

Human Repair

humanity has suffered enough

the 1st gate: self-control

To heal yourself, you must first know yourself.
To know yourself, you must understand human nature.
To understand human nature you must learn ...

The Logic of Free Will

Francis Bacon, the founder of the scientific method, believed that the pursuit of knowledge was blocked by conventional ways of thinking and weaknesses in human nature and perception, *which he attributed to*: “the idols and false notions which are now in possession of the human understanding”.¹

¹John Langone, et.al., Theories for Everything, National Geographic, p. 251

Human Repair

... is

about

The Human Condition of Suffering,

and

is

a

Remedy

for

Chronic Personal Problems.

**... is
an
Epistemology
and
Ontology
for
the
Being
of
Human Beings.**

... demystifies
Human Behavior
by
unifying
Science
and
Religion.

Human Repair

synopsis

To the extent a human being does not understand human nature, they lack self-knowledge. The universal lack of self-knowledge stems from deep confusion about the nature of free will, the clarification of which is the central theme and objective of **the 1st gate: self-control**. The principles of free will presented in Human Repair demystify the origin of suffering and is a remedy for chronic personal problems.

Even though free will is arguably the most treasured human faculty, very rarely do people talk about free will. People mistakenly believe they are always in control of themselves and thus assume they can freely exercise their will at any time. Most people rarely make the distinction between having a free will and the ability to exercise free will and most believe they are always using their free will even when simple logic proves otherwise. For example, although normal people do not like being angry and often don't willingly choose to get angry, people mistakenly believe they are in control of themselves when they are angry. Furthermore, when a person has a chronic personal problem of any kind, they never consider the origin of their problem in terms of free will. Free will has failed to enter the mainstream of societal discourse and has yet to become prominent within the field of psychotherapy.

Is there a potential risk to a human being who knows very little about the nature of free will? In ignorance, such a person may think, believe or perceive they are exercising free will when in fact they are not, in which case this person is out of control and does not know it. To not know oneself is out of control could not be more troubling to a sane person. Consider alcoholism or mania, two chronic personal problems characterized by a false perception of self-control that causes the inflicted person to spiral out of control. Less severe idiosyncratic personal problems also have this viciously defensive self-fulfilling nature, preventing the sufferer from recognizing their problem. What characterizes all such cases is the inability to exercise free will while erroneously believing the opposite – an unconscious state of confusion correctable by learning The Logic of Free Will.

The Logic of Free Will, a philosophy of human behavior and suffering consistent with the Torah, the Old Testament, corrects widely held false notions about the human condition and then instructs how to use its logic to solve chronic personal problems. The Logic of Free Will is composed of the following logic gates: the survival imperative, cause and effect, paradox, perception and the structure of a self-fulfilling prophecy. A breakthrough in self-control occurs for the reader when their ability to exercise free will is restored, evidenced by relief from the chronic personal problem the reader hoped to solve by reading Human Repair.

Human Repair

an example of a widely held false belief

First read, give thought to and answer the following question BEFORE turning to the next page:

Can a person who says, “I have secrets”, be lying?

STOP

TURN THE PAGE ONLY AFTER YOU ANSWERED THE QUESTION ABOVE.

If you answered **YES**, you are in good company because all the lawyers, scientists, doctors, psychologists and business executives I asked, also said **YES**, even though the correct answer is **NO**. Not one person answered the question correctly nor understood the hidden paradox that led to their error.

The statement, “I have secrets”, can never be a lie ...

because secrets are paradoxical by nature. Since a liar always keeps secret the fact they are lying, the lie itself becomes a secret. Therefore a person who says, “I have secrets”, has secrets whether or not they are lying, making the statement, “I have secrets”, always true.

Given that secrets and lies are so fundamental to human nature, why do people not know that the statement “I have secrets” must always be true?

People erroneously perceive that free will enables them to lie about anything. To the contrary, as our current example proves, a person who does not keep secrets is unable to lie. **Human Repair** teaches that ignorance about free will and its dependents, lies and secrets, is at the root of all chronic personal problems which are always characterized by an inability to exercise free will.

To satisfy yourself, conduct your own test. Ask your friends, family or colleagues the same question, **“If a person says, ‘I have secrets’, can they be lying?”** This is not a trick question. The question reveals the paradox of secrets, a widespread, profound misconception about human nature, about how people are philosophically constructed.

