

Envy and Gratitude, by M. Klein

a. Quotes:

- "[T]he projection of a predominantly hostile inner world which is ruled by persecutory fears leads to the introjection—taking-back—of a hostile external world; and vice versa, the introjection of a distorted and hostile external world reinforces the projection of a hostile inner world." - Author (pg. 11)
- "From the beginning of my psycho-analytic work, my interest was focused on anxiety and its causation, and this brought me nearer to the understanding of the relation between aggression and anxiety." - Author (pg. 41)

b. General Notes:

- Chapter 1 - Notes on Some Schizoid Mechanisms (pg. 1)
 - "I have often expressed my view that **object-relations exist from the beginning of life, the first object being the mother's breast which to the child becomes split into a good (gratifying) and bad (frustrating) breast; this splitting results in a severance of love and hate.** I have further suggested that **the relation to the first object implies its introjection and projection**, and thus from the beginning object-relations are moulded by an interaction between introjection and projection, between internal and external objects and situations. **These processes participate in the building up of the ego and superego and prepare the ground for the onset of the Oedipus complex in the second half of the first year.** From the beginning the destructive impulse is turned against the object and is first expressed in phantasied oral-sadistic attacks on the mother's breast, which soon develop into onslaughts on her body by all sadistic means. The persecutory fears arising from the infant's oral-sadistic impulses to rob the mother's body of its good contents, and from the anal-sadistic impulses to put his excrements into her (including the desire to enter her body in order to control her from within) are of great importance for the development of paranoia and schizophrenia. I enumerated **various typical defences of the early ego, such as the mechanisms of splitting the object and the impulses, idealization, denial of inner and outer reality and the stifling of emotions.** I also mentioned various anxiety-contents, including the fear of being poisoned and devoured. Most of these phenomena-prevalent in the first few months of life—are found in the later symptomatic picture of schizophrenia." (pg. 2)
 - "I hold that the introjected good breast forms a vital part of the ego, exerts from the beginning a fundamental influence on the process of ego-development and affects both ego-structure and object-relations." (pg. 3-4)
 - "I hold that **anxiety arises from the operation of the death instinct within the organism, is felt as fear of annihilation (death) and takes the form of fear of persecution.** The fear of the destructive impulse seems to attach itself at once to an object rather than it is experienced as the fear of an uncontrollable overpowering object. Other important sources of primary anxiety are **the trauma of birth (separation anxiety) and frustration of bodily needs;** and these experiences too are from the beginning **felt as being caused by objects.** Even if these objects are felt to be external, **they become through introjection internal persecutors and thus reinforce the fear of the destructive impulse within.** The vital need to deal with anxiety forces the early ego to develop fundamental mechanisms and defences. The destructive impulse is partly projected outwards (deflection of the death instinct) and, I think, attaches itself to the first external object, the mother's breast. As Freud has pointed out, the remaining portion of the destructive impulse is to some extent bound by the libido within the organism. However, neither of these processes entirely fulfills its purpose, and therefore the anxiety of being destroyed from within remains active. It seems to me in keeping with the lack of cohesiveness that **under the pressure of this threat the ego tends to fall to pieces. This falling to pieces appears to underlie states of disintegration in schizophrenics.**" (pg. 4-5)
 - "I believe that **the ego is incapable of splitting the object - internal and external - without a corresponding splitting taking place within the ego.** Therefore **the phantasies and feelings about the state of the internal object vitally influence the structure of the ego.** The more sadism prevails in the process of incorporating the object, and the more the object is felt to be in pieces, the more the ego is in danger of being split in relation to the internalized object fragments. **The processes I have described are, of course, bound up with the infant's phantasy-life;** and the anxieties which stimulate the mechanism of splitting are also of a phantastic nature. **It is in phantasy that the infant splits the object and the self,** but the effect of this phantasy is a very real one, because it leads to feelings and relations (and later on, thought-processes) being in fact cut off from one another." (pg. 6)
 - "So far, I have dealt particularly with **the mechanism of splitting as one of the earliest ego-mechanisms and defences against anxiety.** Introjection and projection are from the beginning of life also used in the service of this primary aim of the ego. **Projection, as Freud described, originates from the deflection of the death instinct outwards and in my view it helps the ego to overcome anxiety by ridding it of danger and badness.** Introjection of the good object is also used by the ego as a defence against anxiety." (pg. 6)
 - "**Idealization is bound up with the splitting of the object,** for the good aspects of the breast are exaggerated as a safeguard against the fear of the persecuting breast. While idealization is thus the corollary of persecutory fear, it also springs from the power of the instinctual desires which aim at unlimited gratification and therefore create the picture of an inexhaustible and always bountiful breast—an ideal breast. We find an instance of such a cleavage in infantile hallucinatory gratification. **The main processes which come into play in idealization are also operative in hallucinatory gratification, namely, splitting of the object and denial both of frustration and of persecution.** **The frustrating and persecuting object is kept widely apart from the idealized object.** However, the bad object is not only kept apart from the good one but its very existence is denied, as is the whole **situation of frustration and the bad feelings (pain) to which frustration gives rise.** **This is bound up with denial of psychic reality. The denial of psychic reality becomes possible only through strong feelings of omnipotence - an essential characteristic of early mentality.** Omnipotent denial of the existence of the bad object and of the painful situation is in the unconscious equal to annihilation by the destructive impulse. It is, however, not only a situation and an object that are denied and annihilated—it is an object-relation which suffers this fate; and therefore **a part of the ego, from which the feelings towards the object emanate, is denied and annihilated as well.** In hallucinatory gratification, therefore, two interrelated processes take place: the omnipotent conjuring up of the ideal object and situation, and the equally omnipotent annihilation of the bad persecutory object and the painful situation. These processes are based on splitting both the object and the ego." (pg. 7)
 - "In passing I would mention that in **this early phase splitting, denial and omnipotence play a rôle similar to that of repression at a later stage of ego-development.** In considering the importance of the processes of denial and omnipotence at a stage which is characterized by persecutory fear and schizoid mechanisms, we may remember the delusions of both grandeur and of persecution in schizophrenia." (pg. 7)
- "**The projection of good feelings and good parts of the self into the mother is essential for the infant's ability to develop good object-relations and to integrate his ego.** However, if this projective process is carried out excessively, **good parts of the personality are felt to be lost, and in this way the mother becomes the ego-ideal; this process too results in weakening and impoverishing the ego.** Very soon such processes extend to other people, and the result may be an over-strong dependence on these external representatives of one's own good parts. Another consequence is a fear that the capacity to love has been lost because the loved object is felt to be loved predominantly as a representative of the self. **The processes of splitting off parts of the self and projecting them into objects are thus of vital importance for normal development as well as for abnormal object-relations.** The effect of introjection on object-relations is equally important. **The introjection of the good object, first of all the mother's breast, is a precondition for normal development.** I have already described that it comes to form a focal point in the ego and makes for cohesiveness of the ego. One characteristic feature of the earliest relation to the good object - internal and external—is the tendency to idealize it. In states of frustration or increased anxiety, the infant is driven to take flight to his internal idealized object as a means of escaping from persecutors. From this mechanism

various serious disturbances may result: when persecutory fear is too strong, the flight to the idealized object becomes excessive, and this severely hampers ego-development and disturbs object-relations. As a result the ego may be felt to be entirely subservient to and dependent on the internal object - only a shell for it. With an unassimilated idealized object there goes a feeling that the ego has no life and no value of its own." (pg. 9)

