies

It is an unspeakably fulsome situation! It is an appalling situation in which self-inflicted disabling illnesses continue to exist! For more than fifty years the knowledge that sweeps away such troubles has been available! Despite that, during those years millions more have experienced the disabilities of psychological disorders that are termed neuroses! How many of those lives have been totally wasted by the illness? It should stop!

Therapists offer their services to treat those sicknesses. The deplorable fact is that none of the currently dominant treatment approaches actually cure the illnesses; at best they help patients feel better about undergoing the treatments. Aiming to palliate, ameliorate, or manage illness

instead of curing their disorders is the most that has been done or could have been done using early theories. The reason therapists treat without curing is that their allegiance is to clever, primitive pioneering explanations of the illnesses that are not valid. Those should have been considered trial approaches and upon failure, discarded.

Invalid theory produces ineffective treatments! Nonetheless, failure of theory and method to cure has somehow become paired with psychotherapy marketing successes.

The failed mental health theories and methods of treatment of the four sisters' schools have proudly dominated the mental health industry. From those therapies a dogma developed about the characteristics of what good therapy consists of, what a good therapy session should be, and what a good psychotherapist is and does. That set of rules is a doctrine used as standards for peer evaluations and also as part of the education of psychology students. It is a formula derived from the combined traditions of four treatment systems that fail to cure neuroses. Those dicta are consistent with the commonalities in people, theories, and practices within those failed treatment systems. What should we make of the fact that peer review standards of performance used in evaluating professionals and also used in the training of students is derived from methodology and practices of practitioners who do best at something that invariably fails to accomplish its aim? The logic of that is twisted enough to be a problem for some of us.

Know this: *Applications of valid theory made the cure and prevention of a large category of emotion disorders surprisingly simple and quick. The rare failures were walkaways (puzzled, frightened or irritated) because the treatment did not fit the dicta.*

Turn away from failed systems and incompetent theories unless they repair themselves

We should stop trying to rely upon pioneer theories of those currently dominant schools of psychological thought unless they improve. Accessible new thinking outside of those boxes can replace deficiencies, errors and omissions of scientific logic, failures in scientific approach, and amazing failures of relevant observation. Current theories that are out of scientific bounds, are employed and regarded as credible. *The incompetence of those theories to explain and cure neuroses should have been sufficient impetus for scientific caution, questioning, and exploration of the fundamental theory and method of those schools of thought in relation to neuroses.* Certainly the public would save time, pain, and money by shunning those approaches for treatment of neuroses.

Those great thinkers of the past

Despite their great contributions to our knowledge of the world, wonderful thinkers of the past unthinkingly handed down pre-existing errors of common wisdom about emotion to their following generations as if they were dispensing tested fact. The enduring plague of neuroses naturally continued as a result. In each field of study those who obediently followed authority just as obediently restricted their thinking without any questioning of whatever was in the box. No serious doubt was to be uttered.

My own experience and increasing discoveries are very different from declarations about thought, feeling, and neurosis by ancient icons and their current counterparts. My inner life and that of a considerable number of others I know includes a symphony of feeling that broadens understanding of people and increases perspective of self and the world. The ancient common wisdom brought neuroses, error filled theory and treatment methods; new wisdom brings sufficient enlightening knowledge for lasting cure and prevention. Theory, style, treatment methods, and desired personal attributes of therapists of the past should be subjected to revision for they have lost their credibility and are quite implausible. What is called for now is a plausible theory, effective methodology, and a sensitive educator with a tutorial approach guiding to relevant, valid knowledge. These revisions will eradicate neuroses.

It is important to know how pioneering psychological thought had gone astray and contrast that with careful scientific logic to discern truths based on observable facts. Although it is difficult to unlearn past knowledge, studying both the value and defects of various theories with their successes or failures to cure neuroses, you can seriously turn to alternatives. Pondering these issues brings a view of the four sisters following an irrelevant path.

Stuck in the box---fish don't know they are wet!

Over the years, and colleagues have usually been polite in pretense of seriously listening to my “absurd” suggestions that emotion is neither subordinate to, nor necessarily a response to thought; that all emotions and thoughts are invariably neutral perceptual information that are of use to us; that no emotion is intrinsically negative or bad even though sometimes related actions may be “bad.”

Consistent among colleagues who heard my “impossible” notion that neuroses could be fully cured and even prevented was that the idea is too misguided to be worth thinking about. Why their minds are closed remains a question. It occurs to me that their indoctrination puts their heads too far up their box for them either to think of new ideas or to hear ideas outside the box. *It continues to amaze me that **observable** key emotion dynamics central to neurotic process, that I and my patients found usefully curative, had received no notice or attention among therapists over these years!* For them not to have noticed, points to strict self-imposed insensitivity.

