

# The Heart of Man, by E. Fromm

- a. People / Organizations:
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- b. Quotes:
  - "Man is only fully born, and thus free to move forward and to become himself, to the degree to which he liberates himself from all forms of incestuous fixation" - Author (pg. 103)
- c. General Notes:
  - Introduction (pg. 9)
    - "[T]his book is in some respects a counterpart to *The Art of Loving*. While the main topic there was man's capacity to love, the main topic here is his capacity to destroy, his narcissism and his incestuous fixation. Yet, while the discussion of non-love fills most pages, the problem of love is also taken up in a new and broader sense, namely, love of life. I try to show that love of life, independence, and the overcoming of narcissism form a "syndrome of growth" as against the "syndrome of decay" formed by love of death, incestuous symbiosis, and malignant narcissism." (pg. 9)
    - "[I]t is the aim of this book to clarify the relation of my psychoanalytic concepts to Freud's theories. I have never been satisfied with being classified as belonging to a new "school" of psychoanalysis whether it is called the "cultural school" or "Neo-Freudianism." I believe that many of these new schools, while developing valuable insights, have also lost much of the most important discoveries of Freud. I am certainly not an "orthodox Freudian." In fact, any theory which does not change within sixty years is, by this very fact, no longer the same as the original theory of the master; it is a fossilized repetition, and by being a repetition it is actually a deformation. Freud's basic discoveries were conceived in a certain philosophical frame of reference, that of the mechanistic materialism current among most natural scientists at the beginning of this century. I believe that the further development of Freud's thought requires a different philosophical frame of reference, that of dialectic humanism. I try to show in this book that Freud's greatest discoveries, that of the Oedipus complex, narcissism, and the death instinct, were hobbled by his philosophical premises and that, freed from them and translated into a new frame of reference, Freud's findings become ever more potent and meaningful.' I believe that it is the frame of reference of humanism, of its paradoxical blend of relentless criticism, uncompromising realism, and rational faith which will permit the fruitful development of the work for which Freud laid the foundations." (pg. 10-11)
  - Chapter 1 - Man - Wolf or Sheep? (pg.13)
    - "I shall single out three phenomena which, in my opinion, form the basis for the most vicious and dangerous form of human orientation; these are love of death, malignant narcissism, and symbiotic-incestuous fixation. The three orientations, when combined, form the "syndrome of decay," that which prompts men to destroy for the sake of destruction, and to hate for the sake of hate. In opposition to the "syndrome of decay," I shall describe the "syndrome of growth"; this consists of love of life (as against love of death), love of man (as against narcissism), and independence (as against symbiotic-incestuous fixation). Only in a minority of people is either one of the two syndromes fully developed. But there is no denying that each man goes forward in the direction he has chosen: that of life or that of death; that of good or that of evil." (pg. 18-19)
  - Chapter 2 - Different forms of Violence (pg. 21)
    - "While man is the object of natural and social forces that rule him, he is at the same time not only the object of circumstances. He has the will, the capacity, and the freedom to transform and to change the world—within certain limits. What matters here is not the scope of will and freedom,' but the fact that man cannot tolerate absolute passivity. He is driven to make his imprint on the world, to transform and to change, and not only to be transformed and changed." (pg. 27)
    - "To create life is to transcend ones status as a creature that is thrown into life as dice are thrown out of a cup. But to destroy life also means to transcend it and to escape the unbearable suffering of complete passivity. To create life requires certain qualities that the impotent person lacks. To destroy life requires only one quality—the use of force. The impotent man, if he has a pistol, a knife, or a strong arm, can transcend life by destroying it in others or in himself. He thus takes revenge on life for negating itself to him. Compensatory violence is precisely that violence which has its roots in and which compensates for impotence. The man who cannot create wants to destroy. In creating and in destroying he transcends his role as a mere creature. Camus expressed this idea succinctly when he had Caligula say: "I live, I kill, I exercise the rapturous power of a destroyer, compared with which the power of a creator is merest child's play." This is the violence of the cripple, of those to whom life has denied the capacity for any positive expression of their specifically human powers. They need to destroy precisely because they are human, since being human means transcending thingness." (pg. 28)
      - "All the different forms of sadism which we can observe go back to one essential impulse, namely, to have complete mastery over another person, to make of him a helpless object of our will, to become his god, to do with him as one pleases. To humiliate him, to enslave him, are means toward this end, and the most radical aim is to make him suffer, since there is no greater power over another person than that of forcing him to undergo suffering without his being able to defend himself. The pleasure in complete domination over another person (or other animate creature) is the very essence of the sadistic drive. Another way of formulating the same thought is to say that the aim of sadism is to transform a man into a thing, something animate into something inanimate, since by complete and absolute control the living loses one essential quality of life - freedom." (pg. 29)
    - "Compensatory violence is the result of unlivid and crippled life, and its necessary result. It can be suppressed by fear of punishment, it can even be deflected by spectacles and amusements of all kinds. Yet it remains as a potential in its full strength, and whenever the suppressing forces weaken, it becomes manifest. The only cure for compensatory destructiveness is the development of the creative potential in man, his capacity to make productive use of his human powers." (pg. 29)
  - Chapter 3 - Love of Death and Love of Life (pg. 33)
    - "The person with the necrophilous orientation is one who is attracted to and fascinated by all that is not alive, all that is dead; corpses, decay, feces, dirt. Necrophiles are those people who love to talk about sickness, about burials, about death. They come to life precisely when they can talk about death. A clear example of the pure necrophilous type is Hitler. He was fascinated by destruction, and the smell of death was sweet to him." (pg. 35)
    - "The necrophilous dwell in the past, never in the future. Their feelings are essentially sentimental, that is, they nurse the memory of feelings which they had yesterday - or believe that they had. They are cold, distant, devotees of "law and order." Their values are precisely the reverse of the values we connect with normal life: not life, but death excites and satisfies them. Characteristic for the necrophile is his attitude toward force. Force is, to quote Simone Weil's definition, the capacity to transform a man into a corpse. Just as sexuality can create life, force can destroy it. All force is, in the last analysis, based on the power to kill. I may not kill a person but only deprive him of his freedom; I may want only to humiliate him or to take away his possessions— but whatever I do, behind all these actions stands my capacity to kill and my willingness to kill. The lover of death necessarily loves force. For him the greatest achievement of man is not to give life, but to destroy it; the use of force is not a transitory action forced upon him by circumstances—it is a way of life." (pg. 36)
      - "While life is characterized by growth in a structured, functional manner, the necrophilous person loves all that does not grow, all that is mechanical. The necrophilous person is driven by the desire to transform the organic into the inorganic, to approach life mechanically, as if all

