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MEMORANDUM -- "PSYCHOLOGICAL PREPARATION"

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Herbert Doehren

Modern military training; elimination of disturbances and weaknesses; development of desirable qualities (shaping of the personality and attitude of military personnel, technical specialists, commanders, etc) through depth psychology.

A guide for government authorities and for the military command; for the medical care of military and technical personnel, for psychological care, and for "psychological strategy." Written by Herbert Doehren, Bockenfelder Str. 14, Dortmund-Kirchlinde, Westphalia, Germany.

The printed portions [in the original] are excerpts from a related work by the same author on the subject of depth psychology as it pertains to "psychological preparation" and related fields.

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PSYCHOLOGICAL PREPARATION

I. PREFACE

Psychological warfare may be organized in the following manner.

(a) Attacking the enemy with the means of mass psychology.

(b) Shaping friendly forces for the purpose of attaining higher performance, positive attitude, and defense against alien, negative influence.

(c) Reinforcing the positive attitude of military and technical personnel on the one hand and of the command (perhaps also of vital defense industry personnel and their leadership) on the other hand.

(d) Creation and training of a command setup which is to execute the above tasks; creation of an implementing body which is to disseminate the necessary principles from the top down.

The manuscript at hand deals mainly with points (c) and (d) above. It illustrates the possibility for shaping the attitude of troops and specialists (through elimination of undesirable, negative traits and through development of desirable, positive qualities) and for the training of a staff which is to translate the program outlined into action.

Psychological treatment can take place from the "outside" toward the "inside" (the usual way of propaganda and indoctrination); it can also produce the desired changes from out of the depth of the psyche. The manuscript at hand deals primarily with this latter way. It should be remembered however that all the other points and principles mentioned above must also be considered in keeping with psychologically valid laws.

II. FIELDS TOUCHED ON IN THIS MANUSCRIPT

The main topic touches on or directly deals with the following fields.

- (1) Psychological indoctrination and basic training in Weltanschauung.
- (2) Toughening the subconscious and the psyche.
- (3) Adaptation of the psyche and the nerves to meet higher or special requirements (e.g., special technical assignments).
- (4) Creation of a disposition toward the solution of difficult technical tasks or dangerous assignments.
- (5) Psychosomatic problems in medical care.
- (6) Prevention and therapy of psychoses.
- (7) Elimination of undesirable traits.

(8) Development of desirable qualities.

(9) Handling of accidents and disasters and their prevention through subconsciously correct attitudes.

(10) "Psychological Strategy."

(11) Defense.

(12) Disciplinary and criminal law problems.

III. ORGANIZATION OF "PSYCHOLOGICAL PREPARATION"

Psychological preparation may be organized in the following manner.

(a) Preparation of curricula based on psychological laws, aiming for better understanding and assimilation of subject matter.

(b) Creation of a corresponding mentality within the limits envisaged, running from "top" to "bottom."

(c) Testing for abilities in certain fields of endeavor, i.e., aptitude tests, personality tests for job applicants and candidates for promotion and for certain special units or specific tasks.

(d) Treatment employing psychological single or mass effects.

(e) Special process for the development of a special attitude which may be desirable or necessary (cf. East Asian "exercises" and "engrams" of the assassins).

(f) Psychological preparation.

A. Healthy individuals.

(1) Elimination of the usual human weaknesses.

(2) Implantation of desirable traits.

B. Sick individuals.

Elimination of complexes, inhibitions, disturbances, psychoses, etc.

C. Special units.

(1) Elimination of undesirable or negative traits or attitudes which may affect the accomplishment of the mission.

(2) Development of special desirable or necessary abilities required by the mission for a more or less extended period of time.

IV. BRIEF RESUME OF CHAPTER CONTENT

<u>Chapter</u>	<u>Title</u>	<u>Content</u>
1	Introduction	The depth psychology method
2	Psychological Laws	Scientific sources; interplay between body and psyche
3	The "Phoenix" in Man	The seeds of the directing subconscious and of the organs directing the nerves <u>[sic]</u>
4	The Depth Psychology Method of Ignatius of Loyola -- the classic example of psychological treatment	"The power of auto-suggestive imagination"
5	The Method of the "Assassins"	Lifetime "engrams"
6	Modern results	The military mass effects of the Chinese
7	Technology and Depth Psychology	"Psychological preparation"
8	Pollination After Neutralization	Analysis and elimination of disturbances prior to the implantation of positive objectives

End of manuscript

Concluding remarks

Summary

Conclusions

Commonly accepted application of component fields of the methodology

Biographic information on the author

V. MANUSCRIPT (8 CHAPTERS)

CHAPTER 1. INTRODUCTION

There is a methodology -- beyond all speculation -- which, through the force of the tendency to follow a fundamental law unaffected by external variables and in a purely "psychologically-causative" manner, creates the conviction that any goal on earth can be attained through it. (This refers of course only to goals which do not lose themselves in utopia or stem from self-delusion as to one's prospects and possibilities.) We have here a system which undeniably bears the stamp of genuineness and truth upon initial contact and through which can take place any and all transformations of the human being as well as a reversal of fate, of the "existing situation," of forces and counterforces, and of such factors as result in destiny. This methodology can literally make a hero out of a coward, a resolute man out of an indecisive waverer, and an industrious eager beaver out of a lazy pleasure seeker. The question as to which of these alternatives is the "worse" is not up for discussion here.) The system can also make an iron man out of a sickly bag of bones and a "lucky dog" out of a "sad sack." It can do more than that; through this chain of processes certain talents can be developed and certain abilities can be anchored in the "depth of the personality" as permanent parts of a human being.

It is the very compliance with the few principles making up the essence of this methodology which characterizes the system as "depth psychology armament" -- almost "despite" its clarity and its readily available proofs -- that is, if we reduce it to one common "denominator."

This system can give us power and the ability to achieve; it can create the requirements on the basis of which above-average successes and all desired riches can be won.

Some parts of this method have been tested for many centuries; others belong to the rather less known "mechanics of success."