- **"The various ways of splitting the ego and internal objects result in the feeling that the ego is in bits. This feeling amounts to a state of disintegration.** In normal development, the states of disintegration which the infant experiences are transitory. Among other factors, gratification by the external good object again and again helps to break through these schizoid states. The infant's capacity to overcome temporary schizoid states is in keeping with the strong elasticity and resilience of the infantile mind. If states of splitting and therefore of disintegration, which the ego is unable to overcome, occur too frequently and go on for too long, then in my view they must be regarded as a sign of schizophrenic illness in the infant, and some indications of such illness may already be seen in the first few months of life. **In adult patients, states of depersonalization and of schizophrenic dissociation seem to be a regression to these infantile states of disintegration.**" (pg. 10)
- **"Another aspect of projective processes, as we have seen, concerns the forceful entry into the object and control of the object by parts of the self. As a consequence, introjection may then be felt as a forceful entry from the outside into the inside, in retribution for violent projection. This may lead to the fear that not only the body but also the mind is controlled by other people in a hostile way.** As a result there may be a severe disturbance in introjecting good objects—a disturbance which would impede all ego-functions as well as sexual development and might lead to an excessive withdrawal to the inner world. This withdrawal is, however, caused not only by the fear of introjecting a dangerous external world but also by the fear of internal persecutors and an ensuing flight to the idealized internal object. I have referred to the weakening and impoverishment of the ego resulting from excessive splitting and projective identification. **This weakened ego, however, becomes also incapable of assimilating its internal objects, and this leads to the feeling that it is ruled by them.** Again, such a weakened ego feels incapable of taking back into itself the parts which it projected into the external world. These various disturbances in the interplay between projection and introjection, which imply excessive splitting of the ego, **have a detrimental effect on the relation to the inner and outer world and seem to be at the root of some forms of schizophrenia.** Projective identification is the basis of many anxiety-situations, of which I shall mention a few. The phantasy of forcefully entering the object gives rise to anxieties relating to the dangers threatening the subject from within the object. For instance, the impulses to control an object from within it stir up the fear of being controlled and persecuted inside it. By introjecting and re-introjecting the forcefully entered object, the subject's feelings of inner persecution are strongly reinforced; all the more since the re-introjected object is felt to contain the dangerous aspects of the self. **The accumulation of anxieties of this nature, in which the ego is, as it were, caught between a variety of external and internal persecution-situations, is a basic element in paranoia.**" (pg. 11-12)
- **"To summarize now some of the disturbed object-relations which are found in schizoid personalities: the violent splitting of the self and excessive projection have the effect that the person towards whom this process is directed is felt as a persecutor. Since the destructive and hated part of the self which is split off and projected is felt as a danger to the loved object and therefore gives rise to guilt, this process of projection in some ways also implies a deflection of guilt from the self on to the other person.** Guilt has, however, not been done away with, and the deflected guilt is felt as an unconscious responsibility for the people who have become representatives of the aggressive part of the self. Another typical feature of schizoid object-relations is their narcissistic nature which derives from the infantile introjective and projective processes. For, as I suggested earlier, when the ego-ideal is projected into another person, this person becomes predominantly loved and admired because he contains the good parts of the self. Similarly, the relation to another person on the basis of projecting bad parts of the self into him is of a narcissistic nature, because in this case as well the object strongly represents one part of the self. Both these types of a narcissistic relation to an object often show strong obsessional features. The impulse to control other people is, as we know, an essential element in obsessional neurosis. The need to control others can to some extent be explained by a deflected drive to control parts of the self. When these parts have been projected excessively into another person, they can only be controlled by controlling the other person. One root of obsessional mechanisms may thus be found in the particular identification which results from infantile projective processes. This connection may also throw some light on the obsessional element which so often enters into the tendency for reparation. For it is not only an object about whom guilt is experienced but also parts of the self which the subject is driven to repair or restore. All these factors may lead to a compulsive tie to certain objects or - another outcome - to a shrinking from people in order to prevent both a destructive intrusion into them and the danger of retaliation by them. The fear of such dangers may show itself in various negative attitudes in object-relations. For instance, one of my patients told me that he dislikes people who are too much influenced by him, for they seem to become too much like himself and therefore he gets tired of them. **Another characteristic of schizoid object-relations is a marked artificiality and lack of spontaneity.** Side by side with this goes a severe disturbance of the feeling of the self or, as I would put it, of the relation to the self. This relation, too, appears to be artificial. In other words, psychic reality and the relation to external reality are equally disturbed. The projection of split-off parts of the self into another person essentially influences object-relations, emotional life and the personality as a whole. To illustrate this contention I will select as an instance two universal phenomena which are interlinked: the feeling of loneliness and fear of parting. We know that one source of the depressive feelings accompanying parting from people can be found in the fear of the destruction of the object by the aggressive impulses directed against it. But it is more specifically the splitting and projective processes which underlie this fear. If aggressive elements in relation to the object are predominant and strongly aroused by the frustration of parting, the individual feels that the split-off components of his self, projected into the object, control this object in an aggressive and destructive way. At the same time the internal object is felt to be in the same danger of destruction as the external one in whom one part of the self is felt to be left. The result is an excessive weakening of the ego, a feeling that there is nothing to sustain it, and a corresponding feeling of loneliness. While this description applies to neurotic individuals, I think that in some degree it is a general phenomenon. One need hardly elaborate the fact that some other features of schizoid object-relations, which I described earlier, can also be found in minor degrees and in a less striking form in normal people—for instance shyness, lack of spontaneity or, on the other hand, a particularly intense interest in people. In similar ways normal disturbances in thought-processes link up with the developmental paranoid-schizoid position. For all of us are liable at times to a momentary impairment of logical thinking which amounts to thoughts and associations being cut off from one another and situations being split off from one another; in fact, the ego is temporarily split." (pg. 12-14)
- **"The very experience of depressive feelings in turn has the effect of further integrating the ego, because it makes for an increased understanding of psychic reality and better perception of the external world, as well as for a greater synthesis between inner and external situations.** The drive to make reparation, which comes to the fore at this stage, can be regarded as a consequence of greater insight into psychic reality and of growing synthesis, for it shows a more realistic response to the feelings of grief, guilt and fear of loss resulting from the aggression against the loved object. Since the drive to repair or protect the injured object paves the way for more satisfactory object-relations and sublimations, it in turn increases synthesis and contributes to the integration of the ego." (pg. 14-15)
- **"In the course of this process, anxieties lose in strength; objects become both less idealized and less terrifying, and the ego becomes more unified. All this is interconnected with the growing perception of reality and adaptation to it.** If development during the paranoid-schizoid position has not proceeded normally and the infant cannot - for internal or external reasons - cope with the impact of depressive anxieties a vicious circle arises. For if persecutory fear, and correspondingly schizoid mechanisms, are too strong, the ego is not capable of working through the depressive position. This forces the ego to regress to the paranoid-schizoid position and reinforces the earlier persecutory fears and schizoid phenomena. Thus the basis is established for various forms of schizophrenia in later life; for when such a regression occurs, not only are the fixation-points in the schizoid position

