# The Forgetful Mind

An experience-based thesis

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When the brain engages a task, it requires a source of motivating energy. If the task becomes too complex, we are at risk of overloading this source. In this situation, endorphins intervene to sedate and disconnect us from the source, effectively ending the task.

When endorphins don’t break the connection to the source in a timely fashion, we experience a seizure which again, effectively ends the endeavour. Whichever the solution, the process that involves endorphins blocking context ensures that we absolutely forget that these events ever took place.

# Rules, laws and ideas I recognise and live by

Academia has ceased adhering to laws and rules of logic and natural order and has replaced them with statistical analyses made from observation, I have not.

If you’re not failing, you’re not trying.

All theories on the nature of life must be inclusive.

“As necessitous, man acquires organs...”

An old Sufi saying.

"The limits of my language mean the limits of my world."

Ludwig Wittgenstein, Tractatus, 1921

"All power tends to corrupt and absolute power corrupts absolutely."

Lord Acton, 1887

"Plurality should not be posited without necessity."

(The most likely explanation for an event is usually the simplest explanation.)

William of Ockham’s razor

Some things cannot be understood even when taught, without having actually experienced them.

“People don't like to be meddled with. We tell them what to do, what to think. Don't run, don't walk. We're in their homes and in their heads and we haven't the right. We're meddlesome.”

‘River Tam’ in Joss Weddon’s, ‘Serenity’

# Introduction

I have written this paper with the end user in mind, as I am myself an end user. I have provided academic references purely to adhere somewhat to protocol. This paper will make redundant all ‘anomalies’ defined under the guise of psychology.

I will do this by introducing you to the mechanics of human endeavour. This is the process that we engage every time we perform or attempt to perform an intentional act. To understand human endeavour will enable you to exploit its expanses, negotiate its boundaries and navigate its quirks.

If we do not adhere rigidly to these mechanics, we will;

* Be required to consciously engage all internal and external stimuli
* Have no filter to the stimuli we engage
* Perform erratic, misguided and unpredictable acts
* Harm those we care about, including ourselves
* Not recall past failures and therefore further, we would
* Consistently repeat past failures
* Fail to solve problems
* Fail to learn lessons
* Fail to build anything useful, like knowledge
* Be rejected by our peers and become rapidly ostracised
* Be institutionalized and segregated from society
* Become overwhelmed, cease negotiating our environment and eventually atrophy
* Starve or get hit by a car or forget to breath and almost certainly live a very short life

I wrote the first incarnation of this paper in 2006 when I solved my own schizophrenia. I discovered that those with schizophrenia, which included me, have a unique and very active relationship with the very vaguely defined and misunderstood organ we call conscience, which further relies upon endorphins to maintain its discretion (more on this in the next chapter). I then attempted to write about this experience to serve others, from my very narrow and yet factual, experience. This proved to be a task at which I did not succeed.

Then some years and about a million written words later I realized that by overlaying my new understanding of the action of endorphins on its more traditionally recognised purpose, being to provide pain relief, that all of the outstanding and unworkable issues with our academic and working interpretation of pain and the triggering and actions of endorphins just completely disappeared. That was thesis number two.

Then in 2020, having simplified my thesis for a further 14 years, I came to an understanding that I had actually extrapolated the underlying fundamental mechanics that we use/are used to select, rationalise and attempt to perform any and every intentional act. It then became possible to document the actual psychological foundations for human endeavour. This gave me the ability to create a foundation (p1-34) upon which to address all of the repercussions of my thesis without replication making for a shorter, more complete and a more concise paper. This thesis is simple, inclusive, contiguous and definitive and has a logical consistency. The two previous papers are foundational to this one. The title of this paper has not changed throughout all of its iterations; sometimes we need to forget.

This paper may appear complicated, difficult and perhaps somewhat tedious to absorb however, in about thirty pages you will understand the foundation. Negotiating the mechanics of human endeavour takes up a large portion of our time and resources and is utilised every time we do anything and yet there has been very little specific research into this subject matter.

There is a logical and optimal set of underlying neurological and psychological mechanics to which we all adhere to exploit and utilise our available mental resources to their greatest advantage when trying to solve any problem (this is life). This paper is specifically about the nature and design of that system.

# Note

As this paper defines a paradigm shift, it must also provide a foundation. Functional human nature is binary by necessity, i.e. action, repercussion, action, repercussion. This foundation takes up the first 30 pages and must be read to successfully engage and understand the ensuing subjects. Binary foundation can be tedious and I have tried to negate this issue as best I can however, you must read it if you are to assimilate this thesis

# Endorphins, Conscience and Shame.

To prepare you for this thesis, I first need to dispel a few myths regarding our current understanding of endorphins, conscience and shame. Three theories that are foundational to modern day western philosophy. The fact is that these three organs function in this order to form a cooperative system that works discreetly to protect our brain or our creations from damage caused by localised overheating or from generating knowledge that by its degree of complexity is unmanageable and unworkable. Further, they work to ensure that our awareness of the act responsible for this debilitating state is reinforced and less likely to be repeated.

1. Endorphins do not exist to provide pain relief.
2. Conscience does not assume a moral faculty.
3. Shame accompanies simple failures that often have integrity.

If we remove the purely relative and arbitrary functions of ‘right and wrong’ and ‘good and evil’ from our scientific definition of who and what we are, we are able to deconstruct and interpret the affective mechanics of human nature. I recognise right from wrong in a functional, timely and dynamic fashion, I require no physical organ to perform this task.

What endorphins do is to break the connection to the brain’s motivating source when the demands being made by any task cause the electro-chemical power source to become too hot or wen the attempted solution becomes too big. Overheating or over-sizing of the electro/chemical source may cause localized damage to the brain or perhaps it may just affect the integrity of that particular thought process. This is all that endorphins do. For example, when conscious engagement with an injury results in the generation of too much neural heat or complexity, endorphins sedate the natural inclination or motivation to seek more information on the state of the injury indicating this pain, which in turn blocks the connection to this nervous activity and effectively blocks this experience of pain. An injury can overwhelm our mind and generate too much heat when our perception of it causes fear, worry and panic as these emotions are self-replicating. Currently academia suggests that endorphins exist to relieve pain and that every other endorphin related activity is without purpose, but more on this later. The relief of pain per say, through the triggering of endorphins is unnecessary.

Although conscience is made of things we consider morally and ethically unacceptable, it is also made of things that we find are physically impossible, things that need more work and things we just haven’t yet had the resources to solve. We also keep things there that scare the pants off us and sometimes things we find just too repulsive to be willing or able to contemplate. The only things that entries in conscience have in common are that one; they remain important to us, two; their content currently does not provide a thinkable, workable or acceptable solution and three; they are so big that they require more resources than we have available and resultantly generates too much heat or creates too complex a thought for us to be able engage.

Not immoral, just too big!

Lastly, shame is an emotion that we experience when we attempt to engage an entry in conscience. It follows the resulting ‘attack of conscience’. It is what it feels like to have no available resources, resulting in a complete lack of control while being confronted by what you know is your own failure and further, it is likely something you will also see as a challenge to your own personal worth. The experience of shame will persist until you have fully accepted responsibility for this event and as you currently have no available resources with which to negotiate and further, depending upon how hard you hold on to denial, this usually doesn’t take long, not that you would ever remember if it did. Ultimately, it ensures that you learn this lesson properly, whether you want to or not. An attack can take place to remind us of a failure that may have occurred as just one component of a more complex task, when we weren’t able to reflect upon the lesson in a timely fashion without generating more failures. It appears that necessity speaks deeply to our psychological makeup as well as our physical.

Neuropsychology relates the experience of shame to ‘bad behaviour’ when in fact the shame ONLY results from trying our hardest to do something we know to be important. If the outcome is unthinkable, unacceptable or unworkable and needs to be rejected, it is you that makes this decision, not your conscience. It is sent on to conscience only if it’s initial purpose still has value to you when it exceeds our working memory’s capacity and shame is only experienced as a reminder for conscience which is created by you as a result of your choices. The Greek philosophers had it right when they attributed a utility function to shame. The theory that right and wrong represent a moral imperative to affect ‘correct’ behaviour is the result of Modern western philosophy and its ‘righteous’ Christian influences. Shame Christianity, shame.

At the conclusion of interaction with these three organs, all memory of the event, including any memory that an event even took place, will become cognitively inaccessible by the sedation of recall and in turn, effectively forgotten. They will become forgotten in a way such that even their origin will be lost. If you refuse to believe this forgetting process occurs then I challenge you to recall what specifically made you experience shame or what was the thought process that led you to experience an attack of conscience, specifically? Prove it, write it down. ‘Recall’ is generated when we engage stimuli and if we take away that recall, we also take away affective access to the memory. It’s part of the process of forgetting through necessity.

# Our Shared Experience

Before I go on to address the mechanics of this system I need to prime your mind of a memory you hold but do not readily access. You will know its truth as you make the recollection. This I hope will connect our collective experiences to aid in the illustration of my story. It is an experience that provides evidence of the specific nature and function of endorphins. One of those qualities is the ability to sedate what is effectively ‘recall’, or the pathway to an endeavour, in turn erasing or sedating the memory of a failed endeavour. Something you could call forced and necessary forgetting. This function ensures the successful, safe and necessary negotiation of a failed endeavour while maintaining the discretion and integrity of the endorphin based act. The involvement of endorphins is the reason why your recollection of this experience will be so vague, if existent.

You may find it difficult to believe that this experience affects anything significant or important as we have only ever perceived the experience as an arbitrary and unproductive event.

On the face of it, the event is one that most of us know that we have experienced. It’s the occurrence of the moment when we realize that we have lost access to a thought process we were engaged in. In our spectrum of experiences, it is called being ‘overwhelmed’. We were thinking about something and all of a sudden we no longer are, and we find that we are no longer able to access any of it. And lastly, we realize that it’s gone, completely! Any attempt to retrieve the thought only leads to greater failure. It is so thoroughly forgotten and it actually happens so often that through necessity, we learn to move on without giving it a second thought. We are used to placating the event by recognising it as being the result of a loss of concentration, a lack of interest or a lack of importance and, due to the complete loss of recall of the event we won’t worry about it as we have already marked the occurrence as being completely inconsequential. Why expend resources worrying about something of which you can do nothing? It appears to be insignificant although it is most definitely not, and is finished with a nice, opiate-like experience.

That much of this memory is clear and familiar without prompting to all of us. What will not be readily familiar and never will be is that it wasn’t some arbitrary thought you forgot; instead, it was an interruption to a psychological activity, or something you were trying to do, something important. In fact, what we just lost was likely our best attempt to address and resolve something we consider valuable, if only we could recall it. This you can know as now that I mention it, you will recall that losing it has bothered you, as at least your emotions maintain the realization that you have lost something you wish you hadn’t. It wouldn’t bother you if it didn’t matter or if it was just an arbitrary thought. You will recall having tried your hardest to get the thought back, obviously without success. And lastly, as we will be swimming in endorphins with absolutely no resources available to us, we are likely to cognitively placate the event as unimportant or anything else that readily avoids confronting the fact that we actually have no idea what just happened. One can comfortably say that at these moments we have no available working memory, mental resources or any ability to make any decisions; the involvement of endorphins ensures this to be the case.

As I have suggested, this experience interrupted something we were trying to do. As such, we have little interest in the reasons behind what just happened and great interest as to what we have just forgotten. We will only attempt to utilize any remaining resources in this moment to try to get back what we have just lost, and because we have exceeded our working memories capacity, we are rendered incapable of doing even this. And as you will be well aware, the harder we try to get it back the further away it gets. The most that can be taken from this moment is a simple visual snapshot or memory representing the final moment of the thought process that is currently being moved away from our conscious awareness through the action of endorphins. We did however decide when we were very young that this serves no purpose

It was a pivotal moment for me when I relented to the belief that these forgetting moments took place because the thoughts were actually just ‘too much’ for me. I didn’t do this because I knew better, I did it because I didn’t have anywhere else to go to seek understanding. I didn’t understand why they were too much for me, just that they were. Finally accepting this had the advantage of allowing to me cease questioning the experience more quickly, leaving me with more time and at least one chunk of mental resources to try to take a good look at it and create some memory of the event.

If you are a ‘voice hearing’ person (a subject of this paper), you will want to embrace the utilitarian value that observing and storing these sometimes bizarre images provides. I do claim to have cured my own schizophrenia, so you should listen to me when I tell you that these forgotten moments, failures though they may be and further, currently unrecognisable and un-addressable, form exactly half of that cure. There will be much more on this subject later.

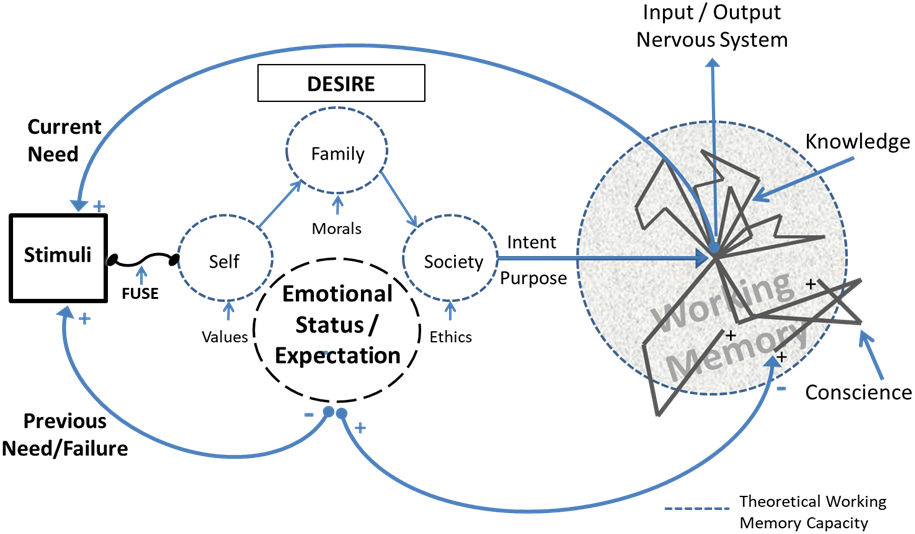
What actually just happened was that you were attempting to satisfy a need however, you ran out of working memory before coming to an acceptable, thinkable or workable solution. Acceptable, thinkable and workable are the three thresholds to be met to justify placating the outcome of an endeavour or task as being a reliable tool, memory or fact. As you ran out of resources before reaching this threshold, the motivating power fuse was blown, which in turn forced you to forget not just the endeavour but also the fact that you just attempted to satisfy an endeavour. Your mind does not get the chance to compile any kind of awareness that these forgetful events ever even occurred. Every time it happens is alike the first time. In fact, it happens so frequently and started at such a young age over so many years that the experience becomes blasé, and we learn to label it as useless and move on without giving it a second thought; endorphins make this very easy to do.

If the initial stimulus retains importance having forgotten your current attempt, the endeavour in its current state will be released to conscience. Conscience is made of orphaned thoughts that we still consider important, are unsatisfied, charged and unstable and are resultantly moved to conscience when they got too big to engage within the confines of our available working memory. The limits of working memory are defined by the amount of informational ‘chunks’ required to build and negotiate the endeavour. This will become clearer as we progress through the mechanics of human endeavour.

In conjunction with the limits provided by this need for neurological protection, an optimized and highly efficient system of psychological functions has formed to facilitate this design and our usage of resources to actually take advantage of these boundaries. This psychological process will be a focus of this thesis as the information provided here describes the only method available for us to access, consciously observe and interpret it. The forgetful nature of endorphins ensures this to be a fact. It is sufficient to say at this point that the way our brain manages our working memory’s capacity is also integral to the mystery that we are about to explore.

Part 1

The Mechanics



Degree of cognitive engagement

# Outline

The paper is about an event that takes place right in front of our faces. It is the most common and frequent act that we engage in our lives. It is human endeavour. We don’t actually know much about how we go about it for a number of reasons. As we are unable to focus on more than one task at a time [1] or to truly multitask, [2] we are unable to attempt to understand how we endeavour while at the same time, engaging the tools we use to endeavour. Our working memory also has a limited capacity to the amount of objects that we can hold and manipulate before our memory fails. [3] This means that when we do something, we don’t seek to simultaneously generate a reflected memory of specifically how we went about it or of what we used to do it. The repercussions of what happens when our working memory capacity is met or exceeded is referenced by academia through ‘Load Theory’ which asserts that ‘learning is hampered’ or ‘our memory fails’ when these conditions are met. [4] Sadly, that is all that it suggests.

This event hasn’t been studied because when our working memory capacity is met or exceeded, we are forced by necessity to forget that which we were trying to do, including the fact that we just met or exceeded our working memory’s capacity. After endorphins have completed their job of forcing us to forget, we wouldn’t even recognise the memory, as all familiarity is itself lost. Typically, seven plus or minus two unique ideas or objects (referred to as chunks) is that which defines the limit to our working memory’s capacity. This means we can hold, recall, manipulate and generate a conclusion in our minds based upon an approximate limitation of seven unique thoughts or pieces of information, any more and our memory fails or ‘learning becomes hampered’. Further, we won’t waste precious resources to attempt to reflect upon an endeavour to try to understand it while it is underway as this would almost certainly run us out of working memory and ensure failure not only of the initial endeavour, but also a failure at any attempt to understand why it took place. This means that when it happens we don’t do any of the things required to form a memory or what just happened, none. Just to switch from one endeavour to the other requires an additional 40% resources, slows response time and causes us to make about 50% more mistakes. [6] [7] [8] It has been noted that with some training and preparation a person can appear to be performing two tasks simultaneously when in fact they are still actually switching between tasks, it just happens very quickly. [9] We cannot perform true multi-tasking; we are only able to cooperative multi-task.

I dare say, with training and preparation, a person could turn two tasks into one, both driven by the one electro/chemically motivating desire being, to perform these acts in this order. It’s like knitting; more than one action is required to knit but they both serve the same purpose and satisfy a single need and as such they form one single endeavour. Further, it is impossible to simulate ‘need’ and as such it is also not possible to study true human endeavour. Psychology only studies the performing of arbitrary tasks. Arbitrary tasks do not exploit the expanse of our mental and neurological faculties such that they can be observed. Strangely enough, although we have a polarized, electro-chemically charged, complex, self-sufficient and self-checking organic brain, psychology has rounded down it’s cognitive contributions to simple calculators.

As evidence of this oversimplified definition of our brains purposes, the fraternity of psychology justified the safety of 5G microwave phone transmissions by sitting an individual at a computer to performing arbitrary tasks while he received a standard transmitter dose of 5G microwaves. With a set of probes monitoring his brain functions, they concluded that the human mind, with or without 5G transmissions, could solve problems on a computer at a consistent rate and with comparable accuracy. The human computer could keep functioning therefore, 5G signals must be safe for human consumption. I actually don’t know how the safety of 5G signals could be tested, as an accurate reference of human endeavour cannot be simulated, created or replicated because the variables for even repetitive acts, when they actually matter to the subject, are far too complex, too cryptic and completely unpredictable.

The final reason you know nothing about the process of human endeavour is due to the theory I will introduce right now. This theory is the subject that I will describe in detail in Part 1 of this paper, ‘The Mechanics’. Our working memory capacity is defined by the heat or by the demand generated by the electro/chemical activity required to power an endeavour. Only endeavours are affected by the limits of working memory capacity. This neural overheating/complexity is managed by the triggering of endorphins. When required, endorphins sedate the electro/chemical and emotional motivation for an endeavour which effectively ends an endeavour. Endorphins are so thorough that they also hide from us the reason that we just experienced a mental fail-over. Endorphins force us to lose concentration and in turn, lose interest. And lastly, if you try to retrieve a forcibly forgotten endeavour after the electro/chemical source has been sedated, endorphins will have ensured that you absolutely cannot.

Here are the mechanics that can cause our minds to become overwhelmed. Being that endeavour is the only single-minded action involving one purpose and one solution, it has limits. When we are endeavouring to solve a problem or address a need in our mind, we are not only attempting to create a solution this time, but further, to store any successful solution as a tool for future use. Solution, electricity, chemicals, relative location and repetition ensure that this functions reliably. During any endeavour or the building of a tool, we need to maintain a constant connection between the singular motivating electrical source and all of the parts being considered for its use in addressing the endeavour, including the problem we are trying to solve or the need we are trying to satisfy. As we add and subtract different ideas, our considered solution gets larger. Being that our increasing endeavour is powered by a single stream of electro-chemical energy, this can become a problem.

As an example, the more devices you attempt to power from an electrical power board the more heat is generated, and the same principal applies. I can’t say with any certainty whether too much heat is actually dangerous to the brain or if it perhaps just undermines the integrity of a thought process. On the other hand, merely risking the loss of a thought process itself has clearly been mitigated and by what we can only assume is necessity.

As a result of the very effective and discreet nature of endorphins, some of the assumptions we make about the human mind are incorrect. The more time goes by, the greater the distance gets between that which we believe and that which is actual useful truth. This paper will fix that problem by providing a functional, logical and workable foundation that can repair this academic strain.

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# 1 - Emotional

The problem with addressing the process of human endeavour is that the first part of every act is purely emotional. Free will is tangible. It is a part of the science of human endeavour. We choose what we do therefore our will is an integral part of the physical equation that defines a human endeavour. We do what needs to be done, but only when we want to. Desire is the physical emotion, based upon a very clear state of free will that we rely upon to seek what we want. At this point I should clarify that emotion means ‘energy in motion’ which is also a tangible and quantifiable act. Desire represents what I want and what I don’t want and is the e-motion that generates the required electro-chemical energy that motivates all ‘human endeavours’, which is another way of saying, everything that I try to do.

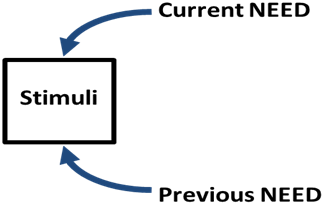
The electro-chemical energy that is required to power an endeavour, is motivated by free will. Some very important events take place during this temporary and purely emotional portion of the process of doing. This story is about understanding these events. As you cannot simulate need, purpose, intent or desire; a clear definitive understanding of these very tangible structures will never be achieved through clinical research. As you come to understand the mechanics that generate the energy to motivate human will, you will in turn come to understand more clearly, why we cannot simulate any portion of human endeavour. This is why I cannot bring myself to study psychology at a tertiary level. The scarce psychological research into this subject matter appears to be not more than the statistical postulation of clearly unworkable theories

We are aware of the various components; we just don’t know how they fit together. How can we be expected to account for these acts of endeavour while at the same time, trying to understand how we endeavour whilst also engaging the tools that are actually used to endeavour? And due to the limited resources we have available and the optimized method we utilise to manage our limited working memory, the last thing we are going to do during an endeavour is waste resources attempting to build a memory of a process that is currently underway. This means that we have a complete lack of ability to recall the activities we undertake during an endeavour and the methods we have utilized during any attempt to solve any specific problem. This is a non-negotiable constant. If we were to attempt to utilise our limited resources to create a memory of the processes we follow during each actual endeavour, our greatest creations would include things like finger painting and putting on our own pants.

Before I go on I need to say that you all know this stuff already; all of it, intrinsically. You’ve just haven’t had reason to question it since the moment you first engaged it, and this most certainly took place in your formative years when you had no reason to. Now it’s just habit.

We all adhere to this most effective of processes based upon the optimum usage and the order of availability of the resources required to satisfy an endeavour in the most effective and socially acceptable way. As I will now demonstrate, we begin with automated resources that we have implemented to perform the simpler tasks of filtering stimuli and providing motivation and finish with our more complex and reliable knowledge, experience, support and various cognitive abilities to generate and manage the solution and its implementation. This specific order must be adhered to, as each task is a prerequisite for the next. This is another non-negotiable constant.

Here is where an endeavour starts; with a stimulus. As you will see, I have drawn two arrows to represent sources for consideration (diagram. 1). Many stimuli come from simple needs and are likely to have a somewhat predictable outcome. Other stimuli come from past needs that didn’t pass muster the first time, that can reappear for reconsideration. It is sufficient to say at this point that sometimes stimuli appear for consideration that are clearly not generated by any current need and yet they have an undeniably timely relevance and further, they always have content that you will choose to engage. Academia refers to this type of stimulus as ‘mind wandering’ or ‘spontaneous thought’.

Diagram 1 

We will pursue some of these stimuli and some we won’t. Stimulus generated by one of these two sources is required to initiate engagement in an endeavour. If we were able to generate and engage our own personal cognitive choice of stimulus without interruption, we would probably all atrophy and die of starvation while enraptured by thinking, or masturbating. This next step is where our automated filter does its job to select what looks good and provide the electro-chemical motivation to generate intent and purpose for those ideas that appear interesting. Want drives endeavour. Want is only a psychological concept but without it, nothing happens. If you do not want to do it, you will not try. If it’s something we don’t want, the electrical energy required to power our senses and limbs or required to address an endeavour will not be available.

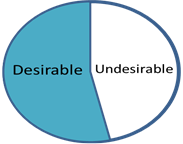
Now let’s look at what word might apply to an emotionally motivated stimulus that represents what we want; a stimulus that by itself will motivate an entire endeavour. Also one that definitively highlights what we want. It needs to be very human and social by design and capable of describing everything and anything that reflects our will. When it comes to what I would choose, there are things that specifically that I don’t want and this function must also be accounted for here as well. As ‘mental automation’ and ‘cognitive presence’ are mutually exclusive, we may be able to observe this portion of an endeavour however; at this point, we completely lack any kind of executive or conscious control.