No one argues with success

Emotions, like thoughts, are useful bits of neutral information about perceptions. The inner world of emotion is a very important part of our minds. It provides valuable information if we pay attention to it. Few people are as aware of their emotions as they could be. Self-observation of emotion dynamics leads us to improved comprehension of personality, valid explanations of processes in neurosis and health, significant changes in diagnostic categorization, and an effective method of cure and prevention. These changes will actualize the prospect of a world population free of neurosis. Professionals cannot effectively argue against these successes; however, they can ignore success and have done so for decades---at the expense of suffering patients.

Most things become much simpler when we finally understand them. So it is with neurotic problems. The solution presented here becomes surprisingly simple once one has integrated new knowledge about thought and feeling. Our new observations create a changed compound premise for an over-all view of mental life. It makes a realistic frame of reference and point of view. With that comprehension, neuroses neither arise nor survive. Furthermore, freedom from storms of emotion reduces the incidence of mayhem, murders, and suicides. *Life becomes better.*

The difficulties people have encountered with this new formulation have not been that of learning those many simple new observable facts and ideas but in their dislodging and discarding firmly implanted lifelong, indoctrinated false wisdom. Most are reluctant to abandon related pronouncements by persuasive authorities. That is why so much of this book is intended to arouse generalized skepticism toward all schools of thought and acceptance only for those ideas that meet criteria of validity.

Mental processes that you can observe within yourself, viewed in the light of your new knowledge, are therapeutically helpful---fictional processes are rarely likely to be helpful.

THE CURRENT TREATMENT SITUATION ---all those therapists, all those schools of thought.

Psychologists are typically bright, well trained in one or another school of thought, and have a sincere aim to help patients who are troubled by any of a variety of disorders. They are zealous in their attempts to cure. They devoutly follow a defined theory and method. Their training tells them that the more closely they follow the stipulated method, the more likely they are to help their patients.

Even though most psychotherapists apply their method very competently, the methods designed by all of the dominant schools of thought fail. *None of these produces a full and lasting cure for none has a valid explanation of psychoneurosis.* How could it be possible to design an effective treatment method without valid understanding of the nature of the illness? Treatment methods that do not relate to the illness are unlikely to succeed. Patients are often comforted, relieved but never cured by ministrations of incompetent theories. A false theory, no matter how competently applied, will not cure. Ultimately, cure is the worthy test of validity of a theory.

Vast numbers of suffering people are treated by carefully trained therapists. Literally millions of patient hours and billions of dollars are spent annually in attempts to cure mental problems. Why has not the unvarying failure to completely cure their patients dissuaded therapists from continuing to practice within their school of thought, or at least nudge them to look about for success? Instead the inference by therapists is that even with their perfect theory and method the illnesses are so refractory and so difficult to deal with that any slight easing of those lives is meaningful success. What should be expected for patients suffering from innate defects? They offer successless services just as proudly as a grocer offering 12 ounce 'pounds' of coffee or a jeweler advertising "genuine faux pearls."

Most schools of thought started out with a basis of study in some area of psychology in which there had been established success. The error has been the unwise expectation that applying theory and methods successful in one application will necessarily be successful in another--- e.g. the treatment of neuroses. Those attempts deserve recognition as worthwhile efforts that failed--- and then dropped. Instead, religious devotion to unsuccessful systems has steadily intensified for each of the four sisters.

Imagination and scientific law

Four sister schools of thought dominate the psychotherapy industry. Each has a basis in some accomplishment that brought the belief that it also was worthwhile attempting to use it as a means of curing emotion disorders. Each has been a worthy pioneering attempt to test hypotheses in order to find answers and solutions. Failures are actual answers to questions. But it is necessary to recognize what questions you have answered.

Free association

Psychoanalysis, as the first highly organized general attempt to explain personality disturbances, created information of value in helping people better understand themselves. It did that by bringing attention to the highly organized mental processing that occurs within us although it outside of our awareness. The treatment method, free association, essentially

became the center of that field of study and the major source of treatment data that in turn became the basis of a metapsychology.

Invented and led over many years, by an imaginative leader, pronouncements by that leader became the voice of authority. That school of thought had its beginnings with a neurotic young woman patient (Anna O) with a shifting sequence of neurotic symptoms. After talking about what had gone on inside her during the previous day, she felt better for a short while. She had invented the “talking therapy” that Freud adopted, modified, and imaginatively amplified with hypothetical constructs. He and his followers have used it to help many people with characteristic pattern problems learn enough about themselves to modify their personality and better their lives.

