

29. January 2015.

Letter No 35

Chris Bentley.  
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Prison  
Centenary Rd.  
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Justice Action.  
Daniel.

Dear Daniel,

thankyou for your letter dated 13 January 2015. I trust everyone at J.A. are well and in good spirits.

I loved your letter Daniel. Mainly because I agree with what you wrote. A graduate of psychology and philosophy. How dare you gain insights into yourself. You may run the risk of actually helping people instead of thinking you are.

You mentioned the course I had attended. It was certinly an experience. As you know philosophical inquiry take us to the depths of our being - if we allow it to. When I entered the course I had been traversing those depths for years. So much became powerful, profound as my knowledge increased. Unfortunately to my own depprament. However with that (as always came opportunity). Opportunity in regard as to where I needed to strengthen myself. I had been on psic meds for over 10 years. Six months prior to the course I had ceased taking them. They say that drugs are a rational responce to insanity. The insanity was outside myself in the form of where I was, Prison. So anyway I was on enough meds to put a horse to sleep. So when I came off them my

awareness increased 10 fold. I was ping-ponging like a ricochet rabbit. Everything that was said and done to me hit me to the core. The things that were totally counter to what I had come to know hit my paper like acid.

In retrospect, although things went sideways in respect to the course, I think I did pretty well.

That was at the beginning of 2013. It is now 2015. At present I am in the same prison, about to start the same course commencing 9<sup>th</sup> February.

This time - I will put a metaphysical bull clip on my mouth.

If I do not regard everything they do and say as absolutely right the reports will demonstrate that I am absolutely wrong in all respects.

I can almost hear an echo of Socrates, "good luck going back to the cave old mate"

I like your vision Daniel: "creating and participating in communities of people that genuinely care about each other, not because they fear being punished or fear being shamed for being different, but because they recognise that they have a responsibility, to and affection for their fellow humans."

Sounds like something out of the X men movies! The humour in making that analogy ceases to be funny when the

reality becomes clear. Can you believe that the human race has evolved to the point where truth and individuality are considered a threat? If that was not the case then why would the authorities spend so much time and money to negate it?

I suspect you already know the answer to all that; which is your advantage. It is not knowing, therefore effected by these things which perpetuates our own ignorance.

I am encouraged and invigorated by knowing people such as yourself Daniel. People who are also passionate as I am to change our world for the better. Be ceaseless in your endeavours and your life will be full of all those things you hold so dear. "Give a bit of love and you get it back, give a bit of pain and you're caught in a trap." On a cave, as it were. A bit corny, but that's the guts of it.

I recently had the opportunity to grab a couple of books from the Cansarina library. It was during the transfere process. Having 3 days left until my exit, I only managed to check out one. It just so happened to be the right one: Freud as Philosopher, Metapsychology After Lacan, by Richard Boothby. I wrote a couple of things down that you

may find interesting, and going on what you wrote to me - very relevant. Possibly you have read about this; however psychology dismisses this aspect, and there is the very reason it has become what it has. So maybe you haven't considered this. When Freud was young, the only thing he longed for was philosophical knowledge. Metapsychology was Freud's answer to metaphysics.

In a letter to Wilhelm Fliess, Freud defined metapsychology very generally as "My psychology that leads behind consciousness

Where is my metapsychology? In the first place, it remains unwritten. Working over material systematically is not possible for me; the fragmentary nature of my observations and the sporadic character of my ideas will not permit it. If, however I should live another ten years, remain capable of work during that time . . . . then I promise to make further contributions to it. - Sigmund Freud, letter to Lou Andreas Salomé.

Ever felt that way Daniel? I know I have and do. As Freud no doubt needed, I also require other sources of input, other lines of inquiry to validate and create anything of worth.

sources - sorry about that.

So anyway Boothby put all sorts of concepts up. The point of view that wrapped it up - was conducive to what Freud was describing was that of Foucault's. I wrote down the extract from Foucault's book: *The Order of Things*, that Boothby used. If you know any of Foucault's stuff, you would know that he is a master at describing phenomena, then he very often goes deeper than most can understand. I have a feeling that you will grasp what he says, and in doing so will understand why psychology is void of 'nectar', how that inevitable dryness is very often forged into a disciplinary tool. A dry stick as it were, a rod, that also happens to be the rod of its own destruction. So, this is how it goes:

Foucault traces a common concern for the way in which thought borders upon the domain of the unthought, the varied ensemble of conditions that are intimately determinative for the structure of thought without being themselves masterable by reflection.