The human mind is a paradox reconciliation machine, driven to explain and resolve the inherent conflicts that arise between its unconscious false beliefs and the real world. **Human Repair** constitutes a series of challenging paradoxes derived from logical propositions that severely challenge the beliefs of the reader. In order to be relieved of the disconcerting confusion that accompanies paradox, the pursuit of clarity and understanding leads the reader through each chapter into the next. For example, in the chapter called Secrets about Secrets, **Human Repair** proves that the current human condition forces normal people to have secrets. Since normal people perceive their secrets are not forced but are freely chosen, this paradox motivates the reader to seriously consider the alternative proposition that their secrets are not entirely under their complete control.

A successful reading of **Human Repair** is achieved as the reader acquires the Logic of Free Will through the course of reconciling each presented paradox.

Table of Contents

Preface

Introduction

Section I – Background

1. The Human Condition: *something is missing*
2. About Transformation and Redemption
3. The optimal Attitude and Instructions for Reading this Text
4. Secrets about Secrets

Section II – The Logic of Free Will

1. The Language of Free Will
2. The Survival Imperative
3. Principles of Paradox
4. The Primacy of Perception
5. Causality, Power and the Will
6. The Structure of a Self-fulfilling Prophecy
7. Personal Freedom

Section III – How to Solve a Chronic Personal Problem: an application of The Logic of Free Will

1. What Chronic Personal Problems and Idolatry have in Common
2. Worship, Prayer and Repentance
3. Doing Good for G-d sake
4. The Cemetery

Final Remarks

1. An Embodied Vision: Rectification of the Human Condition
2. Implications for the field of Psychotherapy
3. Torah – A Chosen Source of Wisdom

Secrets about Secrets

A chapter from Human Repair

Definitions:

1. Intentional – for a known purpose.
2. A Secret – information kept concealed for a known or unknown purpose
3. A Lie – that which conceals the truth; a lie has the status of a secret.
4. Lying – the act of concealing the truth
5. Normal – average, typical, common
6. Free Will – the ability to exercise the will, i.e. to create or make choices, without influence from a force or entity outside the will.

Why learn about secrets?

We are learning about secrets because secrets are uniquely human. There is nothing more intimate, more private nor more telling about a person than their secrets. For this reason, secrets are an ideal starting point for investigating the nature of free will, self-control and suffering.

What if someone offered you a million dollars to publically disclose all your secrets - would you go through with it? Despite your strong desire for the million dollars, the consequences of telling all your secrets would probably be too frightening. There is certain information you would find very difficult if not impossible to disclose, especially the secrets others told you in confidence or the details that describe the intimacies you had with them. There is one extreme universal secret you would never disclose, even in exchange for a hundred million dollars – the disclosure of your personal ID, your identity, along with the access codes to your bank accounts, because if you did the prize money would not be secure and neither would you. Fear appears to be the unrecognized force behind most secrets.

Even though it is obvious that humans traffic in secrets by continually concealing information from each other, it is not so obvious why. The need to have secrets suggests we are all afraid of each other, that we do not trust each other with the information we each possess. However this does not

explain why we keep secrets even from those we trust the most. Is it possible that we are permeated with fear to such an extent that we are compelled to keep secrets even from those we love and to whom we are most loyal? If fear is the underlying motivation for a secret, then the secret is not an act of free will because no one freely chooses fear - fear comes upon us automatically, uninvited. This suggests that a fear-based secret is disguised as an act of free will, giving the illusion of self-control even though the opposite is true.

What is the risk of believing we freely choose our secrets if it isn't true? The epitome of self-control is the ability to exercise your will freely, to create and make choices without influence from forces outside your will. The opposite describes a puppet, someone who does not know they lack self-control, who believes they are making free choices when in reality they are under the control of hidden forces with a foreign agenda. A person is not fully in control of themselves to the extent they are unable to exercise their will freely, free of foreign influences, whether they know it or not. Such is the case with secrets that are driven by fear, an emotion a person never wants nor freely chooses to have, with one exception - the fear of G-d - the only fear freely chosen as act of free will. Though it is too early to establish in detail the logical relationship between self-control, free will and the fear of g-d, for now at least consider that the fear of G-d brings gives one courage because if it is believed that G-d controls the world, there is no reason to fear anything else.

Being out of control is bad enough. Far worse is to not know when you are out of control. Before a sufferer realizes their personal problem is chronic, they hope they have the problem under control until recurring failures, frustration, discouragement, depression, hopelessness, loss of confidence, etc., convince them otherwise. After every attempt to solve their problem fails, a rational person eventually concludes that something imperceptible must be controlling them. The imperceptible is itself a secret. Like a spy whose defeat depends on the disclosure of its secret identity, a chronic personal problem is resolved when the identity of its origin is no longer a secret, no longer concealed from its victim, at which point self-control becomes possible.