“Desire” is not just the ultimate expression of free will but also an unavoidable physical prerequisite to all human endeavours. If, even under hypnosis free will cannot be undermined, what chance is there that a cognitive and lucid mind would choose for any less? The structure of desire must be inherently sane as it is the only constant that reflects who we are as opposed to what we have done, who we have known and where we have been. Desire represents exactly what we will do if given the required resources and a persistent organ that represents who we are. If you take desire away from the equation, the specific nature of intent and purpose lose their humanity. If you think you can make someone do something they find undesirable, you are wrong. We have all seen those willing to die for what they believe. Living does not define necessity and neither does power, sex or greed.

Desire provides the emotional and the electro/chemical nervous resources required to drive all human endeavours, even the failed ones. Further and equally as important is that, specific desire remains as a requisite access point to be able to access the knowledge that we create through any specific endeavour. We call this recall. Desire is the ‘Why’ of every endeavour and it is exactly what you need to have in place any time you wish to access your tools, memories or knowledge. This ensures that the tools we commit to our knowledgebase are only used for the same specific purpose as they were first created. As such, desire must be ratified before any human endeavours are engaged. Desire quite simply defines the parameters of that which we want and that which we don’t want.

We are not only willing to adhere to desire we are also necessarily required to adhere to desire. To put it simply, want drives will. Desire effectively filters, ratifies, encrypts and motivates our choice of stimulus by its very definition. Neuroscience claims that we ‘sometimes do things that we don’t want to do’. Psychology today has decided that we only do things that we want to do, which is getting closer but it doesn’t take into consideration that we also have family we rely upon and a society or congregation within which we live that is emotionally and intellectually vital to our existence. Try to think of a time where you did something that you didn’t want to do and then ask yourself, why did you do it anyway. Desire considers the potential outcome, which is why you did it. It may have been act unenjoyable act but you did it because you wanted the results or you didn’t want to deal with the repercussions of not doing it. Desire generates purpose and intent, which are the characteristics extrapolated from the stimulus that we will then engage, and from this intent and purpose, we take cognitive control of the endeavour, but more on this in the next chapter. The way desire automatically generates intent and purpose may appear encrypted, but that is only due to the necessitated integrity ensured by not being able to arbitrarily replicate it. When desires ratify stimulus, the correct endeavour in pursued. It is not possible to simulate desire. Further, the function of automated desire would be unnecessarily inhibited if we were attempting to simultaneously build memories or recall for any portion of this process. Desire affects all of its functions with absolute integrity, because we do not have cognitive control. Desire does what it does without cognitive presence. That comes next.

It really is as simple as this. It the pie chart doesn’t favour desirable as opposed to undesirable, no endeavour occurs, absolutely nothing (diagram 2). When something becomes undesirable, the idea is abandoned and we move on to the next stimulus. Desire doesn’t only choose the content we engage; it physically stops any stimulus that is not currently desirable that doesn’t overwhelm the undesirable.

Diagram 2

Although every intentional act begins with the generation of a desire, this intrinsically vital function is fickle emotion or as nothing more than something transient that coincides with the moment itself.

Desire is required to be a sane component by its very nature as the reason behind the context for every act is that which our sanity will be judged upon. We can do seemingly inconsiderate and dangerous things but as long as our intentions are recognised as socially acceptable, and also that the desire is deemed as at least understandable by others, given our available resources, they will continue to relate to us and in turn grant us validation for our acts and provide social inclusion. Desire does not lie nor does it deceive.

As I am a sane person, the things I consider desirable benefit me, those whom I consider as being my family and the members of society that I think are important. In order, these desires are framed by my own personal values, my family’s morals and the ethical agreements I hold with the society in which I live (diagram 3). Further, in order are the three sides to the motivation for desire, being want, whim and wish which describe the rationale behind desires. I want things for myself; I will do things for my family based upon a mere whim and I perform wishful acts for the society in which I live as wishful is the best it can be, as the repercussions of making contributions to society cannot be known. I may consider animals to be members of my family however, they cannot with any certainty express themselves, they cannot reckon any argument and we definitely don’t take inanimate objects into account as by themselves they are, well, unable to communicate?

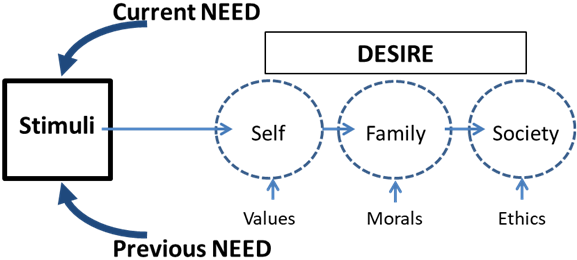
Why does inclusion of these three groups insure our sanity? Because they are the only groups who have specific social expectations and that are also able to communicate them and are further capable and responsible for holding us to account for our actions. Interaction with these groups is evidence that we maintain an interactive relationship with our community and they also perform reality checks with other members of our society. It is the first real integrity check delegated to our actions.

The logical organ we call desire filters all stimuli and is necessary to deal with the continual bombardment of sensory input received from our environment. It makes certain that what we engage is something we want, specifically, for ourselves and/or those whom we care about. It also ensures that we don’t miss important things and that we disregard things that we don’t consider important as this makes it easier to concentrate with less interruptions.

Our desire, with its simple and automated construct will also take into account our values, morals and ethical imperatives or that which moderate what we want or wish for ourselves or for those we care about. Our desires define the stimuli we act upon. Our desires are also that which gives us personality and reflects our sane construct. They do this discreetly at a very simple and automated level of consciousness, which ensures their reliability. Our fundamental morals and ethics can only be changed during the cognitive portions of an endeavour. This ensures that they remain unaltered while they are in use, providing further integrity to desire. Through this implemented filter to will, a functional automation is applied to desire. This automation is necessary as to be required to consciously manage the continual bombardment of sensory stimulation would render us functionally useless.

I’ll give a very simple example. If I was taking a walk to the shop and I was required to consciously process everything that I see and hear in anything more than an automated or peripheral fashion it might go something like this;

To begin my journey to the shop I realize that I need to go to the door, open it and exit through it, before traversing the territory between the shop and myself. I hear a car. It isn’t loud enough to be within vicinity of me and it is not familiar, and so I decide that it’s not important and I move on. I have an itch on my calf, what do I want to do about it? I want to scratch it. I extend my arm to approximately the correct distance in the approximate direction and aim the fingernails on the decided hand to connect with the itch. Is it a large itch or a small itch? Is it in a sensitive area? I scratch the itch with my nails as gently as I think is appropriate and will satisfy and remove the itch. I feel the need to blink and so I blink my eyes. I feel like I am starting to choke mildly and so I decide to breathe. Again, I feel the need to breathe, so I breathe. I have a small itch in the back of my throat but not enough to elicit a cough so I mumble “ahem”. I hear another car and a bird this time. Neither of them is loud enough or close enough to be a threat and neither is familiar, as such, it is not a priority. My eyes feel dry and I realise that to relinquish this eye dryness, I blink. Carbon dioxide is overwhelming my lungs and resultantly, I decide to breathe. I look from my itch to the TV in front of me and I still want to go to the shop because I am hungry. I decide that I need to breath then I blink. Right now, the TV is of no consequence so I keep moving my vision to assist me in preparation to rise from my seat. I again decide that I need to blink, so I blink. I also decide that I need to breathe and so I breathe. As I look towards my feet, I notice the coffee table. Again, I realize that I need to breathe so I breathe then recognise that I need to blink and so I blink. Right now, the coffee table is of no consequence so I keep moving my vision to assist me in preparation to rise from my seat. I need to breathe, so I breathe and then I blink because my eyes feel dry. As I look further towards my feet, I notice a magazine placed by somebody in the magazine rack in my coffee table. I decide I need breathe then I blink. On the cover of the magazine, there is a picture of a very pretty woman. This last moment could result in another whole paragraph (book) of cognitive perception all by itself, or I could label it as being unimportant and ignore it. I need to breathe again and so I do, then the same happens with blinking and so I blink. All this and I’m still some time away from being able to negotiate the actions required to stand up, balance and actually begin to walk. You get the gist.

Diagram 3 

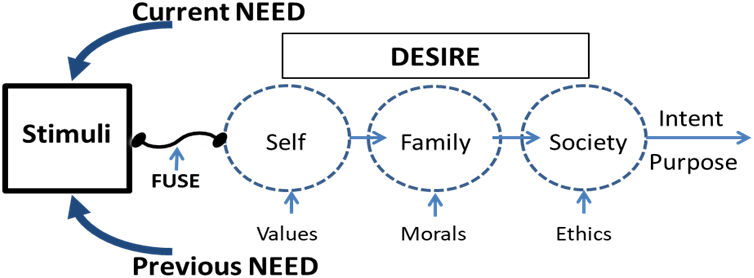
As I have previously pointed out the myth regarding our moral faculty, I will now describe its true nature. Values, Moral and Ethics operate effectively as part of an automated and general filter to will. When a stimulus presents itself, and has a motivating need that demands considering, it doesn’t ask. Values, morals and ethics provide an ability to staunch rapidly the considered engagement of unacceptable and anti-social behaviour. They, as the opposing filters to will are built, installed and maintained by our more complex and reliable working memory using our knowledge, experience and cognitive abilities.

Values, morals and ethics are created to function as tools to simplify our environment, making it easier to negotiate when stimuli would otherwise overwhelm.

Desire is the emotion that represents what we want that further provides the emotional motivation and actual chemical requirements and electrical energy that are necessary to engage our mental and physical resources, to construct and then enact a solution. This single-minded engine is a pillar of the mind or another non-negotiable constant. We may do things that appear undesirable but only when the repercussions that come from not performing them are even more undesirable. Desire is necessary but it isn’t always pretty. Resulting from its structure, desire actually maintains integrity, it knows what I want, within reason. and it always seeks to get it.

The deeming of desirable for a stimulus results in the generation of intent and purpose, which will then be passed to our working memory for processing. The greater importance we attribute to the intent and purpose, the greater the energy and motivation will drive the task and any ongoing related endeavour. Next, we now leave this state of temporary and fleeting emotional motivation to begin the single-minded process of building a tangible neural structure to use to satisfy that desire.

# 2 - Cognitive

Diagram 4 

The physical necessity for endorphins in the negation of heat/integrity in the brain is equally matched by the psychological need to have Working Memory released so that we can continue to negotiate our environment for example, the need to be capable of extracting ourselves from danger when an injury would normally negate this ability. The fear, panic and worry that can overwhelm our experience of pain and in turn trigger endorphins, which block the pain and returns to us the ability to focus on our available resources, even though under normal circumstances this might be considered inconceivable.

The action of endorphins is represented by the fuse in diagram 4 and has the ability to cut the power. Remember, the theory of working memory capacity isn’t just supported by our knowledge of the physics of electrical demand and load, it is also reflected by the accepted fact that we can only hold a limited amount of unique objects in our mind at any one time before our memory fails. This limit in most people is seven unique items or ‘chunks’, plus or minus two. As it is nearly impossible to observe what happens when this limit is met or exceeded it is often referred to as ‘The Magic Seven’.

This is about the process of endeavour as practised by every sane human being. I am talking about a tightly structured process we are all required to adhere to every time we do anything. It might sound cliché, but it is a fact that we can’t deconstruct the mechanics of human endeavour during an actual endeavour because that would require engaging two endeavours simultaneously, which we cannot do. This process of human endeavour is a perfectly optimized and logical process that will be negotiated any time we wish to affect or control our nervous system and by extension, build our knowledgebase, affect our arms and legs, our eyes and ears and any other physical or mental resource we require to address a need.

The moment we decide to act with intent upon anything, we lose access to free flowing thoughts. This intentional act involves building a single rational structure regulated by laws, and the limits of our working memory’s capacity appear. The laws required to be negotiated to manage the localized neural electrical demand on energy creates limits, but they also provide opportunities. Oportunities that we have embraced. These psycho/social laws are in place to take the greatest advantage of our limited available mental resources.

The reason this process works so well is this; when you deal with some stimuli you don’t choose to think, “Is this something that I, my family or the society in which I live in will benefit?” No, we don’t think and instead, we feel if it is important, “do I want it?” If it happens to generate any worries, we will take a moment to consider the possible consequences. No one ever thinks, ‘Gee, I hope this doesn’t offend my own personal values, moral and ethics”, instead, they feel it out for any risks or dangers. It is an intuitive process.

The next portion functions equally as discreetly. Once desire has been justified we don’t think, “I wonder if I have a solution to that and I wonder where it is?” Instead, once intent and purpose have been created we automatically connect to the location where the relative tools reside or we follow pathways generated by relative desires, which have similar intents and purposes.

We don’t think about the order but we adhere to it because it is the only logical order and we know that logic assumes order. This order is another non-negotiable constant.

The third reason that this process goes by unnoticed is that the content is everything that represents you, everything that is important to you and nothing else. There is no obvious process to distract you from the content itself and no reason to question a process that achieves, as evident, the most acceptable and thinkable outcomes. Further, any time we do question the process mid-endeavour, we will exceed our working memory’s capacity and resultantly fail long before we reach an outcome; we learnt this long before we could cognitively understand it.

Having now considered it in the light of all that is you and yours, it still has the potential to lose desirability. This is how we experience a ‘bad idea’.

And lastly, no self-analysis is performed when the way you know that you have successfully generated a satisfactory solution to any ratified stimuli is by that fact that you have just engaged and enacted it. The job is completed, the knowledge has been stored and you have just received a chemical reward representing ‘good thinking’ or ‘successful endeavour’! Your self-worth and your value as a member of the human race has just been confirmed.

# Working Memory

It is a common fact that we can only hold and manipulate a limited amount of unique items in our mind at any one time before our memory fails. This limitation is called ‘Working Memory Capacity’ and is usually the equivalent of seven chunks of information, plus or minus two. Whether heat, physical size, energy load, number of required connections or something else is responsible for creating this limitation, working memory capacity is a somewhat negotiable, however unavoidable constant. When this capacity has been met or exceeded our memory fails and we forget what we were doing. Working Memory is the place our mental focus resides when we are engaging an intentional act. It’s like our minds blackboard which, just like a blackboard, has only so much room. Further, it is the place where we hold all the things we have on our mind at any one time. Apart from maintaining information regarding pending events, we need to remember, we also hold details of any role we may be playing, i.e. professional or personal. We hold worries and fears, attitude and façade while simultaneously negotiating environmental factors such as noise and the interference created by the presence of others. All of these factors limit the space we have available to construct a solution.

Not only do we require enough working memory to address and resolve a complex task to create a solution, we also need the same degree of resources available any time we wish to access, engage and utilise that very same solution.

"If the cake is from France, then it has more sugar if it is made with chocolate than if it is made with cream, but if the cake is from Italy, then it has more sugar if it is made with cream than if it is made of chocolate".

The above statement describes a relation between three variables (country, ingredient, and amount of sugar), which is the maximum most individuals can grasp at any one time. The capacity limit apparent here is obviously not a memory limit (all relevant information can be seen continuously) but a limit to how many relationships are discerned simultaneously. [1] The statement above is the best example of a single yet complex object that will overwhelm your mind. Try reading it once and then without looking at it, rewrite it. I question the absolute nature of this limit though. Someone could recall it in its entirety if they understood it. The limitation to working memory demonstrated here comes from both the amount of original content as well as the relationships.

I’m not the only one to note that there has been plenty of research put into working memory capacity, its meaning and limits, but absolutely none of this research addresses or even attempts to definitively address what happens when working memory capacity is met or exceeded. This paper appears to be the first.

Human endeavour involves an all-encompassing and unique thought process. It is the only mental activity where absolute process is enforced, as opposed to free-flowing thought. When intent and purpose manifest, the limits of working memory capacity are unavoidable. Human endeavour is undertaken when stimuli is engaged that holds importance to us. In these moments, everything else stops because we now have a singular purpose with a singular intention seeking a singular solution. In the following section, I will explain the order in which intent and purpose is processed such that they maintain inclusiveness, whilst taking the greatest advantage of our limited working memory’s capacity.

The limits of working memory only come into play during an intentional act, as we need to hold all the components we are using to address the act in memory all at one time, including the desire that stimulated the act in the first place. Further and even less obvious is the fact that we also need to have enough available working memory to decide how to manipulate the resources we are attempting to use to satisfy the act. In other words, we need available working memory to store and configure the ideas we are considering as part of the solution as well we need some working memory to work out how we are going to utilize and manipulate these ideas in an attempt to build a solution.

Some of the endeavours upon which we embark really aren’t very important at all. It is during these less important endeavours that we may become distracted. As we can only engage one endeavour at a time, this combining of endeavours usually leads us to become overwhelmed, as nearly all irrational thought processes will. It’s probably the most accessible occurrence for you to observe the act of forgetting through necessity. Taking a snapshot of these less important endeavours may lead you to think that they do not hold any real value however, you must keep in mind that when an actual important endeavour is interrupted by a moment of forgetting you will be so caught up in continuing this ‘important’ endeavour that the subject of forgetting will not be of any interest for pursuit and by the time you think of taking interest in the whys, the entire thought process has disappeared completely and all ability to recall has been physically sedated. Remember, you will not be able to recall the content however you are capable of taking note of the fact that the experience happened, as advertised. This is how we ‘learn our lessons well’.

Next, we will take closer look at the function of working memory.

# Successful Endeavour

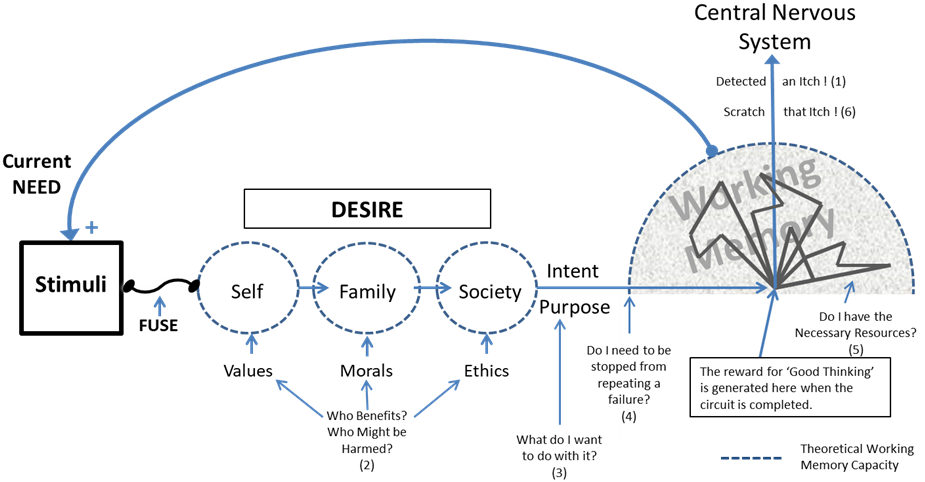


Diagram 5

Now, our task is to attempt to utilize our mental and physical resources within what remains of our available working memory, to construct an acceptable, thinkable and workable way to address our ratified intent and purpose. This is human endeavour.

Now, having ratified desire, the purpose and intent are sent to the entry point of our brains working memory so we can access our database for processing. In diagram 5, I have represented working knowledge with multi-sectioned lines that represent the numerous different ideas or chunks of information that have been used to build a solution within the confines of working memory. You will also notice that this entry point shares its location with our central nervous system, which we can only access through the tools that we have successfully created for this purpose. Our eyes and ears, our arm and legs and all the things we feel are defined and controlled as necessary, by the most conscious and cognitively complex portion of our brain. Only completed circuits (knowledge) can perform this role and everything here has a completed electrical circuit such that it all connects in order. Intent and purpose won’t connect directly to your nervous system without being routing through the tools you have created to use it.

Many stimuli come from messages delivered by our central nervous system, our eyes, our ears and our tactile senses. As illustrated, even the simple act of scratching and itch must be provided with purpose and motivation by the act having ratifying desire. When the electro-chemical act of endeavour results in an acceptable solution, completing a circuit and in turn, creating a piece of knowledge or successfully completing a task, a chemical reward is created, generating a force designed to motivate continued endeavouring. We know that we have done well. Our ‘will to live’ will now appreciate as we know currently, our life is better for having lived it. As long as we haven’t completely satisfied the greater endeavour and all other correlated knowledge, this reward tells us that we are doing the correct thing and that there is reason to continue on this path. This energizing reward creates more than just an opportunity, what it makes is more like an inarguable and resultantly, irresistible force. Reward-like stimuli increases brain activation in brain regions that comprise the reward circuit. [2] This defines the necessity for dopamine based rewards, being to act as a catalyst to continue when tasks that are being attempted are satisfied successfully. It is a motivating reward for ‘good thinking’, and will become clearer throughout part 3 of this paper.

I have separated this section from the next purely to demonstrate all of the functions of human endeavour. Their actual integration and interaction however, is flowing and continuous. This next section demonstrates hard work and high intelligence and is a true testament to the utter beauty of human nature, to us, as we choose to be!

References;

[1] https://en.wikipedia.org/wiki/Working\_memory

[2] Foundations of Neuroscience, Casey Henley, 2021, Michigan State University, ISBN 978-1-62610-109-8

# Failed Endeavour

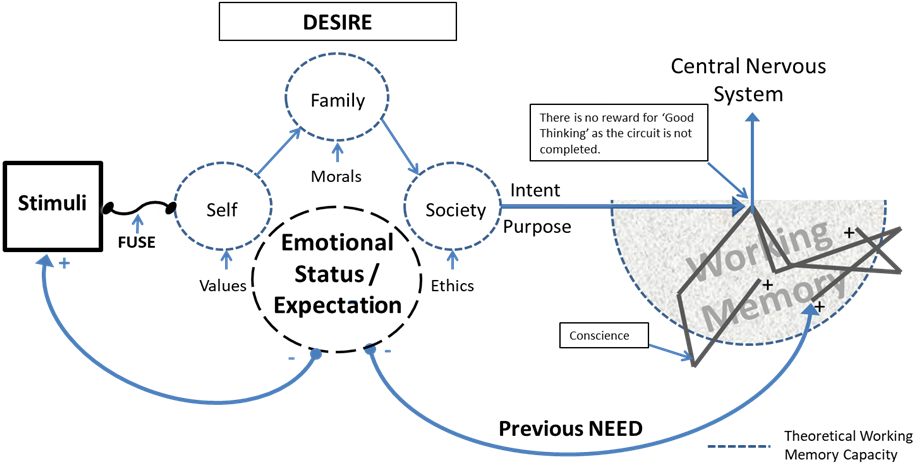


Diagram 6

This diagram is illustrative of a collection of failed endeavours. As with every endeavour, if desire is ratified, the resulting intent and purpose is moved to working memory for addressing. In these particular cases, the endeavours became too large to manage and resultantly they met or exceeded the limits applied by our working memory’s capacity. Working memory capacity recognizes that we can only hold a limited amount of objects of information or ‘chunks’ in our mind at any one time before an endeavour fails. The moment the capacity is met; desire is sedated by the tripping of the circuit breaker or the ‘FUSE’. This removed the pathway we would define as ‘recall’ of and to an endeavour. This failed and overwhelmed attempted solution becomes orphaned which results in an unfamiliar, unresolved, charged and unstable entry in conscience.

The failed endeavour, having now lost its intent and purpose requires motivating energy that can only come from the initial stimulus to push it to conscience. This insures that entries in conscience that have now been created or reconsidered will only be sent to or sent back to conscience if they remain important to us. This insures that if they lose importance they will not be sent to or back to conscience. Another way of saying this is, ‘if it doesn’t matter, it doesn’t matter.” This enhances the mechanics of high intelligence as shared by all living creatures. It allows us to receive a recurrence only on objects that have value, in an effort to take up where we left off the last time we ran out of resources when engaged in this endeavour. The nature of these failed and forgotten endeavours ascribes them with huge amounts of energy making them unpredictable and very volatile.

Now that we have lost the ability to recall this oversized object, we can no longer prepare for any future pending collision and nothing in conscience lets us know when they are coming. The only way to prepare for an attack of conscience is to learn our lessons well the first time. We cannot intentionally engage an endeavour in conscience from a previously failed attempt to satisfy a desire. It makes no difference what our purpose or intent was when we creating an oversized and failed endeavour however, we will be introduced to repercussions through an attack of conscience if we do. When this is the case, the failed entry in conscience is now in place to complete the endeavour. We now have two choices and no mental resources available with which to consider them. We can allow the entry in conscience to complete the endeavour, even though we are aware of its failed status or we can accept responsibility for the failure and learn our lesson, as shame accompanies the return of access to our working memory and cognitive control. What we cannot do is ignore it.

From an evolutionary perspective, which being is more likely to survive, the one who is forced to confront their failures before repeating them or the one who is not?

This might sound a little dramatic but to place something in our knowledgebase in the wrong place actually destroys the integrity of the mechanics we use to manage our knowledge and distinguish it as other than arbitrary thoughts or memories. This would in turn result in our loss of ability to discern a single and knowable reality and would ensure our introduction to the slippery slope that leads to cognitive dissonance. You must keep in mind that we have no awareness of the tools we use specifically for the negotiating of an endeavour. When we are actually engaging an endeavour as previously discussed, we won’t waste the limited resources available to us during this process to generate any recollection or memory of that which we are doing. This is why every option presented to us and every decision we make during any endeavour, will be just like the first time. I hope you now understand why we will never intentionally placate a falsehood or misplace a truth in our database of knowledge. To break this rule only happens through absolute necessity.