The modern cogito (and this is why it is not so much the discovery of an evident truth as a ceaseless task constantly to be undertaken afresh) must traverse, duplicate and reactivate in an explicit form the articulation of thought on everything

within it, around it, and beneath it which is not thought, yet which is nevertheless not foreign to thought, in the sense of an irreducible, an insuperable exteriority. In this form, the cogito will not therefore be the sudden and illuminating discovery that all thought is thought, but the constantly renewed interrogation as to how thought can reside elsewhere than here, and yet so very close to itself; how it can be in the forms of non-thinking.

The modern cogito does not reduce the being of things to thought without ramifying the being of thought right down to the inert network of what does not think.

Yet, even as the concept of man offers reprieve from the oceanic character of the unthought, the very heterogeneity of the beyond of the cogito threatens to wash away all unity and stability of definition "like a face drawn in the sand at the edge of the sea". The "human sciences" therefore constantly threaten to erase the very object of their research. All these sciences are founded on an uneasy tension, a mixed allegiance between the conditions of thought they investigate and the assertion of a coherent subject who performs the investigation. Phenomenology, for example, tends to waver between an insistence upon the fact that consciousness

always opens out on an indeterminate horizon and a temptation to reestablish the position of the knowing subject in the notion of a transcendental ego.

The other human sciences inevitably encounter the limit of representation, the points at which the realm of what is representable borders upon profound obscurity, but in psychoanalysis it is precisely these limits that remain the central concern.

This means that, unlike the human sciences, which even while turning back towards the unconscious, always remains within the space of the representable, psychoanalysis advances and leaps over representation overflows it on the side of finitude, and thus reveals, where one had expected functions bearing their norms, conflicts burdened with rules, and significations forming a system, the simple fact that it is even possible for there to be system (therefore signification), rule (therefore conflict), norm (therefore function). And in this region where representation remains in suspense, on the edge itself, open, in a sense, to the closed boundary of finitude, we find outlined the three figures by means of which life, with its function and norms, attains its foundation in the naked opening of Desire, significations and systems their foundation in a language

which is at the same time Law.

I view all that in simpler terms. Intuition, the seat of discrimination. Knowing things without knowing how you know. It is often as if information has come through at a genetic level. That is not such an out there proposition Daniel. Have you ever seen that documentary "My life as a Turkey"? Those particular Turkey's had a language and awareness that was demonstratably genetic. That is a simple bird

Couple that with the human ability to gather information through impressions and energies subconsciously, with no knowledge of it until it reflects back to our conscious state, usually when confirmation is most needed. Or when our mind, having been trained to behave a certain way, puts what it thinks we need on to our mainframe.

Of course mainframe meaning our conscious knowledge. And of course; the mind - the thinker. It doesn't have any intelligence it doesn't have any awareness, it doesn't have any capacity to know or recognize the Truth. All it can do is think and analyze and organize. It is necessary for relating in this world because it assimilates all the vibrations coming through the physical senses and organizes them into coherent



and comprehensible reality.

It is basically just a tool. A bloody good one, but a tool none the less.

Truth is not accessible through analytic endeavours. We can get a bit of an idea of things, we can create a believe system based on logic. But to 'know' is something else. In order for that to occur we have to go beyond the mind. The only way that is possible is to be in control of our mind. Impressions and promptings do come through, however, to be able to discern that information from imagination and what is Truth, we have access that part of us that already knows.

I hope I haven't blown the gig here. At the end of the day Daniel we are all much more than we think we are. Capable of so much. So much 'nectar' to draw on, if only people were shown how to access that part of who they are.

Maybe then people ~~who~~ would be less inclined to categorise things they don't understand.

To finish;

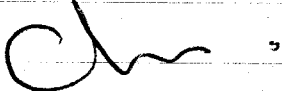
Metapsychology: 'the most criticized and most forcefully repudiated part of the psychoanalytic theory was precisely the part most prized by the master himself'. And elsewhere: "They say Freud isn't a philosopher. I don't mind, but I don't

know of any text concerning the working up of scientific theory, which is philosophically more profound"

Boothby writes:

As Lacan puts the question to analysts: "Have you ever, for a single moment, the feeling that you are handling the clay of instinct?" Yet the concept of psychological energy and the drive theory that springs from it form the conceptual spine of Freud's metapsychology.

As you can imagine Daniel I am developing an altered opinion about Freud. It seems he is not so much unlike the rest of us. I suppose it would be based on the human element I discovered about him. It's a shame they have removed it. Bit hard to 'control' what you don't understand. - It appears we have come to the guts of it, yet again my friend.

Thank you for your letter. As you can see, I was encouraged by your words and positivity. Be well,  
Kind regards  
with love. 

Would you please confirm receipt of the discourse that I sent J.A. dated:  
4 January 2015  
Thank you.

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PMC 03FEB15 ML 551 PAID

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Reply in 7 months.  
This is a pen pal  
style letter.

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