living persons were things. All living processes, feelings, and thoughts are transformed into things. Memory, rather than experience; having, rather than being, is what counts. The necrophilous person can relate to an object—a flower or a person—only if he possesses it; hence a threat to his possession is a threat to himself; if he loses possession he loses contact with the world. That is why we find the paradoxical reaction that he would rather lose life than possession, even though by losing life he who possesses has ceased to exist. He loves control, and in the act of controlling he kills life. He is deeply afraid of life, because it is disorderly and uncontrollable by its very nature. The woman who wrongly claims to be the mother of the child in the story of Solomon's judgment is typical for this tendency; she would rather have a properly divided dead child than lose a living one. To the necrophilous person justice means correct division, and they are willing to kill or die for the sake of what they call justice. "Law and order" for them are idols—everything that threatens law and order is felt as a satanic attack against their supreme values." (pg. 37)

- "The necrophilous person is attracted to darkness and night. In mythology and poetry he is attracted to caves or to the depth of the ocean, or depicted as being blind. (The trolls in Ibsen's Peer Gynt are a good example; they are blind, they live in caves, their only value is the narcissistic one of something "home brewed" or homemade.) All that is away from or directed against life attracts him. He wants to return to the darkness of the womb, and to the past of inorganic or animal existence. He is essentially oriented to the past, not to the future that he hates and is afraid of. Related to this is his craving for certainty. But life is never certain, never predictable, never controllable; in order to make life controllable it must be transformed into death; death, indeed, is the only certainty in life." (pg. 38)
- "Necrophilia constitutes a fundamental orientation; it is the one answer to life which is in complete opposition to life; it is the most morbid and the most dangerous among the orientations to life of which man is capable. It is the true perversion: while being alive, not life but death is loved; not growth but destruction. The necrophilous person, if he dares to be aware of what he feels, expresses the motto of his life when he says, "Long live death!"" (pg. 41)
- "The opposite of the necrophilous orientation is the biophilous; its essence is love of life in contrast to love of death. Like necrophilia, biophilia is not constituted by a single trait, but represents a total orientation, an entire way of being. It is manifested in a person's bodily processes, in his emotions, in his thoughts, in his gestures; the biophilous orientation expresses itself in the whole man. The most elementary form of this orientation is expressed in the tendency of all living organisms to live." (pg. 41)
  - "The full unfolding of biophilia is to be found in the productive orientation. The person who fully loves life is attracted by the process of life and growth in all spheres. He prefers to construct rather than to retain. He is capable of wondering, and he prefers to see something new to the security of finding confirmation of the old. He loves the adventure of living more than he does certainty. His approach to life is functional rather than mechanical. He sees the whole rather than only the parts, structures rather than summations. He wants to mold and to influence by love, reason, by his example; not by force, by cutting things apart, by the bureaucratic manner of administering people as if they were things. He enjoys life and all its manifestations rather than mere excitement." (pg. 43)
- "The pure necrophile is insane; the pure biophile is saintly. Most people are a particular blend of the necrophilous and the biophilous orientations, and what matters is which of the two trends is dominant." (pg. 44)
- "I suggest a development of Freud's theory in the following direction: the contradiction between Eros and destruction, between the affinity to life and the affinity to death is, indeed, the most fundamental contradiction that exists in humankind. This duality, however, is not one of two biologically inherent instincts, relatively constant and always battling with each other until the final victory of the death instinct, but it is one between the primary and most fundamental tendency of life—to persevere in life—and its contradiction, which comes into being when man fails in this goal. In this view the "death instinct" is a malignant phenomenon which grows and takes over to the extent to which Eros does not unfold. The death instinct represents psychopathology and not, as in Freud's view, a part of normal biology. The life instinct thus constitutes the primary potentiality in man; the death instinct a secondary potentiality. The primary potentiality develops if the appropriate conditions for life are present, just as a seed grows only if the proper conditions of moisture, temperature, and so forth, are given. If the proper conditions are not present, the necrophilous tendencies will emerge and dominate the person." (pg. 46-47)
