

## Do you already practice MSD?

What a question with such an abbreviation that hardly anyone can assign a meaning to! What is MSD? This abbreviation is supposed to mean "mental self-defence". A remarkable passage in Austria's Federal Constitutional Law is Article 9a on "comprehensive national defence". There it says in paragraph 2: "Comprehensive national defence includes military, mental, civil and economic national defence."

Isn't it the case that when we hear the word "national defence", the first or even the only ideas that come to mind are military ones? Yet it is perfectly reasonable to pay just as much attention to the other areas mentioned here. It is the same in private life. When we think of „self-defence", we almost only think of physical defence techniques such as Aikido, Krav Maga and so on and so forth. But one has to deal with physical attacks much less often than with mental ones.

This already starts with a big difference in recognisability. A physical attack is very easy to recognise, whereas mental attacks are very often and for many people very difficult to see. First of all, we must therefore be clear about what we mean by a mental attack. Here, in our context, it is to be understood as a harmful influence on the thinking, feeling or willing of a person, whereby everything that is likely to take advantage of the person in question is considered "harmful".

Of course, there is room for many things under this definition. Depending on one's world view, a definition of "damage" or "harmfulness" can also be drawn differently, but we want to remain as general as possible, on the one hand, but on the other hand, we also want to limit the concept of damage in this context to a deliberate overreaching, i.e. to the consequence of an intention to harm for the purpose of gaining one's own advantage. Of course, this also includes the criminal offences of deception and fraud. However, the vast

majority of such mental assaults are probably outside the scope of criminal law.

Large-scale deceptions are, as one can easily imagine, more dangerous than those on a smaller scale because of their broader impact. Dangerous to all! Edward Bernais (1891–1995) writes in his book *Propaganda*:

*The grandiose success of propaganda in war has opened the eyes of the far-sighted to the possibilities of manipulating mass opinion in all areas of life. (Edward Bernais, Propaganda, Berlin 2019, p. 33, translated)*

In this one sentence everything is bluntly said about the purpose and effect of propaganda. Propaganda shows resounding success in artificially creating mass opinion. Bernais was a master of applied psychology. He set in motion actions that created certain desirable mass opinions, in each case adapted concepts according to mass psychological findings<sup>1</sup>. Before politics made use of these possibilities to a greater extent and in a more sophisticated quality, the economy did so. Bernais, however, was at pains to convince politicians that democratic societies so limit the power of their leaders that it must be expanded again through propaganda.

*If many people are to live together as smoothly as possible in a society, control processes of this kind are unavoidable. (Bernais, p. 19, transl.)*

From this we can already see that Bernais sold his art of manipulation as a means to social peace, as a kind of messianism, i.e. he himself used propaganda for his personal success. The people could not lead themselves and democracy could only cause chaos. We must be clear that those who have the means to create mass opinion fall into this view as if by natural law. Accordingly, they cannot grant the individuals of the people any real maturity to form a peaceful society in sum. Without entering into a dispute about this, we must simply state that a democratic and free basic order on paper always moves de facto in the direction of an oligocratic lack of freedom.

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<sup>1</sup> primarily on the basis of Gustave Le Bon (1841–1832), *Psychologie des foules*, Paris 1895, who, however, was not the only researcher regarding mass psychological phenomena.

If there is a calling for human beings that is connected to their being, then such a calling must be the same for all. This means that none of these people can be called to control others in such a way that they form a mass. A mass opinion is not an opinion that has been adopted by an existing mass, but an instilled opinion through which a mass is first formed, i.e. a mass-forming opinion — regardless of whether it manifests itself in a political ideology or through manipulated consumer behaviour. However, mass opinion is based on a common feeling that serves as a breeding ground for a common opinion and the behaviour that results from it.

Experience shows that the formation of a mass and thus of a common feeling occurs through the purposeful application of psychological means seemingly as if under mechanical regularity. The basic feeling that forms the mass sets the impulse for a certain common opinion and keeps it "alive". The question arises: Is manipulation through mass psychological processes irresistible? Or to put it another way: are we helplessly exposed to such psychological influences? Can we protect ourselves against psychological intrusion into us? This question is of a fundamental nature, and therefore we can answer it from the therapeutic side. The psychotherapist as well as the psychotherapist need the cooperation of the patient if treatment is to be successful. The patient can close himself off to a therapeutically effective approach, and such phases can even occur in the course of treatment. In this case, a disintegrative state of the patient becomes apparent. He is then at odds with himself, whereby he is not aware of the resistance because it is imposed by the unconscious. But here, too, the patient's will as an independent instance decides whether he faces his disintegration or not and whether he strives for its elimination or not.

The answer is clear: no, manipulation by psychological processes is generally not irresistible. We are not helplessly exposed to psychological influences, and this is because we are human beings and not machines subjected to compulsive mechanics or, more recently, electronics.

This is where anthropology comes into play. Those who mentally limit the human being through a mechanistic world view and the idea of the universe

as a closed system consequently also easily believe in a lawfully functioning human control through psychological mass education. This delusion is also supported by the fact that a destructive process is fundamentally easier than a constructive one. Nothing on earth can escape this fact. Physics justifies it with the second thermodynamic law (or: the second law of thermodynamics). A body with a higher temperature automatically gives off heat to a body with a lower temperature until the temperature of both bodies is equalised. In order to bring about a contrary process, energy must be used, which is no longer available after the process. The decay takes place by itself, the build-up requires work. Man becomes ill by himself, the healing process is only possible with the use of energy. — There are many examples of this principle. Chaos comes into being more easily than order. An ordered object can only arise when constructive force overcomes destructive force.