The thorough description of this method within the range of our interpretation and its completion with the help of new ingredients -- so far unknown or known in their initial stages only -- are capable of pushing the results of this system almost into the realm of the unmeasured and unmeasurable.

CHAPTER 2. PSYCHOLOGICAL LAWS

Let us study and thoroughly assimilate the laws of the mind and the psyche so that we may immediately proceed to forget them -- at least outwardly. If we can anchor these laws deep down within ourselves, we shall be able to produce the proper action in keeping with our goals because all thinking and all action are

"subconsciously" governed by them. We have seen many times that the "basis" of man is a mental one. Our primary task therefore is to "get hep" to the cosmos and everything else that is in it -- after we have "wiped out the separating barriers."

To this end man possesses not only an earthly and material body to which corresponds the normal state of waking, but this body also has at its disposal a force which is proved by the play of its muscles. Man also possesses certain special, "spiritual and mental" units and forces as proved by the exercises described in this series of books [sic], various yoga systems, and in the occidental "autogenous training" of professor Schultz.

This definition corresponds to the modern theory of depth psychology which subordinates the superego to the earthly, which knows an interim ego, a subconscious, and a "collective subconscious" with its "archaic forms."

In an earlier book of this series we have seen the following according to professor Brauchle.

A. "The psychological personality must make use of the organic subconscious if it wants to bring about results affecting the physical performance and structure of the body. We were also informed of the activity "of a so to speak hidden intelligence, a quasimental principle, a force thinking and acting with the ultimate goal in mind in all organic growth, in all developmental and production processes." Let us at this point

keep in mind yet another opinion which will be useful in our further work. Doctor Casaretto, director of the Krefeld Institute of Clinical Psychology, stated the following. "In the psychological depths of the human personality lie the hidden power sources needed in the healing of the psyche and the body. Psychosomatic treatment can be called upon not only in the case of the psychologically induced illnesses of organic neuroses but also in serious organic illnesses which until now have resisted all types of treatment."

B. As "dweller in 2 worlds," man possesses 2 fundamentally and organically separate systems: his earthly body and his psyche. Both entities -- body and psyche -- are interconnected; only death separates them. The fundamentals of the interplay between body and psyche have thus been proved.

Only this "interconnection," this interplay between one part (the psyche) and the other part (the body) can explain this separation of the psyche from the body (found on pilgrimages for instance in the form of spiritual ecstasy); only this can explain "faith healing" because the "transformation" of the psyche effects a change in the body (return to health).

Here we tap sources of strength which are usually beyond our imagination; these sources of strength are as all-powerful as heaven itself.

Later we shall see that this "spontaneous faith healing," these transformations, can be artificially reproduced under certain conditions.

C. We know that the various stages of consciousness, which unleash certain corresponding forces, can be reproduced experimentally.

The great psychologist Schleich arrived at the conclusion that "beneath outer consciousness lie the creative forces" which we can manipulate during sleep, under hypnosis, or in some other way.

CHAPTER 3. THE "PHOENIX" IN US

1.

As we continue with our research we must familiarize ourselves with an idea which is of considerable significance to our study of ourselves, to our destiny, and to this entire effort. We are unshakably convinced -- supported by an adequate number of valid arguments -- that man has life and death all predestined for him within a certain framework.

Man can fill in this frame through his own volition; the beginning and end however are predestined and determined according to Karma.

We have all heard of many accidents in which countless people perished but we also, just as often, have heard about accidents in which people miraculously escaped unscathed.

We have all heard about dangerous operations which often take the life of many a young person in his prime, while older people often pull through if their number did not happen to be up.

In these cases it is often explained that the "old man" under the knife was just plain tough or that professor X happened to have been a top-notch surgeon. As far as we are concerned, the fact remains that one fellow died against all expectations, while the other one pulled through -- against all expectations. In these "coincidences" we can see the hand of destiny against whose will "no leaf can fall from the tree."

And there are the countless tales of terrible privations and hardships suffered at the same time by a group of people of whom one part (by no means just the older group members) died of "exhaustion," while the other part (by no means the younger members only) came through. The survivors would often sleep for days on end after their ordeal and then awaken, their strength fully restored, as if nothing had happened. Here too people have an explanation ready: some of the group members just happened to be tougher than others.

This, to be sure, is an explanation of sorts. But it does not satisfy us, for we are always looking for the "roots," the esoteric.

Many of us can tell from personal experience how serious illness is often followed by soothing sleep which

upon awakening, instead of the expected high fever, brings back good health, new strength, and good mood.

This cannot be doubted: according to almost unfathomable laws a secret force has been at work during the sleeping hours, at night; this force has routed the "ghosts" of illness and has brought back good health.

2.

We know that man is not merely a skeleton hung with flesh, veins, and nerves; he also has a "psyche." And we also know that this psyche has several layers: the superego and the interim ego is followed by the subconscious; then come the collective unconscious and additional deeper consciousness states of which we have already spoken.

Basically however we are concerned here with the fact that in the nucleus of these psyche layers there exists a "central bud" which governs physical, psychological, and mental events as well as sickness and health, life and death.

As we stated before, professor Brauchle calls this "controlling seed" a "quasimental principle," a force "thinking and acting with the ultimate goal in view." The various psyche layers of man correspond to certain states of consciousness. He who can reproduce these separate consciousness states can also manipulate the corresponding psyche layers, yes, even the "primary bud" which regulates and governs all; he who can do

this can also free forces which will go into action and carry out the orders given.

The "medicine man" of a native tribe deep in the African jungle may bring about "faith healing" through suggestions and special drugs; the apprentice of this "sorcerer" may have "burned" into him lifelong "engrams" (i.e., results affecting the layers down into the depths of his psyche) through special drugs or "conjurations" (suggestions); the hypnotizer of a medium may force the psyche to leave the body in a sleep-walking (cataleptic) state and "take action" as ordered; a powerful exaltation (ecstasy: the psyche stepping outside itself) may lay bare the very deepest layers of the psyche, be influenced in a wondrous manner and pass all this on to the body ("faith healing"). No matter what happens, all these effects are the result of the same identical primary force, the "primary bud," the "hidden power source" of Casaretto, the "quasimental principle" of Brauchle, or whatever else we may want to call it.