- "The most important condition for the development of the love of life in the child is for him to be with people who love life. Love of life is just as contagious as love of death. It communicates itself without words, explanations, and certainly without any preaching that one ought to love life. It is expressed in gestures more than in ideas, in the tone of voice more than in words. It can be observed in the whole atmosphere of a person or group, rather than in the explicit principles and rules according to which they organize their lives. Among the specific conditions necessary for the development of biophilia I shall mention the following: warm, affectionate contact with others during infancy; freedom, and absence of threats; teaching by example rather than by preaching—of the principles conducive to inner harmony and strength; guidance in the "art of living"; stimulating influence of and response to others; a way of life that is genuinely interesting. The very opposite of these conditions furthers the development of necrophilia: growing up among death-loving people; lack of stimulation; fright, conditions which make life routinized and uninteresting; mechanical order instead of one determined by direct and human relations among people." (pg. 47-48)
- "Perhaps the most obvious factor that should be mentioned here is that of a situation of abundance versus scarcity, both economically and psychologically. As long as most of man's energy is taken up by the defense of his life against attacks, or to ward off starvation, love of life must be stunted, and necrophilia fostered. Another important social condition for the development of biophilia lies in the abolition of injustice. By this I do not refer here to the hoarding concept according to which it is considered injustice if everybody does not have exactly the same; I refer to a social situation in which one social class exploits another, and imposes conditions on it which do not permit the unfolding of a rich and dignified life; or in other words, where one social class is not permitted to share with others in the same basic experience of living; in the last analysis, by injustice I refer to a social situation in which a man is not an end in himself, but becomes a means for the ends of another man. Finally, a significant condition for the development of biophilia is freedom. But "freedom from" political shackles is not a sufficient condition. If love for life is to develop, there must be freedom "to"; freedom to create and to construct, to wonder and to venture. Such freedom requires that the individual be active and responsible, not a slave or a well-fed cog in the machine. Summing up, love for life will develop most in a society where there is: security in the sense that the basic material conditions for a dignified life are not threatened, justice in the sense that nobody can be an end for the purposes of another, and freedom in the sense that each man has the possibility to be an active and responsible member of society. The last point is of particular importance. Even a society in which security and justice are present might not be conducive to love of life if the creative self-activity of the individual is not furthered. It is not enough that men are not slaves; if social conditions further the existence of automatons, the result will not be love of life, but love of death. More about this last point will be said in the pages dealing with the problem of necrophilia in the nuclear age, specifically in relation to the problem of a bureaucratic organization of society." (pg. 48-49)
- Life is structured growth, and by its very nature is not subject to strict control or prediction. In the realm of life others can be influenced only by the forces of life, such as love, stimulation, example. Life can be experienced only in its individual manifestations, in the individual person as well as in a bird or a flower. **There is no life of "the masses," there is no life in abstraction.** Our approach to life today becomes increasingly mechanical. Our main aim is to produce things, and in the process of this idolatry of things we transform ourselves into commodities. People are treated as numbers. The question here is not whether they are treated nicely and are well fed (things, too, can be treated nicely); the question is whether people are things or living beings. People love mechanical gadgets more than living beings. The approach to men is intellectual-abstract. One is interested in people as objects, in their common properties, in the statistical rules of mass behavior, not in living individuals. All this goes together with the increasing role of