Failure to cure symptom neuroses by his method brought his inference that those are incurable, lifelong illnesses of personality. Believing (1) that the free association method is the ideal psychotherapy and (2) that neuroses are incurable brought the dictum of the uselessness of aim to cure. These were serious mistakes by Freud. Damage followed, for from then on psychoanalytic followers “knew” that neuroses are incurable disorders that only fools would try to cure. Since patients with neuroses sought cure; analysts reductively translated “cure” to the concept of “helping as much as possible.” They privately knew they were doing the best that could be done. Worst of all, consequences of that mistake is that it effectively dissuaded search for cure.

Of the four sisters, Psychoanalysis is the only one to make a laudable attempt to focus on the actual processes of neurosis in their aim to ease the lives of sufferers. But they *imputed*, an imagined (erroneous) cause and process instead of searching to *discover* cause. Additionally, the limitation to use of free association as a means of correcting patients’ ignorance of objective facts seems quite obvious. The efforts were badly aimed; searching where the answers did not exist.

Outside the black box

Behaviorism started in this country from a dissertation by Watson, and has been a valuable contributor to the psychology of learning. In hope of extending its usefulness, applications of the method were attempted with some neuroses, specifically phobias. It was worth a try.

The proponents of that approach take pride in utilizing measurable and consensually verifiable events in their work-- externally observable behavior. They avoid subjectivity as not externally verifiable. But with psychoneuroses, avoiding subjectivity guides them away from direct focus on the specific mental processes involved in health and illness. They restrict themselves to dealing with secondary, tangential processes. In the view of behaviorists such objectivity is the

scientific strength of precise consensual measurements. But, in relation to neuroses it can be judged as fatal logic, a scientific weakness because it misses those observable psychological processes that are the intimate actualities of the illnesses.

Working to decondition the external triggers of a phobia (the bug, the plane, the elevator, and so forth) instead of working with disorder process, is remindful of the search for the lost key by looking under the street light because the alley in which it was lost is too dark to see in it.

For each person suffering a phobia there usually are a number of triggering conditions that could command an episode to commence. Improving a patient's capacity to function better would require a long and painful treatment series to decondition all or most of the possible trigger conditions --- which is not the same as curing illness tendency. Deconditioning reduces the number of episodes but does not and cannot cure neuroses.

Trying the think system

Cognitive psychology has accepted the age old belief that emotion is subordinate to thought. Socrates accepted the common wisdom that existed long before his time, declaring that clearing one's mind of emotion is necessary for thinking clearly. Aristotle later followed the given wisdom, stating that that emotion is a slave of the intellect. Those mistaken ideas, that thought is important and feeling is an interfering secondary event, appeared among writings from earlier written history. Those paramount, long-standing errors were casually endorsed by these two brilliant philosophers. That is saddening and was consequential.

Thought and feeling are equally important, independent mental entities. Those functions are significantly related to right and left brain hemispheres. Brain processes collaborate through the corpus callosum. That enables humans to have broad comprehension, creative judgment, and decision. Neuroscience studies of variable sequencing of thought and feeling now demonstrate the independence I had earlier posited.

Cognitive psychology categorizes itself, by name and theory, as a school of thought preferring a left hemisphere approach to mind. The expectation in that school is that an illness, which we now actually observe as a process developing from problems of collaboration between thought and feeling, can be solved by increasing focus on thought. Their theory depends on expectation that a method of focusing increasingly upon thought will somehow include feeling functions. That is analogous to having white paint and adding pigment aiming for orange. Would adding just red pigment, even in great amounts, somehow fulfill the need?

Cognitive therapies also fail in self-observation for they tacitly view emotion as a valueless nuisance, interference, or sometimes loosely consider attitude as being emotion. The cognitive approach reasons with people about the process and content of their thought without touching

upon the actual emotion dynamics that are the process in classic neuroses as well as normal, everyday choice, decision, and judgment. Cognitive treatment has proved useful as an effective approach for counseling but inadequate for psychotherapy of neuroses.

Taking care of symptom manifestations

Biological psychiatry fares well in the psychotherapy market place. Insurance companies favor use of medications because pharmaceuticals are predictable, used with a standard plan of procedure, time, and consequently of cost. Therefore, biological psychiatrists are sought by many people, whose health insurance guides them for treatment of neuroses. The advent of lithium for manic depressive illness and chlorpromazine for schizophrenia had emerged as a tipping point in drug use for those two psychoses; it was much more effective and less dangerous than laudanum.

For those two psychoses the suppression of symptom manifestations can sometimes bring a profound change. Until cures are possible, medications serving to suppress symptom manifestations enable some patients to function in society. Despite their dangers, drugs can be seen as useful while waiting for curative knowledge of the illness. Following those first successes with psychoses, many drug treatments were developed for suppressive application to neurotic problems.