Because we bring secrets into and out of existence by decree with a simple internal speech act requiring no skill or resource, it appears as though we have complete self-control when we create, keep or tell a secret. We never suspect that what we say to ourselves, such as when we tell ourselves to keep something secret, is under the control of anything other than ourselves. If it can be shown that the human condition forces us to keep secrets, this would prove that a secret is not always an act of our free will. If a secret is not an act of free will, then what we say to ourselves is not always under our complete control contrary to common belief. The implication of such a widely held misconception is no less than monumental. Is it possible that humanity has been ignorant of something so fundamental to human nature as secrets? Perhaps we should not be so surprised how little we know about ourselves given the ubiquity of human suffering the world endures and how profoundly inept we are at eradicating it.

Before attempting to understand the hidden forces that influence what we say to ourselves, in

particular our secrets, it must be shown that secrets are forced upon us, that in order to have a normal life a person must keep secrets - that there is no choice in this matter. Toward that end, the following proof will show that,

a normal person is forced to keep secrets.

We begin the proof by testing the authenticity of a person who claims to no longer keep secrets. To test the truthfulness of such a person, find the most universally kept secret then ask them to disclose it to you. If they can't get themselves to disclose this secret, then they are not truly a person who never keeps secrets. The force underlying a universally kept secret is extremely powerful, so we suspect such a secret is not an act of free will, a secret over which we do not have full self-control.

What is the most universally kept secret? It should be obvious but it isn't. Which secret came to your mind first? If it wasn't the following secret, then the secret that just came to your mind may be more important to you than your own physical survival. Isn't the most universally kept secret:

the name of your bank, your bank account numbers and the access codes to your bank accounts?

If someone insists they do not keep secrets, then when asked for their ID and bank account information they must disclose it. It goes without saying, they certainly can't keep secret their no-secret status. Once their no-secret status becomes public knowledge, it would only be a matter of time before a criminal asks for their ID in order to pilfer their bank accounts. Inevitably, a person who refuses to keep secrets in today's world will lose their freedom. They will end up either homeless, confined to a mental hospital or dependent on a loved one, all of which are abnormal living conditions, proving that a person has no choice but to keep secrets in order to live a normal life.

Since a person is forced to have secrets to live normally, it must be true that not all secrets are acts of free will; therefore we are not always in control of what we say to ourselves, contrary to common belief. To free ourselves of these controlling forces, we must investigate their nature so that we can observe, oppose and ultimately defeat them.

The following dialogue between a psychiatrist and patient provides further insight into the forces that underlie secrets. The dialogue will also show that the logic of secrets argues for the existence of the human unconscious. This insight is the gate through which one must pass to fully appreciate the following first principle:

The course of a human life is determined either by a hidden self-fulfilling prophecy or its defeat by the true exercise of free will.

After the dialogue, we will learn how and why the unconscious strives to control, like an idolatrous slave, the human will in its effort to survive in a hard and dangerous world.

Session #1

Dr = Psychiatrist

Pr = Patient who refuses to keep secrets

Dr: Do you know why you are being forced to live in this psychiatric hospital?

Pr: Yes. People think I'm self-destructive because I refuse to keep secrets.

Dr: Do you want to tell me what happened?

Pr: A stranger found out I don't keep secrets then asked me for my ID and the access codes to my bank accounts. He stole all my money. Doctor, does this mean I'm crazy?

Dr: No, you're not necessarily crazy, but I do think you are very confused and don't know it. If you continue not to keep secrets, you will never live a normal life because criminals, whose business depends on being secretive, will steal everything you own especially your identity. The safest place for you to remain is in the hospital until you realize you must keep secrets. Until then, I will not release you.

Was there a time when you did keep secrets like everyone else?

Pr: Yes.

Dr: What made you decide not to keep secrets anymore?

Pr: I was a very wealthy person. I was able to buy anything I wanted. Eventually I realized what I wanted more than anything else was to simply live in a world where people trusted each other; to live in a world where I don't have to be afraid of other people. I came to the conclusion that there is no worthier ideal, so I decided to devote the rest of my life trying to bring such a world into existence.

Dr: What a wonderful and noble cause! But why does this mean you can't keep secrets anymore?