- reinforced, but there is a danger of greater states of disintegration setting in. Another outcome may be the strengthening of depressive features." (pg. 15)
- "...schizoid patients are more difficult to analyse than manic-depressive types. Their withdrawn, unemotional attitude, the narcissistic elements in their object-relations (to which I referred earlier), a kind of detached hostility which pervades the whole relation to the analyst create a very difficult type of resistance. I believe that it is largely the splitting processes which account for the patient's failure in contact with the analyst and for his lack of response to the analyst's interpretations." (pg. 18)
 - "The violent splitting off and destroying of one part of the personality under the pressure of anxiety and guilt is in my experience an important schizoid mechanism." (pg. 20)
 - "One of my main points was the suggestion that in the first few months of life anxiety is predominantly experienced as fear of persecution and that this contributes to certain mechanisms and defences which are significant for the paranoid-schizoid position. Outstanding among these defences are the mechanisms of splitting internal and external objects, emotions and the ego. These mechanisms and defences are part of normal development and at the same time form the basis for later schizophrenic illness. I described the processes underlying identification by projection as a combination of splitting off parts of the self and projecting them on to another person, and some of the effects this identification has on normal and schizoid object-relations. The onset of the depressive position is the juncture at which by regression schizoid mechanisms may be reinforced. I also suggested a close connection between the manic-depressive and schizoid disorders, based on the interaction between the infantile paranoid-schizoid and depressive positions." (pg. 22)
 - Chapter 2 - On the Theory of Anxiety and Guilt (pg. 25)
 - "...the early processes of introjection and projection lead to establishing within the ego, side by side with extremely 'good' objects, extremely frightening and persecuting objects." (pg. 27)
 - "[I]n my view the danger arising from the inner working of the death instinct is the first cause of anxiety. Since the struggle between the life and death instincts persists throughout life, this source of anxiety is never eliminated and enters as a perpetual factor into all anxiety-situations." (pg. 29)
 - "Let us first consider in this connection some of the processes which ensue from the deflection of the death instinct outwards and the ways in which they influence anxieties relating to external and internal situations. We may assume that the struggle between life and death instincts already operates during birth and accentuates the persecutory anxiety aroused by this painful experience. It would seem that this experience has the effect of making the external world, including the first external object, the mother's breast, appear hostile. To this contributes the fact that the ego turns the destructive impulses against this primary object. The young infant feels that frustration by the breast, which in fact implies danger to life, is the retaliation for his destructive impulses towards it and that the frustrating breast is persecuting him. In addition he projects his destructive impulses on to the breast, that is to say, deflects the death instinct outwards; and in these ways the attacked breast becomes the external representative of the death instinct. The 'bad' breast is also introjected, and this intensifies, as we may assume, the internal danger-situation, i.e. the fear of the activity of the death instinct within. For by the internalization of the 'bad' breast, the portion of the death instinct which had been deflected outwards, with all its associated dangers, is turned inwards again and the ego attaches its fear of its own destructive impulses to the internal bad object. These processes may well happen simultaneously and therefore my description of them is not to be taken as a chronological account. To summarize: the frustrating (bad) external breast becomes, owing to projection, the external representative of the death instinct; through introjection it reinforces the primary internal danger-situation; this leads to an increased urge on the part of the ego to deflect (project) internal dangers (primarily the activity of the death instinct) into the external world. There is therefore a constant fluctuation between the fear of internal and external bad objects, between the death instinct acting within and deflected outwards. Here we see one important aspect of the interaction - from the beginning of life - between projection and introjection. External dangers are experienced in the light of internal dangers and are therefore intensified; on the other hand, any danger threatening from outside intensifies the perpetual inner danger-situation. This interaction exists in some measure throughout life. The very fact that the struggle has, to some extent, been externalized relieves anxiety. Externalization of internal danger-situations is one of the ego's earliest methods of defence against anxiety and remains fundamental in development. The activity of the death instinct deflected outwards, as well as its working within, cannot be considered apart from the simultaneous activity of the life instinct. Side by side with the deflection of the death instinct outwards, the life instinct - by means of the libido - attaches itself to the external object, the gratifying (good) breast, which becomes the external representative of the life instinct. The introjection of this good object reinforces the power of the life instinct within. The good internalized breast, which is felt to be the source of life, forms a vital part of the ego and its preservation becomes an imperative need. The introjection of this first loved object is therefore inextricably linked with all the processes engendered by the life instinct. The good internalized breast and the bad devouring breast form the core of the super-ego in its good and bad aspects; they are the representatives within the ego of the struggle between the life and death instincts." (pg. 31-32)
 - "I came to the conclusion that persecutory anxiety relates predominantly to the annihilation of the ego; depressive anxiety is predominantly related to the harm done to internal and external loved objects by the subject's destructive impulses. Depressive anxiety has manifold contents, such as: the good object is injured, it is suffering, it is in a state of deterioration; it changes into a bad object; it is annihilated, lost and will never be there anymore. I also concluded that depressive anxiety is closely bound up with guilt and with the tendency to make reparation. When I first introduced my concept of the depressive position in the paper referred to above, I suggested that depressive anxiety and guilt arise with the introjection of the object as a whole. My further work on the paranoid-schizoid position, which precedes the depressive position, has led me to the conclusion that though in the first stage destructive impulses and persecutory anxiety predominate, depressive anxiety and guilt already play some part in the infant's earliest object-relation, i.e. in his relation to his mother's breast. During the paranoid-schizoid position, that is, during the first three to four months of life, splitting processes, involving the splitting of the first object (the breast) as well as of the feelings towards it, are at their height. Hatred and persecutory anxiety become attached to the frustrating (bad) breast, and love and reassurance to the gratifying (good) breast. However, even at this stage such splitting processes are never fully effective; for from the beginning of life the ego tends towards integrating itself and towards synthesizing the different aspects of the object. (This tendency can be regarded as an expression of the life instinct.) There appear to be transitory states of integration even in very young infants - becoming more frequent and lasting as development goes on - in which the cleavage between the good and bad breast is less marked. In such states of integration, a measure of synthesis between love and hatred in relation to part-objects comes about, which according to my present view gives rise to depressive anxiety, guilt and the desire to make reparation to the injured loved object - first of all to the good breast. That is to say that I now link the onset of depressive anxiety with the relation to part-objects. This modification is the result of further work on the earliest stages of the ego and of a fuller recognition of the gradual nature of the infant's emotional development. There is no change in my view that the basis of depressive anxiety is the synthesis between destructive impulses and feelings of love towards one object. Let us next consider how far this modification influences the concept of the depressive position. I would now describe this position as follows: during the period from three to six months considerable progress in the integration of the ego comes about. Important changes take place in the nature of the infant's object-relations and of his introjection-processes. The infant perceives and introjects the mother increasingly as a complete person. This implies a fuller identification and a more stable relation with her. Although these processes are still primarily focused on the mother, the infant's relation to the father (and other people in his environment) undergoes similar changes and the father too becomes established in his mind as a whole person. At the same time, splitting processes diminish in strength and are predominantly related to whole objects, while in the earlier stage they were mainly connected with

part-objects. The contrasting aspects of the objects and the conflicting feelings, impulses and phantasies towards it, come closer together in the infant's mind. Persecutory anxiety persists and plays its part in the depressive position, but it lessens in quantity and depressive anxiety gains the ascendancy over persecutory anxiety. Since it is a loved person (internalized and external) who is felt to be injured by aggressive impulses, the infant suffers from intensified depressive feelings, more lasting than the fleeting experiences of depressive anxiety and guilt in the earlier stage. The more integrated ego is now increasingly confronted with a very painful psychic reality - the complaints and reproaches emanating from the internalized injured mother and father who are now complete objects, persons - and feels compelled under the stress of greater suffering to deal with the painful psychic reality. This leads to an over-riding urge to preserve, repair or revive the loved objects: the tendency to make reparation. As an alternative method, very likely a simultaneous one, of dealing with these anxieties, the ego resorts strongly to the manic defence." (pg. 34-36)

- "The basis of depressive anxiety is, as I described, the process by which the ego synthesizes destructive impulses and feelings of love towards one object. The feeling that the harm done to the loved object is caused by the subject's aggressive impulses I take to be the essence of guilt. (The infant's feeling of guilt may extend to every evil befalling the loved object - even the harm done by his persecutory objects.) The urge to undo or repair this harm results from the feeling that the subject has caused it, i.e. from guilt. The reparative tendency can, therefore, be considered as a consequence of the sense of guilt." (pg. 36)
 - "Guilt is inextricably bound up with anxiety (more exactly, with a specific form of it, depressive anxiety); it leads to the reparative tendency and arises during the first few months of life, in connection with the earliest stages of the super-ego." (pg. 38)
- "I put forward the hypothesis that - both in the normal and pathological development of the child - anxiety and guilt arising during the first year of life are closely connected with processes of introjection and projection, with the first stages of the super-ego development and of the Oedipus complex; and that in these anxieties aggression and the defences against it are of paramount importance." (pg. 41)
 - "Throughout this paper I have made clear my contention that the death instinct (destructive impulses) is the primary factor in the causation of anxiety." (pg. 41)
- Chapter 3 - On the Criteria for the Termination of a Psycho-Analysis (pg. 43)
 - "Persecutory anxiety relates mainly to dangers felt to threaten the ego; depressive anxiety relates to dangers felt to threaten the loved object, primarily through the subject's aggression. Depressive anxiety arises through synthetic processes in the ego; for as a result of growing integration, love and hatred and, accordingly, the good and bad aspects of the objects, came closer together in the infant's mind. Some measure of integration is also one of the preconditions for the introjection of the mother as a complete person. Depressive feelings and anxiety come to a climax - the depressive position - at about the middle of the first year. By then persecutory anxiety has diminished, although still playing an important part. Interlinked with depressive anxiety is the sense of guilt relating to harm done by cannibalistic and sadistic desires. **Guilt gives rise to the urge to make reparation to the harmed loved object, to preserve or revive it—an urge which deepens feelings of love and promotes object relations.** At weaning time the infant feels that he has lost the first loved object - the mother's breast—both as an external and as an introjected object, and that his loss is due to his hatred, aggression and greed. Weaning thus accentuates his depressive feelings and amounts to a state of mourning. **The suffering inherent in the depressive position is bound up with an increasing insight into psychic reality which in turn contributes to a better understanding of the external world. By means of the growing adaptation to reality and the expanding range of object relations, the infant becomes able to combat and diminish depressive anxieties and in some measure to establish securely his good internalized objects, that is to say the helpful and protective aspect of the super-ego.**" (pg. 43-44)
 - "Failure in working through the depressive position is inextricably linked with a predominance of defences which entail a stifling of emotions and of phantasy life, and hinder insight. Such defences, which I termed 'manic defences', although not incompatible with a measure of stability and strength of the ego, go with shallowness." (pg. 46)
- Chapter 4 -The Origins of Transference (pg. 48)
 - "In some form or other transference operates throughout life and influences all human relations, but here I am only concerned with the manifestations of transference in psycho-analysis. It is characteristic of psycho-analytic procedure that, as it begins to open up roads into the patient's unconscious, his past (in its conscious and unconscious aspects) is gradually being revived. Thereby his urge to transfer his early experiences, object-relations and emotions, is reinforced and they come to focus on the psycho-analyst; this implies that the patient deals with the conflicts and anxieties which have been reactivated, by making use of the same mechanisms and defences as in earlier situations." (pg. 48)
 - "The first form of anxiety is of a persecutory nature. The working of the death instinct within - which according to Freud is directed against the organism —gives rise to the fear of annihilation, and this is the primordial cause of persecutory anxiety. Furthermore, from the beginning of post-natal life (I am not concerned here with prenatal processes) destructive impulses against the object stir up fear of retaliation. These persecutory feelings from inner sources are intensified by painful external experiences for, from the earliest days onwards frustration and discomfort arouse in the infant the feeling that he is being attacked by hostile forces. Therefore the sensations experienced by the infant at birth and the difficulties of adapting himself to entirely new conditions give rise to persecutory anxiety. The comfort and care given after birth, particularly the first feeding experiences, are felt to come from good forces. In speaking of 'forces' I am using a rather adult word for what the young infant dimly conceives of as objects, either good or bad. The infant directs his feelings of gratification and love towards the 'good' breast, and his destructive impulses and feelings of persecution towards what he feels to be frustrating, i.e. the bad' breast. At this stage splitting processes are at their height and love and hatred as well as the good and bad aspects of the breast are largely kept apart from one another. The infant's relative security is based on turning the good object into an ideal one as a protection against the dangerous and persecuting object. These processes — that is to say splitting, denial, omnipotence and idealization — are prevalent during the first three or four months of life (which I termed the 'paranoid-schizoid position' (1946)). In these ways at a very early stage persecutory anxiety and its corollary, idealization, fundamentally influence object relations. **The primal processes of projection and introjection, being inextricably linked with the infant's emotions and anxieties, initiate object-relations:** by projecting, i.e. deflecting libido and aggression on to the mother's breast, the basis for object-relations is established: by introjecting the object, first of all the breast, relations to internal objects come into being. My use of the term 'object-relations' is based on my contention that the infant has from the beginning of post-natal life a relation to the mother (although focusing primarily on her breast) which is imbued with the fundamental elements of an object-relation, i.e. love, hatred, phantasies, anxieties, and defences." (pg. 48-49)
 - "In my view—as I have explained in detail on other occasions—the introjection of the breast is the beginning of super-ego formation which extends over years. We have grounds for assuming that from the first feeding experience onwards the infant introjects the breast in its various aspects. The core of the superego is thus the mother's breast, both good and bad. Owing to the simultaneous operation of introjection and projection, relations to external and internal objects interact. The father too, who soon plays a rôle in the child's life, early on becomes part of the infant's internal world. **It is characteristic of the infant's emotional life that there are rapid fluctuations between love and hate; between external and internal situations; between perception of reality and the phantasies relating to it; and, accordingly, an interplay between persecutory anxiety and idealization** —both referring to internal and external objects; the idealized object being a corollary of the persecutory, extremely bad one. The ego's growing capacity for integration and synthesis leads more and more, even during these first few months, to states in which love and hatred, and correspondingly the good and bad aspects of objects, are being synthesized; and this gives rise to the second form of anxiety—depressive anxiety—for the infant's aggressive impulses and desires towards the bad breast (mother) are now felt to be a danger to the good breast (mother) as well. In the second quarter of the first year these emotions are reinforced, because at this stage the infant