Pharmaceutical companies have produced a long list of medications that will suppress the symptom manifestations of neuroses. For all of these disorders, advertisements imply but do not assert cure by pills. Belief that neuroses can be cured by physiological changes fits with "you can't get there from here."

Common wisdom over the ages---the egregious blight on humanity

Humanity had, over many centuries, universally viewed emotions as if they were an unfortunate bother inflicted upon us. That view is error. Over the ages it caused the enormity of a self-inflicted plague of neuroses. It could have been noticed that it was illogical to suppose emotions could have continued to exist within us if those feeling functions were not in some way actively supportive of our lives---otherwise evolutionary process would have gradually deleted all of them. We change much and benefit much by rediscovering and retrieving use of emotions as a major valued part of mind.

Common wisdom is what everyone knows as truth. That is why it is properly taken to be sound understanding available as knowledge useful in sustaining and helping our lives. Much common wisdom fulfills that expectation. Nevertheless, we now can establish that for

thousands of years common beliefs used for guiding people about thought and feeling have been far worse than unhelpful; that guidance has been extremely destructive to individuals and consequently to our cultures.

Illusions from that false wisdom have been propagated further by teachings in philosophy, religion, and psychology. The denigration of emotion may have originated from the enduring beliefs based in the common, undifferentiated infantile view of unity of feeling and action. Whatever its origin, it has led multitudes to unnecessary, malignant cautiousness about emotion as experience---to them it has seemed that feeling and action were inextricably bound together.

Deprecation of emotion was uncritically brought into scientific theory hidden in false common wisdom's cloak of validity. Over time and study, the breadth of damage that particular condescension brought to the human race has been revealed. This mistaken view is unequivocally a root cause of neuroses and of many other fettering and hampering limitations from interpersonal and intrapersonal troubles beyond those.

Emotions, thoughts, feelings

We humans urgently need to recognize emotions as a vital part of our minds, an important mental function. With implications of that recognition, the human race is relieved of a large group of psychological disorders plus an astonishing number of other personality tendencies. Supplanting past errors in understanding of thought and feeling with valid descriptions of emotion dynamics changes everything in psychology of personality for the better. The improvements in life experiences go far beyond the preclusion of flowering neuroses.

Knowledge that universally disseminated falsehoods presented as wisdom can be corrected is a prerequisite for adopting the new simple, valid, effective path to health for the multitudes. The new knowledge automatically spotlights some good, some bad, some pathetic, and some wasteful futility of failed remedial efforts of current mental health theories and methods. Comprehension of realities of thought and feeling refreshingly changes our experiencing of life in new helpful ways far beyond obliterating the incidence of neuroses.

Troubles with current therapies

It will become clear to readers that the currently dominant schools of psychological thought, which are each tightly ensconced in their particular form of false wisdom, can relinquish illusion (or delusion) about thought and feeling and adapt to new knowledge, scientific logic, and scientific methods. Unless those schools of thought adapt to facts they will fade away as their irrelevance is disclosed.

Schools of psychological thought

A glut of schools of psychological thought, each intended to cure the variety of emotion disorders, currently present an assortment of imaginative approaches to treatment of neuroses. Each of those schools has justified a basis for its claims either from its success in some aspect of psychology or from untested hypothetic beliefs that made sense to some people. Those theories and methods do everything treatment should do except produce valid explanations of illness sufficient to cure the illnesses they treat.

Despite their claims of evidence of effectiveness, not one of those schools has succeeded in reaching sufficient understanding of neurotic disorders to fully, regularly, and lastingly cure or prevent illness. Those are well intentioned theories, sincerely applied by intelligent practitioners who are highly trained in their approach to treatment of neuroses. The result of their extensive ministrations to patients has often provided evidence of a bit of comfort, a slight increase in self-esteem, and/or a greater tolerance for their continuing troubles. That is shamefully inadequate and truly lamentable for disabled patients.

What are the problems?

Too many people are in trouble with each other and with themselves. Why? Unfortunate and unnecessary happenings and behaviors have been perplexing mysteries; they have brought a sea of troubles to human lives. In contrast, we now have solved some mysteries and can successfully apply the solutions.

In similarity to the little boy who said, "The emperor has no clothes." I just as simply point to vital, observable but (continuingly astonishing to me) generally overlooked mental processes. I also pull together the starkly visible interrelationships of those processes and point to fatal flaws in the premises, logic, and speculations in the currently active schools of thought---their failed science. Those flaws preclude cure and invalidate those theories and treatment methods for neuroses. The discoveries bring transformative new knowledge of mental health and illness.