Psychological healing processes require the purposeful use of a correspondingly constructive power of the mind. A crowd, on the other hand, is not created by thinking, but by the transmission of emotions. A good example of this is the spectators at sporting events. Through identification with a certain team of players or with certain individual athletes, a mass is formed from a crowd of spectators.

Mass education is therefore a psychological process, but not a constructive one. It takes place without reflection and therefore tends towards chaos. The lasting result is sometimes a suggestively induced mental disorder. This occurs when one's own constructive power is no longer able to overcome the effect of the suggestion. At such a point, the offer of psychotherapeutic intervention becomes topical. However, it is up to the will of the person concerned to accept such an offer.

Mental self-defence is the preventive use of the mind against suggestive influences from other people. A suggestively controlled person is an unfree person. He is abused for the intentions of others by circumventing his human dignity. Such abuse is always a destructive influence on a human life. The possibilities for the state to prevent this are very limited, indeed sooner or later it itself succumbs to the temptation to control its citizens suggestively.

The first necessity to protect against this is to recognise this state of affairs. Only then can a strategic protection programme be created that provides means of defence against suggestive influences. Depending on the existing exposure to suggestive psychological assaults, it may also be advisable to seek professional help. But even in this case, active self-therapy will be a prerequisite for success.

Those who believe that they are free from suggestive external control and do not need therapy are nevertheless well positioned with preventive behaviour against possible psycho-manipulative abuse. The fact that this topic falls into each of the five areas, as illustrated by the five suitcases, proves how important it is to deal with it. The concept of prosocio-net avoids using suggestive and manipulative psychological means. Rather, it is intended to contribute to liberation from psychological external control and abuse for foreign interests — thus also to the preservation of human dignity.

Spiritual self-defence is the most important self-defence of all, because lust for power ultimately aims at dominating the spirit of other people; for where the spirit is not subjugated, the pressure against the physicality of the human being promotes counter-pressure on the part of those affected, which makes governing increasingly difficult and leads increasingly to violent measures on the part of the powerful. This is the situation when people rule over people to their misfortune.

Suffering is simply the loss of human dignity. This happens where human beings are ideologically pressed into a closed system, where they are not granted the openness of an inscrutable, unbounded being. You can, however, retain the consciousness of this, and if it is buried by spiritual rubbish, dig it out. This work is worthwhile. Do not let other people dictate your self-image! They do not know what is in you. Only the spirit that is in you knows that. Your own!

The methods of mass education and mass control put forward by Bernais have not become obsolete. On the contrary! They have been expanded and supplemented, not least by a leap in the development of media technology in

the 20th century as well as the formation of huge corporations and cartels. The power of these institutions has long since surpassed the power of the peoples and their authorities. From that side, there is no downward communication. There is only suggestion, psychological cybernetics, manipulation of mass opinion. That is not communication. What Bernais already described for his time is realised in excess:

*The deliberate and purposeful manipulation of the behaviour and attitudes of the masses is an essential component of democratic societies. (Bernais, p. 19, transl.)*

According to Gustave Le Bon's sociological definition of mass, at this point in Bernais' work it should be "population" instead of "mass", because the mass is only formed by the manipulations in question. It may be that in individual cases they are adapted to a specific target group, but the boundaries of target groups are also usually shown to be more or less fluid.

Would you like to be manipulated? Probably not. If not, then they must resist strong influence. Read what else Bernais has to say about it:

*We are governed by people whose names we have never heard. They influence our opinions, our tastes, our thoughts. (Bernais, p. 19, transl.)*

Examine yourself in which case your feelings and their opinions have been evoked and shaped by foreign spirits! What means did they use to do so? The stronger the ability to pay of the people you want to manipulate somewhere, the higher the probability that they will be successful in doing so. The first step to mental self-protection is therefore to identify the financially strongest powers and to tap into their intentions. They have the greatest potential to realise their intentions by using large sums of money and good networks to exert the strongest influence on you, provided you are in their "line of fire". So you need to seek appropriate cover if you don't want to get hit. This means avoiding the media with the greatest coverage and circulation, not exposing yourself to their influence.

For a liberation from the "magnetic field" of mass-forming suggestions, it is unavoidable to carefully and systematically filter out the intake of informa-

tion and thus dispose of it. Recognise what eats up your time and only gives monopolistic cartels more power over you! Turn to information with the help of which you can change something for the better in your life! For this purpose, especially factual books and a constructive exchange of ideas with people who can enjoy a wealth of experience in the field of problem solving of various kinds.

With everything that approaches you, it is sensible and advisable to analyse the effect of this thing on you in each case and to draw consequences from the result. For such an analysis, it is helpful to distinguish between the three areas specific to human beings: feeling — will — understanding. To illustrate this, one also speaks of the belly, the heart and the head. The belly stands for the feelings, the head for reason. Both send their signals to the heart, which then decides which of the two it wants to accept. If head and gut agree, the decision is certainly easier to make than if they do not. But to listen only to what your gut is telling you puts you at the mercy of other people's intentions and suggestions. You have two strong instances that can prevent this. Let these two do it! That means preserving one's human dignity.

Do not let their world of thought become a product of propaganda! This danger has never been as great as it is today. Even simple things like writing by hand can become aids to liberation from psychodynamic clutches. In the very personal form of your writing you find yourself in its uniqueness. No one is like you. No one can replace you. The more you write by hand, the better. Put your thoughts on paper this way! You too are yours, unique and unrepeatable for all others. That is a good start for everything else.

*[\(back to the subject area\)](#)*