- increasingly perceives and introjects the mother as a person. Depressive anxiety is intensified, for the infant feels he has destroyed or is destroying a whole object by his greed and uncontrollable aggression. Moreover, owing to the growing synthesis of his emotions, he now feels that these destructive impulses are directed against a loved person. Similar processes operate in relation to the father and other members of the family. These anxieties and corresponding defences constitute the 'depressive-position', which comes to a head about the middle of the first year and whose essence is the anxiety and guilt relating to the destruction and loss of the loved internal and external objects." (pg. 49-50)
- "Anxiety and guilt add a powerful impetus towards the beginning of the Oedipus complex. For **anxiety and guilt increase the need to externalize (project) bad figures and to internalize (introject) good ones; to attach desires, love, feelings of guilt, and reparative tendencies to some objects, and hate and anxiety to others; to find representatives for internal figures in the external world.** It is, however, not only the search for new objects which dominates the infant's needs, but also the drive towards the new aims: away from the breast towards the penis, i.e. from oral desires towards genital ones." (pg. 50)
 - "I hold that transference originates in the same processes which in the earliest stages determine object-relations. Therefore we have to go back again and again in analysis to the fluctuations between objects, loved and hated, external and internal, which dominate early infancy. We can fully appreciate the interconnection between positive and negative transferences only if we explore the early interplay between love and hate, and the vicious circle of aggression, anxieties feelings of guilt and increased aggression, as well as the various aspects of objects towards whom these conflicting emotions and anxieties are directed." (pg. 53)
 - Chapter 5 - The Mutual Influences in the Development of the Ego (pg. 57)
 - "I have for many years held the view, and expressed it in my book, *The Psycho-Analysis of Children* (1932), that **the ego functions from the beginning and that among its first activities are the defence against anxiety and the use of processes of introjection and projection.** In that book I also suggested that the ego's initial capacity to tolerate anxiety depends on its innate strength, that is to say, on constitutional factors. I have also repeatedly expressed the view that the ego establishes object relations from the first contacts with the external world. More recently I defined the drive toward integration as another of the ego's primal functions." (pg. 57)
 - "**I believe that phantasies operate from the outset, as do the instincts, and are the mental expression of the activity of both the life and death instincts. Phantasy activity underlies the mechanisms of introjection and projection, which enable the ego to perform one of the basic functions mentioned above, namely to establish object-relations.** By projection, by turning outward libido and aggression and imbuing the object with them, the infant's first object-relation comes about. This is the process which, in my opinion, underlies the cathexis of objects. Owing to the process of introjection, this first object is simultaneously taken into the self. From the outset the relations to external and internal objects interact. The first of these 'internalized objects', as I termed them, is a part-object, the mother's breast; in my experience this applies even when the infant is bottle-fed, but it would take me too far if I were to discuss here the processes by which this symbolic equation comes about. The breast, to which are soon added other features of the mother, as an internalized object vitally influences ego development. As the relation to the whole object develops, the mother and the father, and other members of the family, are introjected as persons in good or bad aspects, according to the infant's experiences as well as according to his alternating feelings and fantasies. A world of good and bad objects is thus built up within, and here is the source of internal persecution as well as of internal riches and stability." (pg. 58)
 - "When the infant feels he contains good objects, he experiences trust, confidence and security. When he feels he contains bad objects he experiences persecution and suspicion. The infant's good and bad relation to internal objects develops concurrently with that to external objects and perpetually influences its course. On the other hand, the relation to internal objects is from the outset influenced by the frustrations and gratifications which form part of the infant's everyday life. There is thus a constant interaction between the internal object world, which reflects in a phantastic way the impressions gained from without, and the external world which is decisively influenced by projection." (pg. 59)
 - "It is the recognition that **the unconscious is at the root of all mental processes, determines the whole of mental life**, and therefore that only by exploring the unconscious in depth and width are we able to analyse the total personality." (pg. 60)
 - Chapter 6 - Some Theoretical Conclusions Regarding the Emotional Life of the Infant (pg. 61)
 - "**The first external source of anxiety can be found in the experience of birth.** This experience, which, according to Freud, provides the pattern for all later anxiety-situations, is bound to influence the infant's first relations with the external world." (pg. 61)
 - "The hypothesis that the infant's first experiences of feeding and of his mother's presence initiate an object-relation to her is one of the basic concepts put forward in this book. This relation is at first a relation to a part-object, for both oral-libidinal and oral-destructive impulses from the beginning of life are directed towards the mother's breast in particular." (pg. 62)
 - "**The recurrent experiences of gratification and frustration are powerful stimuli for libidinal and destructive impulses, for love and hatred. As a result, the breast, inasmuch as it is gratifying, is loved and felt to be 'good'; in so far as it is a source of frustration, it is hated and felt to be 'bad'. This strong antithesis between the good breast and the bad breast is largely due to lack of integration of the ego, as well as to splitting processes within the ego and in relation to the object.**" (pg. 62)
 - "The infant projects his love impulses and attributes them to the gratifying (good) breast, just as he projects his destructive impulses outwards and attributes them to the frustrating (bad) breast. Simultaneously, **by introjection, a good breast and a bad breast are established inside. Thus the picture of the object, external and internalized, is distorted in the infant's mind by his phantasies, which are bound up with the projection of his impulses on to the object.** The good breast - external and internal —becomes the prototype of all helpful and gratifying objects, the bad breast the prototype of all external and internal persecutory objects. The various factors which enter into the infant's feelings of being gratified such as the alleviation of hunger, the pleasure of sucking, the freedom from discomfort and tension, i.e. from privations, and the experience of being loved - all these are attributed to the good breast. Conversely, every frustration and discomfort are attributed to the bad (persecuting) breast." (pg. 63)
 - "**It is characteristic of the emotions of the very young infant that they are of an extreme and powerful nature.** The frustrating (bad) object is felt to be a terrifying persecutor, the good breast tends to turn into the ideal' breast which should fulfil the greedy desire for unlimited, immediate and everlasting gratification." (pg. 64)
 - "[In] hallucination the persecuting breast is kept widely apart from the ideal breast, and the experience of being frustrated from the experience of being gratified. It seems that **such a cleavage, which amounts to a splitting of the object and of the feelings towards it, is linked with the process of denial.** Denial in its most extreme form — as we find it in hallucinatory gratification —amounts to an annihilation of any frustrating object or situation, and is thus bound up with the strong feeling of omnipotence which obtains in the early stages of life." (pg. 65)
 - "In these various phantasies, the ego takes possession by projection of an external object - first of all the mother - and makes it into an extension of the self. The object becomes to some extent a representative of the ego, and these processes are in my view the basis for identification by projection or 'projective identification'." (pg. 68-69)
 - "**The drive to project (expel) badness is increased by fear of internal persecutors.** When projection is dominated by persecutory fear, the object into whom badness (the bad self) has been projected becomes the persecutor par excellence, because it has been endowed with all the bad qualities of the subject. The re-introjection of this object reinforces acutely the fear of internal and external persecutors. (The death instinct, or