Unlike stimulus generated in the previous chapter, (see diagram 5), where they are driven by a current and pending need, the presentation of conscience for consideration relies on a degree of emotional disposition or expectation (diagram 6). This can result from a case of idle hands or sometimes when we look to our mind without a clear purpose. Our current emotional status may demonstrate a greater action potential or electro/chemical instability than our current environmental stimuli.

A group of scientists have come up with numerous terms to refer to active interaction with conscience such as mind wandering, daydreaming, spontaneous thought, fantasy, zoning out, thought intrusions, task-irrelevant thoughts, perceptual decoupling, stimulus-independent thought, unconscious thought, internally generated thoughts, offline thought, incidental self-processing, undirected thought, and self-generated thought. [1] I just love the nomenclature!

When our emotional state changes, the act of homeostasis leads us to settle into the new status quo very quickly and efficiently; our happiness meter resets itself. As a result, any specific imbalance in emotional expectation or disposition that connects with conscience and leads to new urges, usually goes unnoticed and unaccounted for, before, during and following the event.

Whatever generates the stimulus, it must still be ratified by desire if it is to be pursued. Further, as all entries in conscience are created at your discretion when you are trying your best to do something you consider important, they will always contain aspects that are desirable. Conscience, amongst its other functions, is the pathway to high intelligence. It gives you the chance to have another go at something important to see if you can improve upon it or resolve it. Alternately, it waits for you to resolve any related issues through another relative endeavour.

As previously discussed, desire is a simple set of pre-defined rules or filters we apply to all stimuli. When a previously created entry in conscience is presented for consideration, desire works once again to quantify this object so that we can rationalize it using the simple automated tools we rely upon desire to provide. Our specific state of emotional expectation will define the way we experience any object in conscience. It is an object too large to engage as is and as desire is very simple, it only motivates the most interesting shapes, colours, sizes, intensities and modulations for consideration. If, while considering these portions and the facets that relinquished them to conscience in the first place we resolve them, then this entry will leave its state of conscience and become a stable entry in our knowledge-base; a satisfactory and stable tool stored as a completed circuit, just waiting to be used for its intended purpose.

References;

[1] Christoff, 2011; McMillan et al., 2013; Schupak & Rosenthal, 2009; Smallwood & Schooler, 2006, 2015

# Human Endeavour

The term ‘Human endeavour’ should replace the study of ‘psychology’ as it represents all intentional behaviour performed by human beings. Human endeavour is the act that utilises and exploits ALL of our physical and mental resources. This includes behaviour considered to be instinctual.

All endeavours are motivated by a source of electro-chemical energy that drives us to attempt to create a singular, thinkable, acceptable and workable solution to a problem. This single source of motivation is required to create a contiguous and continuous stream to ensure a reliably functioning connection from the stimuli to the intent and purpose, through our working memory and ultimately to the solution. As engagement with portions of our knowledgebase expands the complexity of the object or the amount of ‘chunks’ we use to attempt to find a solution, the demand for electro/chemical energy increases.

If the attempted endeavour reaches such complexity that it exceeds our available energy supply before a solution is found, our creation and the source of energy is in danger. Further, when the heat threshold generated at the source or our available working memory is exceeded, we are left without the mental resources required to work out how to negotiate this dangerous situation. We now require physical intervention if we are to survive; we have need. A mechanism is required to minimise entropy as we not only have no idea what is going on but further, we have no mental resources available to work out what to do about it.

This localized, overwhelmed state triggers endorphins to sedate the power source, effectively blocking the pathway or recall to the now oversized and overwhelming endeavour. This pathway (desire), being the motive for the endeavour is specifically targetable as it is the logical and physical prerequisite to the actual endeavour. Next, if this oversized, charged and unstable endeavour remains important to us, it will be motivated to become an entry in conscience. The fact that the endorphin-based sedation takes place right at the source of the electro/chemical supply takes away our ability to remember or recall the endeavour. As far as our memory of that which caused the event, its sedated nature means we will never know what caused it or how to avoid it. This forces us to forget the initial stimuli, the motivating desire, the act of sedation, and as a result, our attempted solution. When you forget what you were trying to do, you automatically forget how you were trying to do it. If alternately our brain sedated the oversized and unstable endeavour first, we would not only immediately re-engage the motivating desire putting us into an eternal loop but we would also lose a valuable creation, being the oversized result of our best efforts to do something important; our greatest creations.

Alternately, when a stimulus is ratified as being desirable and you have the resources available, there will be very little that can stop the solution from being pursued.

# Conscience

Conscience is a logical organ that is made of neural structures that share defining qualities. Unlike knowledge and memory, which are made of completed neural circuits, conscience is made of uncompleted circuits or creations that failed to satisfy their initially intended purpose before their need for electro/chemical resources generated too much demand at the source. Just like knowledge, it can still be accessed using its originally created pathway however; the pathway that was first created to access any entry in conscience has been temporarily sedated, rendering the endeavour orphaned. As you can see below, academia currently defines conscience as a theoretical organ with theoretical properties. An attack of conscience for example is most definitely more, other than, less pleasant and more tangible than the repercussions of simply doing something wrong or naughty. Below I will describe the current misconceptions regarding conscience and further, I will define what it is. We will also explore the way that man has integrated the physiological and psychological implications that define conscience to create and maintain social norms.

# Conscience [ kon-shuhns ]

noun

**1:**the sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character together with a feeling of obligation to do right or be good

**:**a faculty, power, or principle enjoining good acts

**2:**conformity to what one considers to be correct, right, or morally good [1]

As has already been discussed in detail in this paper, conscience has no relationship to any kind of moral or ethical faculty. All it takes for a task to make its way to conscience if for it to become too large before or without being resolved. Having just spent time being considered, it must also retain its importance to you to be passed to conscience resulting from persistent desire The portion of our mental processes that are responsible for the creation of conscience also has the job of removing all awareness of that which has just happened. As such, it is not at the time when a portion of conscience is created that the misconceptions regarding its moral and ethical content are generated, as this part of the process remains subtle and discreet. The removal of recall insures that we remain permanently ignorant as to why these events really ever actually occur.

It is only during the sub-conscious connection with conscience that our social perceptions and personal interpretations of conscience manifest. For most people this occurs when we take a break from familiar or stimulating acts and look to our mind with idle intent. In these instances, our emotional status will act as a catalyst to manufacture stimuli based upon a connection with relative entries in conscience.

Oftentimes however, the failure to successfully negotiate and satisfy a desire may just come down to insufficient available resources. A lack of available working memory, knowledge, tools, understanding, support, physical resources, confidence or overwhelming environmental factors can all lead to a failure to solve a problem. Only some of the abovementioned have any relationship to moral or ethical consideration.

It is our inability to interpret failure as any other than a reflection of our own personal worth that leads us to misconstrue the meaning of those very failures when they reveal themselves through an attack of conscience.

Academia believes that we have a place in our brain to remind us when we are being naughty. Academic theory necessitates the belief in righteousness and ‘correct’ behaviour as further, academia requires our brain to be smarter than we are for its theories to work.

As I have made it very clear, conscience, endorphins and shame perform very utilitarian as well as value based moral and ethical functions. First, they protect our brain from overheating and in turn protect important mental creations from damage. Second, they give us various different methods for addressing and redressing complex problems and third, they provide an effective relief mechanism when mental activity becomes overwhelming and debilitating and four, they insure we that we don’t repeat past failures and further, they make certain that we don’t forget it when we try to. Notably, when the experience of pain overwhelms our mental capabilities, these same organs provide our only endogenous pain-relief mechanism.

In relation to conscience, the triggering of endorphins occurs when the engagement of a task leads a person’s mind to meet or exceed their available working memory or our working memory’s capacity. When we try to engage a task that is too big for our working memory, our memory fails. In psychological terms, this causes our mind to forget what we were trying to do and in turn, how we were trying to do it and resultantly returns to us the ability to negotiate an unencumbered mind. This function is currently assigned to the now redundant ‘Gate Theory’.

The moment an endeavour becomes a part of conscience; it cannot be accessed directly without triggering endorphins as it has become too complex. We can sidle up to it in an indirect fashion to get a feel for what is in there. This provides intuition; an awareness of our failures and limitations and that which is probably safe to try, and further, what probably should be approached with due caution.

Sometimes a person can seem to lack a partial or fully functioning conscience and this can be the result of having not being allowed to learn from their own mistakes. To meddle to this degree with the formative mind undermines the independent and reliable ability of conscience to do its job to store and recall failures as required. Further, it instils a belief that success has value and failure does not and effectively that success makes you worthy and that failure renders you less worthy. This is in my opinion is the most common prelude to perceived sociopathic, psychotic and other related conditions. The common term assigned to this dysfunctional act of interfering, is meddling!

Christian text suggests that shame is experienced by the unjust and that shame should elicit guilt. Further it says that shame can be brought about upon another. These ideals are divisive and suggest that shame doesn’t accompany failure but instead, unrighteous failure, unjust behaviour, anti-social behaviour and ‘evil’. It assumes a righteous, nonnegotiable association between shame and immorality. Conscience, it is said, assumes a moral faculty, when in fact it does not. An attack of conscience generates the emotional experience of shame, which forces us to assimilate responsibility for the content presented by our conscience. It is fact that when we connect with conscience in any event, we resultantly forget that the event ever took place. When we see the limits to our working memory approaching, we know that we have limited resources left that can be use in any attempt to resolve an endeavour successfully. We don’t recall what happens when this limit is met though, as endorphins, when triggered to refresh our working memory don’t allow us to. This takes away our ability to interpret the shame that accompanies an overwhelmed mind in any other way than that which we have been taught. When our face flushes visually, not us, nor anyone else has accrued experience to interpret the reason for this. When we experience shame at the hands of an overwhelmed mind, we have no available resources to attempt to negotiate it cognitively and resultantly, we accept blindly the responsibility for the event.

As we have discussed, conscience is a utility organ of the mind and the brain that holds, discreetly, important and unsolved or unresolved endeavours that have become too big to address directly, given our available resources, without causing the limits of our working memory to be met or exceeded. To understand these lessons would remove the guilt that we assume when we experience shame which would further enable us to negate the fear, worry and panic that accompanies pending ‘moral failure’ which would further enable us to approach sensitive memories with greater confidence and increased working memory capacity. As examples, this would remove the debilitating nature to the shame experienced by rape victims and those with PTSD, and open a pathway to solution.

When we can approach the emotional experience of shame, being that which inhibits success in the treatment of PTSD and also sexual abuse, without assuming an association to morality, righteousness or guilt, we would be able to achieve solutions without challenging an individual’s personal worth.

The only way to negate conscience on any matter is to cease caring about something that you clearly, currently care for. This is impossible to do for any reason other than necessity. To succeed in doing this will remove this subject matter from your list of desirable stimuli and your environment will cease engaging pertinent or related subject matter for your consideration. This subject matter would then cease being something for which you would engage or learn more about. This is the trade-off for high intelligence and nobody messes with it without need.

Finally, and I know it’s hard to believe we actually experience all this forgetting, but if in doubt, try to recall the details of the content of any moment you have experienced actual shame or an attack on conscience. Try to recall when you last had either of these experiences. They are surely both so unpleasant such that you would never be able to intentionally choose to forget what they are or why they did occur however, you do.

Conscience provides some unpleasant facilities however, its trade-offs are social intelligence, high intelligence, creativity, insight, intuition, character and oh, so very much more.

[1] www.merriam-webster.com/dictionary/conscience

# Part 2

# Context

The following chapters address the mechanics of this thesis in context.

# The Fuse Theory on Pain

When our experience with an injury is great and/or causes us fear, worry or panic, we become overwhelmed. Fear, worry and panic are self-propagating and their occurrence, combined with the connection to the nervous messages being received from an injury can cause the power supply for an endeavour to overload. Pain experienced in this situation will receive relief, not because pain itself requires relief, but instead, to protect our mind and brain from damage caused by too much heat, just like a fuse, although organic in nature. In the moments when the experience of pain generates too much demand, endorphins sedate the circuit and in turn disconnect the source to safely end the task. This disconnects us from the nervous connection to the injury, effectively relieving us from experiencing this specific pain. In these situations, we can always revisit the experience of the nervous responses generated by the injury as we have a persistent and relevant reminder, however, by choice, we never do. This action also has the effect of releasing our overwhelmed mental resources, making it possible for us to negotiate any further danger that may threaten us when otherwise our injuries would likely render us incapable or doing. This commonly recognised ability was previously resolved with an overcomplicated and unworkable physiological theory, created by Ronald Melzack and Patrick Wall in 1965 and referred to as ‘Gate Theory’. [1] This theory remains unsupported based upon peer review and yet is still adhered to by Physiotherapists, the creators of the TENs machine and other flavours of medicine. Even though Patrick Wall, [2] himself wrote when evaluating Gate Theory; “The least, and perhaps the best, that can be said for the 1965 paper is that it provoked discussion and experiment”.

There is absolutely no need for endorphins to exist except to perform the above task. That which initiated this is a reliable connection to a site of physical damage to our body that makes us aware of its status. Interestingly, the ‘gate’ in gate theory, it is theorised, can also be closed by psychological pain in certain nervous pathways. I guess when we receive a barrage of painful thoughts their theory is that we might hurt too much if we are unable to negotiate an escape. Worse yet, we might suffer tears and cry. I have made ‘Gate theory’ redundant through the recognition of the function of endorphins. In nature, plurality should never be preferred.

So let’s discuss ‘Gate’ theory a little. Gate theory suggests that greater, more highly myelinated nerves, such as those that serve our vision and our hearing can block pain while referring our attention back to them. Why does this mechanism not engage every time we experience pain? Is it due to a threshold being reached? When you recognise that a threshold exists to control the body’s pain relief system, you will find that endorphins function the very same way. If you consider that this threshold may be defined by an overwhelmed mind that requires releasing so that it can again negotiate its environment, you will now also have an understanding of working memory capacity, it limits and what happens when this threshold has been met or exceeded. Endorphins perform all of these functions including the provision of pain relief but again, only when the mind becomes overwhelmed. Necessity actually does define every act that endorphins perform, even the purely enjoyable ones.

The experience of pain begins when we intentionally connect with a site that is communicating unfamiliar or worrisome nervous activity so that we can maintain awareness of its physical status. Observing our physical status is natural. Next, this nervous activity releases electrolyte saturated sweat to sensitise adjacent nerves and in turn increases the expanse of responses from the surrounding area to provide information for us to decide about the type and degree of activity or possible injury. Then our interpretation of the implications taken from the nervous messages received from a site of nervous activity or perceived injury define if it is a threat to our life. A threat such as this is painful. Medical research currently recognises that we have different modalities of nervous receptors capable of differentiating pressure, touch and hot and cold however; there is no evidence to support the theory that they recognise pain through that which they refer to as ‘nociceptors’. Ultimately pain, physical and psychological, is defined by any experience that we feel threatens our life, as we know it. We are responsible for predisposing the desire that interprets the stimuli we recognise as potentially painful.

As the automated presentation of desire is the first to interpret nervous communications to decide how to deal with them, the pathways to a pain response can be discreet and very rapidly accessed and engaged in the case of priority stimuli such as an injury. We call these types of responses instinctual. When instincts are stimulated, they cannot be stopped. We make them and leave them that way because we have no reason to mess with them and every reason not to. If they cease serving us, they will change as soon as we recognise their unnecessary and undesirable nature.

An example; you are about to step on a snake in the grass. To consider if we want to engage with this stimulus when brought to our attention is likely inarguable, as it would be life threatening. Why would you choose to slow down or inhibit such a clearly desirable stimulus with questions? Remember I did say desire isn’t always pretty. There are no personal, moral or ethical barriers and as such, intent and purpose manifest and move to our working memory to be processed. The tool that I personally have here says, “MOVE AWAY, FAST, NOW!” I am quite sure if you ran a video of a gazelle sprinting side by side with me about to step on a snake you would see many similarities, almost superhuman abilities appear; pure focus, one task only, no questions, no waiting.

Your instinctual response to recognised injury and pain may be first to move away from the source of danger while looking at that which has happened. What possible logic could you come up with to question the reasoning that led to the creation of that tool. To rationalise any delaying query in this situation will increase your response time, in a definably time critical situation.

References:

[1] Melzack R, Wall PD. Pain mechanisms: a new theory. *Science.*1965;150:971–979.

[2] Wall PD. Dorsal Horn Electrophysiology. In: Iggo A, editor. *Handbook of Sensory Physiology II Somatosensory System.* New York: Springer Verlag Berlin, Heidelberg; 1973. pp. 253–270.

# Endorphins and Pain

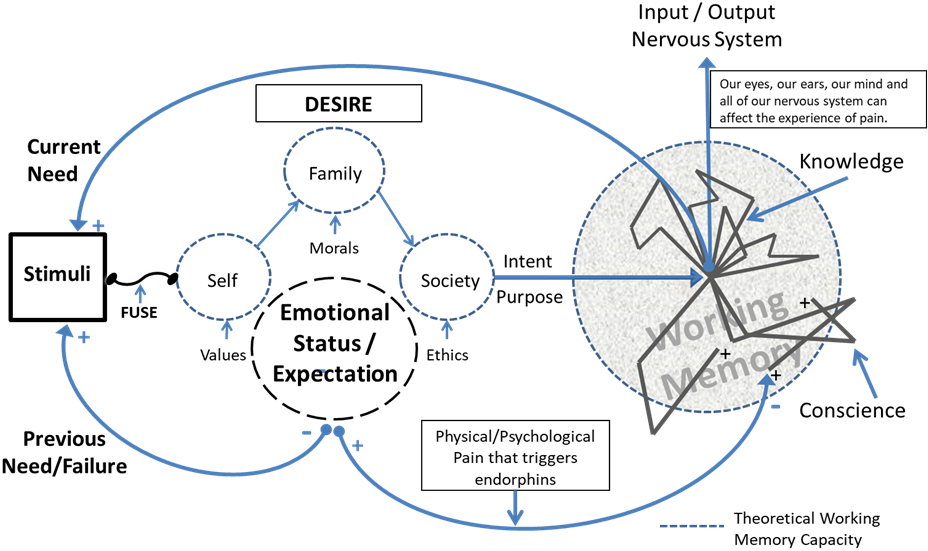


Diagram 7

I would like to say that before I discovered the functional mechanics of endorphins, I had no idea that there was anything called “A theory on pain”. I didn’t even have any idea that there were issues relating to the understanding of pain. I thought pain just hurt, sometimes making me yell, scream or cry, and that was that. I also did not have much awareness of the range of functions that endorphins were claimed to perform, even the ones that are persistently replicable while being claimed to be completely unnecessary. However, after just a cursory observation of these theories it became evident that my thesis was about to reveal more answers.

We have discussed the way in which endorphins relieve us from neural overheating and return to us our mental resources when necessary. You would probably be more familiar with the theories surrounding the triggering of endorphins to act as ‘pain relief’, also to the enhancement to feelings of pleasure. I took my theory on the mechanics of endorphins and then overlaid them upon current and past theories on pain and discovered that it fixes every single issue that researchers have had with their theorising into the truth of pain and the action of endorphins in providing pain relief. This paper, through its recognition of the simplicity of the mechanics of endorphins makes all previous theories on pain redundant and obsolete, with the exception perhaps of ‘Pattern Theory’ which does include our own mind as the interpreter of pain.

The theories on pain currently adhered to require the persistent existence of specifically designed and purposed pain receptor, called nociceptors, located all throughout our body and designed to tell the brain when pain is present. Further, psychological and sociological mechanisms have been theorised to affect the interpretation and recognition of the experience of pain itself, and to define when the triggering of endorphin-based pain relief is experienced. The latter does at least have a vague relationship to facts.

The first mistake made by students of the theory of pain was to fail to question the long held belief that endorphins are required to relieve pain. The second mistake was; to support this first idea they needed to isolate a constant and physical mechanism that triggered the release of endorphins to interpret sensory stimulation as necessary pain relief. None of the current theories provide any reason as to why endorphins are triggered during pleasurable acts. They also don’t explain the undeniably effective use of hypnosis or the placebo effect in the treatment of pain, nor do they effectively explain referred pain. All of the theories on pain remove us from the equation, as if our brain were smarter than we are; as if our body is responsible for telling us when we feel pain, when we’re hurting and not the other way around. The truth is that we decide when we experience pain or pleasure just as we can interpret and control the experience of pain of pleasure.

Another variable not explained by current theory is how our body knows when we need endorphin based pain relief and when we don’t. The latest theory is that ‘big’ pain gets relief and ‘lesser’ pain doesn’t as a ‘Neuromatrix’ [1] throughout our body compiles a summary of pain and in conjunction with a summary of relevant emotional stress creates a ‘neurosignature’ or token which defines if, when and where endorphins need to be applied. I think if pain were his thing, that William of Ockham’s would have giggled at this notion.

The previous theory, although highly over complicated, at least recognises a threshold needing to be reached before endorphins are triggered. Let’s just simply call this threshold ‘Too Much’. The Neuromatrix theory posits that there are sensors of different types all over the body designed to communicate different kinds of ‘Pain’ to the brain when stimulated. Further, when our brain determines that the ‘too much’ threshold has been reached; the release of endorphins is triggered. Now we know that pain is interpreted by the brain. What if we remove the whole idea of a Neuromatrix system, Gate theory and of pain sensors altogether? When the brain actually triggers endorphins to sedate a state of ‘Too Much’, it resultantly releases that same brain from an inability to function. The same rules apply to actual physical or psychological pain. If the pain overwhelms, it receives relief. Pain that stops our brain from functioning requires intervention, ouch does not.

To experience pain we must endeavour. The experience of pain is an intentional act. When our body makes us aware that something curious and/or worrisome is happening to our body that may require attention, we naturally and insistently seek to gain as much information as possible. It is innately desirable to understand what is going on so that we can respond rapidly. Some would call it a survival instinct.

The only commonality between all the things that trigger endorphins is that they can all overwhelm our mind; pain, sex, chocolate, exercise, a delicious green curry chicken etc. Familiar and chronic pain do not receive endorphin relief because they rarely overwhelm us. They don’t overwhelm us because we are experienced and familiar enough with them that they no longer cause us any fear, worry or panic; they just hurt. When we endeavour to connect with the nerves communicating pain or injury, we often find that by themselves, they can be overwhelming. Sometimes it is the self-replicating fear, worry or panic that accompany an injury that cause our experience with pain to overwhelm our mind. Either way, the desire to observe the injury, also referred to as ‘recall’ or the pathway to access the endeavour is sedated by endorphins. This in turn blocks the stimulus pathway required to access the endeavour that connects us with the overwhelming pain and in turn relieves us from this particular experience of pain. In this very same way, endorphins also relieve us from overwhelming psychological pain.

This is made evident when we step into a cold shower. If you allow the cold to overwhelm, you will instantly receive a disconnection from the nerves that are letting you know the water is cold, making you feel numb, almost warm. This is an interesting example as usually, the more familiar you become with an overwhelming experience, the less likely it is to overwhelm you. However, when we are offered a hit of endorphins, we always say yes. As such, if you wish to try this, be sure to observe what takes place in your mind as you step into the cold water.

You will run a delusion and accept it. I think something like, “This is too much for me!” along with an image of an icy environment will accompany the experience. Even biology states that the numbing results from a kind a ‘shock’. You will not challenge these ideas even though they are delusions, as the resulting panic which is self-replicating will push your mind to an overwhelmed state, in turn sedating your neural connection to the cold water. You will then sub-consciously maintain the illusions you utilized to overwhelm your mind. In other words, you will make yourself numb. If you want to prove that psychology controls this event, then the next time you are willing to try another cold shower prepare yourself to experience the cold. Decide that cold is the only feeling that you want to feel and then step into the shower. Focus on the cold and know it can’t and won’t hurt you. In this situation, you will see evidence that there is no physical or autonomic response to the cold water, you will just feel cold because you choose to.

Chocolate, sexual congress and anything pleasurable can overwhelm us when we focus on the pleasure they create if their intensity is overwhelming and if we allow them to.

It is also worth noting that whether or not there is any physical connection between a fish’s brain and its body and even if they can only recognize a threat to their physical existence by witnessing it with their own eyes or by the unfamiliar limitation to their movement; they still experience pain just as we do. When we don’t even understand the parameters of human cognitive creation, how can we assume to know how other species experience anything similar. I had a conversation with a neurology professor at my local uni who produced a paper concluding that fish don’t ‘feel’ pain and he explained that to understand the way that fish don’t feel pain I need to stop thinking about pain like a person. If only he knew how PEOPLE experience pain! When we haul a fish on board and leave it out of water to suffocate, it is no different from attaching a weight belt to any human being and dropping them in the ocean, just because they’re yummy! Within its own paradigm, the slow death of a fish from suffocation would be no less horrifying than the experience of a man drowning and they certainly don’t look like they’re having much fun!!! Maybe we are just confused because they don’t scream for help and thrash their arms and legs around as they gasp for oxygen.