The "primary bud," the Phoenix in us, corresponds to the deepest (or "highest") consciousness state -- ecstasy -- which may unfold and take effect in 2 ways: the psyche may "step outside itself" and may be pollinated by external cosmic forces according to expectation and volition, or there may take place a process of "reaching way down deep" in which strength is drawn from the "central directing bud," the "Phoenix" in us.

This latter strength manifestation is called "samadhi" in Hindu teachings.

The germ of life which develops into the embryo contains all Karma prerequisites, likewise in germ form; these prerequisites can be changed only if the (primary) life germ itself is given other directives.

However, the environment also obeys the cosmic laws and is subject to changes, i.e., specially altered reactions. For instance we may be received somewhere in a most cordial manner, while the last time we dropped in we were almost thrown out (or vice versa). Similarly, the surroundings of a striving individual may change -- almost imperceptibly, though inexorably -- for better or worse. We said before that heredity and environment determine behavior. We can formulate this in a different way: heredity and behavior create and shape the environment. All of us receive the kind of environment which corresponds to our Karma (inherited) and acquired characteristics (talents, hidden desires, etc).

The third version of course comes about in the following manner. The environment and behavior are the results of heredity. This completes the circle. As we said before however the environment is subject to the developmental and changing influence of the cosmos. The environment is the land on which we live -- the land which is threatened by thunderstorms or can be destroyed by floods. The environment is the country in which we were born and which, through wars and revolutions,

shakes its citizens. The environment is represented by the nations around us; they too affect us through their Karma law.

3.

As we have seen in the preceding section, every individual in the course of his life acquires a certain manner of reacting to internal or external stimuli; this is a sort of "mechanism" he uses because it belongs to him, because it makes up his entire personality; the psychologist and the expert base their studies on it.

So long as these "mechanics" of feeling, thinking, volition, and action exist, there will only be changes in the external life of the individual; this has always been expected (according to Karma) when changes are to come about. Destiny itself cannot be changed by such "external" stimuli; for instance, a person may squander the winnings from a sweepstakes ticket and return to his old environment -- one of limitations and dependence. Really decisive, permanent changes in life come about only as the consequence of inner changes, of the "change" in the "mechanics" of behavior. Here we again face the same old difficulty: we must realize that our reactions and the actions springing from them are "false" -- that is to say, false, not in the subjective or objective sense, but false in the sense of the objective we have selected for ourselves.

CHAPTER 4. METHODS USED IN PSYCHIC RESHAPING TO DATE

In recent centuries certain forces were isolated which, with the help of depth psychology, seek to attain dogmatic or earthly objectives.

We shall describe a few of these methods here -- at least the most significant ones and insofar as they were basically on the right track. We shall do so in order to make it possible for the reader to evaluate and judge the "psychological preparation" method which will be discussed later.

- A. Exercises of Loyola (sixteenth century)
- B. Lifetime "engrams" of the "assassin" sect (eleventh century)
- C. Modern "psyche robbers" (twentieth century)
- D. "Technology and magic" (twentieth century)

(Starting point: the situation described in Vol VII [sic] which connects technology with magic.)

The reader will realize that we did not proceed chronologically in drawing up this list which, by the way, will make little sense to him at this point. There is a good reason for this.

The best thing to do is to start with the first point (A), i.e., the exercises of St. Ignatius of Loyola.

We are not interested in the historical, political, or religious factors involved in the development of the systems listed; we are interested solely in technique and "function" (methodology). We have left out everything that is of secondary importance -- especially in view of the space limitations -- so that we may now tackle the primary factors.

The procedures listed may at the same time serve as exercise material for the interested reader. We immediately recognize the "real structure" in the clear and concise manner of our experimental technique. We can do without the superfluous details; we need not beat around the bush; we need not "dodge" these findings and discoveries -- insofar as they were attainable at all [sic].

The Exercises of Loyola

(The following paragraphs are designed to give the uninitiated an idea of the psychological result methodology, as far as this is possible in a theoretical fashion.)

(1) The depth effect of suggestions is sought through the always prescribed "immersion" -- the separation of psyche from body.

(2) The spiritual effect is stepped up through a certain increase in the withdrawal from consciousness, as illustrated in the next point.

(3) A sort of "trance" -- brought about through devoted concentration and supplying the best soil for the pollination and anchoring of suggestions -- practically sears the suggestions into the individual through imagination (vivid picturization, using other senses beside the visual sense).

(4) Six points constitute the systematic structure of psychological influence which is subdivided into the elimination of all that is undesirable (disdain of negative things, purging) and implantation of positive things (success, attainment of desirable things). The successes actually speak for the urgency, value, and use of the method.

(a) Principles. Every activity, every minute of every day, is scheduled with a view to the final goal. The day is divided into certain periods which are separated by breaks (altogether 5 hours). The exercises include establishment of the objective, certainty as to its attainability, contriteness in connection with things conflicting with the goal, strict control over violations several times during the day, and punishment for violations interfering with the attainment of the objective. Then the individual turns away from contrition and concentrates on the conviction that the goal can be attained.

(b) Opposing principles must be eliminated through contrition and renunciation. Principles and circumstances jeopardizing the attainment of the

objective must be pictured for several weeks, accompanied by pain, self-crushing, tears, torture, voluntary restrictions of all kinds, silence, contemplation, etc, using the 5 senses; from the first through the third weeks there must be concentration on contrition and thoughts about things conflicting with the objective; all this must be pictured in a revolting manner.

(c) Positive picturization. Prior to the exercises of the second, third, and fourth weeks, the (positive) goal must be considered; the exercises of the second week include contemplation and getting the feel of the basis of the objective (causality).