Pr: Early one morning as I was waking-up, it occurred to me that if such a world existed, if everyone could be trusted, people should have no reason to keep secrets from each other. Why hide anything from someone who is loyal to you? That's when I decided to stop keeping secrets, and by doing so I am hoping to get some insight into why the world is so disloyal. To understand anything fully, one must also understand it's opposite.

Dr: What happened after you made that decision?

Pr: I immediately realized I was keeping other peoples' secrets, secrets that they told me in confidence. I had to tell my friends and family I was no longer keeping their secrets secret, because had I not told them, I would have been keeping that fact a secret, breaking the oath I made to myself to not keep anything secret. As you can imagine, many of them became angry with me and some even threatened me. I thought they would be a little easier on me when I told them the humanitarian reason for my decision but they didn't care about that at all. I lost several friends and was ostracized by some of my closest relatives.

Dr: The irony is, in your sincere attempt to create a more trustful world, you caused others to no longer trust you. I hope you can begin to see that refusing to keep secrets in a world where everyone else does is very problematic. You need to see the hypocrisy of your own actions.

Pr: I must admit I didn't thoroughly think through the potential risks and ramifications that might arise. I didn't fully appreciate the extent people use secrets to create and maintain their relationships.

Dr: Unless you understand the paradoxical nature of secrets, you won't understand how people function, especially yourself. To the extent a person lacks knowledge about human nature, at least to that extent they will lack knowledge about themselves and others, which is a major source of suffering for many people. You lost almost everything. Hopefully, you are open to learning from your mistakes so that you can improve your chances of accomplishing your noble mission.

Pr: I'm open to learning but I'm not yet sure I made a mistake. I see how my decision to not keep secrets landed me in this mental institution; however, I'm not sure being here is a bad thing or the result of a mistake. There may be something very important I need to learn by being here. Maybe it is good that this happened to me.

I still maintain that the world can function without secrets, assuming we were all loyal to each other? I admit this is hard to imagine given how little loyalty there is in the world today. I believe we all know in our hearts the intrinsic goodness it is to be loyal, and the shame knowing we are not as loyal to each other as we ought to be.

Dr: I agree in theory that if everyone was loyal, the world could function without secrets. I think if we investigate the nature of secrets, we may come to understand more deeply the origin and purpose of the dark forces that compel us to have secrets, especially secrets that are driven by fear.

Pr: What do you think I need to know about secrets I don't already know?

Dr: Let's look a little deeper into how people use secrets. Telling a secret is a private act of disclosure and concealment that creates trust. When people tell each other their secrets for the first time, trust enters instantly. Secrets are profound because they summon so many other human virtues such as courage, loyalty, confidence, vulnerability, intimacy, privacy and most important, honor.

Pr: I never gave it that much thought.

Dr: Most people haven't.

Telling a secret in confidence makes both people feel more secure. This can occur only if the giver of the secret has the courage to trust the receiver. When telling a secret, the giver voluntarily submits to the will of the receiver - a self-imposed act of subordination that places the receiver in a position of power over the giver. The receiver's power to disclose the secret against the giver's will, implicitly deters the giver from becoming disloyal, thereby making the receiver more confident. In return for this gift of confidence, the receiver secures the human bond by agreeing to keep the secret, "it shall go no further", establishing mutual trust, confidence and loyalty.

Pr: I guess that's why sometimes I feel a bit naked when I disclose a secret to someone for the first time. It's like undressing in front of a new potential lover, looking forward to a warm loving embrace, while at the same time being exposed to the potential pain of rejection or even worse, disloyalty. I can see how telling a secret is an intimate act, requiring the strength to be vulnerable.

Dr: You're right. People yearn for intimacy. Our naked bodies are secrets we conceal with clothing. It takes courage to unclasp a secret especially the first time with a new person. Someone must have the courage to make the first move for a loyal and intimate relationship to emerge.

Did you ever notice that the words loyalty and royalty have the same root?

Pr: No.

Dr: These words are very closely related. The virtues of royalty are summoned when a secret is used to secure a human bond. Royalty derives its power from the reciprocal loyalty that the crown and their loyal subjects share. The job of royalty is to protect and nurture the kingdom in return for the praise, honor and loyalty of the people, who by submitting to the will of the crown make the kingdom secure for all. When this power structure of loyalty and obedience breaks down, the royals are dethroned in spirit and eventually from office, overthrown by a new and more popular regime.

Trust, confidence and loyalty are the royal pillars upon which both personal and national security rest.