References:

[1] Melzack R. From the gate to the neuromatrix. *Pain.*1999 Aug;(Suppl 6):S121–S126.

# Endorphins and Pleasure

As previously discussed, anything that overwhelms the mind physically threatens the integrity of our motivating force and/or the mental creations that are generated at its hands. Endorphins sedate this motivating force for this reason. This may seem counterintuitive, as endorphins appear to ‘reward’ us for our efforts; the body’s morphine. The fact is that, in all situations, psychological and physical, endorphins act to dissuade the continuance of overwhelming activity.

Dogs, for example appreciate the same endorphin benefits that we do, just scratch one above their tail. Stamping their foot and arbitrary licking is the perfect addition used to overwhelm their minds to an endorphin high. Cats purr. Neither animals are actually dumb creatures; they just have less needs and more efficient coping mechanisms. A difference being that when animals attempt to force adherence of their own kind to a clearly anti-social protocol, instead of holding meetings, they eat them. The only real actual difference between humans and animals is that animals don’t practise hypocrisy; deception, but not hypocrisy.

# Electro-Convulsive Therapy (E.C.T.)

With ECT electrical current is applied to the peripheral of the head for the purpose of creating a seizure. The most accepted theory is that the seizure may provide some kind of a physical resetting of the brain and in a way, this is correct.

...the specific reason for the positive action of ECT is unknown... [5]

Among psychological theories, the idea of ECT inducing an effective punishment found support as a result of achieving greater efficacy in patients with melancholic depression, those dominated by guilt and a preoccupation with suicide. [6] This assumes on the part of the patient that melancholic depression, guilt and a preoccupation with suicide have any relationship at all to personal, moral or ethically questionable behaviour. Although this theory was discounted long ago, it is still interesting to note the demonstration of the psychological theory of the existence of an actual moral organ.

When we feel guilty for failing, we will store an emotional attribute of this specific guilt in our conscience, attached to the failure. When we associate and experience guilt at each failure, it affects our expectations of conscience which in turn affects our actual interactions with conscience. The psychosomatic experience we associate with this guilt has no logical foundation. Validating value judgements upon ourselves does however affect the status of conscience. To believe we have failed because we are a failure will generate a different outcome to one where we believe we have failed because we just didn’t have the required resources. ECT works upon entries in conscience; the way you experience conscience reflects the effectiveness of it.

**My Theory in Practise**

It’s the heat created by the high voltage charge that causes the seizure. Academic research theorises that it is only the high dose of electricity that causes the seizure. They claim there is no measurable or relevant neural heat generated during a session of ECT. I can’t see any way that they could reliably measure the minute localised temperature variations required to challenge the integrity of a single neural process or thought; the initial, simplest and most primary act of human creation. Most research includes statements similar to the following - ‘Theories of the mechanism of ECT can only partly explain the efficacy of ECT in depression. It is an unresolved issue as to whether ECT efficacy in other conditions (mania, catatonia, delirium, and psychosis) is due to common features of these clinically varied conditions or to a single mechanism or action,’ [3] and ‘The specific reason for the positive action of ECT is unknown, but this treatment appears to have many effects’ and ‘There are multiple theories to explain why ECT is effective’ [4] and ‘A course of ECT is effective for about 50% of people with treatment-resistant major depressive disorder ‘ [1] and lastly, ‘Follow-up treatment is still poorly studied, but about half of people who respond (to ECT treatment) relapse within 12 months.’ [2]

This supports my conclusion that medicine has no clearly understood foundation to support the use of ECT apart from statistical observation of assumed success. They do however fail to recognise the clear relationship to naturally occurring seizures. A naturally occurring epilepsy-like seizure does not require the huge doses of electricity delivered by ECT electrodes to initiate them. With a working understanding of this paper, it should be clear that only comparatively small variations in neural temperature are likely to, at least, endanger the creation of neural structures and in turn activate endorphins or failure this, trigger a localised seizure.

Here is my theory. The electrical current itself is that which achieves the desired results. When we hit the brain with electricity, we destroy or alter or perhaps we just electrically scramble the currently charged, unstable and open-ended neural pathways namely, conscience. This destroys these open-ended and unstable challenges, failures and unresolved endeavours. Failure, pain, horror, worry, fear, frustration or anything that has generated an irrational thought are counteracted. The reason this process leaves all participants feeling brain dead is obviously not due to relief but instead, it is that their most interesting ideas, insights, dreams for a better future, fantasies and greatest creations have also been destroyed, when only the removal of unpleasant, frightening and unrequitedly irrational content would benefit the patient. All of these things are exactly what endorphins seek to protect. Not all depression and mania are the result of an unmanageable conscience and so it only works for some participants. When cognitive behaviour therapy (CBT) is omitted, a participant’s conscience will likely rebuild in just the same way that it did the first time, resulting in a relapse.

When we remove the moral and righteous design that we have associated with conscience, we will be more capable of accepting, considering and negotiating its entries without debilitating fear.

[1] Dierckx B, Heijnen WT, van den Broek WW, Birkenhäger TK (March 2012). "Efficacy of electroconvulsive therapy in bipolar versus unipolar major depression: a meta-analysis". *Bipolar Disorders*. **14** (2): 146–50. doi:10.1111/j.1399-5618.2012.00997

[2] Jelovac A, Kolshus E, McLoughlin DM (November 2013). "Relapse following successful electroconvulsive therapy for major depression: a meta-analysis". *Neuropsychopharmacology*. **38** (12): 2467–74. doi:10.1038/npp.2013.149

[3] [6] Bolwig, Tom G, MD, DMSc - Can J Psychiatry. 2011;56(1):13–18.

[4][5] Department of Psychiatry, Michigan University, https://medicine.umich.edu/dept/psychiatry/programs/neuromodulation/electroconvulsive-therapy/how-ect-works

# Endorphins and Forgetting

This is about forgetting by necessity.

As discussed, endorphins sedate the energy source driving an endeavour when it gets too hot or the endeavour just becomes too large, I actually have no idea which is the case. This means that the moment we exceed our theoretical working memory capacity, an electro-chemical act instantly forces a state of NO MORE. It happens at exactly the moment that we could learn why this process needs to end. So the first thing we forget is why everything all of a sudden just disappeared and we forget that fact more thoroughly than any other. It means we have no way of learning whether the event was arbitrary, if it was too big or too much for us, whether we lost concentration or whether we just lost interest.

When recall to an endeavour is sedated, we forget not just what we were trying to do but also how we were trying to do it. This is the orderly way that access is removed from an endeavour, an experience, a memory or a piece of knowledge. When you forget what you were trying to do (recall), you in turn lose access to how you were trying to do it. It further demonstrates the way that endorphins maintain discretion by cleaning up all awareness of the event. It means that the moment we become mentally overwhelmed, we can be assured to forget the endeavour and to forget the fact that we were actually undertaking an endeavour. Further, as the object created is irrational, it will be entirely unfamiliar even if we were capable of engaging it. Resultantly, the most we can hope to retain from these experiences is an awareness that we were doing something and then, for some unknown reason, we weren’t.

Keep in mind that entries in conscience are too big to engage, as their degree of complexity requires too much energy to sustain. When we experience an attack of conscience, we must accept responsibility for it, shame then accompanies the lesson that reminds us not to do the same thing again. This entire experience only ends when you have accepted ownership of and responsibility for the failure. Finally, once it ends and due to the involvement of endorphins, you won’t have any idea regarding that which just happened. You will have forgotten everything relating to the attack. That is why those who suffer unpleasant mental health disorders still conclude that we often have “Forgiving Minds”.

Some topics covered past this point are early works still in progress while some are intrinsic to this thesis.

# Part 3

# A New Paradigm in Education

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, morals, beliefs, and habits. (Wikipedia)

Teaching is the process of attending to people’s needs, experiences and feelings, and intervening so that they learn particular things, and go beyond the given. [5]

Traditionally, teaching has been defined as;

To impart knowledge to or instruct (someone) as to how to do something; or

To cause (someone) to learn or understand something by example or experience. [5]

To instruct someone… is not a matter of getting them to commit results to mind. Rather, it is to teach them to participate in the process that makes possible, the establishment of knowledge. [6]

There is urgent need to evolve a new paradigm in education appropriate to the needs of the 21st century [1] [2] [3] [4]. This paper will expand the paradigm for education to include a more complete understanding of the functional mechanics and parameters of context as it actually applies. As with all endeavours, which includes learning, if desire is not ratified endeavour will not occur and rewards will not facilitate concentration and continued participation.

Learning is quite clearly another example of human endeavour.

As the result of a recent research project, Australian psychologists concluded that children learn and retain information more efficiently and effectively when they are happy. This might sound blindingly obvious however, it contrasts with past theories being that necessity and discipline, duress and punishment, also affect acceptable educational outcomes. These alternative methods for teaching only result in the creation of unpleasant pathways to the knowledge we are building. The pathway to knowledge we create is manifest from the desire that we relied upon to create it. As such, if the stimulus to desire is not unpleasant or forced then the process will be more optimal and less resource intensive each time that knowledge is required. This means that if you adhere to this practise, your students will likely be smarter. Similarly, if it is forced or if duress is applied, to learn, then the task will become unpleasant, not happy, and be more resource intensive to use.

When expectations and unpleasant repercussions are the motivation for an endeavour in working memory, they reduce our capacity and outcomes generated become less desirable. The context (desire) underlying the creation of an endeavour is required to access it. It makes sure that these tools are utilised only for the purpose for which they were created. Where education is concerned, happiness is more desirable than necessity if you want your students to learn, retain and access knowledge efficiently. After all, happiness is universally desirable and when we are able to satisfy our desires, we are happy and resultantly we have earned and we experience reward.

Learning is not only about acquiring knowledge but also further, it is about being able to readily access the knowledge that we have built. As discussed throughout this paper, human nature means that people seek to do what they want, not necessarily what they need. Necessity is completely objective and if it were to define the foundation for education, it would negate free will. Our desire to learn something is the connection we require to access the knowledge we build. As such, the ratification of desire is a required prerequisite for the creation of context, which is further, a prerequisite for the creation of knowledge. To present facts with this degree of context will negate the psychological corruption inherent with traditional methods of teaching. To teach the solution to an arbitrary, dissociated problem is not by itself any kind of optimal method for affecting the locating and storage of facts in our mental knowledgebase. This second rate method for teaching relies upon the very inefficient arbitrary locating and regurgitation of facts as opposed to the creation of an integrated understanding. Further, it takes up more space and slows our ability to recall and engage. Our desire to understand things and the physical rewards that successful knowledge building brings is the least resource intensive and therefore the most effective method for engaging, manipulating and assimilating complex ideas. It also makes learning enjoyable. Six Apples and four oranges are great for context however, if they aren’t important to us, they hold little value.

Desire helps to locate the tools we build in a relative and effective location and further, in a location we enjoy visiting. This methodology provides our mind with the physical rewards for ‘good thinking’, which promotes the electro/chemical motivation to go further to build and expand our learning. We need to excite desire as a catalyst for the generation of purpose and intent, and any failure to achieve this will also fail to achieve engagement.

I will include an example of the functional construct of desirable and meaningful context within learning. The following is a snippet from a scene taken from an HBO episode of ‘The Wire”, a show based around life lived in the streets drug trade in the city of Baltimore’s ‘Projects’. [7] The script is between an older teen corner boy, who is living as a guardian, and a young girl he cares for as she prepares for school. I could have created my own example but this is just too perfect and it makes me laugh every time. It demonstrates the need for the provision of relevant and pertinent context as foundational in any educational environment.

Sarah: Yo, Wallace.

Wallace: What?

Sarah: What's this about here?

Wallace: This one here? “A bus travelling on Central Avenue begins its route by picking up eight passengers. Next, it picks up four more, and then an additional two, while discharging one. At the next-to-last stop, three passengers get off the bus and another two get on. How many passengers are on the bus at the last stop?”

Wallace: Just do it in your head.

Sarah: Seven, right?

Wallace: Eight! Damn, Sarah, look. Close your eyes. “You working a ground stash. 20 tall pinks. Two fiends come up and ask for two each, another one cops three. Then Bodie hands you 10 more, but a white guy rolls up in a car waves you down, and pays for eight. How many vials you got left?”

Sarah: Fifteen.

Wallace: How the fuck can you keep the count right, but not do the book problem?

Sarah: Count be wrong; they'll fuck you up.

End of scene.

Again, desire is not always pretty, but it is necessary to motivate human endeavour. As regards education, neural reward is the ongoing, confidence building incentive required to maintain engagement. A child needs to be allowed to ratify their own stimuli, generate their own intent and purpose, attempt to satisfy that intent and purpose and earn their own neuro-chemical reward before they will gain confidence in their minds ability to serve them. To interfere with this process is again, called meddling.

It is clear that a change in any educational paradigm needs to start in the home, before schooling commences in a child’s formative years if learning is to become as effective, enjoyable and accessible as it is to implement. If learning is unpleasant and forced, then accessing and implementing the knowledge created will also be unpleasant, and forced.

One point is that, if you don’t know how to enjoy engaging with your students, effectively demonstrating the function of desirable context as a teacher, do the world a favour and please get another job.

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# Stockholm’s Syndrome

Academia states that Stockholm syndrome is a condition in which hostages develop a psychological bond with their captors during captivity. [1] Emotional bonds may be formed between captors and captives during intimate time together, but these are generally considered irrational in light of the danger or risk endured by the victims. Stockholm syndrome has never been included in the Diagnostic and Statistical Manual of Mental Disorders (DSM), the standard tool for diagnosis of psychiatric illnesses and disorders in the US, or the ICD, mainly due to the lack of a consistent body of academic research. [2] [5] ‘There is no widely agreed upon diagnostic criteria to identify Stockholm syndrome...’ [5]

Stockholm syndrome is (claimed to be) paradoxical because the sympathetic sentiments that captives feel towards their captors are the opposite of the fear and disdain which an onlooker might feel towards the captors. [3]

There are four key components that characterize Stockholm syndrome:

* A hostage's development of positive feelings towards the captor
* No previous relationship between hostage and captor
* A refusal by hostages to cooperate with police and other government authorities
* A hostage's belief in the humanity of the captor, ceasing to perceive them as a threat, when the victim holds the same values as the aggressor. [4]

Stockholm’s syndrome occurs when we are under duress and it results from our natural inclination to make more working memory available so that we are better equipped to negotiate a difficult situation. It takes more resource to do things to negotiate the undesirable than to pursue the desirable. As such, in a hostage situation it would become clear very quickly that willing participation with your perpetrators is easier than fighting them. It frees up working memory, making it easier for the hostage to negotiate their environment. When participation is undertaken, the true nature of the reasoning that necessitated the event in their captive’s mind will become clear.

To the final point: This paper ultimately seeks to reveal the sane humanity in every person and when you willingly seek it, you will find it! Stockholm syndrome comes from actually witnessing their humanity and experiencing empathy for their perpetrators. The idea that people can be by their very nature be ‘good’ or ‘bad’ belongs to the ignorant, the bigoted and those who live in denial, all to serve the purpose of coping. Every person in every waking moment seeks to build a sane and more social vehicle in which to live their lives; the variable spectrum of theory used as primary motivation demonstrates the differing skills and tools that you have available to put them together.

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# Heroin, Morphine and other Opiate based medications

Endorphins, being the body’s endogenous morphine, directly and specifically targets and sedates the source of any nervous act that overwhelms the mind causing neural overheating. Natural and synthetic opiate-based medications, including heroin, provide a broader, more blanketed approach to overwhelming neural activity. Perhaps they just lower the temperature threshold at which endorphins are triggered however, through their function, their involvement generates not just more, but also more complicated entries in conscience.

Just as endorphins do, they sedate endeavours that overwhelm us. However, with their untargeted approach, they tend to sedate recognition of physical pain and psychological pain before we have had the opportunity to form any awareness of their existence. Remember, all pain results from that which we perceive as being a threat to our life as we believe it to be.

Opiate addiction rarely has anything to do with the relief of physical pain; it is about the avoidance of interaction with conscience, or to put it another way, psychological pain. I find it unfathomable that opiate addiction is still misunderstood, even though academia now recognises that endorphins and opiates in general also relieve psychological pain. The feeling of opiate induced euphoria comes from the relief felt when we realise our usual mental challenges have abated. The removal of physical pain generates euphoria through the abating of the psychological demand generated by it.

As a user, we can have some idea of that which our issues are related to and sometimes we try our best to address them. However, when under the effects of synthetic opiates, the endeavour required to process and to deal with issues will not re-write the emotional or mental content for such an event, as physically, recall to this issue has been sedated. This can be a trap for those hoping to confront some difficult moments with chemical assistance or by “taking the easy way”. The longer the usage of opiates is continued, the more irrational and overwhelming entries will be passed to conscience as a result of the chemical assistance we are using to negate our pain, and the rationale to which we adhere, to be able to maintain this process. You physically cannot resolve any issues in conscience while under the influence of opiates as the brains creative function is chemically stymied.

What all this means is that if you take any time off the opiates, be it a day or a week, you will affect positively some of the things that draw you to them. Any time off is therapeutic. When you have time off though, try to focus on the now and not on the next time you will get on. Performing this task will incrementally empower you with a greater ability to choose.

# Rebellion

Rebellion is implemented when important authority figures present as hypocritical or dysfunctional. This will usually commence when we are young and reliant upon others for guidance. It results in a state where nothing is accepted at face value, and everything that is not obvious or something that we do not already understand, will be questioned. It is a selfless act, as no one creates extra tasks within the confines of an endeavour, unless it is necessary. It is purely a coping mechanism. It is a primary function for humans to spend mental moments optimizing tasks until they are only as complicated as is necessary. If the rebellious could address their own needs, rebellion wouldn’t exist in the first place and as such, rebellion in the first instance is without a cause by definition.

# The Physical & Social Power imbued through Bigotry

The Merriam-Webster dictionary defines **bigotry** as being: obstinate or intolerant devotion to one's own opinions and prejudices: the state of mind of a bigot. [1]

**Prejudice** as: apreconceived judgment or opinion or an adverse opinion or leaning formed without just grounds or before sufficient knowledge [2] and

**Self-righteous** as being: convinced of one's own righteousness especially in contrast with the actions and beliefs of others**:**narrow-mindedly moralistic. [3]

Bigotry is insidious and devolutionary. It forms the foundation for the ongoing battle between information and ignorance, change and apathy. It is a fact that we all sometimes get things wrong. When as bigots we do not or cannot accept our own failures, we in turn, do not learn from our mistakes. When we do not believe that we are intrinsically better than others, we will learn from our own mistakes and further, by considering other people’s opinions without unjustified prejudice, we negate the propensity to rationalise intolerance of other people’s ideas.

The biggest problem with bigotry is that it is unaware of its own existence.

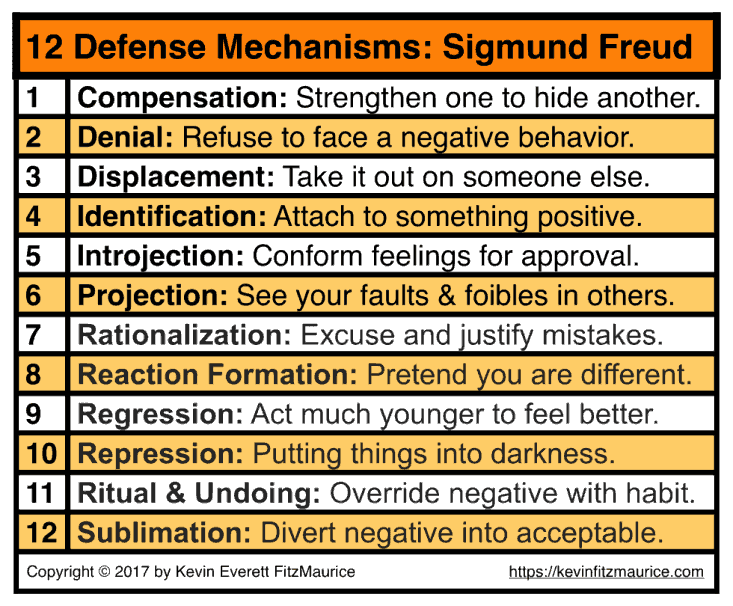
I have included this chapter not only because my theory can define it functionally, but also because bigotry, entitlement, self-righteousness and meddling hold responsibility for that which builds and sustains mental health ‘disorders’. Further, I wish to make people more aware of what it is and how they can negotiate it, as it is the greatest barrier to human equality.

We all utilize the mechanics of bigotry on occasion however, there is a huge difference between those who use it to cope and those who engage it righteously.

Bigotry results from the social ideal that by their very nature, there are ‘bad’ people and ‘good’ people, ‘evil’ people and ‘worthy’ people. Value judgements such as these are simple ways of negotiating the ignorance resulting from a bigot’s lack of empathy and lack of understanding of human nature. In fact, we are all the product of our lived experiences, our environment, our support networks and our available resources. If any of us actually lived another person’s life, we would be them.

As previously discussed, the anti-social despot leaders of our world are not sociopaths but something far more insidious. Instead, they practise bigotry. Bigotry is more difficult to address as it demands and receives support, where sociopathy does not. Sociopaths are too busy worrying about themselves to plot against others. This sentiment applies to most marginalised groups however, bigotry is exclusive. Bigotry is a coping mechanism, usually generated by necessity during our formative years. To placate an individual or group as unworthy removes them from being a desirable consideration. The more things that we justify as being undesirable, the less stimulus will be ratified and considered, resulting in a decrease in the demand on resources that would be required to negotiate them. Those who practise bigotry as necessitous, lack a degree of reasonable humanity (Diagram 10).

No individual by their nature is bad or evil however, bigots, with their limited expanse of logical understanding and empathy, adjudicate other peoples relative value as human beings and form value judgements designed to free up mental resources to make up for their limited working memory’s capacity. Bigots requires support from others for their beliefs, as when their prejudice is confronted, they find themselves incapable of reckoning logic without engaging a defence mechanism (Diagram 9) while engaging a control drama (see below). This is because bigotry in all off its forms lacks logical rationality. We often attain these tools during childhood either as unfounded prejudice or as bigotry itself used as a coping mechanism. Bigotry always has an ‘out’ as it is required to negate confrontation. Their communication techniques are often accompanied by short tempers, as required, to rapidly stifle challenges to their irrational opinions. Often, when bigotry leads an individual to utilise these prejudiced rationales, their emotional status works to avoid confrontations that reflects the specific mechanism they are engaging, as nobody willingly confronts their own hypocrisy. For example, denial may lead one to become short tempered to defend a challenge, rationalization would just fob it off as ‘all you could expect of anyone’ and displacement just looks for an alternate foundation for the act so that they can avoid taking responsibility. Welcome to the world of practising bigotry, perfectly designed to segregate us from our ‘betters’.

Diagram 9 

Look at royalty as it accentuates the power of bigotry to maintain its class status. Prince Chuck is so blindingly racist that he asks after his grand child’s likely “shade of brown”. Prince Andrew has sex with children in collaboration with one of the world’s biggest recognised paedophiles and still walks free, knowing that he is safe from reprisal. Prince William’s Godmother, Lady Susan Hussey has lived such a shallow and protected life she feels quite comfortable pushing for information of the ‘true’ heritage of a black woman asking “Where do you really come from?” and “When did you first come here? (England)”. The children and their partners lie seamlessly and regularly as is made clear by the relative contradictions between their statements and the truth, or the lack thereof.

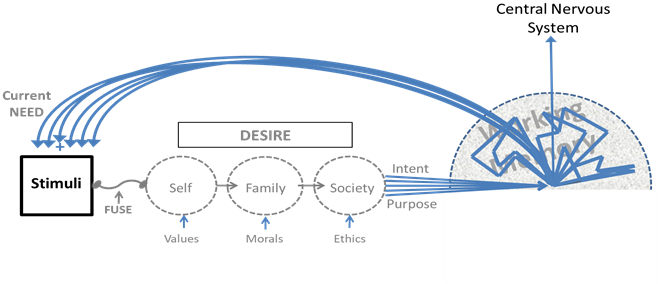
Coping refers to cognitive and behavioural efforts to manage (master, reduce or tolerate) a troubled person-environment relationship. [4]

Emotion based coping strategies have their energy focussed on dealing with feelings rather than dealing with actual problems [5] including emotional coping mechanisms like brooding, avoidance and denial, all the way to the threat of self-harm.

Control dramas are negative emotions that people use to control others.  
  
The six control dramas are:

1. Anger
2. Criticism,
3. Withdrawal
4. Victim-hood
5. Denial
6. Charm

Bigots consider only a subset of the things that more considerate and cognitively endowed people think of as being important, and they prioritise them more rigidly and address them more frequently. As such, the limited neural pathways they create are more highly myelinated, their brains pass their messages more quickly and they build more powerful and unyielding physical mechanisms to deliver their outcomes. This is why I have referenced this chapter accentuating; ‘The Power of Bigotry!’ (Observe the mechanics below)

The highly bigoted mind

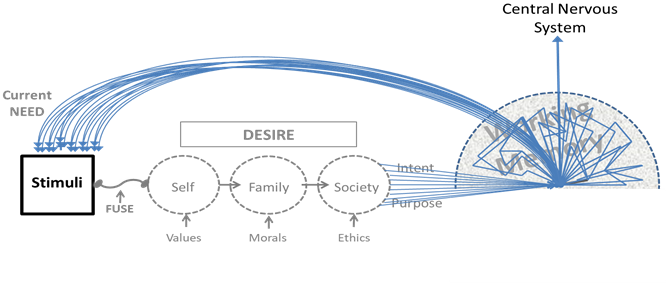
The less bigoted mind

Diagram 10

Recognising a bigot is easy. Self-righteous, entitled, ‘Alpha’ people, quick to anger, never wrong, rarely apologize, likely to bully, lacking creativity, don’t learn from their mistakes and well, live in a bubble of ignorance.