(d) Immersion. Point (c) must be stepped up; the basis of the objective must be rendered more profound; points (c) and (d) must be organized.

(e) Adaptation leading toward the attainment of the (psychological) goal. Growth of the joyous certainty that the objective can be attained. Picturization of the goal itself -- again employing all senses -- and of its joys and advantages.

(f) Concluding remarks. The above exercises (a) through (e) may be repeated as often and as long as desired; in this manner the desirable qualities may be spiritually founded after creation of a neutral "vacuum."

In this manner and under trained guidance a goal can be hammered into an individual; all negative factors can be rooted out and the kind of disposition can be

created which will eliminate or overcome all obstacles.

The "exercises of Loyola" -- that is to say, the key parts -- have always been the basis of the so-called "success systems," i.e., those worth talking about.

1.

Exercises of Loyola

Preliminary Remarks

We know that the effectiveness of suggestions increases the more the psyche is "separated" from the body and the deeper the "engrams" (traces of psychic experience) reach.

We furthermore know that suggestions increase in force through devoted imagination; these psychological facts were employed in an ingenious fashion by a medieval knight called Ignatius of Loyola.

2.

Let us describe his system in 6 points. We must note that the religious imagination efforts listed can at any time be replaced with others. This means that the process described can be used for any kind of psychological reshaping and, beyond that, also for the body.

To put it briefly, the exercises of Loyola are the "magic of imagination." They make use of the

immediately creative imagination capacity of the psyche. The pictures necessary for the basic psychological attitude (and conviction) are first explained, then created, "nurtured," and developed; thereupon they are anchored in the deepest possible psyche state (psyche base).

The system involved in this process is highly remarkable and worthy of a modern psychotherapist.

The exercises of Loyola involve the immediate use and development of "imagination" and its taking effect on the deepest layers of the psyche in a "red hot" condition; they also involve the participation of all senses.

What we have tried to explain above, we now find translated into practice in a very special manner which is inimitable and unsurpassable -- although we shall subsequently learn of methods which are even faster, more thorough, and above all more universal in their production of psychological, mental, and physical changes.

(a) Preparations

1. Make your decision and swear to stick to your goal.

2. Five exercises daily; each exercise to be divided in the following manner:

I. Prayer; imagination of event and place; pray for what you desire.

1. The exercise itself.

3. The exercises are to take place (at least one an hour)

immediately upon awakening,
before lunch,
after siesta,
before supper,
before going to sleep at night.

4. Every thought of the day, every drink, every bite at mealtime, every breath must be permeated with the thought of the exercise scheduled for that particular day.

5. At noon and in the evening we must firmly resolve to beware of the worst sin we might possibly commit that day.

6. We control the adherence to these principles through self-examination and notes in our "work book," to wit

the first self-examination we undertake before lunch;

the second self-examination we undertake before retiring for the night.

We organize our sins into light and serious transgression.

7. Every error, every breach of our principle will produce deep contrition in us.

8. In our self-examination we review every hour of the part of the day just passed and we test our glances, thoughts, wishes, imagination, and actions.

Prior to self-examination we commend ourselves to the mercy and forgiveness of the Lord.

After self-examination we thank the Lord for the recognition and elimination of sins and vow conclusive improvement.

We finish our prayers with the Lord's Prayer.

(b) Exercises of the First Week

We do the following 5 exercises, depending on the day.

From the first through the third week we do not think any pleasant or joyous thoughts; all we get is pain, contrition, tears, torture, voluntary restrictions, no laughter, strict silence, constant contemplation of the points contained in the exercise.

First contemplation: contrition over our sins, torture, pains, tears; picturization of the consequences of this or that sin; shame and feeling of rottenness.

Second contemplation: review of our sins, revulsion at ourselves; increasing excitation over sin and rottenness.

Third and fourth contemplations: repetition of first and second contemplations.

Fifth contemplation: contemplation of hell

See: the devil and his environment

Hear: crackling of the fire, cries
of the unfortunates

Smell: odor of fire and of those
burned

Taste: bitterness of damnation

Feel: the pain and burning sensa-
tion of eternal torture;
misery

(c) Exercises of the Second Week

Prior to contemplations 3 and 4 of the second, third, and fourth weeks the following is inserted, employing all senses:

Christ calls on each individual to fight for himself and for God.

First day:

First contemplation: the birth of man

Second contemplation: the birth of Christ

Third and fourth contemplations: repetition of the first and second contemplations

Fifth contemplation: recognition of the first and second contemplations through the 5 senses

Second day:

First through fifth contemplations: as above, first day

Subject matter for contemplation: Christ
in the temple, flight to Egypt

Third day:

First through fifth contemplations (same as
first day): Christ's youth

Fourth day:

First through fourth contemplations: devil
and Christ call their supporters to rally to their
standards

Fifth contemplation: contemplation of 3
groups of people: pious, lukewarm, diabolical

Fifth day:

First through fifth contemplations (same
as first day): Christ's baptism

Sixth and seventh days:

First through fifth contemplations (same
as first day): life and teachings up to Palm Sunday

(d) Exercises of the Third Week

First day:

First contemplation: the Last Supper

Second contemplation: Gethsemane

Third and fourth contemplations: repetition
of first and second contemplations

Fifth contemplation: imagination of first
and second contemplations using the 5 senses

Second through seventh days:

First through fifth contemplations (same
as first day): the life of Christ, Crucifixion, Burial

(e) Exercises of the Fourth Week

Joy and happiness

Glory and splendor, heavenly bliss

No more penance, only harmony

First through seventh days:

First through fifth contemplations (in-
cluding the imaginary pictures produced by the 5
senses): Christ's Resurrection and Ascension

(f) The final ritual -- (a) through (e) -- is
to be repeated, if necessary, several times in suc-
cession or after pauses.

To put it bluntly, the process described
above hammers an objective into the individual, ruth-
lessly roots out all that conflicts with that goal, and
creates an "attraction" (think-power acting toward the
goal) which overcomes all resistance.

3.