Pr: I see why my friends and family were so harsh with me. When they learned that their secrets were no longer safe with me, the loyalty we once shared broke down and they removed me from their personal kingdom.

Dr: You posed a threat to them. It takes courage to reveal a secret to someone who you've never trusted before. It takes courage to make the first move in a relationship with someone who hasn't yet risked disclosing one of their secrets to you. Telling a secret is an act of human bonding, a private invitation to embrace, paid for with the intimate gift of self-imposed vulnerability. Secrets make people feel safe.

By the same token, very private people often lack inner strength; they rarely reveal their own secrets but yearn for the secrets of others.

Pr: Are you suggesting that the way to build a more trustful world is for everyone to tell secrets to each other? That can't be right because if everyone knows everyone else's secrets, the secrets would no longer be secret. That doesn't make any sense.

Dr: You're right. It becomes paradoxical at the extreme.

Pr: It almost seems counter-intuitive to ever tell anyone a secret, because a secret becomes less of a secret as more people know the secret? It is ironic that people both keep secrets and tell secrets for exactly the same reason, to feel more secure. It is as though a secret is a traded security with intrinsic value, a kind of currency used for buying the royal assets of trust, confidence and loyalty.

Dr: It's sad that we still live in a world that makes us feel we need protection from each other.

Pr: This is precisely the reason I stopped keeping secrets; I decided I didn't want to live that way anymore.

Dr: Unfortunately, our world contains forces that cause us to keep secrets. If we ignore these forces, we will suffer the consequences as you well know. Let's approach the problem scientifically. Let's try to understand the properties of these disloyal forces so that we can learn how to observe, oppose and defeat them.

Pr: It boggles my mind that we know how to travel to the moon but we can't figure out how to live together in peace here on earth. Now that's a mystery.

Dr: I think the reason is relatively simple but the solution is complex. Imagine a world where

civilization as a whole does not yet fully understand its own nature, human nature that is. In such a world it must be true that everyone would lack self-knowledge at least to the extent each person does not understand human nature. If this is an accurate description of the human condition, it is predictable that people would often misperceive, misjudge and unintentionally upset each other, making trust difficult to maintain. Since no one yet fully understands human nature, an untrustworthy world seems inevitable.

Pr: Are you suggesting people should study psychology to understand themselves and each other better?

Dr: No. You need to make it a high priority to learn as much as possible about human nature and the human condition. Psychology is only one perspective. Philosophy and religion have been around much longer and have much more to offer. As the philosophical issues become clear, you will be able to see and understand yourself better. When this happens, you will make more accurate observations and more effective decisions in general. Over time, with proper discipline, you can master yourself to such an extent that you feel content, satisfied and want for nothing.

Pr: But you are a psychiatrist. How can you completely dismiss the field of psychology?

Dr: I'm not completely dismissing psychology, but I understand its limitations. Psychology is a comparatively young field and in its current state is insufficient for understanding and effectively treating human suffering. Our dialogue will be very different than what you would normally expect from a psychotherapist. The vast majority of therapists do not spend their time teaching their clients principles of human nature in the initial stages of their treatment plan.

Pr: Ok. So what philosophical issues should we talk about first?

Dr: We need to finish understanding secrets before we move on to a new topic.

Pr: I thought we exhausted that topic.

Dr: We've learned a lot about secrets but we haven't spent much time applying the knowledge to your life. Let's see if we can analyze your situation using what we learned about secrets. Ok?

Pr: I'll try.

Dr: Good. I'm curious why the pain of losing your friends and family relationships didn't discourage you from living a life without secrets? Can you explain that?

Pr: I knew from the start that I was embarking on an ambitious and potentially difficult mission and that all such missions usually entail ordeals. I had prepared myself intellectually and emotionally for this. Gandhi and Martin Luther King faced a lot of risk for the sake of helping mankind. I certainly don't consider myself in their league, but these great men demonstrate that great missions

sometimes require taking big risks.

Dr: It sounds like you are prepared to sacrifice a lot to accomplish your mission.

Pr: Yes. A utopia, by definition, has everything a person needs; a person should be willing to sacrifice anything to achieve utopia.

Dr: Even your marriage, your security and your freedom.

Pr: I see your point. Perhaps I have gone a bit overboard.

Dr: I believe you have one thing left worth sacrificing that will repair your life and move you one step closer to making the world more trustful.

Pr: Let me guess - my mission? You want me to sacrifice my mission - to stop pursuing a more trustful world?

Dr: No, not your mission; you have a great mission. I would never give that up.