Beneficial changes arrive by viewing what is present instead of first blindfolding oneself to reality and then imputing a concocted fiction of what should be there. Solutions arrive for each person who observes directly within himself.

A struggle against entrenched balderdash---19th century psychological knowledge created a morass instead of pathway.

What's the use of therapy?

Over decades I have been offering a new understanding of emotion with a system to use that knowledge. My *“absurd and impossible” claim (that many professionals “know” is too good to be true)* has a singular merit ---it consistently enabled full and enduring cures of neuroses for nine out of ten who pursue this course. It often does so rather quickly. No other offered “understanding” has actually, fully, and lastingly cured these neuroses. Cure is the ascendant test of validity. Consistent favorable results are available to any who will seriously study this book, observe within themselves, and apply the knowledge. It will restore a more feelingful experiencing of life to millions of people while reducing the tension of attempting the impossible task of managing feelings.

- The therapeutic effects of using this new understanding clearly surpass the amelioration, palliation, or modicum of help termed management of illness that are now standard offerings of modern therapists. Management instead of cure of illness is a shameful capitulation, an abandonment of intent to cure those easily curable illnesses.

Fictions and science have their proper places

Regrettably, most therapists appear to be narrowly focused on their school of thought instead of on the general field of psychology. That narrowly focused devotion has brought about an unfortunate closing of minds to scientific observation, logic, and method. There is a defensive attitude against offerings from outside their own indoctrination. The contemporary fields of psychological thought, in relation to emotion illnesses, have become a misapplied religious devotion to a psychological school of thought.

It should have been obvious to all that the entire field of psychology will benefit from a diminution of strength of discrete factions of individual schools of thought offering their divergent, limited theories of illness and methods of treatment. Instead, the force of efforts can freely flow into an integrated scientific field.

This web site presents a valid theory of mental health and illness;

It is the only existing theory that can explain neuroses well enough to fully cure; it belongs as a solid portion of an eventual, integrated scientific field. Despite this theory being available and knocking on the door of the mental health field for decades, too few individuals have benefited so far and millions more need cure. Effectiveness will ultimately make it the standard approach to neuroses whether it is part of an integrated field or creates its own school of thought.

Regardless of which of these develops, these discoveries have already brought some of their wished-for kind of tomorrow to many suffering people and will bring that to multitudes in the future. There is no good reason for anyone to suffer psychoneurosis.

Part II Prevention and cure of emotion disorders: do it yourself

Living with feelings

Deficiencies in the four sisters' methods for treatment of neuroses exist because each of those schools has its own misunderstanding of the nature of the whole category and subcategories of emotion disorders. How do we go about actually curing and preventing these disabling troubles and illnesses? An enduring, full cure cannot depend on the practices that have been key aspects of the four sisters' treatments for these illnesses; full cure requires a valid understanding of the disorders.

The thesis of this book is that the long history of deviation from realistic use of emotions created the disorders. That mistaken "wisdom," spawned problems. Those in turn created a considerable number of psychological disorders, severely restricting interpersonal and intrapersonal functioning. From this, there have been a few millennia of disastrous wasting and destroying lives. A limited human existence ensued for vast numbers of people. Pitifully, the better life which should have existed but did not was not even imaginable to the billions of people alive over millennia. If it had been imaginable, people would have sought for a path.

Observable mental processes of emotion were either unnoticed or ignored because of indoctrinated denigration of emotions and their processes. But those processes are vital to psychological health and illness. The simple necessary health-restoring task is the correction of puerile universal beliefs by retrieving the natural uses of emotion with all their benefits. *With restoration of uses of emotion, health becomes an automatic result of dissolving mistaken common knowledge, the primary determinant of the disorders.* Treatment becomes redundant-- - by reducing to an educational tutoring process that in the majority of cases will be self-education.

Many psychological troubles, at extreme, have resulted in breaches of interpersonal amity involving mayhem, murder, and breaches in intrapersonal amity with problems such as: phobia, panic, reactive depression, or suicide. Additionally there are numerous other illnesses and problems on the list. At a weaker level of emotion potentiation, there are the more common,

less destructive states in which people are unable to work or function socially, get in a huff or a broil, or abuse or disrupt relationships.

In essence, the cure of emotion storm and muting illnesses is surprisingly simple and straightforward

Illnesses included in this very large category of psychological troubles now are accurately and helpfully categorized as "affect phobia" disorders based and built on either "emotion storm process or emotion muting process." Together, those embrace multifarious subcategories that are the varieties of faces of single genera of illnesses. Those illnesses vary in a wondrous array of manifestations. Most, but not all, were at one time categorized within the almost inclusive, ill-chosen general term "hysteria" as a multitude of separate illnesses.