For our purposes we can take any other motive.

A person having a hard time can for instance replace his contrition at his sins with lament over his plight so as to experience later the kind of triumph which will bring life in its full glory and abundance.

CHAPTER 5. THE METHOD OF THE "ASSASSINS"

Lifetime "Engrams" (Assassin Sect)

Preliminary Remarks

Regardless of how interesting it may be from a cultural history point of view, let us not at this point discuss the rise and growth of the assassins whose name some people trace back to the word for "hemp," while others trace it back to the word "asasa" (to lay traps) (French: assassin -- murderer).

One thing is certain -- the master of the sect, called "Master of the Mountain" or "Old Man," was an individual by the name of Hassan Sabbah who won great military victories in Persia around the year 1100 A.D.

The assassins were divided into 2 groups: the "candidates" and the "self-sacrificers." The latter group was subjected to a certain treatment which is the only thing that interests us here. Originally those selected for tough tasks -- which mostly ended in death -- were taken to a lovely valley (Mulebat

Valley); there they were drugged and then placed in the "care" of beautiful women. (The idea was to make them believe that they were in "paradise" -- a belief which was carefully fostered through clever methods; this process of course also depended on the degree of receptivity of the individual member.) After several days or weeks the "self-sacrificer" was again drugged and taken out of the valley.

Then he was told that the paradise, which he had just left, was his to live in forever as soon as he died.

No wonder the fanaticism of the assassins was indescribable under these circumstances. They practically threw themselves into battle, death defying, nay, death seeking -- a real horror to their foes.

After the loss of his paradisaical valley to an enemy, the "Master of the Mountain," in order to retain and increase the number of his followers, hit upon an idea worthy of a "sorcerer." He had his victims drugged with the abovementioned drug, a magic gift; while they were asleep he had suggestions drilled into them which produced the strong feeling in them that they were back in the paradisaical Mulebat Valley which the assassins had lost in the meantime. These drug-aided suggestions led to the same result as the method used previously -- in both cases the victims believed they had been in "paradise" and had but one desire: to get back there as soon as possible.

The further history of the assassins does not interest us. For the sake of background information, suffice it to say that the assassins, spreading terror wherever they went, continued their mischief for centuries; the sect still exists today, of course under a different name, and numbers several million believers.

Experiments based on the pattern of the assassins should therefore take the following form as far as we are concerned. In this connection it is possible to lay down whatever we imagine for ourselves in the form of "engrams" (permanent anchoring: additional abilities, qualities, or beliefs, changes in any direction desired, yes, even results affecting the body, corresponding to the force of the "original bud").

(a) The necessary condition of being "separated" (from earthly things) can be attained in several ways known to us, i.e., through autohypnosis (slip of paper containing order), thought silence, medial treatment, or drugs.

(b) The suggestion is defined in advance and committed to memory. In addition we must write these words on several pieces of cardboard so that we may look at them constantly a few days prior to the experiment.

(c) We try to attain the proper state by burning or taking various quantities of drugs. This we can control by giving ourselves an autosuggestive order

which is to be carried out under the influence of drugs or in a trance. If this experiment is successful, we have found the right way and we can proceed to the main experiment.

(d) This main experiment follows suggestive preparation and change during the trance or during deep magic conditions; it is organized in the following manner.

1. Preparation (aids): decision, objective, notes, od.
2. Purification, protection.
3. Drugs (burning, peroral consumption, salve; cf. Vol VII, Magie und Toxikologie /Magic and Toxicology7).
4. The experiment itself: "gliding away," confidence in the success of the experiment, deep sleep accompanied by strong "imagination of protection."
5. Conclusion: removal of aids and "traces," gratitude, notes (perhaps hints for the next experiment; repetition is always in order).

These preparations consist of the written definition of the decision, the formulation of the objective, and the exercise phases. It is highly recommendable to subdivide major tasks into "steps" and to tackle one step after another in intervals of about a week. In the "preparations" we find further included the definition of the necessary aids, the purification and protection

formulas, the instructions for the procurement of od: breath, water bowl, diaphragm breathing, "silence," magnetization, autohypnosis, etc.

After these preparations we "cleanse" the body and psyche through washing, prayer, and confession and commend ourselves to the protection of the highest, all-governing power.

Then we set the smoke device in motion or we take the medication selected. ("Too much" is as bad as "too little" in this connection.)

Now the experimenter can relax and lie down in the certain, unshakeable conviction that "things will happen to him as he wants them to happen."

CHAPTER 6. MODERN TREATMENTS

"The Grab for the Psyche" -- A Modern Method of Enslavement

This means "magic" treatment aiming at the depths of the psyche for earthly and materialistic purposes.

Most of our readers and friends may well be very much surprised to hear that the 2 systems described above -- which aim at the treatment of the psyche and its reshaping for a specific purpose -- have their parallels in our day and age.

Let us allow the facts to speak for themselves and look at a report by RIAS (Rundfunk im amerikanischen Sektor Berlins [Radio in the US Sector of Berlin]) delivered in November 1954.

The exact text of the report follows below (underlining by the author).

"In a ceremony called 'pledge of birth for the new life,' the young Chinese soldiers must dedicate themselves to the cause of communism.

"In single file and in total silence the soldiers enter the gloomy atmosphere (see Loyola's "self-accusation") of a church [sic] which is decorated in black. First comes the address by the commander who in a monotonous voice enumerates the mistakes made in word and deed by these men whose past life allegedly had been but one big illusion (and what else, pray tell, is this "new" life?). A strong appeal is made to sentiment and feelings.

"Then come a second and third speaker. They the same topic.

"One soldier bursts out sobbing (sensitivity sphere); then others chime in (psychosis, ecstasy, depending on 'aptitude'), and after a few minutes everyone is weeping and sobbing.

"Then the meeting is adjourned and each man goes to his corner in order to meditate and to bewail the terrible lie he lived even before his birth -- a lie which was lived even by his ancestors.