I am suggesting you sacrifice your unwillingness to keep secrets.

Pr: No one is going to force me to keep secrets.

Dr: A human being can't force you but the human condition is forcing you. You need to accept the fact that you don't have a free choice in this matter. There are forces that require you to keep secrets in order to survive as a normal person in this world.

Aren't you forced to breath, to eat and to go to the bathroom?

Pr: Yes.

Dr: Does it bother you that you are forced to do these things?

Pr: Not really. I accept it.

Dr: You also need to accept the fact that you must keep secrets in a world where everyone else keeps secrets, otherwise you won't survive - you can't live like a normal person otherwise. You breathe, eat and go to the bathroom to survive. I recommend you add keeping secrets to the list.

Look at it this way. Instead of keeping his identity a secret, had the thief disclosed his identity to you by admitting he was a thief, would you have disclosed your identity and banking information to him?

Pr: That's not a fair question because thieves, by definition, never disclose their identity - their

business depends on maintaining that secret.

Dr: Precisely and because thieves exist in the world, people are very reluctant to disclose their identity to a stranger because the stranger could be a thief. But you did it anyway.

Pr: I knew the stranger might be a thief, but I chose to trust him. Had I known the stranger was a thief, I would have given him my ID only after making a serious attempt at converting him, which is what my mission is ultimately about anyway— converting a disloyal untrustworthy world into a truly royal civilization devoid of disloyalty.

Dr: I can imagine in an ideal world where secrets are not necessary, it would never occur to anyone to conceal their identity – there would be no reason to do so. By the same token, if the value system of the prevailing society considered secrets taboo, then people would never lie about anything because a lie is itself a secret. In such a world, keeping a secret would be considered dishonest unlike in the modern era where secrets are normal, necessary and condoned.

Pr: We are still living in a very dark world.

Dr: Did you ever find out how the thief knew you don't keep secrets?

Pr: I still don't know. I really can't blame anyone because whoever made my no-secret status public had the right to assume I wasn't keeping it secret.

One day a seemingly nice person who I had never met, approached me in the supermarket and asked me if I was the person who didn't have any secrets. I said yes. That's when he asked me for my banking information. I immediately realized he could sell the information to someone else or steal all my money himself. I asked him not to sell the information or use it to access my accounts. He said the only reason he asked me for my banking information was just to test if I really didn't have any secrets. He said he thought the idea of not having secrets was fascinating and he wanted to see if such a person really existed. He said not to worry, he wouldn't misuse the information.

Dr: Why didn't you rush to the bank to move your money into other accounts?

Pr: Had I done that, the other bank accounts would have become my next new secret. Anything I would have done to hide the money would have constituted a secret. My only choice was to trust the stranger.

Dr: Why didn't you anticipate that a thief might try to do this to you?

Pr: I've been rich for so long, it just didn't occur to me that someone could wipe me out this way, nor could I image ever needing money. I guess I was naïve.

Dr: That must have been a rude awakening.

Pr: I still find it hard to believe. As you can imagine, my wife was furious with me. So then I tried to find a job, but every company that interviewed me wanted me to sign a non-disclosure agreement. When I told them I didn't keep secrets, the interviews always ended abruptly. I quickly realized employers would not hire someone who couldn't promise to protect the company's trade secrets, understandably so. When I told this to my wife, she tried to convince me to give up my humanitarian quest for a world devoid of secrets. But when I told her no, she committed me to this mental hospital and filed for divorce.

Dr: Your wife probably saved your life. You're lucky she didn't leave you homeless. At least in here you are safe and you can learn a few things that might help you be more successful at whatever you want to do with your life. I think it is safe to say that if you want to change the world, you need to be in-the-world instead of confined to a mental institution.

Pr: I don't want to live here but I won't lie to get out. I think you want me to say I have secrets even though I really don't. Lying will cause me to have a new secret.

Dr: Did it ever occur to you that you might have secrets that you don't know you have?

Pr: What are you talking about? You can't keep a secret from yourself? That is logically impossible. Isn't it always true that a secret is only a secret if someone says so and therefore by definition a person always knows what secrets they have?

Dr: Actually, what you just said is a common but incomplete understanding of what secrets are. What you said is true only for a certain class of secrets. A secret is information that is concealed for some purpose whether or not the purpose is known. There are two classes of secrets: conscious secrets and unconscious secrets. Conscious secrets are perceived to be under the control of oneself. In stark contrast, unconscious secrets are secrets that control a person without them knowing.