Bigotry often speaks loudly in an attempt to intimidate others into not challenging it, as challenge and confrontation are its only enemies. When they come to recognise weakness in an argument overwhelmed with bigoted ideals, they will seek irrational ways to cope (see Diagram 9). If you present too much unknown and unfamiliar information to a bigot, you will likely trigger a defensive response as it generates anxiety. When they confront unfamiliar ideas, their brains fear response, or ‘fight or flight’ is triggered. Fear manifests when we engage with the unknown, as the only thing that triggers fear is the unknown, hence the phrase “the only fear is fear itself”.

The reason ‘presented with’ and ‘engaging’ the unknown appears to be too simple an explanation to describe such debilitating emotions as anxiety and fear is that when presented with the unknown we have the ability to divert our attention to something else to negate anxiety and fear, to cope with or to manage our limited resources. It is only when our desire to survive overcomes our need to negate anxiety and fear that we will engage with the unknown. We will only willingly choose to contemplate the unknown when we are in a safe environment. We will only engage the unknown when it becomes a threat and therefore, we relate fear directly to scary and dangerous. The bigoted mind defends itself because it cannot cope with even the possibility of failure, which accompanies the unknown. When we deny failure, we don’t learn from our mistakes which is why bigotry is an intellectual barrier. Those who can accept and assimilate their own failures, will in turn have more room for improvement and resultantly become better and more informed, much more quickly.

Sociopathic, psychopathic and bigoted children usually come from parents who practise bigotry. When we define and quantify our children based upon our own limited resources, we force those children into that defined role. These roles are never admirable as they represent the things we live in denial of, as practising bigots and these parents will likely never fill this knowledge void as they see them and embrace them as being righteous. Bigoted ideals have no broadly logical foundation and when passed on to us by parents and siblings in our formative years we accept them, without question and without understanding, as truth. We placate them as fact. We become them.

Every person in every waking moment does their best to build a greater sane foundation for their lives. People DO change in every way that they want to and are able to. As discussed previously, when we quantify a person by their actions as opposed to their intentions we are undermining their ability to learn from their mistakes while also undermining their conscience’s ability to force change when failure is experienced. Bigots generate bigots and sociopaths. Bigotry is a way of coping that involves the belief that we can quantify another or others within our own paradigm. If we engage in the belief that socially acceptable outcomes will only be achieved by the subjugation of groups that we perceive, by definition, to be practitioners of anti-social or unacceptable behaviour, we are bigots.

Bigots are judgemental by necessity – good, bad and evil people, worthy and unworthy. Generally, they feel that they live their lives making consolations for others lack of a good solid constitution and general staunch. Staunch, of course being the will power required to press on with the determination to complete a task even when it has become blindingly obvious that you should not. They define others by their acts when they lack relative empathy. This is because they live in denial of failure and allow the forgetful act afforded us by endorphins during an attack of conscience, to protect them from ever recognising or realizing their own experiences with conscience. This as compared to those who do not believe that they are superior to others and form at least a summary recollection of the extent of failure made possible when demonstrated by an attack from their own conscience. Due to the way they deal with failure, they rarely learn lessons from them. In turn, this decreases their access to functional social intelligence and also decreases the contributions that can be made by those who embrace these very myoptic beliefs. Bigots are usually very capable in some areas but not in many.

When an individual discovers that they are unable to defend an act of bigotry, self-righteousness is engaged to maintain homeostasis, negating the need to confront their own failure while at the same time maintaining qualities of social status. A class system’s only purpose is to protect some from confronting their own failures in front of all but their own peers. If we understood the nature of failure, we would not placate value judgments upon others or ourselves when failure occurs.

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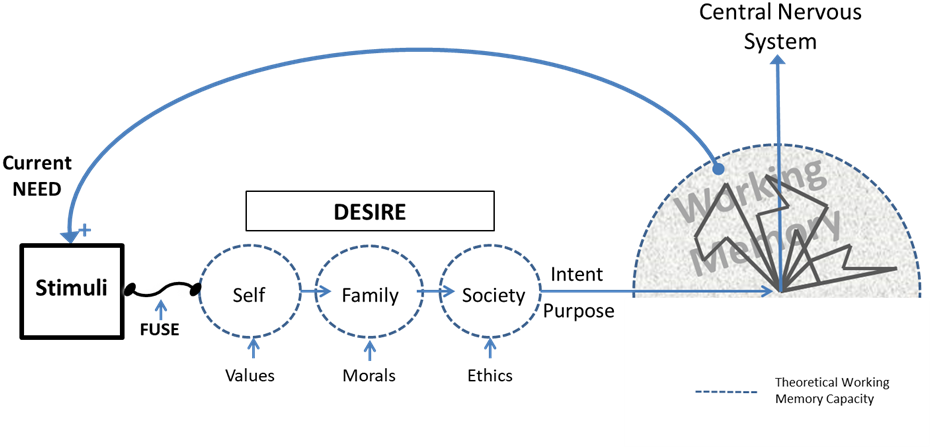
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# Cannabis

I am writing this chapter for those less seasoned cannabis users and for those who are yet to try it. It will prepare any person to negotiate safely that which can be a psychologically challenging experience, by understanding exactly what is happening. Part 1 of this paper combined with this chapter can immunise you from the experience of cannabis induced psychosis.



Streams of Knowledge

**Time delay**

What the psychoactive chemicals in cannabis do is to extend the time it takes to negotiate an endeavour, specifically the period between intent and awareness. Recent marijuana use (defined as within 24 hours) in youth and adults has an immediate impact on thinking, attention, memory, coordination, movement, and time perception. [1] The first five effects, mentioned above can be attributed entirely to the impact of time perception, as our expectation of the duration and timing of psychological events is extended. As we access information in our knowledgebase thousands of times every day, we, by habit, have built a keen awareness of how long it takes to complete this act. As you will see, I have marked successful entries, tools and creations in our knowledgebase as ‘streams of knowledge’. When we endeavour to create knowledge, every thought that participated in the endeavour becomes an actual physical part of the solution. Remember that when we are engaged in any endeavour, we don’t record any memory of what took place during it or any memories of the actual process. This means that we are familiar with the outcome of an endeavour but not with exactly how we reached this conclusion.

We often address morally and ethically contentious issues by talking ourselves through them, just like a person having a conversation. This includes but is not limited to self-directed insults, judgements, kudos, yippee and joy. Sometimes I have noticed myself negotiating an endeavour by commenting on how obvious and ridiculous a particular idea or contribution might be. Understanding these acts has given me a special talent, which I believe everyone can learn. Sometimes I can’t help but to include the nagging opinions provided by others. When this endeavour has completed, successful or not, these thoughts and comments remain permanent elements of that creation or piece of knowledge.

Next is to introduce the importance of timing and the repercussions of the way that cannabis slows our mental responses. When we pass a query to our knowledgebase to access a thought, we know implicitly, under normal conditions, exactly how long to expect to wait before that piece of knowledge returns to our minds eye making it ready to engage, even if it is only a period of micro-milliseconds. When we attempt to access the knowledge created by an endeavour while under the influence of THC, it will take longer than you would normally expect it to take and our awareness or our minds eye will only have travelled a partial distance along that particular ‘stream of knowledge’. When we look to our mind in the moment we expect the facts we were seeking to appear, we may be confronted with some earlier or partial portion of the endeavour. We only have a familiarity with the outcome of any endeavour, as such, whatever appears may seem foreign or at least unfamiliar. It will also only be partway along the stream that we originally created, and were seeking to recall. What can appear could be a personal value judgement upon our efforts or the judgement of others of which we have no recollection, the latter creating an even more unfamiliar experience. Further, it could appear to have no relationship to the initial query at all however, it will have a relationship to the initially generated thought process.

When presented with this kind of subset of the knowledge we were seeking, it can feel like mockery, especially as it might actually have been self-mockery generated during the endeavour, especially as intermediate portions of endeavours are almost never familiar. Also and although memories of these parts of an endeavour were never stored and resultantly appear foreign to you, they were still selected and utilized by you. They were made of things that you deemed relevant and functional, and they were put in an order that only you could create. They are yours in every way that you are you. They hold the power of you. If you respond defensively to these thoughts, you may inadvertently act as catalyst to an internal cyclic dialog. If you haven’t already read this paper and resultantly, do not understand what is going on, you may become very subtly convinced that this mockery might be somebody else’s doing, especially as the compiling of your worry makes each mental effort take longer and longer. This is the entry point of the slippery slope to psychosis. This is a good time to accept and engage the fact that effectively while we are stoned we are somewhat slow and perhaps, effectively, a little stupid, but only temporarily, it will pass.

Cannabis creates a delay or dis-coincidence in our thinking. [1] We can have a thought that appears to reappear after experiencing a delay. This anomaly is referred to as ‘Echo de la pensée.’ Echo de la pensée is actually a common symptom of schizophrenia in which a person experiences a recurrence of his or her own thoughts a short time after thinking them. Another way of saying this is that we are experiencing and then generating a reflected summary of our emotional or perceptive responses after having passed them through our language centre.

It is enough to know that smoking cannabis changes the speed at which your brain works, for a period. When ideas appear in your head in answer to your queries, know that they are yours but that they may only represent an earlier portion of what you were seeking. In this altered state, don’t rely upon any thoughts to provide functional solutions. You are effectively, if only temporarily, somewhat stupider and more dysfunctional than you otherwise would be. This is why it is important to only do this when you are in a safe environment and only when you are willing and capable of laughing at yourself or at least not taking yourself too seriously.

Don’t expect to be cooler than the other dopes present as your expectations will not be met. Further, if you try harder to make your mind work when it fails to live up to your expectations, you will fail even more. If you refuse to accept this fact and continue to exacerbate your situation by insisting upon success you may ‘green out’. Greening out is like a temporary mental suffocation; it says, ‘stop trying’. Just sit back, have a drink of juice and don’t take yourself too seriously, it will pass.

[1] National Academies of Sciences, Engineering, and Medicine. The health effects of cannabis and cannabinoids: the current state of evidence and recommendations for research. Washington, DC: The National Academies Press; 2017.

# Stimulants/Amphetamines

As medicine has no idea why stimulants do what they do, I will apply my thesis to the task.

The driving mechanics are far simpler than could be imagined. Caffeine, amphetamines and other various ‘uppers’ act as catalyst to differing degrees, the chemical reward we receive through the release of dopamine that facilitates ‘good or successful thinking’. They do this by stimulating a motivating thought chemical called Serotonin. As mentioned in Part 1 of this paper, when we successfully satisfy a desire and create a new tool in our knowledgebase, the completion of the circuit generates an experience we interpret as a reward that confirms ‘good thinking’. This reward informs us that we are on a correct path to understanding and provides additional electro/chemical energy to seek to endeavour further. Essentially, when under the effects of uppers, engaging in long streams of logical thinking becomes so enjoyable that we will address as many endeavours as we can justify. There is currently no explanation for the reward effect provided by the neurotransmitter called dopamine, just that we sometimes received one.

Serotonin facilitates and maintains human endeavour. When an individual experiences the dopaminergic rewards that result from long streams of successful endeavours, they can and often do form a physical reliance upon this chemical reward when their normal environment does not.

Uppers don’t keep us awake, they just motivate us to stay awake. We keep us awake. The ‘Euphoric effect’ and the dopaminergic rewards make us want to stay awake. Another reason we stay awake is due to our lack of ability or willingness to leave any one of these many endeavours, as our brain is letting us know that we are making progress every time we attend to them. The second reason we stay awake is that we are engaging effectively a very mentally productive experience. Going to sleep at these times under these conditions would be similar in experience to choosing to cease breathing or eating. If we cease to have any interest in pursuing these endeavours any further, we are easily capable of ending these pursuits. I have personally observed people take quite sizable doses of methamphetamines, climb into bed and go happily off to sleep.

Early experimental studies showed that rodents with an electrode placed along these dopaminergic pathways will complete tasks, like a bar press, to self-stimulate the regions. Often the animals would forgo other behaviors, like eating, to continue pressing the bar. [1] This can continue to the point where the animal will actually choose to instead, starve.

Lastly, yes, your morning coffee simulates the belief that you are already succeeding, even before you have actually done anything.

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# The Stranger in my Mind

(Cognitive dissonance or Schizophrenia)

This chapter and the next, (which documents my life as a sociopath) are the life experiences upon which I extrapolated the entirety of this paper. The following two chapters are absolute fact, as I am walking, talking evidence. I was diagnosed as being a schizophreniac and I was definably and effectively a sociopath, and now I am not. I could not write this paper if this were not the case. All of Part 1 and Part 2 of this paper are either experience based or directly extrapolated from this chapter and the next.

I did ask myself whether the term ‘schizophreniac’ was an acceptable replacement for ‘schizophrenic’ and apparently its fine. It sounds less to me like an individual with a neural disorder and more like one who suffers an inevitable and rational response to an irrational environment.

If you have no Need to understand this particular chapter, it is unlikely that you will. This is one of those subjects that is almost impossible to grasp without having had the experience yourself. Simulating the belief that a stranger exists in your mind cannot be imitated and as such, to achieve anything more a working understanding of this experience is not possible. This however does not mean that I am not going to try.

Before I begin with chapters regarding ‘mental health’, I want to see functional pathways to responsibility appropriately assigned before addressing the results of medical statistical analyses. Social disorders result from the application of laws, social contacts, expectations and social order in general as they are defined by those with the power of assumed respectability and the position responsibility to do so. We expect corruption from politicians, we expect police and various government departments to lie and deceive and we expect our family to espouse socially acceptable ideals while our worthiness as humans is adjudicated, based upon the cost of our clothes and our social standing while simultaneously seeking acceptance and membership in this very society. All of this while attempting to deal with an actual pragmatic and practical reality. Leaders and authoritarian figures, through their designated hypocritical systemic behaviours, generate and support a state of social dissonance upon which our system of social ethics and social justice relies. These irrational and inhumane practices exist at the most influential levels of our societal structure and inevitably generate social disorder.

When social dissonance threatens the integrity of the very structure of society, schizophrenics manifest, like a built in social self-help system.

The value placed upon social expectation, social contract and political correctitude have a lot of issues yet to answer for. When it comes to the causes of social disorders and in turn, mental health issues, you need look no further than here. The flippancy, with which social contracts and social expectations are created and further, installed as coping mechanisms by those entitled and bigoted, provides the majority of the contributions to social disease. What this really comes down to is that people who hold positions of power are too well protected from the repercussions that result from their meddling in others affairs without sensible, intelligent or just cause. Nobody benefits from meddling; it is only destructive at the most fundamental level. This is another non-negotiable constant.

Schizophrenia:

The only functional diagnostic indicator for schizophrenics is that they are people who live their lives under the assumption that something or someone else has direct access to their mind. This single delusion systematically manifests all that is schizophrenia as we rationalize a singular reality to support this belief. This single belief is that which separates the 80 million schizophrenics from everybody else. It is the various different ways and the resulting repercussions of these rationalisations that we use to attempt to identify our intruder that generates what we refer to as ‘the spectrum’. The belief that there are other participants in our minds comes from experiencing thoughts for which we do not or cannot accept ownership. There clearly is actually no way for others to directly access or manipulate our specific thoughts. This is the constant singular delusion that leads us to live our lives with multiple exclusive belief systems or what we call cognitive dissonance. There are many different rationales that we use to identify the entities that we engage and respond to in our internal dialogs and also, there is the situation where we deny engaging any voices at all.

Before I go further, I should describe a few learned behaviours / abilities that you will retain, even after you have absorbed and applied this paper and resultantly, achieved a functional and more familiar relationship with your conscience.

As a schizophrenic, you will always be able to view and experience your thoughts from a third person perspective and respond and interact with them as such. You will still be able to converse internally with your conscience as though it were a foreign entity, effectively now only simulating the experience of schizophrenia. You will still be able to allow your mind to bend your perception of sound to suit your expectation and you will on occasion, find yourself unexpectedly in the middle of a previously familiar schizophrenic event. This usually just occurs as result of familiar habit.

All of the facilities that you previously held will remain available to you but once you know, you will be able to end any schizophrenia-like event with a simple thought.

Often, the schizophrenic dialog that results from our conscience’s initial meeting with a paranoid expectation will be the only dialog that takes place in real time. The following internal conversation or dialog is usually only recognised and experienced upon reflection. This means that what we believe was said is likely just what our past paranoid experiences would lead us to expect would have been said. This happens because the initial dialog is only experienced when your paranoid expectation triggers your conscience. The ongoing dialog continues because you are responding to a relevant and emotionally timely piece of dialog, and you believe that it came from someone else. The only way to rationalise this piece of logic is to interpret it as some kind of conversation, otherwise it serves no purpose and makes no sense.

I did say this wouldn’t be easy.

The radio, television and even other people’s voices can sometimes appear to be speaking directly to us when clearly, they are not and this is common to schizophrenia. This happens when our mind combines our paranoid expectation with our environment creating a paranoid thought, which goes on to generate an audible dialog that, as previously discussed, we as schizophrenics often only interpret upon reflection. Necessity leads you to rationalize your perception of the voices to make sense of them. Often, our perception of schizophrenic dialog only gains definition when we reflect upon what we decide we have just heard. It is upon this reflection that the comment, music or dialog, TV or radio voice, is actually designated an interpretation. With a schizophrenic conversation, this created perception becomes that which we respond to as being the other end of the internal schizophrenic dialog. Our memory of the event is of only of that which we have rationalised as being likely and relevant.

I have previously alluded to the idea that to intentionally reject, the responsibility for the content that triggers an attack of conscience as being a catalyst to a state of cognitive dissonance or schizophrenia. This is only one way that cognitive dissonance can be realised and it happens to be how my schizophrenia began. I just couldn’t accept that I was responsible for some of the subject matter and content encountered during a series of attacks that I experienced upon my conscience (I was concurrently under the influence of amphetamines and cannabis) and I just couldn’t believe that it reflected me or anything that was mine. This happens because when we deny ownership of conscience we in turn, destroy the mental indicators that we rely upon to differentiate between our own knowledge, creations and memories, and just purely arbitrary thoughts. As with every human endeavour, an attack on conscience begins with your desire ratifying a stimulus. When you deny responsibility for conscience, you destroy the familiar feelings that we have always accepted as reflecting the integrity of the automated emotional impetus of desire. We no longer feel that we can rely upon this automated filter for stimulus to accurately reflect our desires.

Further, the only definitive way we can recognise mental creations as our own is by the way they are related and connected. We cannot recognise ownership of a creation in our minds eye from one we see in a magazine, I mean, an image of a rubber ball is still just a memory of a rubber ball, whether we understand what it is or not; we do however know how we order, connect and logically relate one thing to another. We know this because we know ourselves and we know we think. By denying responsibility for an attack on conscience during the emotional experience of shame, being a period when we have no resources available, we lose functional access to the automated action of desire and recall, another mental process during which we rely purely upon a familiar emotional indicator to guide us. To put it simply, when we lose the emotional utility required to recognise our failures, we also lose the emotional utility required to accept and again, recognise our successes.

All that entries in conscience have left for us that enable us to recognise them, is their familiarity and their timely appearance. This means that we will only accept our own failures if we think that they are likely to be ours. We have forgotten their creation at the hands of the forgetful nature of endorphins, in turn losing their recall ability and resultantly, they have lost their previously assigned intent and purpose. With no clear reason to accept responsibility for an attack on conscience, we accept it because we have no available cognitive abilities to choose otherwise. In addition, to deny responsibility for an attack on conscience is to step into an abyss, a large empty place you have never been to before, and nobody goes there readily unless absolutely necessity. Using our best creations, being forced to forget what they were and that we made them and then having them re-presented to us at the most applicable moment in the timeliest fashion in relation to our current thought processes and emotional status is clearly an effective way to generate a convincing stranger in the human mind.

The method we use to negotiate an attack of conscience to maintain our sanity is an act of hypocrisy.

As previously discussed, when we connect with conscience we become overwhelmed, which in turn disconnects us from the motivating source of electro-chemical energy that is required to enable us to continue negotiating an endeavour in our working memory. As such, the residual mechanism in place in this instance is purely emotional with no cognitive presence. When we are confronted with the decision as to if we are going to take responsibility for an act of conscience or not, we are without the resources required to understand the choices that we have or the possible repercussions and this takes away our courage to attempt to rebel. We don’t have any logical or sound reasoning to justify allowing acceptance of responsibility for this act of conscience, we don’t even know it to be socially responsible or even correct. We choose this path because the alternative generates fear due to our lack of ability to consider any alternative and further, we are afraid that we risk discovering that the paradigm we live by, that is ours, may be less than righteous and further risks alienating ourselves from our peers. In other words, we avoid the unknown abyss with no cognitive, logical or reasonable justification, because we are afraid of becoming different to other people and losing the social inclusions that we, in this emotional state, can only take from familiar feelings, that manifests only as a persistent and irresistible desire for conformity and sameness.

So when a person looks at you with righteous indignation as though, for all of their life they have consistently adhered to a strict moral and ethical code, remember, it is purely a hypocritical coping mechanism maintained to insure their membership with the moral majority. At these times you should not accept their judgement, you should pity their poor pathetic souls, as their world is made smaller by their own need to assign themselves an unjustified superiority over others. It is these same people that don’t try to recall any personal experiences with conscience and are most likely to deny ever having had one and lastly, they are the most likely people to have never attempted to intentionally try to create a memory of the act or of how frightening it would have been to stand up for themselves and their beliefs in any kind of independent way. They are the sheep of this world who, ironically, hold power that comes from the bigoted support of their peers.

It is with the same type of automated emotional coping mechanism that we would normally use to assign desirable value to stimuli that we now blindly adhere to, as it is required to traverse the only pathway available, to release us from this experience with the greatest ease. To take the alternative pathway would require cognitive resources and again, we have no available resources with which to use, to interpret or prepare for the repercussions. The fact is that we adhere to conscience’s physiological guidance because we are completely vulnerable, resource free and too frightened to attempt to challenge anything, and so we take the easy way, every time. Few people chose to engage a fight that they cannot even contemplate a way to win. It’s not just lucky that we forget that these acts ever occur, as it is clearly by necessity.

Those with schizophrenia had the need to traverse this unknown void and challenge this attack because they could not and would not believe it to be a true creation of their own or a reflection of their true intentions or acts. The result is that as far as your mind is now concerned, your knowledge and tools are now mechanically indistinguishable from your imagination. You have just viewed something created by you, with all the relative characteristics that you rely upon for recognising ownership, but you have decided it is not yours and you have rejected it. You have changed the rules and in turn, you have lost access to some vital mental indicators. We no longer have any way of knowing if we are accessing a tried and tested tool (knowledge) or something that may only have some arbitrary relationship to that which we are seeking. On top of this persistent and repetitive task, we still need to question and verify everything within the confines of our available working memory. During this process, our working memory’s capacity is limited by the task we have at hand, and any attempt to negotiate any other simultaneously, would result in a fail-over event, or failure, which again results in forgetting. This is the slippery slope. The very difficult and rare act of denying ownership of an entry presented by your own conscience will resultantly create a state of increasing confusion, as we have relinquished the tools required to differentiate between that which we have made and that which we haven’t and what is fact and what is imagined. We will have lost the ability to discern where things in our mind came from. We have created a state of cognitive dissonance as a result of accepting blindly, the beliefs and ‘truths’ of others which we now recognise as false, unacceptable, unthinkable and unworthy.

I spent some years being afraid to entertain my imagination, as I knew that this idle location was where my schizophrenic dialog ran free. If you read the chapter on cannabis, you will find another way an individual might be convinced that some of their thoughts are foreign. Whatever causes it to happen, once cognitive dissonance is in place, you are become schizophrenia. If you also read the chapter on amphetamines and cannabis, you may recognise the perfect storm that can be created by using these drugs together. If I was aware of what conscience was at these times, I could have negotiated my experience knowledgably, and would never have suffered from the disease we know to be schizophrenia.

This is why I have created this paper.

It is often the socially defined and mechanical nature of some illegal drugs that may act as a catalyst for schizophrenia however, hierarchically presented hypocrisy, corruption, bigotry, righteousness and dishonesty, put to us by those whom we have been convinced to think of as authority figures, are that which is responsible for its content, its maintenance and its very existence. It is a social condition, not a neural disorder.