"There are 2 hours of crying and laments. Then the soldiers are taken by the hand; a new meeting is

held in which the greatness and beauty of the new life
if praised.

"The same procedure is repeated all over again
on the next day. (These repetitions are very important.)

"Outside of these exercises there is strictest
silence.

"In the evening of the third day each man solemnly
pledges to dedicate his life and life's blood (see the
example of the 'assassins') to the triumph of the com-
munist ideal throughout the world; each man places him-
self in the 'service of mankind'."

Who can fail, in reading this report, to note the
"similarity" of this spiritual treatment to the "exercises
of Loyola?" First we have mourning and pain ("gloomy
atmosphere"), lamenting and wailing, silence and medita-
tion, the emphasis on the theory that everything except
the "idea" is nothing but "deception," the constant repe-
titions ("engrams"), finally the pledge and triumph.
And this sort of "treatment" is being administered mostly
to "primitive," i.e., especially receptive people who
belong to a race which is considerably more "picture
conscious" and closer to nature than our race. (This
fact aids the power of imagination and thereby the ef-
fect of the "engrams.")

We may perhaps be able to imagine the effect of
this treatment -- an effect which is unparalleled in
the Western (white) world.

This system could also be reorganized for our purposes, although it could be adapted only for "individual" exercises. And we might use the example of the "exercises of Loyola" in order to adapt the exercises of China.

But this is unnecessary not only because "Loyola's system" works in a more complete fashion (and should therefore be preferred in an emergency) but also because we shall learn a method which will surpass all those mentioned so far.

CHAPTER 7. TECHNOLOGY AND DEPTH PSYCHOLOGY

1.

We shall now contrast the above psychological systems against our process, called "psychological preparation," which is divided into the following steps.

(a) The text of the suggestions is recorded on tape or discs.

(b) Suggestions, see point (a), planned in advance, are carried out during deep sleep which is induced through drugs or autohypnosis.

(c) While the "magic remedy" opens up the subconscious of the person at rest, the tape recorder is turned on. The tape may be played several weeks; however, if drugs have been used, the tape must not be played without the necessary precautions. There must be an interval of at least 2 to 3 days between experiments.

(d) The arrangement and type of suggestions depend on the particular objective; this has been discussed in an earlier volume (Vol VII, Magie und Toxikologie).

(e) The tape recorder or phonograph is switched on by a "third person" outside the room, provided the individual taking the treatment has fallen into deep sleep.

(f) The suggestions should be adapted to the processing and reception capabilities of the psyche (psychotherapy).

"Suggestion" key words establish "magnetic contact" with the sound source. Postsuggestions (orders taking effect after awakening) are recommended. "Contact" is developed and strengthened when the sleeping individual, though ordered to continue sleeping, briefly answers simple questions. Certain protective measures must be taken against hypnosis. Finally, it must not be forgotten that the awakening should be calm and leave the individual strengthened.

We shall have to elaborate on our explanations here, since we shall be discussing the expanded process later.

2.

We have already pointed out the conformity between the "Chinese" and the "Loyola" exercises. We can also

draw a parallel between the suggestion methodology of the assassins and the process described last. "Mechanization" after all is only supposed to replace the hypnotizer or make him superfluous; it is supposed to make possible the execution of the experiments at any time and without the knowledge of others.

We must admit that the coordinated action of sound recording, playback, and deep sleep aided by drugs and the arrangement of the suggestions produce a special kind of "psychological" effect which is legally protected in all countries and which is made available solely to the readers of this series of books for their exclusive personal use. However, the basic principle -- which we stumbled over only after our process had long been proved experimentally -- is the same in both cases: here as there we have the opening up of the deepest psyche layers (primary bud); here as there we have the "engrams" which in most cases continue to remain in effect for a lifetime (if there are no countersuggestions) and which cause almost unthinkable psychological, physical, and mental changes.

5.

Explanation

The methodology described here as it applies to use in autosuggestive techniques should be changed in the following manner in order to adapt it for use in the treatment of one individual by another (and for use

in mass treatment). In this connection the treatment can take place with or without the knowledge of the experimental individual.

Hidden loudspeakers are used to beam prepared suggestions (recorded on tape) at sleeping individuals.

One transmitting station can in this manner supply many such sleeping rooms (single or group quarters) holding almost countless experimental individuals.

4.

The Process of Psychological Reshaping

A. Preliminary Remarks

"Psychological reshaping" or "preparation" allows treatment of and makes possible effects on the depth layers of the human psyche ("Phoenix in us" or "primary bud"); it thereby makes possible any desired change or regeneration in the physical, psychological, mental, character, and ethics realm.

The advantages of mechanical treatment (involving records or tape) reside in the fact that the whole procedure can take place independently of an experimenter or hypnotizer; they also reside in the elimination of disturbance factors. Treatment can be administered whenever and as long as desired; it can be thorough and it can be administered all at once or it can come gradually over a period of time.

The consciousness states are controlled with the help of suggestion formulas and drugs and extend from the trance to magnetic sleep and somnambulism (catalepsy). The treatment may be varied depending on the objective.

The process of psychological reshaping is a combination of suggestion, mechanics, and controlled sleep combined with magic means. The essence of psychological reshaping lies in the opening up (deep sleep) of the depths of the psyche and its pollination (through suggestions in keeping with the psychological laws).

B. The process is based on the fact that modern man -- aside from magic objectives -- is subjected to psychoses and weaknesses and a certain psychological wear and tear which reduce or destroy his capacity -- especially his capacity for occult activities -- and which weaken his vital force (od reduction).

A form of "psychological treatment" might for instance be hypnosis which is specially predisposed individuals can be used in bringing about all kinds of peak performances and changes.

Hypnosis however brings with it certain disturbing and even depressing moments; for this reason it should not be considered in connection with most of our objectives which after all are constructive ones, unless of course we have a case of autohypnosis on our hands. Once we had to eliminate the hypnosis of one individual by another because of these disturbing and limiting

factors, we just had to devise another process which would take over the function and effect of hypnosis or, better still, which would increase the effect and give it a firm basis without taking over any of the previous weaknesses.