rather, the dangers attaching to it, has again been turned inwards.) There is thus a constant interaction between persecutory fear relating to the internal and external worlds, an interaction in which the processes involved in projective identification play a vital part. The projection of love-feelings—underlying the process of attaching libido to the object—is, as I suggested, a precondition for finding a good object. The introjection of a good object stimulates the projection of good feelings outwards and this in turn by re-introjection strengthens the feeling of possessing a good internal object. To the projection of the bad self into the object and the external world corresponds the projection of good parts of the self, or of the whole good self. Re-introjection of the good object and of the good self reduces persecutory anxiety. Thus the relation to both the internal and external world improves simultaneously and the ego gains in strength and in integration. **Progress in integration** which, as I suggested in an earlier section, **depends on love-impulses predominating temporarily over destructive impulses**, leads to transitory states in which the ego synthesizes feelings of love and destructive impulses towards one object (first the mother's breast). This synthetic process initiates further important steps in development (which may well occur simultaneously): the painful emotions of depressive anxiety and guilt arise; aggression is mitigated by libido; in consequence, persecutory anxiety is diminished; anxiety relating to the fate of the endangered external and internal object leads to a stronger identification with it; the ego therefore strives to make reparation and also inhibits aggressive impulses felt to be dangerous to the loved object. With growing integration of the ego, experiences of depressive anxiety increase in frequency and duration. Simultaneously, as the range of perception increases, in the infant's mind the concept of the mother as a whole and unique person develops out of a relation to parts of her body and to various aspects of her personality (such as her smell, touch, voice, smile, the sound of her footsteps, etc.). Depressive anxiety and guilt gradually focus on the mother as a person and increase in intensity; the depressive position comes to the fore." (pg. 60-70)

- "I have so far described some aspects of mental life during the first three or four months. (It must be kept in mind, though, that only a rough estimate can be given of the duration of stages of development, as there are great individual variations.) In the picture of this stage, as I presented it, certain features stand out as characteristic. The paranoid-schizoid position is dominant. **The interaction between the processes of introjection and projection - re-introjection and re-projection - determines ego-development.** The relation to the loved and hated—good and bad—breast is the infant's first object-relation. Destructive impulses and persecutory anxiety are at their height. The desire for unlimited gratification, as well as persecutory anxiety, contribute to the infant's feeling that both an ideal breast and a dangerous devouring breast exist, which are largely kept apart from each other in the infant's mind. These two aspects of the mother's breast are introjected and form the core of the super-ego. **Splitting, omnipotence, idealization, denial and control of internal and external objects are dominant at that stage.** These first methods of defence are of an extreme nature, in keeping with the intensity of early emotions and the limited capacity of the ego to bear acute anxiety. While in some ways these defences impede the path of integration, they are essential for the whole development of the ego, for they again and again relieve the young infant's anxieties. This relative and temporary security is achieved predominantly by the persecutory object being kept apart from the good one. The presence in the mind of the good (ideal) object enables the ego to maintain at times strong feelings of love and gratification. The good object also affords protection against the persecuting object because it is felt to have replaced it (as instanced by wish-fulfilling hallucination). These processes underlie, I think, the observable fact that young infants alternate so swiftly between states of complete gratification and of great distress. At this early stage the ego's ability to deal with anxiety by allowing the contrasting emotions towards the mother, and accordingly the two aspects of her, to come together is still very limited. This implies that a mitigation of the fear of the bad object by the trust in the good one and depressive anxiety only arise in fleeting experiences. Out of the alternating processes of disintegration and integration develops gradually a more integrated ego, with an increased capacity to deal with persecutory anxiety. The infant's relation to parts of his mother's body, focusing on her breast, gradually changes into a relation to her as a person." (pg. 70-71)
 - "As the ego becomes increasingly able to sustain anxiety, the methods of defence alter correspondingly. To this contributes the growing sense of reality and the widening range of gratification, interests and object-relations." (pg. 71)
- "While some measure of integration is a precondition for the ego's capacity to introject the mother and the father as whole persons, further development on the line of integration and synthesis is initiated when the depressive position comes to the fore. The various aspects - loved and hated, good and bad —of the objects come closer together, and these objects are now whole persons. The processes of synthesis operate over the whole field of external and internal object-relations. They comprise the contrasting aspects of the internalized objects (the early super-ego) on the one hand and of the external objects on the other; but the ego is also driven to diminish the discrepancy between the external and internal world, or rather, the discrepancy between external and internal figures. Together with these synthetic processes go further steps in integration of the ego, which result in a greater coherence between the split-off parts of the ego. All these processes of integration and synthesis cause the conflict between love and hatred to come out in full force. The ensuing depressive anxiety and feeling of guilt alter not only in quantity but also in quality. Ambivalence is now experienced predominantly towards a complete object. Love and hatred have come much closer together and the 'good' and 'bad' breast, 'good' and 'bad' mother, cannot be kept as widely separated as in the earlier stage. Although the power of destructive impulses diminishes, these impulses are felt to be a great danger to the loved object, now perceived as a person. Greed and the defences against it play a significant part at this stage, for the anxiety of losing irretrievably the loved and indispensable object tends to increase greed. Greed, however, is felt to be uncontrollable and destructive and to endanger the loved external and internal objects. The ego therefore increasingly inhibits instinctual desires and this may lead to severe difficulties in the infant's enjoying or accepting food, and later to serious inhibitions in establishing both affectionate and erotic relations. The steps in integration and synthesis described above result in a greater capacity of the ego to acknowledge the increasingly poignant psychic reality. The anxiety relating to the internalized mother who is felt to be injured, suffering, in danger of being annihilated or already annihilated and lost forever, leads to a stronger identification with the injured object. This identification reinforces both the drive to make reparation and the ego's attempts to inhibit aggressive impulses. The ego also again and again makes use of the manic defence. As we have seen already, denial, idealization, splitting and control of internal and external objects are used by the ego in order to counteract persecutory anxiety. These omnipotent methods are, in some measure, maintained when the depressive position arises but they are now predominantly used in order to counteract depressive anxiety. They also undergo changes, in keeping with the steps in integration and synthesis, that is to say they become less extreme and correspond more to the growing capacity of the ego to face psychic reality. With this altered form and aim, these early methods now constitute the manic defence. Faced with a multitude of anxiety-situations, the ego tends to deny them and, when anxiety is paramount, the ego even denies the fact that it loves the object at all. The result may be a lasting stifling of love and turning away from the primary objects and an increase in persecutory anxiety, i.e., regression to the paranoid-schizoid position." (pg. 72-73)
 - "As, however, good and bad internal objects come closer together the bad aspects being mitigated by the good ones the relation between the ego and super-ego alters, that is to say, a progressive assimilation of the super-ego by the ego takes place." (pg. 74)
 - "At this stage, the drive to make reparation to the injured object comes into full play. This tendency, as we have seen earlier, is inextricably linked with feelings of guilt. When the infant feels that his destructive impulses and phantasies are directed against the complete person of his loved object, guilt arises in full strength and, together with it, the over-riding urge to repair, preserve or revive the loved injured object. These emotions in my view amount to states of mourning, and the defences operating to attempts on the part of the ego to overcome mourning." (pg. 74)
- "Omnipotence decreases as the infant gradually gains a greater confidence both in his objects and in his reparative powers. He feels that all steps in development, all new achievements are giving pleasure to the people around him and that in this way he expresses his love, counter-balances or

undoes the harm done by his aggressive impulses and makes reparation to his injured loved objects. Thus the foundations for normal development are laid: relations to people develop, persecutory anxiety relating to internal and external objects diminishes, the good internal objects become more firmly established, a feeling of greater security ensues, and all this strengthens and enriches the ego. The stronger and more coherent ego, although it makes much use of the manic defence, again and again brings together and synthesizes the split-off aspects of the object and of the self. Gradually the processes of splitting and synthesizing are applied to aspects kept apart less widely from one another; perception of reality increases and objects appear in a more realistic light. All these developments lead to a growing adaptation to external and internal reality." (pg. 75)