Because emotion storms had not been understood or even recognized as such, many illnesses were variously named for some related aspect as separate illnesses. That is why, for instance, we have dozens of named phobias usually distinguished by the object of the phobia, as if that were the important aspect. Curing susceptibility to potentiation and muting appears to be the best plan. How do we go about this?

Simple solutions to these problems are presented as a restoration of the built-in natural functions of emotion dynamics to the healthy, beneficial ways they function in all mammals. We move from guidance by abstract fictions to guidance by observable fact. Despite human condescension about emotion, they are valuable bits of information about our perception of what is going on in and around us. Self-observation gives us answers.

In order to achieve that, each person needs to become better acquainted with emotion dynamics. The first necessary bit of knowledge is (something generally unaccepted over thousands of years) that thought and feeling are equally important, equally useful, and equally complex portions of mind. Numerous other aspects of healthy use of emotion highlight and counter mistaken beliefs that must be displaced to bring health. There is a multiplicity of specific ideas to absorb. Each and every one of the elements listed on the following pages needs to be considered seriously and thoughtfully. Only by integrating such bits of information can a new usable frame of reference be built. In that way, we move to healthy use of actual emotion functions. We stop ignoring or fighting them with the puerile derogation and fear fostered over so many millennia.

This is all simple knowledge that has been hidden in plain sight while false knowledge has been passed from generation to generation by loving parents who as children learned it from their loving parents. Those thousands of years are a forever in the history of the human race! It is well past time to abandon false guidance! Knowing the benign quality of all emotions and acknowledging their uses will exterminate neuroses of many sorts and create invulnerability to

any later incidences of such disorders. An important further benefit is that many other less dramatic personality limitations will disappear with this change. What follows is what is needed for overcoming those beliefs.

Start with two important realities

We all need this major curative mental tool for cure and for living a feelingful life.

Self-observation brings a more vital life and is a major vehicle for curing emotion disorders. It is important to maximize capacity to observe emotion dynamics in daily life, moment by moment. Capacity to do that is a crucial skill that has been deprecated over the ages; but the more able you are at it, the greater the benefit.

Everyone I have known has appeared to me to be capable of some degree of introspection, defined as an awareness of the presence of thought and feeling mental content. Far fewer seem to be operating capably with the more extensive and complicated self-observation, defined as an awareness of the dynamic processes of emotion and thought processes as they occur. That is inclusive of thoughts about feelings, feelings about thoughts, thoughts about thoughts, and feelings about feelings in whatever sequence they appear while maintaining awareness of intensification or diminution of intensity. We need to track our constant flow of feeling and thought, the interactions (dynamics), and connect those to other times, places, persons, and events; and we need to notice the sequence of feelings evoked and place them in perspective.

Comparatively few people I have met seem to make sufficient use of self-observation to assure invulnerability to neurosis. We gain a great deal of useful knowledge. Although it can be an intensive process to learn this, when we have done this a great deal it becomes automatic and helpful without special effort. *Especially for understanding the basis of neuroses, it is vital to be able to notice feelings about feelings--- the potentiation of emotions, self-sustaining storms, and the steps in development of neurotic symptoms.*

It is worthwhile for all persons to view within themselves to maximize their performance as self-observers. Very few people I have known have utterly failed at this task. It remains a research question as to whether some small percentage of people are inherently incapable of self-observation or whether those who have difficulty with it have learned to obey the misguidance of false common wisdom instructing them to ignore their feeling experience and keep feelings outside of their awareness.

Those who already are adept at self-observation generally have an easier time freeing themselves from emotion troubles. Certainly that was true with the very rare persons among those with whom I worked, who required only minutes of tutoring to permanently free

themselves of long existing, long treated phobias, conversion neuroses, multiple personalities and so forth. View what you are feeling moment by moment, studying the sequential flow of feelings. Start with this important fact that must become absorbed ---you need it as a basic part of your understanding of emotion.

As a first fact, learn that the common belief about emotions and actions being a unity is false! These are separate aspects of mind. Whatever you feel can impel but cannot compel you to do anything! Emotions may be powerful but no matter what emotion or how intense the feeling, action is a choice and is not a mandatory consequence of an emotion.

Most people believe feelings compel actions. Even though emotions do have an impelling quality, *related action always is a choice rather than a requirement*. It is a sign that you comprehend emotion as useful information when you are at ease about having feelings of every sort and every intensity. Absence of that comfortable acceptance means you have not yet comprehended this very important first fact--- you have not yet separated emotion from perception related conduct.