Research was aimed at the opening up of the pertinent psyche layers in a long series of experiments extending over many years; it was also aimed at the solution of the problem as to the manner in which this process [sic] was to be pollinated with permanent engrams -- in short, how the nerve control forces ("primary bud") were to be treated and how they were to be rendered effective in a way which would cause their "change" to turn into permanent, impregnations.

C. The process mentioned consists of the following component parts.

- (a) Suggestive treatment and its differentiated symmetry.
- (b) The various consciousness states.
- (c) Drugs (magic remedies).
- (d) The source of suggestions (automatic playback of suggestions using records or tape).
- (e) Instructions governing the process and the suggestion techniques as well as the use of remedies according to the description contained in these pages.

D. The "force which thinks in keeping with the objective, the sort of hidden intelligence" (Brauchle) which is available to man in the depth of his psyche is tapped by the process of psychological preparation and set in motion (activity). Thus the suggestions bring about physical, psychological, and mental growth, as well as all developmental or restorative processes and the development of lacking or desirable forces.

The "creative and active forces which lie below the stratum of daily consciousness" may be influenced, according to professor Schleich, during sleep or in its manifold forms. The process and its effect -- the tapping of psychological forces and their pollination -- is based on the fact (stated already by Geheimrat [Secret Affairs Counsellor] Driesch) that mediumistic or magnetic-magic immersion states can be attained with the help of drugs.

E. The methodology discussed can be organized by rearranging the order of experiments in various ways so that minor disturbances or effects can be brought about during semisleep or light sleep. In the case of thorough psychological "operations" sleeping pills or drugs are in order; in the case of fundamental changes however deep sleep phases corresponding to the "magic" remedies are in order; we have learned of the latter in these pages.

F. The system discussed here after a while also makes possible the separation of body and psyche

(experiments with the sensitivity complex) -- if the "psychological unit" has "substantiated" itself, i.e., made itself independent.

5.

Practical Work with the Process of Psychological Reshaping

The attentive reader will already have found out that the process discussed here replaces and even steps up all magic treatment methods discussed so far. On the other hand the exercises of Loyola may at the same time just as well be "built into" this process and the same may be done with the psychological treatment of the "Old Man of the Mountain" (assassins). Keeping in mind what we have stated so far about the technical part, this experiment is organized in the following manner.

A. Requirements

(a) Sound source: tape or record, if possible not connected with a radio and operable from the outside with the help of a switch placed outside the sleeping room in which the experimenting individual is stationed.

(b) One or more special tapes or discs playing back suggestions or several such implements, used in a supplementing or interchangeable manner (or for purposes of stepping up the effect). The makeup of these suggestions was explained in Vol VII (Magie und Toxikologie).

(c) Magic means (Vol VII, op. cit.): experimentation with the method most effective in each individual case.

(d) The usual protective and security measures prior to "major" magic experiments (purification, protection, protective psalm, autosuggestive conviction as to inviolability and successful accomplishment, etc).

(e) In the text of the suggestion we must, by the way of precaution, include in addition to the suggestion key word (see Vol VII) also the posthypnotic instructions to the effect that no physical or psychological disturbances will develop and that in the next experiment the desired depth sleep will be induced without the use of drugs.

B. Operating Procedure

(a) We lie down at a certain arbitrary hour; we have told our helper -- that is, supposing we are not using mechanical means -- to throw the switch at a moment when we can be certain that we have attained the deepest possible stage of our sleep; and we have consumed the "magic remedy" (mandragora tincture, e.g., 10 drops, or strong sleeping pills).

(b) Now all we have to do is to let ourselves "fall," firmly convinced that the suggestions we have laid down will produce the complete reshaping of our psychological and material situation through "psychic switching" and changes in the force of attraction. The

"cutting in on the cosmic auxiliary forces" is the strongest relief moment which most of us will succeed in attaining only after complete cleansing; once that has been accomplished, one can literally "move mountains."

(c) As we fall asleep we take along with us the conviction as to our inviolability and the full knowledge that we shall awaken after a certain interval as new individuals, refreshed and full of good cheer.

C. Forms of Treatment

(a) Just as we experiment with the means used in deepening our sleep, so must we examine the various consciousness states which are known to us and to the psychologist; we begin with the "shallowest" immersion stages.

(b) The first stage must of course be simple "relaxation" during which however suggestions -- as contrasted against the waking state -- already are more effective. In all this we are not intent on trying out a new process; this after all has been done for the past 2 decades. What we are trying to do here is to find that certain particular form which is in itself the best and most effective.

(c) The next treatment takes place during semisleep and can be compared to an intensified immersion stage; here we find that stronger treatment is possible, especially in the case of frequent repetition.

(d) The condition after awaking or shortly prior to falling asleep is "equivalent" to semisleep; precisely at this point suggestions are often highly effective, depending of course on the constitution and ability of the individual concerned.

(e) Now we can "exercise" deeper magic immersion states, starting with concentration and proceeding to absence of physical feeling and to thought silence. In these phases considerably greater and more profound changes are possible from the psychic toward the "world of things."

(f) Then comes the elimination of consciousness and the condition which we call sleep and which brings with it the "liberation" of the sensitivity sphere. Now the treatment inexorably leads to changes in the psychological component as well as in the physical component running parallel thereto.

(g) Sleep reinforced through sleeping pills is used to apply strong and very strong treatment and can be overcome only with the help of the following step.

(h) The most radical changes occur during narcotic sleep "in keeping with the laws of nature." This type of sleep is induced with the help of drugs and magic remedies but it must never lead to "psychic lethargy." "Too much" in this case is just as bad as "too little."

(i) The purely magically effective remedies (see list and characteristic features in Vol VII, Magie und Toxikologie) produce magnetic-narcotic sleep -- the stage of truly reshaping treatment which is wondrous and remarkable and which allows the development of certain phenomena.