- "If this process has been successful - and this implies that persecutory anxiety and splitting processes are not excessive and that a measure of integration has come about - persecutory anxiety and schizoid mechanisms gradually lose in strength, the ego is able to introject and establish the complete object and to go through the depressive position. If, however, the ego is unable to deal with the many severe anxiety-situations arising at this stage—a failure determined by fundamental internal factors as well as by external experiences—a strong regression from the depressive position to the earlier paranoid-schizoid position may take place. This would also impede the processes of introjection of the complete object and strongly affect the development during the first year of life and throughout childhood." (pg. 76)
- "The capacity of the ego step by step to evolve defences which enable it in some measure to work through anxieties is an essential part of the process of modification of anxiety." (pg. 84-85)
 - "Another fundamental change in defences characterizes the stage at which the genital libido gains in strength. When this happens, as we have seen, the ego is more integrated; the adaptation to external reality has improved; the function of consciousness has expanded; the super-ego is also more integrated; a fuller synthesis of unconscious processes, that is to say within the unconscious parts of the ego and super-ego, has come about; the demarcation between conscious and unconscious is more distinct. These developments make it possible for repression to take a leading part among the defences. An essential factor in repression is the reprimanding and prohibiting aspect of the super-ego, an aspect which as a result of progress in the super-ego organization gains in strength. The demands of the superego to keep out of consciousness certain impulses and phantasies, both of an aggressive and libidinal nature, are more easily met by the ego because it has progressed both in integration and in assimilation of the super-ego." (pg. 86)
- Chapter 7 - On Observing the Behavior of Young Infants (pg. 94)
 - See text
- Chapter 8 - The Psycho-Analytic Play Technique (pg. 122)
 - See text
- Chapter 9 - On Identification (pg. 141)
 - "Superego development can be traced back to introjection in the earliest stages of infancy; the primal internalized objects form the basis of complex processes of identification; persecutory anxiety, arising from the experience of birth, is the first form of anxiety, very soon followed by depressive anxiety; introjection and projection operate from the beginning of post-natal life and constantly interact. This interaction both builds up the internal world and shapes the picture of external reality. The inner world consists of objects, first of all the mother, internalized in various aspects and emotional situations. The relationships between these internalized figures, and between them and the ego, tend to be experienced - when persecutory anxiety is dominant—as mainly hostile and dangerous; they are felt to be loving and good when the infant is gratified and happy feelings prevail. This inner world, which can be described in terms of internal relations and happenings, is the product of the infant's own impulses, emotions, and phantasies. It is of course profoundly influenced by his good and bad experiences from external sources. But at the same time the inner world influences his perception of the external world in a way that is no less decisive for his development. The mother, first of all her breast, is the primal object for both the infant's introjective and projective processes. Love and hatred are from the beginning projected on to her, and concurrently she is internalized with both these contrasting primordial emotions, which underlie the infant's feeling that a good and a bad mother (breast) exist. The more the mother and her breast are cathected - and the extent of the cathectis depends on a combination of internal and external factors, among which the inherent capacity for love is of utmost importance —the more securely will the internalized good breast, the prototype of good internal objects, be established in the infant's mind. This in turn influences both the strength and the nature of projections; in particular it determines whether feelings of love or destructive impulses predominate in them." (pg. 141-142)
 - "The tendency towards integration, which is concurrent with splitting, I assume to be, from earliest infancy, a dominant feature of mental life. One of the main factors underlying the need for integration is the individual's feeling that integration implies being alive, loving, and being loved by the internal and external good object; that is to say, there exists a close link between integration and object relations. Conversely, the feeling of chaos, of disintegration, of lacking emotions as a result of splitting, I take to be closely related to the fear of death. I have maintained (in 'Schizoid Mechanisms') that the fear of annihilation by the destructive forces within is the deepest fear of all. Splitting as a primal defence against this fear is effective to the extent that it brings about a dispersal of anxiety and a cutting off of emotions. But it fails in another sense because it results in a feeling akin to death - that is what the accompanying disintegration and feeling of chaos amount to. The sufferings of the schizophrenic are, I think, not fully appreciated, because he appears to be devoid of emotions." (pg. 144)
- Chapter 10 - Envy and Gratitude (pg. 176)
 - "It is inherent in Freud's discoveries that the exploration of the patient's past, of his childhood, and of his unconscious is a precondition for understanding his adult personality." (pg. 177)
 - "Experience has taught me that the complexity of the fully grown personality can only be understood if we gain insight into the mind of the baby and follow up its development into later life. That is to say, analysis makes its way from adulthood to infancy, and through intermediate stages back to adulthood, in a recurrent to-and-fro movement according to the prevalent transference situation." (pg. 178)
 - "Envy is the angry feeling that another person possesses and enjoys something desirable—the envious impulse being to take it away or to spoil it. Moreover, envy implies the subject's relation to one person only and goes back to the earliest exclusive relation with the mother." (pg. 181)
 - "My work has taught me that the first object to be envied is the feeding breast, for the infant feels that it possesses everything he desires and that it has an unlimited flow of milk, and love which the breast keeps for its own gratification. This feeling adds to his sense of grievance and hate, and the result is a disturbed relation to the mother. If envy is excessive, this, in my view, indicates that paranoid and schizoid features are abnormally strong and that such an infant can be regarded as ill." (pg. 183)
 - "One major derivative of the capacity for love is the feeling of gratitude. Gratitude is essential in building up the relation to the good object and underlies also the appreciation of goodness in others and in oneself. Gratitude is rooted in the emotions and attitudes that arise in the earliest stage of infancy, when for the baby the mother is the one and only object. I have referred to this early bond' as the basis for all later relations with one loved person." (pg. 187)
 - "The infant can only experience complete enjoyment if the capacity for love is sufficiently developed; and it is enjoyment that forms the basis for gratitude." (pg. 188)
 - "The capacity to enjoy fully the first relation to the breast forms the foundation for experiencing pleasure from various sources. If the undisturbed enjoyment in being fed is frequently experienced, the introjection of the good breast comes about with relative security. A full gratification at the breast means that the infant feels he has received from his loved object a unique gift which he wants to keep. This is the basis of gratitude. Gratitude is closely linked with the trust in good figures. This includes first of all the ability to accept and

assimilate the loved primal object (not only as a source of food) without greed and envy interfering too much; for greedy internalization disturbs the relation to the object. The individual feels that he is controlling and exhausting, and therefore injuring it, whereas in a good relation to the internal and external object, the wish to preserve and spare it predominates. I have described in another connection? the process underlying the belief in the good breast as derived from the infant's capacity to invest the first external object with libido. In this way a good object is established, which loves and protects the self and is loved and protected by the self. This is the basis for trust in one's own goodness." (pg. 188)