People who realize the distinction between impelling and compelling action accept all their feelings as neutral information regarding their perception of whatever is happening within or around them. That brings much benefit from having a more feelingful life. With feelings recognized as information we are relieved of the pointless task of contending with a "force of feeling." Our decisions are better, our judgment is better. The build-up of intensity of feeling against feeling does not occur. The more people who realize this, the less abuse of children or spouse, and the fewer barroom and street fights, mayhem, murders, and suicides will occur. Instead, energies can be expended on creative, productive, and congenial lives.

Mistaken beliefs that emotion and action are a united, single element confounded life by placing erroneous limits on life experience. It damaged by creating unnecessary caution about emotion in order to be cautious about conduct.

A surgeon talking with me, after having been told that I specialized in emotion troubles and knowing that feelings can be dangerous said "We will have to restrain our feelings." I responded, "We always need our feelings." He, knowing that emotion and action are one, said, "Then let's go wild." His misunderstanding declares false polarities to be the only alternatives. In the situation- I did not continue --I, on a gurney waiting for a minor surgery considered it not a good time to lecture. I said, "It is a little different than that. We should talk about it at length sometime." His words tell us his view of emotion is of a wild aspect of his being that must be either fully suppressed or otherwise it will overrun him. Nearly everyone follows false common wisdom.

Fact: Our emotion system operates with the same sort of neuronal processes as other perceptual processes.

For instance, our vision system gives us an impression of a single steady view of what our eyes are focused on. The neuronal actuality, however, is that the perceived steady view is made up of a rapid succession of impulses. Each impulse registers and vanishes. Those images are not stored as a substance or an energy potential even though our memory can replicate an image of a scene. In the same way emotions appear continuous but constitute a similar rapid repetition and vanishing of the feeling evoked by perception of what is going on within or around us. Those are neither a substance nor an energy potential. In neither vision nor emotion is there anything to eject. Whatever we see or feel that lasts a bit of time is actually seeing or feeling many times.

It is important to know that our feelings do not store, do not require being discharged---in fact there is no way to discharge something that is not there. Consequently, there can be no damage from stored feelings (that do not exist). There is neither need nor possibility of ejection for feelings that are so briefly present as sensation.

FACT: Emotion dynamics include healthy informative, pleasurable feeling interactions and also the pathological interaction processes of emotion potentiation and storm.

Our ancient wisdom has taught us that feelings are not of constructive importance. It also has taught us that some feelings are bad to have. One of the major ideas behind such "wisdom" is the false fact of feeling and action being substance that stores. In the sequence of emotion response to emotion response some things can go awry. Building up potentiation of such sequences occurs as anger about anger, fear about fear, anger about fear or shame, or any of a great number of sequential combinations with escalating intensity over three or four steps.

There are many combinations possible: One moves from dismay to annoyance about being dismayed; and then irritation about being annoyed about being dismayed; and next anger about being irritated about being annoyed about being dismayed; followed by fury about all the preceding. At this point it has become a self-sustaining rage storm about all of that, lasting for a period of time. What happens in that is that the trigger event is usually lost after the first step but certainly after the second step it's all about increasing intensity of emotion reactions to emotion reactions. That potentiation by moving into a self-sustaining storm of emotion may go on for a few minutes or a much lengthier period of time. Such mental states and the processes within and in relation to the storm comprise various neuroses.

Example: What goes on in an episode?

A lady saw a mouse running along the wall in the room in which she sat. She was startled, quite frightened, certainly excessively frightened beyond proportion to any likelihood of immediate harm the mouse presented. The fright would have faded away except for her erroneous beliefs about emotion.

It was her belief that a feeling is not a good thing to have, vaguely thinking that it is a kind of material or maybe an energy potential that once produced remains within her until it is discharged, somehow ejected. She was sure stored emotion would cause trouble unless she ridded herself of it. But also, and ejecting it might cause harm. Thus there was not only fear about the mouse but additional concern about the task of safely discharging that fear.

To this lady, discharging feelings was a risky bother; an increased burden that was a worry and irritation. That created a further step in which fear and its burden was added to by irritation and thus a greater task to handle. That greater burden, the irritation, made her angry, about increasing the problem of getting rid of the feeling. By this time that mouse was forgotten and her focus was on the burden of emotion and the tasks it brings. By this time she was infuriated about being angry and then enraged about being infuriated. At the point of rage those feelings about feelings had potentiated to such a degree that they created a self-sustaining storm of emotion.

During a storm, the usual apportionment of psychic energy divided between thought and feeling has become disproportionally drawn mostly to emotion. That deprives intellect of sufficient energy to maintain normal function. The lady no longer had her usual sense of where she was, what she was doing, or a realistic appraisal of her current situation, and her perceptual horizon ---all were reduced to immediacy. The diagnosis is panic state. Those rarely last more than 10 or 15 minutes, but they can continue and even move into other disorders. This is the pattern of many emotion disorders. The trigger is of no importance in the struggle, for that is merely incidental and not the illness process itself.