(j) The experiments will soon get us to the point where we can handle the various methods in a sovereign fashion; in this connection it must of course be remembered that certain psychological forces correspond to the consciousness phases.

(k) The special value of the method described lies in the easy control over the consciousness phases and thereby in the effectiveness depth of the suggestions and/or engrams which can be regulated as desired.

(l) Patience, tenacity, and perseverance in the methodology adopted are more important in these experiments than in any other field.

In the old days secret societies and other organizations subjected their members to the exercises explained above or to other exercises. Today, as shown by the example in the Far East, we find subjected to these psychic changes the modern heads of states and their retinue, the military leaders and the leadership elite itself, just as in the old priest hierarchies, in Egypt, Greece, etc.

Gradually the "domination of the psyche" becomes the decisive weapon of the future whose terror can be counteracted without quaking only with the help of a special kind of "preparation." "Psychological preparation" is increasingly becoming the means for world domination in the realm of the material and thereby offers opportunities for misuse. The conflicts of the future will be decided in the realm of the mind.

CHAPTER 8. "POLLINATION" AFTER NEUTRALIZATION

Let us at this point recall the most remarkable passages of the book [sic] which discuss the "driving mechanism" of the process of recognizing and shaping destiny.

(a) The mixture of 2 things at best produces a viable "halfbreed" but never a clearly effective (success attracting) "life molden." He who tries to plant new seeds on "unpurified" soil will create for himself many obstacles and will "spread himself too thin." He will also be in danger of being "overpowered" sooner or later by the old, deeply rooted forces.

(b) An addition of new forces -- accompanied by a mixture of old habits and new objectives -- "feeds" both the good and the bad factors; the battle between them will devour the best forces and the outcome will be highly uncertain. Usually the "old, deeply rooted forces win out."

Therefore the first goal must be the recognition of weaknesses and their eradication with all available means. The second goal must be either the strengthening of the remaining talents or the new implementation of desirable capabilities as far as these are required in the attainment of the main objective.

(c) It is often necessary to plunge the "healing knife" rather deep, for we must remember that the psyche was shaped and that psyche attitude (behavior) was formed by "Karma" factors (i.e., factors rooted in the deepest psychological layers) and by all environmental effects that have come out to date.

VI. SUMMARY AND CONCLUSIONS

There are things which are "good" for the body and there are things which help the psyche. There are also slowly and profoundly acting "psychological poisons" which have an either permanent or temporary effect. The initiated knows about them; he knows about the dangers they entail and the power they can produce. The pillars of authority to date have been smashed by the impact of events during the last 4 decades; more and more the nations are casting off their chains and driving out the tyrants. There is a new age coming up which recognizes nothing but its own strength and its own luck -- and woe to those who oppose its objectives.

The old and new "slaveholders" know about this collapse of all the old "power supports" and are locking

for new or tried old methods; they seek to harness the human body and psyche for their purposes.

All is fair in this game and this includes terror, secret alliances, "propaganda," and other means of intimidation.

We therefore feel that it is all the more important to reinforce the ranks of those who hold to certain ideals and it is the mission of this series of books to contribute to the maturing of the men and women of all strata of society who stay away from "extremes": all problems of man and human life can be solved through tolerance.

The modern psychologist knows that errors, weaknesses, negative attitudes, courage, cowardice, etc are instinctive parts of the human personality; they do not depend on the brain and are therefore not governed by the will of the individual. (For instance 90% of all traffic accidents can be traced to subconscious human failure.)

These activities of the instinct take place according to certain predispositions present in the individual.

The psychologist however knows that these psychological predispositions of man can be shaped; today the psychologist knows the means with which this formative process can be accomplished.

The thing to do is to form and control the sub-conscious psychological (and nerve control) forces in certain mental phases (semisleep, sleep, deep sleep) so that undesirable impressions can no longer exert any influence and will "ricochet" unassimilated.

In order to get at the "bud" way down deep in the psyche, the intellect must be uncoupled in all these treatments; this should also be done to avoid rigidification and cramps. This does not mean that the intellect is renounced; it is merely prevented from separating itself from the depth forces of the psyche.

The "psychological preparation" process described does not aim at the development of uniformed masses of souls, nor does it want to train "psychological robots" -- all it wants to do is to give the government and the leadership a tool with which to mobilize the humanity preserving forces, eliminate nihilist trends, and prepare everyone for the tough trials ahead.

VII. BIOGRAPHIC INFORMATION ON THE AUTHOR

1. Born in Berlin on 12 October 1906.
2. Graduated from public school, junior high school, and business school; employed in the business world for 25 years as correspondent, bookkeeper, head bookkeeper, and business manager.
3. Pursuing his talents, the author has been active in the following disciplines: psychology,

psychoanalysis, psychopathology, psychotherapy and related fields, as well as practical experiments in the above.

4. Presently freelancing as psychological writer.
5. Draft-exempt during World War II; employed in civilian capacity; politically untainted; no police record.
6. Married since 1944; 3 children.

VIII. MODES OF APPLICATION TO DATE

The forces (component fields) on which "psychological preparation" is based and which were for the first time summarized (i.e., organized into a complete, tried system) in these pages with the help of psychological precincts and treatments not used hitherto, have been employed so far in the following fields.

Psychotherapy

1. Therapy

Treatment of certain psychosomatic ailments for instance with the help of hypnosis; elimination of shock effects and psychoses; elimination of complexes and negative attitudes; elimination of the so-called "fulfillment compulsion" (all this has been accomplished in the form customary hitherto, i.e., without the presently applicable process of combining engrams, sleep, and suggestion-automatics).

2. Diagnosis: narcoanalysis.

3. Elimination of disturbances obstructing the process of falling asleep (with due consideration being given to the abovementioned limitations).

Mechanical Suggestion

Memorizing of philological (linguistic) principles and vocabulary during sleep with the help of records.

Gynecology

Elimination of cramps (for use in painless birth) with the help of personal or mechanical rendition of suggestions (records), etc.

This "memorandum" consists of 41 pages [in the original] including the title page.

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