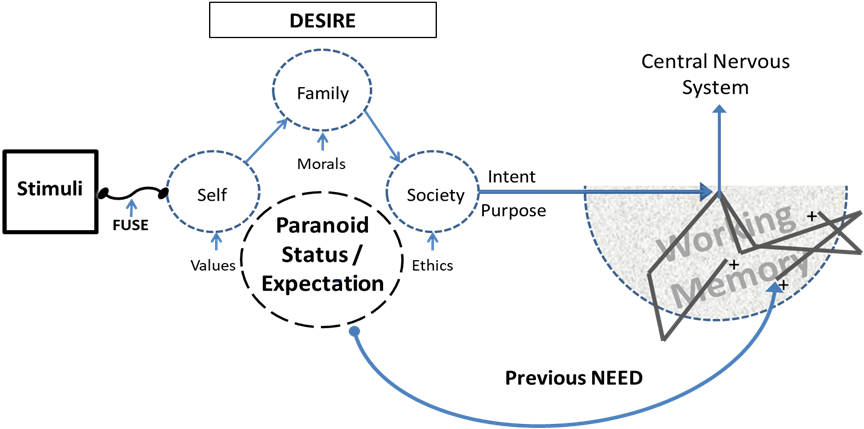
The primary task for those with schizophrenia is to get to know and identify the intruder in their mind, although we avoid confronting this fact because we believe that it makes us more vulnerable to the intruder. The intruder has all the qualities of someone who knows us well, often better than we know ourselves, only lacking a physical body. As the intruder appears to take advantage of our every vulnerable moment, the last thing we want to do is to admit defeat in front of the intruder. For this reason, we often deny that we have schizophrenia altogether. Further, we negotiate this vulnerability by placating each voice with the most rational or likely identity during each experience with our voices, which we then respond to accordingly, hoping to undermine or expose them or at least hide from them our ignorance. This is the only method we can use to attempt to build a single, rational identity for the intruder until the intruder is revealed. Because, until now, we have been unable to identify our intruder, we will usually swap between different identities for our voices which reflect the status of our paranoid expectation or mood or our environment. The rationalizations required to explain the different characters that we assign responsibility to for our voices are always exclusive of each other. Switching between these rationalizations can quite dramatically change our personality, which is why schizophrenia was frequently diagnosed as a multiple personality disorder. This is due to our ability to rationalise and implement a different reality in the blink of an eye, including all of the beliefs required to support these differing realities. The difference to multiple personalities being that we, as schizophrenics, maintain an awareness of our differing ‘modalities’ and we deal with them as different parts or variations of the one single entity.

Let me give you some examples of the complexities to these rationales. Here is a just some of the rationales that I have engaged to explain my voices in my experiences with schizophrenia. I first believed that the people at my house had gotten together with someone medical and were involved in the delivery of my voices, somehow. This wasn’t hard for me to rationalize as I had an amphetamine habit at the time which was causing issues for my housemates which could justify the need for intervention. Since then my voices have been delivered through psychiatry, friends, family, post-hypnotic suggestion, electronic aural implants, God and even aliens for a brief stint.

Now imagine that you are entertaining the idea that the interactive participation of the residents in your home are the most likely providers of your voices. You are having a good old chat in your head when you receive a video call from the other residents of your home showing that they are all somewhere else far away, a place with which you are familiar. If you believe they are absent then your voices MUST come from somewhere else. The internal dialog is still happening but you now know that it isn’t them. At this time, you will fall to the next most likely candidate, as we can only engage a single reality at any one time. This adjustment itself will change the delivery and content of your voices all by itself. At the same time, all the beliefs required to support this different rationale will fall into order. If for example you switch from believing that your voices are coming from people who are present to believing that they are coming from God, then you will cease to worry about the possibility that the voices have any ill intent (depending upon your definition of God I guess). You might cease looking for the place from where the voices might be coming. In fact, in this case your voice will take on the role of representing God to the best of your knowledge of whom and what God is. Further, and to be honest, I can’t tell you that this isn’t God in all His glory. There is a kind of majesty to that which necessitates schizophrenia.

Some of the rationalizations may not appear to be very logical but you must keep in mind that one, a person can be alone in their mind just like ‘normal’ people one day and be dealing with numerous foreign voices coming from God knows where the next. Two, the psychiatrists you rely upon for answers tell you that your voices are delusions that don’t have any value or relevance. This second statement is made because psychiatry doesn’t have the ability to respond in any consistent way to the content of the ideas that these voices represent. If they consider that these voices have meaning, they must also recognise that they do not understand this condition. If they don’t understand a person’s mental state then they cannot qualify a treatment and further, they cannot knowledgably interpret or diagnose the condition. In fact, they can only interact effectively when a familiar state of manageability has been achieved resulting from a ‘tranquillized’ medicated regime. Sadly, this is the only indicator of success for psychiatrists, and it represents the all-encompassing power of institutionalization.

Until now, nobody even claims to understand schizophrenia. The facts are that one day it just appears and you have to work it out for yourself.

Diagram 8 

As we discussed earlier, to engage conscience requires some active emotional disposition or expectation. This comes when we are not engaged in an endeavour and occurs when our failures supersede our needs. Remember, fear occurs when we actually engage the unknown. Resultantly, the scariest place for one suffering at the hands of paranoid expectation can be the imagination, as we don’t know what is ours and what isn’t and in this place we do not have control. Also, the automated process of desire is still responsible for ratifying the needs which have been generated in a way that we can negotiate with the very limited resources we have available at this point in the process of human endeavour.

As you can see in diagram 8, I have replaced emotional expectation with one of a paranoid variety. With normal emotional expectation, we are expecting a challenge. However, with paranoid expectation we expect a challenge from a third or foreign party. Paranoid expectation defines the character delivering the challenge and conscience provides the content. The resulting dialog is an organic construct summarised by the gooey stuff that is our brain and rationalised by us the best we can. If you rationalize the characters delivering the challenge as being the voice of grey lizard aliens that live beneath the ground, the dialog of the voice will be in line with your best understanding of who and what lizard aliens are and in turn, they will deliver your voice. If you think that the medical community is somehow accessing your mind, then you will probably find the voices deliver your content in a cathartic and therapeutic manner. If the best you can rationalize with your available resources is that aliens or demons have access to your mind then not only will the dialog be framed as such but further, this rationale will go on to affect the ongoing content, your apparent character, mood, and the beliefs required to support it.

This simple belief that another has access to our mind is the catalyst to a foreign experience with conscience, and this is how the foreign thoughts that we recognize as schizo-type are generated. The reason we can’t reject our voices as being purely arbitrary is because the content has relevance and is familiar and timely. We cannot deny a familiarity because we know the way we think and the way we relate thoughts and ideas, just as we know ourselves. The undeniable foreign nature to our voices results from the fact that the content comes from entries in our conscience, which were forgotten when recall was deleted or sedated at the time when the content was created.

This means the schizophrenic is not only expecting the involvement of a familiar entity to present our internal dialog but further, that the content created will be in every effective way, foreign. However, as our automated process of desire is responsible for motivating these creations and as they directly relate to something important to us and as they are also timely, relevant and on topic, we will not be able to avoid engaging them, not without messing with the rules, again. By this point, we are running a little short on reliable rules to guide us.

Thus, schizophrenia is the experience of unidentified intruders presenting our forgotten failures to us. Failures with which we were never familiar but that have a very clear relationship to our current emotional status. This is because our paranoid expectation is fashioned around our whole being, being our current emotional status or mood. This means that the specific portion of conscience we connect with is the most relevant to not just what we are thinking but also, the way we are currently feeling. It insures that our expectation always produces familiar as well as foreign qualities to the content of our internal dialog. This makes it very difficult to avoid engaging, as it is always absolutely pertinent and appropriate. This is an almost inescapable trap. All human minds are perfectly designed for maintaining schizophrenia, and every person is only one delusional thought away from experiencing it. The idea that some people are predisposed to schizophrenia is fallacious.

Once a schizophrenic dialog commences, many entries in conscience are created in real time by these internal and emotionally engaging conversations. By endeavouring to participate with this emotionally engaging experience, combined with the addition of the stress that comes from dealing with a foreign participant will frequently result in the mind creating irrational thoughts and becoming overwhelmed and in turn creating the cyclic effect of forgetting then storing an entry in conscience and then re-introducing it as stimulus. It will often by introduced as the next stimulus for consideration, as it is the most relevant and pertinent item waiting for our paranoid expectation to relate to. This creates a perfect storm. The failed endeavours being stored in your conscience, being already of a foreign nature, now have an effective, functional and argumentative mechanism.

Next, the voices you expect to hear will deliver a cohesive and undeniably relevant stream of content, which you will experience as challenging dialog, just like participating in an argument. In one single cycle of endeavour, a paranoid thought can define our emotional status, overwhelm us, become forgotten and then re-present itself with the subtle adjustment resulting from the updated paranoid expectation, which results from the previous interaction, progressing just like a normal conversation or argument.

Many who have had schizophrenia for an extended period will be able to recall thoughts that disappear and then reappear a moment later reflected in the next portion of internal dialog. This is most likely the closest you will have come to successfully viewing the working mechanics of your schizophrenia. Once again, if the true nature of conscience was known to you when this took place, it may have meant the end to your schizophrenia as well.

Our desire ratifies these paranoid adjustments of conscience to generate intent and purpose and these are items that our automated filter will not stifle because, they were made by us. Further, as they are still important to us such that they are relegated to conscience they, as a whole, are still deemed as desirable. Our emotional state, the challenging content and the foreign nature of the content in the first instance of dialog generation will lead us to become overwhelmed, triggering a forgetting event and retaining the resulting adjusted emotional status. Having forgotten the last piece of dialog but not the appropriately adjusted emotion and paranoid status or expectation, we will next connect with the last forgotten entry in conscience. As discussed in part one of this paper, emotional expectation connects with conscience. As desire processes and presents for consideration only that which it can rationalize within its own simple and automated structure, this cyclic process is guaranteed to maintain the belief that the ongoing dialog is happening in real time, even if the functional recollection of it only occurs upon reflection.

Thus, our schizophrenic voices are equal to the sum of a forcibly forgotten entry in our conscience and our current emotional status or paranoid expectation; to put it simply, our mood. There can be no more effective way to create a convincing and engaging stranger in our mind? Everyone at times will come across this stranger; the non-schizophrenic mind will not accept or remember it as such though.

I am now going to share with you my personal story of schizophrenia and how it was resolved. This will demonstrate to you a way to take control of your schizophrenia and if you choose, to end it. At the very least, it will give you the power to switch it on or off when and if you choose to. If you are purely an academic attempting to assimilate this knowledge within your own paradigm, don’t bother, as you won’t succeed. This portion of my paper is only for schizophrenics, as the statistical analysis of other people’s responses to the ridiculous queries posed by the psych flavour of academia just doesn’t generate any useful knowledge required for building an understanding of this subject. Further, I have never met a psych worker who doesn’t believe that they can quantify another person’s problems within their own paradigm which limits their available working memory too much to be of any use. This should be clear, as thus far academia has failed to contribute effectively to the condition in any way. At this time, it would be more productive for them to continue practising the diagnostic procedures provided to them by their parent body, big pharmacy.

My experience with schizophrenia began with a diagnosis of drug-induced schizophreniform psychosis. This just means a schizophrenic-like state resulting directly from the use of drugs. When this condition appeared, I discontinued my use of illegal drugs. The DSM states that if after 6 months without using drugs the symptoms persist, the diagnosis automatically changes from a schizophrenia-like disorder to schizophrenia itself, as was the case with me.

My years with this condition would be defined as a classic case of paranoid schizophrenia. I believed that I heard others near me talking about me. I thought there must be cameras watching through my walls and ceiling as my internal schizophrenic dialog was able to respond far too appropriately for me to explain them in any other way. In more than one of my residence through this period, I blocked all visible holes and blemishes in my bedroom walls and ceilings with putty to cover the cameras and microphones that I believed were observing me. Through this period, I used all the standard rationales to explain the voices in my head, all the while responding to them and fighting with them in my head with what I thought might expose their identity or convince them to leave. I was never secretive about and never denied my schizophrenia and would discuss it openly with anyone who was interested. Still, I didn’t know or pretend to know what was going on inside my head.

At this point in my schizophrenic experience I described my voices as, “exactly what I don’t want to hear being spoken by the person I would least most want to hear it from.” To summarize it in a single word I would say the voices were “mocking”. They were always pointing out to me the things that I had not performed well at, and the things I did that didn’t adhere to my understanding of social expectation.

Then I started to try to affect some control.

First, having come to a logical realization that the huge amount of resources that would be required to manufacture the schizophrenic conditions synthetically, and also, taking into account how many diagnosed schizophrenics there are in the world, I knew that no single person and no recognised group could pull off anything like this to such a grand scale. This ruled out public health, corporate interest and anybody else for that matter. I was also aware that what could be extracted from schizophrenia sufferers paled by comparison to the time, effort and cost that would be required to do it. At least half of humanity would be required to discreetly participate in this task, and I just could not rationalize this as being true. And although I still didn’t know who or what was causing these voices, the only possibility that I was able to consider was that it was me and only me. This greatly changed my approach. I began to participate willingly with my internal dialog, which produced unexpected results. Participation also preserved the entire endeavour and undermined the destructive effects of denial so that I could observe more of the event and often all of it.

Here is what I did. Although I still felt that I was under attack by my voices and having now such a strong belief that they came from me, I decided to attempt to take away their power to upset me. I began a kind of intentional participation. When I heard a voice that challenged me, I insisted upon taking responsibility for the content. I approached them not just with my new understanding that they were a manifestations of mine but further, that the content of the voices represented something meaningful that I had created and that I was responsible for.

If for example, the voices suggested that my anger at another driver cutting me off in traffic was my fault, instead of arguing, I would choose to embrace the idea as true and explore the argument. I would turn it around on myself and look at my driving history regarding my own inconsiderate treatment of other drivers. I would consider the fact that I was perhaps driving too quickly. Then I would look at what may have led the other driver to cut me off, perhaps being that other drivers would regularly speed up when all the car in the next lane did was to indicate their intention to change lanes, this being the correct way to change lanes. Then I would recognise how irritated I became each time this happened to me. By the time I was finished I would have a clear picture of the entire event. I may end up holding the other driver responsible or I may not. What you can be sure of is that all irrational contributions to this experience have disappeared. Most importantly, I had awareness of all of the content, in context. A person cannot be surprised by something for which they are already aware.

Each time I did this with another subject that was presented to me by my voices, I felt physical relief and somewhat mentally lighter or clearer. Further, this specific mocking would never happen again, ever. Even though this process would often make me feel angry, embarrassed and vulnerable, when I persisted with it to completion, these emotions always abated. This act is counterintuitive to the competitive nature of human beings, which is why nobody does it. Even when I recognised that I was deserving of this mockery, the content would no longer bother me. I was using my schizophrenia to learn and grow and I was gaining control. All of the components of this internal discussion would be placated in their correct location in my mind and they would lose the power to upset or surprise me. All that belonged to me would be located appropriately, and everything that belonged to others would also be recognised and placated as such. Everything in my mind was being put in its correct place. It really didn’t take very long for this to become a habit, a simple and rewarding habit.

As the years of my schizophrenia progressed this way, I became more and more empowered. Eventually, after what was probably another 7 to 8 years I experienced what scientologists would call ‘going clear’. This I just another way of saying that I had addressed the entries in my conscience, repaired them or at least recognised and accepted them. The difference between my and Scientology’s ‘going clear’ was that my outcomes were persistent and created realistic solutions where scientology’s auditing only generates ‘band aid’ solutions based upon a ludicrous foundation. Their outcomes are only temporary, misguided and ineffectual and built upon a fallacious foundation. What I had achieved by comparison was a clear awareness of my weaknesses that went on to generate a familiarity with my conscience, which was further facilitated by learning my lessons well. Do not fear, as I am not a scientologist and do not agree with or promote scientology. Further, I recognize the absolute abomination that is the ‘church’ of scientology however, that subject matter is for another time and a later chapter. It is sufficient to say that at this time my schizophrenia went from being a challenging task to becoming something I could enjoy and play with. When my schizophrenia reached this point, it became possible to experiment on the different ways I could affect its content and presentation. Although I still could not control or predict its occurrence, I now had numerous and sizeable tools to change and affect my schizophrenic experiences.

Before I go on to share how my schizophrenia eventually ended I feel the need to tell you that when the end to my schizophrenia came, I was completely surprised. I have only been able to write this text after the fact. I never for the life of me believed that there was a solution or that I would discover it. Further, I never believed that I would ever experience familiarity with the person that I was before my schizophrenia began and yet this is exactly what happened. Even better was that I was able to assimilate my life’s experiences since, with that person I used to be, and it made me one peaceable and empowered and happy human being. It was as if a dark grey shadow that had shrouded the memory of my past had been removed revealing a warm, familiar, sunny disposition and then I knew that nothing could ever take this newfound awareness away from me again. This I hope can be yours as well. I personally am now quite unstoppable even though, so far as this academic endeavour is concerned, I am still completely alone.

This is how it happened.

At the time, I was 35 and working a Queensland government IT contract. My life’s affairs were in order. My relationship with my daughter and the rest of my family was good. It was a beautiful day and as previously discussed, my schizophrenia was nothing more than an interesting aspect of my life. As described earlier in the chapter on our ‘shared experience’, I had been focussing quite intently on the subject matter involving forgetting. When you experience this kind of forgetting while studying the subject of forgetting, it is very easy to allow yourself to switch your focus from the lost endeavour when becoming overwhelmed, to the actual specific experience of forgetting itself.

By this time, I had realized that each time this happened there was nothing I could do to retrieve the endeavour and subsequently I no longer tried to. Now, being able to readily recognize the futility of attempting to engage these specific endeavours, I was capable of moving towards focussing on that which was available to me, which was to take snapshots and form memories in my mind each time it occurred, and then move on. I was a work in progress.

What I had inadvertently achieved by engaging this process was to build a database of images, that would normally be forgotten as a matter of course. These images were the only thing I was able to retain from each of these forgetting experiences and these images represented the status of the endeavour when the overwhelming failure occurred, abominations though they may be.

Lunchtime rolled around at my job and I left to seek out lunch from the plethora of delectable foodstuffs available across the road in Spring Hill, Brisbane. As I approached the road I realised that I had not heard or engaged any voices for some time and wondered what would appear, as my mind was now free to wander. First, a mild paranoid expectation generated some internal dialog. Then, as I contemplated the content of the voice, my paranoid expectation changed to one of simple emotional expectation, which allowed me to observe the content of the voice that I had just experienced without any of the usual turmoil that accompanies schizophrenia. Resulting from this very rapid, though quite smooth change in emotional status, the paranoid contribution to the voice became very clear. I was able to see them as separate entries, and now had a clear picture of the adjustment to my voices made by my paranoia. The paranoid portion then fell away from the voice and left me with one of these forgotten images that I had managed to store. In order, I followed this image and discovered in the same location, the past thirteen years of my consciences contributions to my schizophrenic experience.

That was what it took and I knew in this moment that it was over. I almost couldn’t believe it.

I realized that the creation of convincing schizophrenic content was the result of the addition of paranoid expectation (my schizophrenic mood) placed upon an entry in conscience. I knew that when we became overwhelmed, the endeavour that I had forgotten was not damaged in any way resulting from the interaction with endorphins. Being given the opportunity to view these entries in conscience, it became clear exactly what was needed and what was missing as pre-requisite to these endeavours. This is what led me to realise not only that the motivating desire was that which was actually predisposing the forgotten endeavour when we became overwhelmed but further, what entailed and defined desire itself. By seeing the entire endeavour with such clarity, it became very clear that it was a manifestation of my desires. Further, that desire was not only what created it but also, that desire by design was an integral element of its function. When you are forced to forget what you were trying to do (the desire), in order, you forget how you were trying to do it (the endeavour). It gave an undeniable and clearly necessary purpose to this process that makes it literally impossible to repeat these psychological failures. Conversely, to forget how we were trying to do something first would not end an endeavour as we would just reengage the desire, become overwhelmed, forget and try again. We would become stuck in an endless loop.

It was like a tumbling of correlations and revelations and I knew at this moment that my schizophrenia was over. I understood the mechanics that generated my schizophrenic voices. I now knew that they had always been mine but even better, I knew exactly how they were generated. I knew silence and it was beautiful. 18 years later, it still is.

For some months, I entertained my quiet mind while allowing my imagination to wander freely just because I could. I not only remembered who I was before schizophrenia began but also felt the familiar emotions of the person I used to be before I met schizophrenia. I felt and recognised the old me again, something I would never have believed possible, ever. I insisted upon maintaining this quiet in my mind for some days just to prove to myself that what had just happened had really just happened. One of the amazing things that I rediscovered was privacy. I had forgotten what privacy was and that it even existed and now it had returned. It wasn’t until this moment that I realised that I had not had any privacy since the first moment of my schizophrenic experience. I could do naughty things without feeling that others would know. I was able to think things without reflecting on them and worrying about what others might think. I could be truly alone. I knew it, I remembered it, and I loved it.

I knew that nobody else had ever experienced what I had just achieved due to the fact that it had not been written about by anybody else, as I was sure that there would be more on offer than pharmaceutical medication to make schizophrenia more manageable. I also knew that big pharmacy wouldn’t get away with so blatantly discrediting alternate treatments if these facts had been known. Further, I recognised schizophrenia to be an adaptable psychological condition as opposed to a terminal neural disorder. This all happened faster than you can click your fingers and instead of just walking across the road to retrieve lunch I kept walking to the bus stop to head home and begin my new career. My new career being writing this paper so that other people and their families wouldn’t need to go through the difficulties that accompany the schizophrenic experience as I had.

Now I am 19 pages and 1 week away from completing to my satisfaction, the creation and editing of the abovementioned paper!

You may think that solving my own schizophrenia would have been the most exciting and empowering realization at this time however, it was not. That which first became clear, being an understanding of human nature, more thoroughly made my life a better place to live. As I have already mentioned, schizophrenia by this point was just a game. I had another underlying psychological issue that had plagued my life since childhood however, that’s for the next chapter.

I will now discuss what it is like to have control of my schizophrenia. The following will be a description of what my life is like now as an ex-schizophrenic who has gained a functional understanding and control of the drugs of addiction and the thoughts of deception that I previously utilised to cope with the isolated world that was life inside my head.

To understand fully this next part may require reading the next chapter. Like I said, I insistently maintained silence from my voices for a period and was able to do this effortlessly. I sustained a complete negation of any paranoid experiences resulting from the fact that I no longer worried about anything. Any schizophrenic who comes to know the identity of their intruder will cease to experience paranoia, as the experience becomes a known quantity, take it or leave it. It is also made easier by the realisation that they are, and always were, the intruder.

Soon enough though, I decided to experiment with my past experiences with schizophrenia, and I was able to do this with no fear and with very little effort. I discovered that I was still able to trigger internal dialog with voices that ‘felt’ foreign and were still constructed from unfamiliar content. I was able to initiate the back and forth that were just the same as my past experiences with schizophrenia. It didn’t stop just by having deconstructed it or because I knew what it was. When I didn’t want to run it any more what I had to do was look at one piece of internal dialog, extract from it the way I was feeling and look at what was left. That which remained always represented something that I know I don’t do well, had probably failed to achieve in the past or shouldn’t try to do. That was clear, as I was now quite aware of all the reasons that I choose to fail an endeavour, being due to moral, ethical and/or functional facets of the subject matter.

After playing this game for a while, stopping it became second nature. I no longer need to run the equation, I just decide I am done with it and it ended. I’m guessing that a tool was built and included in my knowledgebase through practise that runs the equation with almost no conscious effort. I now use it when I want and only for the purpose of retaining an awareness of my shortcomings. Sometimes I just use it when I am bored. The basic difference now being that I have a choice and that whenever I choose to utilise and engage my conscience in this unique fashion, I know that both sides of the dialog belong to me.

I guess now the question is, Do I have a solution? The answer is yes. The first thing to do is to change the dynamic of the experience through intentional acts. Pretend that you are having a dialog with a different individual of your own choosing. Watch the way it changes the actual content and direction of the conversation. Consider things that challenge your perception of what is going on. If you can affect whom you are talking to and affect the dialog, this gives you some control. Try agreeing with your voices when you would normally argue and observe what happens. One way is to try being kind to your voices, just for the hell of it, just to see how YOU can affect the experience.

The following section describes the way I used a kind of logic to challenge the foreign nature of my voices.

Realize that your voices have never taught you any new words or language like you might if you were conversing with another person. Realize that one percent of the world’s population is affected by schizophrenia and think about the resources that would be required to intentionally monitor and communicate with that many people in a discreet and continuous fashion and how incredibly unrealistic this idea would be. Now try to imagine who or what would have the money and want to spend it providing those kinds of resources when all they could possibly get from it is the terminal drivel about which we think. The medical profession couldn’t by itself possibly rationalize that schizophrenia is a cathartic facilitator of therapy as they deem it to be neural and terminal, so we can’t blame them.

No matter who or what we justify as the provider of our voices, there would need be a lot of actual real people involved acting discreetly for it to be sustained for so long and to function so efficiently. These are just some of the thoughts that I used to convince myself that whatever my schizophrenia was, it must all belong to me and only me.

This made it easier to believe that even though I *felt* invaded, I could still push through the dialog, as though I wasn’t. The idea that to participate with the voices and follow their lead may seem at the time to be counterintuitive and the rewards experienced for doing this may be perceived as a pat on the back for adhering to the mockery however, I’m telling you that it is not. What it is doing is making you familiar with your conscience so that you will be able to recognise it when it matters. Not just recognise it but also further, believe it. Don’t do it for whomever you think owns the voices, just do it for yourself.