If I can demonstrate that you have secrets you don't know you have, then you can tell people you have secrets even though you don't know what they are. This will stop you from telling people you don't have secrets which is what landed you in the hospital in the first place.

Pr: If I don't know what the secrets are, how do I know I have them?

Dr: To answer this question, first you need to learn an unbreachable decree.

Pr: What's that?

Dr: An unbreachable decree is a statement that is always true and therefore can never be used to lie. For example, the statement, "I am alive", is always true because only a living person can say it. The statement, "I have secrets", is also always true but for a different reason. A person who says they have secrets cannot be lying because whenever a person lies they keep the fact they are lying secret from the person they are lying to when they are telling the lie. Therefore, the statement, "I have

secrets” is always true whether or not a person is lying.

Pr: Did you just say the statement, ‘I have secrets’, can’t be a lie.

Dr: That’s correct. If someone says they have secrets, it must be true.

Pr: That’s strange. I thought you can lie about anything. I thought free will makes it possible to lie about anything. Does this mean we don’t have free will?

Dr: No. Everyone has a free will, however most people mistakenly believe they are exercising their free will at all times. This is a common misconception and the source of enormous and unnecessary suffering.

Pr: You said that a secret is something purposefully concealed. How can I be purposefully concealing secrets I don’t know I have?

Dr: You can’t, but your body can. The body operates on its own, in case you haven’t noticed.

Do you know who Sigmund Freud is?

Pr: He’s a famous psychiatrist.

Dr: That’s correct. Freud discovered the unconscious. It became his most important contribution to the field of psychotherapy. Simply put, the unconscious is the term that refers to the hidden secrets a person is unaware they possess. In other words, the unconscious consists of all the knowledge and forces that exist inside of a person, that the person does not know are there.

Pr: If I’m not aware of these hidden secrets, what good does it do me to know I have them?

Dr: First of all, if secrets in your unconscious are influencing your behavior in some way and you are not aware of it, you are like a puppet without self-control. This could explain why a person has chronic personal problems they are unable to resolve.

On the other hand, if you learn that you have an unconscious, then you can attempt to observe the effect your unconscious has on yourself even though you don’t yet know its purpose. If you can observe something, you then have the opportunity to study it and choose how to interact with it and by so doing, eventually understand and defeat it.

Pr: Someone once told me they knew there wasn’t anything in their unconscious that had a negative influence on their behavior. Is that possible?

Dr: Impossible to know such a thing. That person must not understand the definition of the unconscious. By definition, a person cannot be conscious of the content of their unconscious – this

is a contradiction in terms. One can only be conscious of what was in their unconscious in the past - a person cannot directly observe their unconscious in the present. Only through memory recall can a person trace how the forces in their unconscious influenced their behavior in the past. Then with this knowledge and a proper understanding of how the unconscious works, a person may be able to discern the psychological force - the hidden secret responsible for their chronic personal problem. When an insight of this magnitude occurs, the pernicious psychological forces self-destruct, the symptoms clear up and in their place settles a wonderful sense of freedom and health.

Pr: Your description of the unconscious seems to imply that it is a refuge for malicious psychological forces that cause a person to suffer? Are there any benefits to the unconscious, or is it only a source of suffering?

Dr: That's an excellent question. The unconscious has the potential to be both harmful and helpful. I want to fully explain this to you starting the next time we meet because the answer to this question is what you need to know to get out of the hospital. The answer will explain why people have chronic personal problems and once you understand this, you should then see a much more effective way to make the world more trustful. You will start keeping secrets again and more importantly, you will see why changing humanity requires a person to have one foot in the old world and one foot in the new. To cause a transformation of such magnitude, one must live within a paradoxical gap, which in your case is the ironic necessity to keep secrets in order to bring about a world where secrets will no longer be needed.

Without going into too much detail now, consider the following. There was only one time in human history when there were no secrets. Can you guess when that was?

Pr: I assume in the very beginning.

Dr: Yes. The only time in human history when there were no secrets was in the Garden of Eden where Adam and Eve lived. Do you know the Garden of Eden story?

Pr: Not entirely.

Dr: Remember you said how sometimes you feel somewhat naked when you tell someone a secret?

Pr: Yes.

Dr: Adam and Eve were always naked and had no secrets until that fateful day when everything went wrong. Do you remember what happened?

Pr: Didn't they make a mistake and try to cover it up?