Fighting emotion is what the rest of it is about. What we find in each of the classic neuroses, and in the overwhelming states that result in mayhem, murder, and suicide, are emotion storms.

What goes on within to make a person move into such a state? Various parts of ancient common wisdom about emotion create unease with emotion that I term emotion phobia. As

each person throws off the burden of ancient falsehoods and adopts realistic understanding of what emotions are and do, health arrives.

We know enough about neuroses to really cure them

Following is a list of rather simple important facts to know and absorb as a frame of reference -- - use this knowledge base in order to understand the dynamics of emotions you find within you. The only difficulty that is likely to arise is dissonance with long existing common wisdom. A continuous flow of thoughts and feelings informs us of what is going on in and around us. Those are important bits of neutral information guiding us through our days. When these are an accepted part of your knowledge base, your life will be better.

- Thought information arrives as ideas.
- Emotion information arrives as feelings.
- Thought tells us what is happening.
- The specific emotion tells us what that happening means to us.
- The intensity of that emotion tells us how important the happening is to us.
- Life becomes more comfortable for us if we realize that feelings and thoughts do not compel us to actions.
- Knowing that we have no way of controlling thoughts and feelings relieves the burden of that commonly attempted impossible task.
- Feelings and thoughts are not manageable or controllable; although we can manage a damaging suppression of awareness of those.
- Attempting to manage feelings has been the cause of much psychological trouble and never is beneficial.
- At most, we can suppress our awareness of feelings---making our self temporarily ignorant of what is going on. (a misfortune of muting our feelings)
- Ignorance of idea or feeling is often a temporary comfort but may limit our lives or bring risk. That has happened to many people.
- Feelings are briefly transient —we experience those as if they were one extended time unit of feeling. Physiologically our nerve fiber can deal with those only as brief pulses. A feeling for a long moment may have been 1000 times. (comparable with visual processes)
- All feelings are always good to have, because they are always useful, never dangers. When we learn that, it greatly eases tension.
- Feelings are not a substance, not storable; therefore they are neither something that needs to be expelled nor can be expelled.

What is illness?

What are the knowledge errors that underlie neuroses?

What are the steps in developing neurotic disorder episodes?

What is the actual illness process?

What is potentiation of emotion and its effects?

What is an emotion storm?

There is a much longer list of troubling, nonsense aphorisms and instructions that you can put together as you sort through and gain understanding of emotion and the misleading common wisdom of the ages.

Start to know what the illnesses are not

- They are not childhood fixations
- They are not unfortunate habit patterns that need to be deconditioned.
- They are not a cognitive misunderstanding of the situation.
- They are not old emotion stored within.
- They are not a chemical imbalance nor insufficient psychotropic medication

We start to know what emotions are and do:

- Knowledge of emotion phobia. (affect phobia in psychoanalytic terms)
- Knowledge of self-observation as different from introspection.
- Knowledge of what emotions are and are not.
- Knowledge of flow of thought and feeling.
- Knowledge of thought and feeling interactions.
- Knowledge of emotion potentiation.
- Knowledge of emotion storm.

Bits and pieces to know

- 1. emotions are friends not enemies**
- 2. actions are not emotions-not hitting, smiling, or crying**
- 3. emotions impel not compel actions**
- 4. notice feeling reactions to feeling reactions**

5. **notice potentiation in sequences of feelings**
6. **notice potentiation moving to storm**
7. **you can disassemble storms and potentiation**
8. **use feeling information instead of fighting feelings**
9. **emotions are autonomous not controllable**
10. **triggers of illness are not the illness**
11. **emotion is information of perceptions**
12. **emotions are necessary for decisions and judgments**

Sensitivity for a feelingful life

When we observe within ourselves, viewing our flow and interactions of thought and feeling, we better understand that those are equally important, equally complex, and equally useful mental processes. The information they bring is vital to our lives. This book is presented to correct misunderstandings and teach ways that cure and, more important, prevent neuroses. Of general importance, it will become apparent that emotion makes our lives better in many ways. Because the wisdom of the ages about emotions and mind has been wrong in many large and small ways, there are many corrective facts to know, absorb, and integrate as a part of your being. These are well worth learning in order to improve your life. It must soon be the end of the millions of incidences of these psychological disorders for a better world.

The information in this e-book is sufficient for curing psychoneurotic symptom disorders when seriously applied. Extended and more detailed information is available, to those who wish for it, in the book *Uses of Emotion: Nature's Vital Gift*, by Kenneth Isaacs, second edition. Sidney Press, San Mateo, California, \$15.00