I am going to first recommend you re-read the chapter on our shared experience and if you are serious about gaining ownership of your schizophrenia then don’t fight your forgetting moments. When you know an endeavour is disappearing, just allow yourself to have a peek at what is in your mind’s eye and store that image. These images are half of your schizophrenic experience. They are a conglomerate representation of a failed effort and they contain meaning and content. The images you take may seem irrelevant or even ridiculous and they are certainly effectively abominations however, don’t allow this stop you, press on. Sooner than later and when you have become comfortable with the process, you will see one in context and as a result of your efforts and of the fact that it is something that you made, you will know what it is and you will know what it means. This will be a very good day.

I actually do not know if this information and the directions below can or will speed up the process that took me years to achieve, especially without institutional support however, I am hoping that the intervention of some relative, timely and gently coaxed coincidence may provide some facility. The advantage you have is that, you are being provided guidance right here, where I was not. It was a complete surprise to me when I made my discovery just as it is with all discoveries. Not at any time did I think it would end. The best I thought I would be able to take from the ease with which I personally experienced schizophrenia was some useful tools for coping, and enough empathy to work in a ‘peer’ type role to provide support for others whose experience with schizophrenia was more debilitating or at the very least, undesirable.

Through this chapter, I have described the way my experience with schizophrenia ended. I will now attempt to reassemble those events into ordered techniques that can be utilised by others to negotiate these confounding conditions.

It is important to keep in mind that during the process that I prescribe, you will experience shame, embarrassment, fear, disgust and even a little self-loathing however, it doesn’t take long before you begin to see tangible changes and relief from your experience with schizophrenia. Further, if you engage with it to completion, the unpleasant emotions experiences will be replaced with a clear and concise, cognitive understanding.

The first barrier to overcome is to decide honestly whether you really want your schizophrenia gone. If you are willing to risk it, rest assured that what I offer won’t take away your ability to engage with foreign dialog, just as you currently do. It only ends when and if you choose for it. What I offer is the ability to know what is going on and what your intruder is, which in turn will empower you to choose when or if you want to switch it on or off. The fact that you can return to your former self whilst retaining all that you have become, including the ability to actively maintain a calm and interactive relationship with your conscience leads me to conclude quite comfortably that to take this step is nothing short of an evolutionary human advancement. It is something that those who have never experienced schizophrenia do not possess.

The first act to undertake is to mess with your internal dialog. If you’ve read this chapter thus far you will be familiar with some of the ways that I did this. This will show you that you have some very tangible abilities to affect the experience in ways that you can choose. This takes a very smooth conversational experience with schizophrenic dialog and exposes its predictable and mechanical nature. The next two acts are required so as to become familiar with your deepest unfulfilled desires or in other words, your conscience. If you don’t perform both of these acts, you will miss the opportunity to witness the solution or you won’t recognise it is when it does appear.

In the first 30 pages of this paper, I have provided a foundation upon which to interpret the following solutions. Please keep in mind that my discovery happened unexpectedly and resulted from personal necessity, not diligence. The following instructions are the best that I can translate my journey, for those portions of my path that I believe successfully affected change. These steps will require you to go against some of your natural inclinations. This should be of no surprise. If you want that which I am offering, you will need to be willing to take a leap of faith and dedicate yourself to these behavioural adjustments for a temporary period. They will only cause a small amount of interference in your daily functioning. In fact, the better you engage them, the easier your mind will be to negotiate, period. Something to remember is, don’t try, just do. If you try to force these acts, you will fail.

Instructions to uncover the mechanics of your own schizophrenia

1.

Before I begin describing the first portion of this methodology, you need to ask yourself, am I willing to risk losing my voices and all that comes with them? If you cannot answer yes to this question, then put this paper down and go enjoy your life, with my best wishes.

The first of these two acts requires you to engage intentionally all schizophrenic dialogs as though they are there for a good reason as opposed to being there to harm or mock you. All challenges that appear to you as internal dialog will require you to take ownership of, as though they are completely your responsibility. This will make it possible to maintain an awareness of all the subject matter whilst you attend to it. Accept failures as your own whenever possible, as this will also work to sustain an awareness of all the content. Personally I started to run a repeat response something like, “Yes, I did that, that’s was my fault, I stuffed that up, you’re right, it was me”, etc. etc. You will almost certainly not enjoy the first few times that you do this.

The first thing that this achieves is to destroy the emotionally argumentative nature of the dialog. The second thing that this does is to store the specifics under the category of ‘mine’ instead of ‘others’ or ‘unknown’. You are then able to deconstruct the conversation, take responsibility for that which IS actually yours and recognise that which is not. Having participated willingly and taken responsibility, you may in the end conclude that none of the generated content was your fault however, if you don’t do it this way you will never know. If you do this courageously and thoroughly, you will notice that each specific unpleasant issue that you address will not generate dialog again. This first step will not only build a familiarity with your conscience but will, on occasion, clear entries in conscience and/or relocate them as problem-free knowledge and experience. Becoming familiar with your conscience will be required later so that you can actually understand and believe that which you are witnessing. Further, when you become familiar with and accept responsibility for your own problems and failures, those issues will no longer hold the power to generate anxiety. Recognising and experiencing this reward was required for me to persist in this fashion, as I had not received any guidance and resultantly had no idea what this would all lead to.

2.

Proof \/

To understand this second act will be better facilitated by rereading the chapter at the beginning of this paper and titled, ‘Our Shared Experience’. It is to understand why, and to learn how to stop endeavouring, in the moment when you begin to lose concentration. You should prioritise this practise. It is a simple decision at this time to take a leap of faith just because I say you should. This leap means to believe that using your only remaining mental resources to have a look at your mind and to make a memory of what you see when the process of imminent forgetting has commenced is of the utmost value. The sooner you can recognise the moment that illustrates that there is no way to retrieve your forgotten endeavour, the more capable and reliably you will be able to cease trying and build a store of these images. The act that leads you to become overwhelmed must be effortless. It must come from a passionate endeavour not an intentional effort. For example, reading this paper should generate plenty of overwhelming thoughts. To add the act of ‘trying’ to the equation will not leave you with any available resources with which to view or store that last moment. For those with schizophrenia, the act of challenging the action of endorphins is even more difficult than for others, as this is the last bastion of relief from foreign dialog when it becomes overwhelming. Do not let this stop you as you can revert at any time you need. Even though performing this act does not serve any necessary purpose for me, I still do it sometimes, because the absolute removal of familiarity from failed endeavours caused by endorphins acting on these thoughts makes even me requestion my discovery, and I no longer have schizophrenia!

The fact is, these images will not make any sense when you look at them as they have lost all contextual definition for their creation when recall was sedated. Don’t allow this to discourage you, practising will eventually produce results. They are made of a portion of working ideas that have had an unfamiliar quantity added to them, making them too large to engage Attempting and then failing to hold onto them can be discouraging. For the intents and purposes for which these endeavours were originally created, each of these temporary residual images reflects a failure and can only be defined as an abomination. The nature of their failure is not apparent and neither is their initial intended purpose.

3.

However, when they come around again, and if you are ready, you will recognise them and you will know what they are. The process of engaging your voices as described in the first part of these instructions above is required to prepare you to recognise their presentation in this part. Some endeavours were moved to conscience, as at the time, we just did not have the required resources. At the same time, a lot of conscience made it there because it really was just too much for us to handle. Too scary, too confronting, too easy to deny and avoid, too true and more. When we stumbled across these entries in conscience, we will repeatedly attempt to ignore and deny them and with the help of endorphins, we are successfully able to do this. We forgot all of these entries when we first made them, and if they reappear when we are not prepared, we will automatically slip right back into denial mode and it they get right by us. Don’t be disheartened when this happens, persist.

My truth is that the image I witnessed that correlated with a schizophrenic voice that happened to end my schizophrenia was most recognisable by a red Chinese dragonhead and although it held meaning that I recognised and understood, it was still a dysfunctional abomination. I promise that it gets easier, and what do you have to lose? The latest image taken from one of my own post-schizophrenia forgetting experiences was of pieces of chalk that, as part of an endeavour, became chalk shaped lumps of clay in front of an orange brick wall. It doesn’t make any sense to me now but as I looked at it when it happened, I knew what it meant and I again, I knew that this would have done the job if the job had not already been done. This is actually the first time that I have been able to maintain recall of anything that occurred before the last overwhelming image. Progress I guess!

Practise with the easy ones, as even if they don’t prove to provide the solution and even if they appear irrelevant, they will prepare you for the one that will matter. It only needs to happen once.

I continue to engage these experiences, because the further away my life with schizophrenia becomes, the less able I am to recall the specific nuances of my experience which makes it more and more difficult to write and edit this portion of this paper.

# Sociopathy

Sociopathy is now defined in the Diagnostic and Statistical Manual of Mental Health Disorders, Version 5 (DSM-V) as ‘Anti-Social Personality Disorder’ or ASPD. The DSM-V states that ASPD is characterized by a pervasive pattern of disregard for and violation of the rights of others, since age 15 years, as indicated by three (or more) of the following:

* Failure to conform to social norms concerning lawful behaviours, such as performing acts that are grounds for arrest.
* Deceitfulness, repeated lying, use of aliases, or conning others for pleasure or personal profit.
* Impulsivity or failure to plan.
* Irritability and aggressiveness, often with physical fights or assaults.
* Reckless disregard for the safety of self or others.
* Consistent irresponsibility, failure to sustain consistent work behaviour or honour monetary obligations.
* Lack of remorse, being indifferent to or rationalizing having hurt, mistreated, or stolen from another person.”

Antisocial personality disorder (ASPD) is (I disagree with all academic definition for this condition) a deeply ingrained and rigid dysfunctional thought process that focuses on social irresponsibility with exploitive, delinquent, and criminal behaviour with no remorse. Disregard for and the violation of others' rights are common manifestations of this personality disorder, which displays symptoms that include failure to conform to the law, inability to sustain consistent employment, deception, manipulation for personal gain, and an incapacity to form stable relationships. Antisocial personality disorder is the only personality disorder that is not diagnosable in childhood. Before the age of 18, the patient must have been previously diagnosed with conduct disorder (CD) by the age of 15 years old to justify diagnostic criteria for ASPD. [1]

I am guessing they mean that by the age of 15, we are only deemed mentally healthy if we have acquired the necessary life skills required to engage, address and resolve our own anti-social childhood issues.

Many researchers and clinicians argue this diagnosis, with concerns of significant overlap with other disorders, including psychopathy. However, others counter that psychopathy is simply a subtype of antisocial personality disorder, with a more severe presentation. [2] “More severe presentation” sounds almost diagnostic.

Recent literature states that although a heterogeneous construct that can subdivide into multiple subtypes that share many similarities and are often co-morbid but not synonymous, individuals with ASPD must be characterized biologically and cognitively to ensure more accurate categorization and appropriate treatment. [2]

The precise etiology is actually unknown [3] and there are no current diagnostic modalities, such as tests including serology that are currently accepted standards in diagnosing antisocial personality disorder. [4] This is yet another case of observing behaviour and diagnosing biologically and as usual, this method not only fails the integrity test but further, it fails to provide any kind of framework within which definition or treatment options can be assigned or provided.

I will now share my own personal story of sociopathy so that you can consider and interpret the similarities to academia’s current description. In my experience as a mental health worker, I have discovered many others who are suffering at the hands of this very same experience. I hope that some of you will at the very least, realise that you are not alone, and that there are actual tangible solutions available, despite that which the medical profession may conclude.

**My Sociopathy**

Not only will I share my own experience with sociopathy, but I will also give a clear understanding of what sociopathy is and what creates this state of being. In the following chapter, I will provide the facts required to negate the manifestation of sociopathy, what it means to be a sociopath to effectively navigate, address and relieve an individual’s suffering whom is dealing with sociopathy.

I don’t expect others experiences to be the same as mine, but I do hope some parallels might be realised that give the confidence to believe that solutions are available for those affected adversely when they were too young to know what to do about it. This chapter, I hope, demonstrates the frailty and vulnerability of the formative mind. Nobody chooses to be a sociopath; it is purely a coping mechanism.

By the age of six, I had stolen from and lied to my family. These were not major crimes and they were not to aid in the purchase of drugs, the hiring of prostitutes or the bribing of judges. I was just a lonely child with no friends, where my two elder siblings did have social connections and I was seeking the attention that I could not work out how to get, given my available resources. Within my family I was defined as a liar and a thief and untrustworthy. My misguided efforts to attain friends and gain attention were met with judgement and punishment. I was punished for my bad behaviour but given no explanation or understanding as to what was wrong with my actions or why I shouldn’t do them, except to say that they, and by extension I, was ‘bad’. I also had no personal insights, experience or skills that would be required to understand the nature of my ‘crimes’ as I was only five years old. From this point onward I was allowed to believe that I was a bad boy and a second rate person; a liar and a thief who could not by his very nature be trusted. I could no longer access the emotional and automated pathways that I had created in my attempts to seek out friends without experiencing an attack upon my conscience. My innocent desires were met with overwhelming failures.

When my parents spoke to my siblings, they would receive consideration, where I would receive the debilitating ‘evil eye’ and experience a challenge to the honesty and truthfulness of my responses; a most certainly overwhelming experience that generated an entry in conscience, especially considering the importance imbued in the event, given the provider. It was clear to me that my parents were quite simply, disappointed that they had to deal with my behaviour. Well, at least, this is what I believed. If I did ever manage to connect with any other children, my mother would intervene to warn their parents of the possible repercussions of allowing such a relationship. I believed that I could not live up to the necessary requirements of friendship and I did not have any idea how to negotiate this issue. I needed friends and so I gravitated towards other children with similar dysfunctional dispositions. This however was not enough, as I also had to spend six hours a day at school with other children that I also wanted to like me. I needed to work out a way to hide my true nature.

This is what can happen when we quantify children as being the sum what they have done. The same actually applies to adults. In children, it is likely to be completely misguided and in adults, it undermines the consciences ability to affect learning and force change. It is really quite ridiculous to suggest that sociopaths and even psychopaths do not have fully functional consciences, especially as most of them are specifically suffering at the hands of content in their consciences, catalysed by a self-righteous, entitled and bigoted social environment. The unpleasant factors that accompany conscience are trade-offs to high intelligence as we have already discussed in detail in this paper, and sociopaths are usually described as being highly intelligent. You cannot have one without the other.

Now back to my story. I couldn’t represent myself honestly with others for risk of exposure, which made it impossible to make friends with other children. I spent a lot of time either alone or trying to manipulate others to respond to my behaviour as I thought they would if they actually did like me. I couldn’t join in with the games of pretend that other children did as all of my resources were being taken up with deceit, façade and pretence. I was only capable of interpreting pretending as being the same as lying and dishonesty, as this is that which I was led to believe by the adults in my life. As a result, I spent much my time starting fights with other children who lied to me (who were actually just playing and pretending, as children do). This only proved to exacerbate my problems and lose me the regard and respect of my teachers and peers. Having such complex expectations to negotiate at such a young age I learned how to optimise my available resources very well. I was learning how to build a façade through deception while trying to maintain an awareness of my lies so I wouldn’t be caught out. I was already by definition rebellious and needed to manufacture another persona to hide who I believed to be my true self.

I don’t resent the judgements placed upon me by the authoritarian figures in my life, as this was the best they had, passed onto them by their parents which were further passed to them by their parents and so on, ad nauseam. By no longer being expected to adhere to any social norms and as I previously mentioned that I had become quite skilled at managing my mental resources, I was deemed as a bright child who was just, easily led. The level of intelligence that I had acquired, by necessity, had became an issue in the classroom, where I spent a lot of time being asked to sit quietly and wait for others to finish their tasks. My teachers didn’t have anything better for me to do once I had completed all of my learning requirements and so I began to spend my free time daydreaming. This was the most enjoyable thing that I did during my formative school years.

In my early school years, I became quite adept at daydreaming and had further, built quite a complex story to hide my ‘bad’ nature. I was one person when alone and quite another when other people were engaging me. There was never any lack of tedious adults around to pass judgement upon me, creating a need for me to reinforce my façade. As my true self, I was completely incapable of communicating socially with others but as my ‘made-up’ self, I was able to manage interaction effectively enough to survive, sometimes even well enough to experience fun, occasionally.

This continued to be the case until I finished school and moved away from my family. Being around others of my own choosing who knew nothing about how bad a person I had been deemed to be and believed that I was led me to start questioning the validity of my allocated second rate disposition. There was no shortage of other people in similarly adjudicated anti-social positions as I was, which was made clear to me by the fact that we were all drawn to smoking cannabis to deal with our social isolation. Smoking pot, taking the occasional acid trip and studying human behaviour became my primary focus in life. A chemically altered reality was just what I needed to build a more preferable me. I mixed with the broadest range of characters that I could, to aid in my understanding and research into the truth regarding human nature. By the age of twenty-three it became very clear to me that ‘bad behaviour’ as I was been led to believe it to be, was not limited to those who were adjudicated as being ‘bad’ people. I saw corruption in every walk of society. In fact, I observed the most exclusive anti-social and the most deviant behaviour in those whom I had been expected to treat with regard and respect when I was a child.

At age of twenty-three, I met amphetamines, and I loved the freedom and motivation that they provided to my own choice of thoughts and ideals. Shortly after that, I met drug-induced schizophreniform psychosis, which simply refers to a schizophrenia-like condition which results from the use of drugs. When I presented with this condition, I had prescribed to me, anti-psychotic medication, which I took for no more than a month. I found that they worked to relieve my internal dialog; however, they also took some things that were important to me, away. As I mentioned in the previous chapter, my experience with schizophrenia was only unpleasant and debilitating for a few years. With schizophrenia, I became qualified as a computer technician, trainer and network engineer. I married and raised a child but I still did not yet know whether my own dishonesty as a child was a part of my actual nature, or if there was some other explanation. I was still a sociopath hiding behind a façade who envied others for their apparent happiness.

Then came my revelatory experience referred to in the previous chapter, and my sociopathy ended at the same time that my schizophrenia did. Until this very moment, I had maintained a belief that I was untrustworthy and continued to practise lying and stealing and as I was still socially isolated, I had no reason not to. Even at the age of thirty-six, my parent’s generational morals still defined me. Then, at the hands of the abovementioned experience I witnessed that the limited resources that were available during every human endeavour, which are impeded by the acts of lying and dishonesty, I learnt that nobody would ever do either of these things, except as a result of ignorance, necessity. Other people did not lie to me to hurt me, they were just doing the best they could to cope, given their available resources. To lie with the intent to deceive requires the engagement of a separate endeavour all of its own. Studies performed in the US suggest that a 40% increase in resources is required each time we switch endeavours also increasing the likelihood of error by an additional 50%. The failure that occurs from attempting such an act is clear and obvious to any recipient of such an act. In my case, it was now clear to me that my peers and I were doing nothing more than trying to cope in an adult world. With my back straight and my head now able to be held high, I, with my hypocritical foundation, knew better where others did not. I no longer felt the need to hide who I was and resultantly, I no longer did. I shared my past with others and as I expected, I did not lose their respect. I owned all of my life and became one single person for the first time ever. I learned to like other people for the first time and I now liked myself. This was much more satisfying than overcoming schizophrenia and I suspect this chapter will be well received by others who have had and are probably still having their own version of this experience. Schizophrenia was purely a tool to this end.

The foundation of nearly all, if not all sociopathy is created in childhood by others who have been incapable or unwilling to learn their lessons well, and resultantly live in denial of the extent and experiences with their own conscience. It has been broadly suggested that our world is ruled by sociopaths however, the truth is much more disturbing. The world is actually run by bigots, which is a far more insidious state of being. Sociopaths are too busy dealing with their own problems where bigots are incapable of doing anything other than to placate their own issues upon others.

[1] Black DW. The Natural History of Antisocial Personality Disorder. Can J Psychiatry. 2015 Jul; 60(7):309-14.

[2] Brazil IA, van Dongen JDM, Maes JHR, Mars RB, Baskin-Sommers AR. Classification and treatment of antisocial individuals: From behavior to biocognition. Neuroscience & Biobehavioral Reviews 2018 Aug; 91:259-277.

[3] DeLisi M, Drury AJ, Elbert MJ. The etiology of antisocial personality disorder: The differential roles of adverse childhood experiences and childhood psychopathology. Comprehensive Psychiatry. 2019 Jul; 92:1-6.

[4] Black DW, Gunter T, Loveless P, Allen J, Sieleni B. Antisocial personality disorder in incarcerated offenders: Psychiatric comorbidity and quality of life. Ann Clinical Psychiatry. 2010 May; 22(2):113-20.

# ADHD

I will address this subject as it occurred in my own life, as neither psychiatry nor psychology offers any functional definition for consideration. This subject has close associations with the chapter on sociopathy and the chapter on educational paradigms. I think these issues often accompany each other and I think that those who have issues maintaining ‘Attention on Demand’ will relate more to my story than they will to recent changes in psychiatric diagnosis for ADHD. It began when I was four or five years old. Although it began with more of the hyperactive-impulsive symptoms as described below, the inattentive portion, also described below of my experience, which came later, is more illuminating when attempting to define and understand the condition itself.

### Hyperactive-impulsive symptoms

* fidgeting and squirming
* running or climbing in situations where it is inappropriate, leaving their seat in class
* talking non-stop
* interrupting conversations, games or activities or using people’s things without permission
* blurting out an answer before a question has been finished
* having difficulty playing quietly
* having difficulty waiting their turn
* leaving the seat in class or in other situations where sitting is expected
* being constantly in motion, as if 'driven by a motor'
* struggling to play or do tasks quietly

### Inattentive symptoms

* not paying attention to details, or making careless mistakes in schoolwork
* having difficulty remaining focused in class, conversations or reading
* avoiding tasks that take continuous mental effort (for example, homework)
* not following through on instructions, a tendency to start but not finish tasks
* having difficulty organising tasks, activities, belongings or time
* being easily distracted or daydreaming
* losing things
* not seeming to listen when spoken to
* being forgetful with everyday tasks, such as chores and appointments [1]

Both of these lists come straight from healthdirect.gov.au and yet the first statement following them reads as follows:

**What causes ADHD?**

The exact causes of ADHD are not known and there is no single cause.

Studies have shown that ADHD symptoms are related to the biology of the brain. It is thought that genetic and environmental factors can interact to cause changes in brain development and function. [1]

In other words, they have no idea. This is another case of observing behaviour and diagnosing biologically. I would not have an issue with their description of the symptoms if it wasn’t being described as a disorder; a disease perhaps, but not a disorder. “ADHD” is another rational condition that exists as a response to an irrational environment. I will speak more about amphetamines used to enhance the arbitrary facilitation of human endeavours that are used to treat this condition later; “He’s much better; he can now engage my choice of interests for so much longer!”

As you will already be aware, when I started school I was already a practising sociopath. Being required to negotiate these extra tasks at such a young age led me to require and therefore attain a higher than average IQ. The early years of my school life was dominated with the learning of mathematics and English, at which I did well. In fact, at this time I absolutely loved learning. Upon reflection, it seems obvious that the physical neural reward system is the only thing that kept me in my seat during these years. I was able to complete tasks and questionnaires presented during class accurately and quickly. This left me with a lot of time on my hands and I am sure that if you relate to this experience, you will be familiar with your teachers request to, “Put your pencil down, sit quietly and wait for the rest of the class to finish!”

Ok, if you observe the Inattentive Symptoms list above, you will notice being easily distracted or daydreaming as a symptom. What else can a 5-year-old boy do, whose brain is running at optimum levels in a crowded classroom, and being told to sit quietly and wait other than to daydream? When a person is daydreaming, as instructed, the only thing that will end their daydream is distraction, another apparent symptom. In addition, how could you be expected to ‘continue listening and maintain attention’ when, as instructed, you are daydreaming; being another symptom? The only way to mitigate imminent boredom and remain alert, as expected, is to engage. The only way to engage, with no purpose in a class of 24 or more is to seek attention. ‘Fidgeting and squirming’ being other symptoms seems quite unavoidable in the scheme of attention seeking and then there is the varying degree of escalation revealing even more symptoms like ‘leaving your seat in class or in other situations where sitting is expected’ or ‘struggling to perform tasks quietly.’ I mean, by golly, we all know how good high functioning 5 year olds are at sitting quietly and waiting for the rest of the class to finish their own tasks.

Further, how can you remain ‘focused in class during conversations or reading’ when the selected material doesn’t present a challenge and therefore does not produce any reward? When the reward system ceases for any person, maintaining concentration becomes undesirable. If you do not have a reason to participate then you are not engaging your creative resources. In this situation, nothing is being created and nothing is being achieved. A futility for human endeavour is fostered. I couldn’t feel good about participating in an endeavour that took 30 seconds to sound out the word ‘doggy’ nor could I feel good for the person who achieved it, remember, I was 5. I was never one to poke fun so there was no functional feedback system to alert them to my issues. They didn’t know I was drowning.

I found that sugar provided me that chemical reward and I guess that is why the medical profession used to relate the consumption of processed sugars to ADHD. We ran around like nut bags because the adults around us were altruistically morose. As well, most of us have higher than average IQs and I wonder how they rationalise that in their list of diagnostic symptoms. My parent’s generation didn’t understand the mechanics behind the process of learning, it was all about outcomes. All support offered to me by my parents came with conditions, it was their way or the wrong way. As a normal human being, I wanted to do things my way and now that I look back on that period of my life, I wish I’d had that opportunity.

I guess that’s what led me to start acting out.