Dr: That's right. A friendly serpent convinced them to eat from the Tree of Knowledge of Good and Evil, even though G-d commanded them not to. Immediately upon consuming knowledge

from the forbidden tree they noticed for the first time that they were naked and that it was bad. Fearful that G-d would disapprove of their nakedness and punish them for disobeying, they tried to keep their mistake secret by covering their exposed bodies and hiding from Him.

Pr: Anyone who thinks they can hide from G-d must be very confused. Even if there is no G-d, a G-d fearing person must be confused if they think they can hide from their G-d.

Dr: I agree. There are two lessons from the Garden of Eden story I want to briefly touch upon today.

First, you must be very careful who you listen to, including yourself. People have all sorts of ideas about how the world works and we each think our ideas are very reasonable and appealing. So we listen to the voice in our head as if that voice is an authority. The serpent represents the friendly enticing voice in our head to which we love to listen, without considering the possibility that what lies in wait behind the voice is the enemy.

Secondly, a person needs to be very careful what knowledge they consume. If the source of knowledge is flawed like the Tree of Knowledge of Good and Evil, then in ignorance a person may learn something false and unwittingly believe it is true. Common sense tells us that false knowledge can be very harmful, can lead a person down a dark road destined for suffering. False knowledge takes on the status of an imperceptible unconscious secret.

Pr: If a person doesn't know their unconscious contains false knowledge, then how can anything be done about it?

Dr: There is a way to defeat false knowledge that lives in the unconscious, but it is too late to get into that subject today. In the few minutes that are remaining, I'd like to know what you got out of our discussion. Did you learn anything useful?

Pr: I definitely learned something but I'm not sure yet how useful it is.

Dr: Ok. What did you learn?

Pr: I learned that in order to feel more secure, people use secrets to solicit loyalty from each other and to build intimate relationships.

Dr: Good. What else?

Pr: I learned it is human nature to have secrets that are hidden in our unconscious. Some of these hidden secrets cause suffering, but how and why this happens I don't fully understand yet.

Dr: Very good. When we meet next week I'll go into more detail about how this works. Anything else?

Pr: I learned that the human condition forces people to keep secrets. For this reason some of the secrets we have must not be under our control, especially secrets in the unconscious that influence, without our knowing, the choices we make and what we say to ourselves.

Dr: Excellent. You definitely learned the main points.

So, do you have secrets?

Pr: None that I know of.

Dr: Do you have any unconscious secrets?

Pr: I think I must.

Dr: Why?

Pr: We know a person must have secrets if they say they do. Since a person can say they have secrets at any time, the secrets must already exist. In my case, since I refuse to keep secrets, the secrets must be in my 'unconscious.' Does this mean everyone has an unconscious?

Dr: Yes and congratulations. You are very close to being released from the hospital.

Pr: You said you would release me from the hospital if I admitted having secrets.

Dr: Yes, but I need to make sure you know how to handle any future confrontations with a potential thief. You admit to only having unconscious secrets. Your reputation of being someone who doesn't keep secrets is still out there, so even though you've stopped telling people you don't have secrets, another thief may still learn of your past and ask you for your ID again. I need to know you will keep your bank account information secret no matter what. Do you agree?

Pr: I would seriously consider it if you can show me a better way to accomplish my mission of making the world more trustful.

Dr: I will start doing that when we meet again next Tuesday.

Pr: Thank you, doctor.

eoc

THE AUTHOR

RICHARD SCOTT MESSING

Richard.messing@gmail.com

917-714-9050

Richard Messing is dedicated to codifying principles for curing chronic personal problems. By 2008, three years of interdisciplinary research culminated in a new semantic framework referred to by Mr. Messing as The Logic of Free Will. As a philosophical counselor, Mr. Messing teaches The Logic of Free Will and coaches clients in its application, as a service to relieve the suffering associated with the client's chronic personal problem. Mr. Messing spoke at the American Philosophical Association 2008 eastern division annual conference, where he presented a paper entitled, Logic and Critical Thinking: A Prescription for Curing Chronic Personal Problems. In September, 2009, Mr. Messing presented a paper entitled, The Logic of Free Will: a semantic framework for curing chronic personal problems, at the annual conference of the Institute of General Semantics.

Richard Messing has an MBA degree in finance from Baruch College and a BA degree in experimental psychology from The State University of New York at Stony Brook. Mr. Messing was employed by Intel Corporation in various strategic sales roles for 15 years. Mr. Messing is currently a member of the professional staff at Staples Corporation and provides Philosophical Counseling services through a private practice.

Richard Messing has been married for 21 years, has two children and lives in Fresh Meadows, Queens County, NY.