- "I have, for many years, attributed great importance to one particular process of splitting: the division of the breast into a good and a bad object. I took this to be an expression of the innate conflict between love and hate and of the ensuing anxieties. However, co-existing with this division, there appear to be various processes of splitting, and it is only in recent years that some of them have been more clearly understood. For instance, I found that concurrently with the greedy and devouring internalization of the object - first of all the breast - the ego in varying degrees fragments itself and its objects, and in this way achieves a dispersal of the destructive impulses and of internal persecutory anxieties. This process, varying in strength and determining the greater or lesser normality of the individual, is one of the defences during the paranoid-schizoid position, which I believe normally extends over the first three or four months of life. I am not suggesting that during that period the infant is not capable of fully enjoying his feeds, the relation to his mother, and frequent states of physical comfort or well-being. But whenever anxiety arises, it is mainly of a paranoid nature and the defences against it, as well as the mechanisms used, are predominantly schizoid. The same applies, mutatis mutandis, to the infant's emotional life during the period characterized by the depressive position." (pg. 191)
 - "To return to the splitting process, which I take to be a precondition for the young infant's relative stability; during the first few months he predominantly keeps the good object apart from the bad one and thus, in a fundamental way, preserves it—which also means that the security of the ego is enhanced. At the same time, this primal division only succeeds if there is an adequate capacity for love and a relatively strong ego. My hypothesis is, therefore, that the capacity for love gives impetus both to integrating tendencies and to a successful primal splitting between the loved and hated object. This sounds paradoxical. But since, as I said, integration is based on a strongly rooted good object that forms the core of the ego, a certain amount of splitting is essential for integration; for it preserves the good object and later on enables the ego to synthesize the two aspects of it. Excessive envy, an expression of destructive impulses, interferes with the primal split between the good and bad breast, and the building up of a good object cannot sufficiently be achieved. Thus the basis is not laid for a fully developed and integrated adult personality; for the later differentiation between good and bad is disturbed in various connections. In so far as this disturbance of development is due to excessive envy, it derives from the prevalence, in the earliest stages, of paranoid and schizoid mechanisms which, according to my hypothesis, form the basis of schizophrenia." (pg. 191-192)
 - "In the exploration of early splitting processes, it is essential to differentiate between a good object and an idealized one, though this distinction cannot be drawn sharply. A very deep split between the two aspects of the object indicates that it is not the good and bad object that are being kept apart but an idealized and an extremely bad one. So deep and sharp a division reveals that destructive impulses, envy, and persecutory anxiety are very strong and that idealization serves mainly as a defence against these emotions. If the good object is deeply rooted, the split is fundamentally of a different nature and allows the all-important process of ego integration and object synthesis to operate. Thus a mitigation of hatred by love can come about in some measure and the depressive position can be worked through. As a result, the identification with a good and whole object is the more securely established; and this also lends strength to the ego and enables it to preserve its identity as well as a feeling of possessing goodness of its own. It becomes less liable to identify indiscriminately with a variety of objects, a process that is characteristic of a weak ego. Furthermore, full identification with a good object goes with a feeling of the self possessing goodness of its own. When things go wrong, excessive projective identification, by which split-off parts of the self are projected into the object, leads to a strong confusion between the self and the object, which also comes to stand for the self. Bound up with this is a weakening of the ego and a grave disturbance in object relations." (pg. 192)
 - "Excessive idealization denotes that persecution is the main driving force. As I discovered many years ago in my work with young children, idealization is a corollary of persecutory anxiety—a defence against it—and the ideal breast is the counterpart of the devouring breast. The idealized object is much less integrated in the ego than the good object, since it stems predominantly from persecutory anxiety and much less from the capacity for love. I also found that idealization derives from the innate feeling that an extremely good breast exists, a feeling which leads to the longing for a good object and for the capacity to love it. This appears to be a condition for life itself, that is to say, an expression of the life instinct. Since the need for a good object is universal, the distinction between an idealized and a good object cannot be considered as absolute. Some people deal with their incapacity (derived from excessive envy) to possess a good object by idealizing it. This first idealization is precarious, for the envy experienced towards the good object is bound to extend to its idealized aspect. The same is true of idealizations of further objects and the identification with them, which is often unstable and indiscriminate. Greed is an important factor in these indiscriminate identifications, for the need to get the best from everywhere interferes with the capacity for selection and discrimination. This incapacity is also bound up with the confusion between good and bad that arises in the relation to the primal object." (pg. 193)
- "[A]t any stage of life, under the stress of anxiety, the belief and trust in good objects can be shaken; but it is the intensity and duration of such states of doubt, despondency, and persecution that determine whether the ego is capable of re-integrating itself and of reinstating its good objects securely. Hope and trust in the existence of goodness, as can be observed in everyday life, helps people through great adversity, and effectively counteracts persecution." (pg. 194)
- "It is my hypothesis that one of the deepest sources of guilt is always linked with the envy of the feeding breast, and with the feeling of having spoilt its goodness by envious attacks." (pg. 195)
- "When the infant reaches the depressive position, and becomes more able to face his psychic reality, he also feels that the object's badness is largely due to his own aggressiveness and the ensuing projection. This insight, as we can see in the transference situation, gives rise to great mental pain and guilt when the depressive position is at its height. But it also brings about feelings of relief and hope, which in turn make it less difficult to reunite the two aspects of the object and of the self and to work through the depressive position. This hope is based on the growing unconscious knowledge that the internal and external object is not as bad as it was felt to be in its split-off aspects. Through mitigation of hatred by love the object improves in the infant's mind. It is no longer so strongly felt to have been destroyed in the past and the danger of its being destroyed in the future is lessened; not being injured, it is also felt to be less vulnerable in the present and future. The internal object acquires a restraining and self-preserved attitude and its greater strength is an important aspect of its super-ego function." (pg. 196)
- "A particular cause of envy is the relative absence of it in others. The envied person is felt to possess what is at bottom most prized and desired—and this is a good object, which also implies a good character and sanity. Moreover, the person who can ungrudgingly enjoy other people's creative work and happiness is spared the torments of envy, grievance, and persecution. Whereas envy is a source of great unhappiness, a relative freedom from it is felt to underlie contented and peaceful states of mind—ultimately sanity. This is also in fact the basis of inner resources and resilience which can be observed in people who, even after great adversity and mental pain, regain their peace of mind. Such an attitude, which includes gratitude for pleasures of the past and enjoyment of what the present can give, expresses itself in serenity. In old people, it makes possible the adaptation to the knowledge that youth cannot be regained and enables them to take pleasure and interest in the lives of young people. The well-known fact that

parents relive in their children and grand-children their own lives—if this is not an expression of excessive possessiveness and deflected ambition—illustrates what I am trying to convey. Those who feel that they have had a share in the experience and pleasures of life are much more able to believe in the continuity of life. Such capacity for resignation without undue bitterness and yet keeping the power of enjoyment alive has its roots in infancy and depends on how far the baby had been able to enjoy the breast without excessively envying the mother for its enjoyment of the breast without excessively envying the mother for its possession. I suggest that the happiness experienced in infancy and the love for the good object which enriches the personality underlie the capacity for enjoyment and sublimation, and still make themselves felt in old age." (pg. 203)

- "I believe this capacity to regain the split-off parts of the personality to be a precondition for normal development." (pg. 234)
- Chapter 11 - On the Development of Mental Functioning (pg. 236)
 - "In my view, the splitting of the ego, by which the super-ego is formed, comes about as a consequence of conflict in the ego, engendered by the polarity of the two instincts. This conflict is increased by their projection as well as by the resulting introjection of good and bad objects. The ego, supported by the internalized good object and strengthened by the identification with it, projects a portion of the death instinct into that part of itself which it has split off—a part which thus comes to be in opposition to the rest of the ego and forms the basis of the super-ego. Accompanying this deflection of a portion of the death instinct is a deflection of that portion of the life instinct which is fused with it. Along with these deflections, parts of the good and bad objects are split off from the ego into the super-ego. The super-ego thus acquires both protective and threatening qualities. As the process of integration - present from the beginning in both the ego and the super-ego - goes on, the death instinct is bound, up to a point, by the super-ego. In the process of binding, the death instinct influences the aspects of the good objects contained in the super-ego, with the result that the action of the super-ego ranges from restraint of hate and destructive impulses, protection of the good object and self-criticism, to threats, inhibitory complaints and persecution. The super-ego - being bound up with the good object and even striving for its preservation - comes close to the actual good mother who feeds the child and takes care of it, but since the super-ego is also under the influence of the death instinct, it partly becomes the representative of the mother who frustrates the child, and its prohibitions and accusations arouse anxiety. To some extent, when development goes well, the super-ego is largely felt as helpful and does not operate as too harsh a con-science. There is an inherent need in the young child - and, I assume, even in the very young infant—to be protected as well as to be submitted to certain prohibitions, which amounts to a control of destructive impulses. I have suggested in *Envy and Gratitude* (PP. 179-80 above), that the infantile wish for an ever-present, inexhaustible breast includes the desire that the breast should do away with or control the infant's destructive impulses and in this way protect his good object as well as safeguard him against persecutory anxieties. This function pertains to the super-ego. However, as soon as the infant's destructive impulses and his anxiety are aroused, the super-ego is felt to be strict and over-bearing and the ego then, as Freud described it, 'has to serve three harsh masters' super-ego, and external reality." (pg. 240)
- Chapter 12 - Our Adult World and Its Roots in Infancy (pg. 247)
 - "introduction means that the outer world, its impact, the situations the infant lives through, and the objects he encounters, are not only experienced as external but are taken into the self and become part of his inner life. Inner life cannot be evaluated even in the adult without these additions to the personality that derive from continuous introduction. Projection, which goes on simultaneously, implies that there is a capacity in the child to attribute to other people around him feelings of various kinds, predominantly love and hate." (pg. 250)
 - "Phantasies - becoming more elaborate and referring to a wider variety of objects and situations —**continue throughout development and accompany all activities; they never stop playing a great part in mental life.** The influence of unconscious phantasy on art, on scientific work, and on the activities of every-day life cannot be overrated." (pg. 251)
 - "We turn now again to projection. By projecting oneself or part of one's impulses and feelings into another person, an identification with that person is achieved, though it will differ from the identification arising from introduction. For if an object is taken into the self (introjected), the emphasis lies on acquiring some of the characteristics of this object and on being influenced by them. On the other hand, in putting part of oneself into the other person (projecting), the identification is based on attributing to the other person some of one's own qualities. Projection has many repercussions. We are inclined to attribute to other people—in a sense, to put into them—some of our own emotions and thoughts; and it is obvious that it will depend on how balanced or persecuted we are whether this projection is of a friendly or a hostile nature. By attributing part of our feelings to the other person, we understand their feelings, needs, and satisfactions; in other words, we are putting ourselves into the other person's shoes. There are people who go so far in this direction that they lose themselves entirely in others and become incapable of objective judgement. At the same time excessive introduction endangers the strength of the ego because it becomes completely dominated by the introjected object. If projection is predominantly hostile, real empathy and understanding of others is impaired. The character of projection is, therefore, of great importance in our relations to other people. If the interplay between introduction and projection is not dominated by hostility or over-dependence, and is well balanced, the inner world is enriched and the relations with the external world are improved." (pg. 252-253)
 - *this is a gross conflation of projection as a defence mechanism and empathy as a relational process.
 - "In normal development, with growing integration of the ego, splitting processes diminish, and the increased capacity to understand external reality, and to some extent to bring together the infant's contradictory impulses, leads also to a greater synthesis of the good and bad aspects of the object. This means that people can be loved in spite of their faults and that the world is not seen only in terms of black and white." (pg. 255)
 - "Adaptation to external reality increases and with it the infant achieves a less phantastic picture of the world around him." (pg. 255-256)
- Chapter 13 - A Note on Depression in the Schizophrenic (pg. 264)
 - See text
- Chapter 14 - On Mental Health (pg. 268)
 - "A well-integrated personality is the foundation for mental health. I shall begin by enumerating a few elements of an integrated personality: emotional maturity, strength of character, capacity to deal with conflicting emotions, a balance between internal life and adaptation to reality, and a successful welding into a whole of the different parts of the personality. To some extent infantile phantasies and desires persist even in an emotionally mature person. If phantasies and desires have been freely experienced and successfully worked through - first of all in the play of the child—they are a source of interests and activities and thereby enrich the personality. But if grievance about unfulfilled desires has remained too potent and their working-through is therefore impeded, personal relations and enjoyment from various sources are disturbed, it becomes difficult to accept those substitutes which would be more appropriate to later stages of development, and the sense of reality is impaired. Even if development is satisfactory and leads to enjoyment from various sources, some feeling of mourning for irretrievably lost pleasures and unfulfilled possibilities can still be found in the deeper layers of the mind. While regret that childhood and youth will never return is often consciously experienced by people near to middle age, in psycho-analysis we find that even infancy and its pleasures are still unconsciously longed for. Emotional maturity means that these feelings of loss can up to a point be counteracted by the ability to accept substitutes, and infantile phantasies do not disturb adult emotional life. Being able to enjoy pleasures which are available is bound up at any age with a relative freedom from envy and grievances. One way in which contentment at a later stage in life can therefore be found is to enjoy vicariously the pleasures of young people, particularly of our children and grandchildren. Another source of gratification, even before old age, is the richness of memories which keep the past alive. Strength of character is based on some very early processes. The first and fundamental relation in which the child experiences feelings of love as well as of hate is the relation to the mother. Not only does she figure as an external object, but the infant also takes into himself (introjects, according to Freud) aspects of her personality. If the good aspects of the introjected mother are felt to dominate over the frustrating ones - this internalized mother becomes a foundation for strength of