I was fine for the first few years of primary school, as no arbitrary learning paradigm was in place. It wasn’t until history and geography etc. and when home projects began that I started to have an issue. The only context I recall for Australia being ‘discovered’ by the British was to relocate criminals. I was pummelled with names, dates and places with no good reasons to remember them and to then be expected to be so interested that I would go on to create a relative and definable location in my mind to store these arbitrary factoids and remain ready to regurgitate them when required. I am guessing that this is where I would; ‘not be paying attention to details, or ‘making careless mistakes in schoolwork’ or ‘not seeming to listen when being spoken to.’ Boy golly, I sure could have benefitted from some Ritalin now!

As discussed in the chapter on Sociopathy, I couldn’t relate to pretending as a small child, as I had it yelled into me that lying deserved punishment; again, another important and overwhelming experience, I can assure you and by now you know what this means. Now, a 5-year-old sociopath who believes that other children who don’t speak the truth need punishing will spend some time in the principal’s office for fighting, and I did. Next, having spent my formative educational years being disliked by teachers, and not having the capacity to experience friendship (sociopathy), I found that high school didn’t provide any motivation to participate. Resultantly, I still lacked context and therefore I didn’t benefit from the neural physical rewards provided by the brain for a job well done. Further, I still had the habit of daydreaming. High school wasn’t much different from primary school for me.

This is how amphetamines stifle the creative impedance to work within this robotic ordered state. They stimulate the process that leads to physiological neural rewards for participation, whether the subject matters to the student or whether if does not. BEEP, WHIR, BEEP, PING, neurological adjustments complete Doktor!!!

[1] https://www.healthdirect.gov.au/

# A new Paradigm in Counselling

Currently, during any kind of counselling, the focus is only on what has been done, as these generate statistical and replicable results that are actually quite useless and non-definitive. Further, they do not provide insight into whom or what a person is, nor where their life is heading. We should seek to qualify a person’s issues based upon their intentions, not their actions. A person’s actions only reflect the resources they had available to them at the time of any ad judicable event; they do not represent an individual’s current character or their fundamental intents and purposes.

To explore facts that provide useful information, we should ask what does an individual want, as this represents whom and what they are as opposed to merely what they have done. To look at the difference between what a person wants AND what they have done will provide guidance as to where probing and query would likely provide enlightenment. To understand what a person wants and wishes for themselves, their family and the society in which they live tells us what they will seek to achieve in their future.

If we focus purely upon an individual’s past actions, all we will learn is about the resulting influence of other people, places, experiences and their physical resources; we are not seeing the human inside. We are only seeing what they have achieved, not who or what they are. It may represent what they have available to them to cope in the future but it doesn’t speak to what they seek nor where they are going.

If the only way to get what we want involves anti-social behaviour, then it is not self-sustaining. If we look at what we want in this situation, there will always be alternative, socially acceptable solutions. Ultimately, we are a social species and anyone who suggests they have no interest in building or maintaining relationships with any other individual is living in denial.

There are no such things as liars, thieves or murders, good, bad or evil people. Those who are comfortable labelling those as such are misinformed and living in denial of their own capacity for failures as are presented during any attack of conscience. As discussed previously, to quantify a person by what they have done undermines their desires ability to change its moral and ethical imperatives, and it further undermines their consciences ability to affect change. This exacerbates and perpetuates an individual’s issues and effectively locks them into an unchangeable definition by removing the integrity from this chain of endeavour. As an example, a person would not learn that stealing food is an unacceptable means for satisfying their hunger, if labelled as a thief for this act, instead they would acquire a neural structure that supports the belief that feeling hungry is bad. In this case, the desire would connect to conscience, which would not be such a problem for an adult but when you are a child, it is more difficult to recognise, separate and overcome. Further, an individual in this situation cannot recall any attempts to overcome their overwhelming failures, as they have forgotten them. The best we can hope for is the degree of awareness required to explore an individual’s desires in a sane and humane fashion.

Exploring a person’s desires is as easy as asking. To work this way can be confronting for a counsellor as we are looking at an individual’s primary and automated and often irrational motivations, some of which we will relate to on an emotional level. To understand a person’s desires and the resources they possess, tells the entire story of whom they are, what they are, and who they want to be. Remember that we are seeking to explore an individual’s entire process of endeavour, which will not only be limited by environmental factors, but as well, by their working memory’s capacity. In these situations, denial itself often impedes, through necessity. If you can provide an empathetic ‘peer’ model of support, the state of denial can be negotiated. If you approach counselling as an ‘expert’ or as someone who is ‘other’, you will likely not produce any kind of persistent or sustainable outcome.

# The Neuroscience of this thesis (including a little Neurobiology)

Lying, deception and hypocrisy are incrementally evolutionary functions that facilitate high intelligence.

Current Needs

Minimum reliable cognitive source

WHY?

HOW

Filters, motivates, has agenda, encrypts, prioritises, ratifies, provides recall, context & a map to our knowledgebase, meets thresholds, reflects sociability & sanity, adheres to our desires.

**Automated & Category Based** Size, Shape, Colour, Intensity, Modulation

**No Executive Control or Cognitive Presence**

Working Memory

WHAT

Successful & Stable Endeavour (Knowledge)

**Endorphin**

**Fuse**

Intent and Purpose

STIMULI

Working Memory Capacity

Information Chunks

Maximum reliable emotional product

Failed Endeavours

Failed & Orphaned Endeavour (Conscience)

Hypothalamus

Amygdala/Hippocampus

* 1. All human endeavours require stimulus. This I am guessing, happens at the Thalamus, where is where our senses first meet the brain, all except the olfactory sense (smell), which takes a detour via the Neo-cortex.
  2. Due to the overwhelming amounts of sensory stimulation that we are confronted with in our everyday lives, we next require an automated, emotional process to filter out the stimuli that we don’t wish to engage and to allow that which we do. Without this filter, we would be required to engage consciously, all stimuli that in turn, would render us incapable of functioning in a timely enough fashion to safely and effectively negotiate our environment. This is where we filter interesting stimulus from the Thalamus through the Hippocampus, and again I am guessing, for forwarding of functionally useful, desirable and necessary stimuli for cognitive processing, for the creating of memories, tools and knowledge.
  3. Desire encrypts, as it is a dynamically changing emotion however, when specific stimulus is processed, generating intent and purpose, it will reliably connect with the solutions that we have created to satisfy them. Thus, the mapping generated to these endeavours cannot be tracked, studied or documented in real time; a person would have to be aware of what they want at the time they actually want it for this to be possible, and without cognitive presence, this cannot happen.
  4. All sane people want to do things for themselves and for their family, as they know them and for those people in society that they deem important and this is why desire is the only word that accurately defines this filter. It provides a reality check and it also works to satisfy all of the entities that a person is respondent to. A physical extension to the hippocampus, called the Amygdala is probably responsible for filtering in or out of morally, ethically and socially acceptable stimuli presented by the Hypothalamus and again, forwarding them for cognitive consideration. The greater the social connections, the physically larger the Amygdala will be.
  5. This filtering process also creates recall, which generates a map providing the ‘encrypted’ connection that the cognitive creation generated during endeavour. We would not recognise this fact if recall could not also be removed or sedated. When removal of emotionally based recall occurs, we logically forget the stimulus that drove the attempted pursuit of any endeavour and in turn, we forget why and how we were attempting to address it. To put it simply, we soon forget (failing the existence of any external reminder) that any event just took place. All familiarity with the entire event is lost. The specific order of this forgetfulness is necessary to avoid entering into an eternal loop, driven by persistent stimulus. This may be why the Hippocampus is thought to be responsible for transferring short term memory to long term memory.
  6. The successful ratification of desire results in the generation of purpose and intent, which are the most complex and usable outcomes that can be relied upon, taking into consideration that they come from an automated and emotional organ.
  7. Purpose and intent are also the minimum reliable cognitive source for engagement as a task for further endeavour and higher level processing.
  8. In the above diagram I have included a reference to the Endorphin based fuse, which is broken, when our working memory’s capacity is exceeded. This is the only thing that endorphins do. In all situations, the triggering of endorphins forces us to forget and end the motivation of desire, which releases our working memory, allowing us the ability to once again be able to negotiate our current environment.
  9. The theory of ‘Pain Gating’ is made redundant by this process as is the theory that endorphins exist to provide ‘Pain Relief’. When pain, physical or psychological causes our working memory to become overwhelmed, endorphins are triggered in turn tripping the fuse, releasing our working memory, blocking that particular stimulus and effectively blocking the pathway to the pain. When pain is great or unfamiliar and accompanied by fear, worry and/or panic, which are self-replicating, it will quickly overwhelm our working memory. Familiar or mild pain does not receive endorphin-based relief because it does not generate fear, worry or panic, as it is manageable and quantifiable.
  10. The previous seven points are all academic theses that I have merely ordered logically. The following points are mine and mine alone. Simpler, contiguous, consistent, more inclusive and again, logically ordered.
  11. Our purpose and intent will then be forwarded to working memory for cognitive processing. If we able to address, resolve or satisfy these considered tasks within the confines of working memory, we will create stable outcomes that can then be used as ‘chunks’ of information for the creation of memories, tools and knowledge or passed to our central nervous system, to engage physical or psychological task-based activities.
  12. When we are unable to resolve intent and purpose within the confines of our working memory’s capacity, taking into account our available resources, and the stimuli remains persistent, endorphins sedate and remove recall leaving us with an unstable, unresolved and orphaned endeavour. We call these entries ‘conscience’ and they are a part of the most complex and defining organ in the human brain. They do not assume a moral faculty as academia currently asserts but instead perform necessary and far more interesting and important functions.

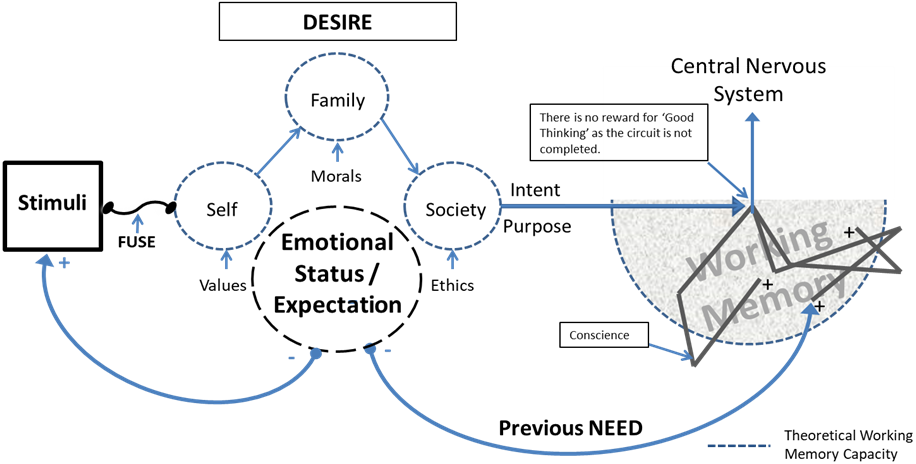
My knowledge of neuroscientific and neurobiological theory as pertains to this thesis ends here, but if you have read this paper, you should be able to complete the fundamental flow of this list yourself.

# Scientology

I feel that if you have read this far and even if you only have a per functionary grasp on Scientology you already know how it works. You are probably also aware of that which specifically they do not know about their own ‘religion’. Further, egad!

Scientology begins with a personality quiz to ascertain the areas in which you feel secure and which you do not. The next step is to break down your ego. They do this by loudly and vocally insulting and degrading you. This is to make it easier for you to consider as being rational, the very confronting content presented during the negotiation of a successful session of auditing. They then use what they can glean from your questionnaire that which reflects insecurity to formulate a targeted approach. While you hold two conductive electrodes from an e-meter, the auditor probes you for more and more information and stop to drill down on ideas when the meter suggests that you have stumbled across an unstable, unsolved and charged entry in conscience (of this, they are completely oblivious). They pursue these ideas until the thought becomes stable as reflected by the e-meter.

The story regarding Zeno the galactic overlord doing a whole lot of bizarre stuff 75 million years ago, resulting in humans being loaded with ‘engrams’ was invented so that actual entries in conscience would be considered as foreign as opposed to personal and overwhelming. This overcame the need to confront the fact that they are failed endeavours, made by us, that are still important to us. Keep in mind that conscience is full of unthinkable, unacceptable, unworkable and sometimes just such horrifying thoughts that we seek to remove them from our conscious awareness. Can you imagine confronting these overwhelming entries in conscience during a process of auditing, then being informed that they are your failures AND further that it is time to engage and accept responsibility for them, while your auditor writes them all down, all without understanding the above thesis? I think that L Ron had schizophrenia and discovered the positive effects of dealing with it in the same way that I did, which resulted in a clear awareness of the contents of his conscience when he then experienced ‘going clear’ however, necessity clearly did not drive him to seek to understand what had actually just happened. I think he was a, connect tab A to tab B kind of person.



The references above to ‘Conscience’ are what Scientologists refer to as ‘engrams’. As you will clearly understand by now, these entries in our mind probably never came from Xeno, the warrior princess who threw them into a volcano, which then exploded scattering engrams throughout the universe. This piece of deception is required for participation, as to think that these ‘engrams’ are actually your failures made up from the ‘moral’ organ we call conscience would be too much for people to readily accept; it’s probably too much for most people to even consider, given the implications to personal worth. L Ron could do no more than to attach negative inflections to engrams due to his lack of intrinsic understanding. It requires absolute necessity to work this system; to focus all of one’s available resources at any cost purely to attain relief. At some point, he became disillusioned and his motivation became tainted with greed, taking over the necessary social resources he would require to uncover the truth of his engrams. If an understanding was held by Scientology regarding the true nature and mechanics of what they were doing, they would not require this deception. This deception not only results in at best, temporary relief from these overwhelming objects but further, it takes away the consciences ability to force learning and growth and also to affect change. With a clear conscience and no lessons learned, I find scientologists to be somewhat bereft of personality past their myoptic system of personal beliefs. Without recognising the actual true context, these ‘engrams’ will just rewrite themselves the same way they did the first time. Stimulus, desire, intent & purpose, failure and forgetting and the job is complete and no one is the wiser. I guess at least this way they can justify ongoing ‘church’ participation fees.

They treat children as though they were just small adults where children can only exploit the knowledge and experience that they have actually acquired. Common sense doesn’t just float around in the ether!!! A person needs to see, experience or learn something before they can understand it.

Disconnection from family is necessary to affect a successful scientological process as the responsibility held by Zeno the intergalactic warlord, is so incredibly ridiculous that although through auditing a pleasant outcome can be achieved, it is based upon and framed by fallacious inaccuracies that would be quickly reintroduced through interaction with family and others that are familiar with the participant. This is ironic for a ‘church’ as it not only undermines the family unit but it further removes the necessary contributions for survival being security, unconditional support and social intelligence provided by the inclusive nature of family and society.

# Tourette’s syndrome

Tourette's syndrome is a common [neurodevelopmental disorder](https://en.wikipedia.org/wiki/Neurodevelopmental_disorder) that begins in childhood or adolescence. It is characterized by multiple movement (motor) [tics](https://en.wikipedia.org/wiki/Tic) and at least one vocal (phonic) tic. Common tics are blinking, coughing, throat clearing, sniffing, and facial movements. These are typically preceded by an unwanted urge or sensation in the affected muscles known as a [premonitory urge](https://en.wikipedia.org/wiki/Premonitory_urge), can sometimes be suppressed temporarily, and characteristically change in location, strength, and frequency. [1] Over time, about 90% of individuals with Tourette's feel or recognise an urge preceding the tic, similar to the urge to sneeze or scratch an itch. Like schizophrenia Tourette’s may in hindsight, also be everything you expect. The similarities I see between these conditions is leading me to pass Tourette’s syndrome through my thesis in an attempt to disassemble it.

This chapter is an exploration of ideas based upon this thesis. I do not know the answers but I think I can deconstruct it. I believe that when they see the mechanics that generate their tics for themselves, they will gain control over them, just as I did with schizophrenia. When I observe the condition, I already feel like I am half way towards understanding it, I feel like I can relate, just like that very same moment also exists in my mind.

When a Tourette’s related tic or dialog is experienced, it is actually in response to an emotional trigger or thought. The actual emotion is usually not specifically expressed in an attempt to supresses the true emotion, and hence the repetitiveness. Why not supress each tic with something less confronting or embarrassing you may ask. For a number of reasons actually. If the behaviour isn’t engaged as at least some kind of relative constant, then it becomes just another random variable unable to be quantified. Secondly, it is less embarrassing. Lastly, when someone with Tourette’s fills the emotional void formed by the urge with some representative fodder, it must at least reflect the emotional demand otherwise the actual specifics of the event may be forgotten. By necessity, they moved from a rule where they addressed these thoughts in the mind to one where they now confront them as a verbal expression. The former didn’t provide enlightenment and the latter is less fallible and more tangible. Those with Tourette’s will not take time to prepare those around them for the coming dialog, as this would reduce the working memory available to process and/or record a memory of the experience. An awareness of the experience is important to those dealing with it.

I am quite sure if you offered a Tourette’s ‘sufferer’ a pill that would sedate the thoughts that lead to Tourette’s tic that they may try them but ultimately, you would receive a lack of interest in just the same way schizophrenics regularly choose to avoid tranquilizers. The reason for this being that you would once again be removing an agent of learning, creativity and ultimately, solution. You want to know where the thoughts come from and what they mean, as you do not recognise them and further, are incapable as defining them. As we have discussed repeatedly, the process of endeavours involving the creative and enlightening opportunities provided by conscience have had recall removed and therefore you have no readily available memory of them. They are functionally foreign.

Because even though this mechanism may often only generate vaguely familiar content, you know, there are answers there.

[1] <https://en.wikipedia.org/wiki/History_of_Tourette_syndrome>

# The Autistic Spectrum

Folk on the Autistic spectrum are considered to be lacking in skills required to negotiate everyday life. What is really happening is that they are actually engaging their resources to negotiate the specifics of THEIR everyday life. This results from their environment placing responsibility for some inappropriate, arbitrary, and therefore quite anti-social expectations upon these individuals. The distance between the actual cause and the medical explanation for this condition is huge.

Recognising social contracts and adhering to social expectations are very resource intensive activities. For example, when a child is born into a family that have expectations of them which differ from their own. You may say, well why don’t they do something else and sometimes they will however, when a need is absolutely realised, you are compelled to seek a solution. If a child is forced to adhere to a regime that is clearly in opposition to their needs and desires, the coping mechanisms to negate these resultantly evanescent conditions will become extreme, by necessity. They may also survive as primal and appear illogical as a child designed them. However, they always result in increased working memory capacity now, and at the time, they are required. It is very difficult to compile a logical and realistic understanding of the world we live in when your traditional, self-righteous or bigoted parents are teaching racism, misogyny, right and wrong or are busy negotiating their definition and the causes of the ‘evils’ of this world.

When aligning with such extreme and maligned requirements, it is vital that all extraneous and arbitrary stimuli resulting from this environment do not require engagement and can be negotiated, otherwise necessary resources will impede the ability to cope. This is when overwhelming and seemingly irrational or bizarre coping mechanisms appear. Simple, limited and repetitive diet, simple wardrobe and minimal environmental distractions are all required to retain sufficient working memory to have the resources to respond to your own needs.

If I removed myself from this spectrum I would not have been capable of learning without debilitating interference as I did, and further fathoming out the solutions to my personal issues and lastly, writing this paper. I engaged an Autistic state at 36 years of age and it was a choice without really having a choice. I knew I was foregoing some social mechanics in exchange for increased resources, I did not however expect my social connections and some other functions to suffer so severely as a result. It’s kind of like removing the lubrication from just one single cog in a larger machine. I gave up on seeking attention from stimuli generated by the opposite sex, opportunities for cash, any attention to fashion (which I didn’t really do anyway), attitude, façade and many social norms and expectations as my newfound needs demanded more and more resources.

Autism is about maintaining a minimum of available resources at all times for purpose, by necessity and for function. I doubt that you will meet a high functioning autistic person that has no idea what social expectations or standards they intentionally do not engage.....

# Depression

Weltschmerz:

* The feeling of hopelessness that arises from comparing the place we hold in our idealised world to the place we hold in the actual world.
* The depression that arises from comparing the world as it is to a hypothetical, idealised world.

The experience of having unrealistic expectations generates irrational thoughts. Irrational thoughts by definition are greater in size and structure to single thoughts. In other words, irrational thoughts overwhelm us and generate conscience. Stimuli, experience and perception go on to create irrational overwhelming thoughts that then generate entries in conscience, a cyclic process that creates panic. Panic generates fear, anxiety and anxiety attacks and is why depression is usually associated with anxiety.

Having unrealistic expectations of this world generated by the desire for more ‘things’ at the hands of Capitalism, perpetuated by a more thoroughly researched and developed media machine created to aid the selling of more ‘stuff’, we find it unsatisfying and often debilitating when our own lives don’t reflect these outcomes. The emotional response when presented with these facts often looks like, “Oh no, I’m going to have to lower my standards and my life may not be as the media and those who promote its wares tell me it should” and “I’ll be ostracised from my peers and I won’t be able to join in”. As opposed to considering that, happiness may actually lie elsewhere. The media then go further to using subliminal advertising to create more conflict and competition, suspense and expectation and there is nothing we can do about it, even though it’s against the law. The board that censors advertising will only act upon complaints. Subliminal advertising affects the user at a level below conscious awareness and so by definition, it is designed to avoid detection. This creates a competitive environment that cannot be negotiated. Engaging capitalism then becomes the only tangible bastion for hope. To get more means you get closer to that ideal. This redefines failure from being a necessary and functional pathway to success, to becoming a step down the ladder of one’s own personal worth.

The media machine doesn’t wish to change this dynamic as it is not economically advantageous. As for the politics; the failure to satisfy the retail need is dehumanising and keeps a person afraid/oppressed. An afraid person doesn’t challenge or question the status quo and the government coffers love a sedate and predictable consumer population.

# An Alternate Theory on Desire

“I remember the very thingthat I do not wish to; Icannot forget the things I wish to forget.” --- Cicero

Our brains not only seems to be designed to remind us, without relative stimulus, of our failures, the things we regret and the things we could have done better but also, it appears that there is a possibility that everything we chose to do may be designed purely to meet these needs.

This new theory doesn’t undermine this thesis, it just simplifies it without giving up any necessary function. As I have mentioned throughout this paper, desire isn’t always pretty. Given the following theory, desire may be definable as never being pretty. Still, this does not mean that the results of satisfying a desire may not be attractive, wonderful, admirable, beneficial and worthy. As I have mentioned and described in this paper already, the only fear is the fear of the unknown and that, the need to address this unknown factor may be the only thing that motivates human endeavours.

If you recall, the way I managed to end my experience with schizophrenia was to confront, consider, take responsibility for and attempt to address my own failures as manifest in conscience. These are mental entries that represent my own failures which I was then biologically forced to forget and hence, my cure came by familiarising myself with forgotten and therefore unknown failures and further, by resolving these unknown parts of my mind. The emotional experience of shame and the unfamiliar nature of our consciences are that which maintains and manages a state of mental homeostasis and which further goes on to mediate an individual’s capacity to address these fears when they are required to.

The amygdala and the hippocampus, which are connected, are theorised to filter short-term memory received from the hypothalamus, which receives input from our senses such as sight, sound, touch etc. It then moves them to long-term memory based upon the importance we assign them, taking into account their size, shape, colour, modulation and intensity as an automated process. I have already reputed this theory suggesting that the amygdala and the hippocampus perform these very same functions to filter and ratify the desirable elements received from sensory stimuli to instead, be engage in endeavour to attempt to create tools, knowledge, solutions and to solve problems. This is another way of saying, to solve or satisfy the ‘unknown’.

Neurobiology theorises that the amygdala is an emotional processing centre for emotions like fear and motivation. They claim its output contributes to the regulation of autonomic and endocrine functions, as well as executive functions such as decision-making and emotional control. Based upon this theory it may be reasonable to consider that the filtration function performed by the hippocampus and the amygdala may be to negotiate the things that we don’t want to happen to ourselves, our families and those members of our society that we consider important in our best attempts to maintain our happiness and our sanity.

In theory, we choose to do things to negotiate the repercussions that would result from not doing them. Therefore, you say, that I buy myself as ice cream because I am afraid of what might happen if I don’t. Well the answer is strangely existential. You may buy that ice cream, knowing that it isn’t very healthy to provide a quick sugar supplement without wanting to confront the thought that you may be unable to cope without it. You may buy that ice cream to demonstrate your ability to adhere to social acts of which you find socially or perhaps habitually normal. You may buy that ice cream to introduce or reinforce a habit that will overcome any fears of performing the same act in the future. You may but that ice cream at a time when you are not in the presence of those that may judge you negatively for an act that may only be deemed as ‘giving in to temptation.’ You may buy that ice cream when you feel that social expectation suggests that you should. You might even buy that ice cream to prove to yourself that you can overcome your value based ethical and moral obligation to maintain your respectable disposition amongst your family and the society in which you live. These ideas may seem strange however, so is ‘peer pressure’ and ‘social normalcy’. Image how pregnant with idiocy it is to do something purely to imitate others, or so that other people can see you are able to or are actually doing the same. Yet we do.

I have seen dictionary references that relate desire directly with human genitalia and so, what about the desire to have sex. Could we only be seeking out sexual congress in an attempt to abate fear? Where do I begin?...