character, because the ego can develop its potentialities on that basis. For, if she can be felt to be guiding and protecting but not dominating, the identification with her makes possible inner peace. The success of this first relation extends to relations with other members of the family, first of all to the father, and is reflected in adult attitudes, both in the family circle and towards people in general. The internalization of the good parents and the identification with them underlie loyalty towards people and causes and the ability to make sacrifices for one's convictions. Loyalty towards what is loved or felt to be right implies that hostile impulses bound up with anxieties (which are never entirely eliminated) are turned towards those objects which endanger what is felt to be good. This process never fully succeeds and the anxiety remains that destructiveness may also endanger the good internalized object as well as the external one. Many apparently well-balanced people have no strength of character. They make life easy for themselves by avoiding inner and external conflicts. As a consequence they aim at what is successful or expedient and they cannot develop deep-rooted convictions. However, **a strong character, if it is not mitigated by consideration for others, is not characteristic of a balanced personality.** **Understanding of other people, compassion, sympathy and tolerance, enrich our experience of the world, and make us feel more secure in ourselves and less lonely.** Balance depends upon some insight into the variety of our contradictory impulses and feelings and the capacity to come to terms with these inner conflicts. An aspect of balance is the adaptation to the external world - an adaptation which does not interfere with the freedom of our own emotions and thoughts. This implies an interaction: inner life always influences the attitudes towards external reality and in turn is influenced by the adjustment to the world of reality. Already the infant internalizes his first experiences and the people who surround him and these internalizations influence his inner life. If the goodness of the object predominates in these processes and becomes part of the personality, his attitude towards the experiences coming from the external world is in turn favourably influenced. It is not necessarily a perfect world which such an infant perceives, but it is certainly a world much more worth while because his internal situation is a happier one." (pg. 268-269)

- Cf. M. Merleau-Ponty 'The Child's Relations with Others' (pg. 241) https://mis.piass.ac.rw/librarian/applictDoc/927_Child%20Psychology%20and%20Pedagogy-%20The%20Sorbonne%20Lectures%201949-1952.pdf

- "Balance does not mean the avoidance of conflict; it implies the strength to live through painful emotions and to cope with them. If painful emotions are excessively split off, this restricts the personality and leads to inhibitions of various kinds. In particular the repression of phantasy life has strong repercussions on development, for it results in inhibition of talents and of intellect; it also impedes the appreciation of other people's achievements and the enjoyment which could be derived from them. Lack of enjoyment in work and leisure and in contacts with other people leaves the personality barren and stirs up anxieties and dissatisfactions. Such anxieties, both of a persecutory and depressive nature, are—if excessive - a foundation for mental illness. The fact that some people go through life fairly smoothly, particularly if they are successful, does not exclude their liability to mental illness if they have never come to terms with their deeper conflicts. These unsolved conflicts may make themselves felt in particular at certain critical phases, such as adolescence, middle age or old age, whereas people who are mentally healthy are much more likely to remain balanced at any stage of life and are less dependent on external success. It is evident from my description that **mental health is not compatible with shallowness. For shallowness is bound up with denial of inner conflict and of external difficulties. Denial is resorted to excessively because the ego is not strong enough to cope with pain.** Although in some situations denial appears to be part of a normal personality, if it is predominant it leads to lack of depth because it prevents insight into one's inner life and therefore real understanding of others. One of the satisfactions lost is the ability to give and take - to experience gratitude and generosity. The insecurity which underlies strong denial is also a cause of lack of trust in ourselves because, unconsciously, insufficient insight results in parts of the personality remaining unknown. To escape from that insecurity there is a turning to the external world; however, if misfortune or failure in achievements and in relations to people should arise, such individuals are incapable of dealing with them. By contrast, a person who can deeply experience sorrow when it arises is also able to share other people's grief and misfortune. At the same time, not to be overwhelmed by grief or by other people's unhappiness and to regain and maintain a balance is part of mental health." (pg. 270)
 - "External satisfactions do not make up for the lack of peace of mind. This can only come about if inner conflicts are reduced and therefore trust in oneself and in others has been established. If such peace of mind is lacking, the individual is liable to respond to any external reverses with strong feelings of being persecuted and deprived." (pg. 271)
- "The child's capacity to cope with his conflicts continues into adolescence and adulthood and is the foundation for mental health. Mental health is thus not only a product of the mature personality but in some way applies to every stage in the individual's development." (pg. 272)
- "The urge to idealize both the self and the object is a result of the infant's need to split good from bad, both in himself and in his objects. There is a close correlation between the need to idealize and persecutory anxiety. Idealization has the effect of a reassurance, and in so far as this process remains operative in the adult, it still serves the purpose of counteracting persecutory anxieties. The fear of enemies and of hostile attacks is mitigated by increasing the power of goodness of other people." (pg. 273)
- "One important element in mental health that I have so far not dealt with is the integration which finds expression in the welding together of the different parts of the self. The need for integration derives from the unconscious feeling that parts of the self are unknown, and there is a sense of impoverishment due to the self being deprived of some of its parts. The unconscious feeling that parts of the self are unknown increases the urge for integration. The need for integration, moreover, derives from the unconscious knowledge that hate can only be mitigated by love; and if the two are kept apart, this mitigation cannot succeed. In spite of this urge, integration always implies pain, because the split-off hate and its consequences are extremely painful to face; the incapacity to bear this pain re-awakens a tendency to split off the threatening and disturbing parts of impulses. In a normal person, in spite of these conflicts, a considerable amount of integration can take place, and when it is disturbed for external or internal reasons a normal person can find his way back to it. Integration also has the effect of tolerance towards one's own impulses and therefore also towards other people's defects. My experience has shown me that complete integration never exists, but the nearer he reaches towards it, the more will the individual have insight into his anxieties and impulses, the stronger will be his character, and the greater will be his mental balance." (pg. 274)
 - Chapter 15 - Some Reflections on 'The Oresteia' (pg. 275)
 - See text
 - Chapter 16 - On the Sense of Loneliness (pg. 300)
 - See text

c. Further Readings:

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