bureaucratic methods. In giant centers of production, giant cities, giant countries, men are administered as if they were things; men and their administrators are transformed into things, and they obey the laws of things. But **man is not meant to be a thing; he is destroyed if he becomes a thing;** and before this is accomplished he becomes desperate and wants to kill all life." (pg. 52-53)

- "...intellectualization, quantification, abstractification, bureaucratization, and reification—the very characteristics of modern industrial society, when applied to people rather than to things, are not the principles of life but those of mechanics. People living in such a system become indifferent to life and even attracted to death. They are not aware of this." (pg. 54)

- Chapter 4 - Individual and Social Narcissism (pg. 59)

- "One of the most fruitful and far-reaching of Freud's discoveries is his concept of narcissism. Freud himself considered it to be one of his most important findings, and employed it for the understanding of such distinct phenomena as psychosis ("narcissistic neurosis"), love, castration fear, jealousy, sadism, and also for the understanding of mass phenomena, such as the readiness of the suppressed classes to be loyal to their rulers." (pg. 59)
- "Let us begin our description of narcissism with two extreme examples: the "primary narcissism" of the newborn infant, and the narcissism of the insane person. The infant is not yet related to the outside world (in Freudian terminology his libido has not yet cathexed outside objects). Another way of putting it is to say that the outside world does not exist for the infant, and this to such a degree that it is not able to distinguish between the "I" and the "not I." We might also say that the infant is not "interested" (inter-esse = "to be in") in the world outside. The only reality that exists for the infant is itself: its body, its physical sensations of cold and warmth, thirst, need for sleep and bodily contact. The insane person is in a situation not essentially different from that of the infant. But while for the infant the world outside has not yet emerged as real, for the insane person it has ceased to be real. In the case of hallucinations, for instance, the senses have lost their function of registering outside events—they register subjective experience in categories of sensory response to objects outside. In the paranoid delusion the same mechanism operates. Fear or suspicion, for instance, which are subjective emotions, become objectified in such a way that the paranoid person is convinced that others are conspiring against him; this is precisely the difference to the neurotic person: the latter may be constantly afraid of being hated, persecuted, and so on, but he still knows that this is what he fears. For the paranoid person the fear has been transformed into a fact. A particular instance of narcissism which lies on the borderline between sanity and insanity can be found in some men who have reached an extraordinary degree of power. The Egyptian Pharaohs, the Roman Caesars, the Borgias, Hitler, Stalin, Trujillo - they all show certain similar features. They have attained absolute power; their word is the ultimate judgment of everything, including life and death; there seems to be no limit to their capacity to do what they want. They are gods, limited only by illness, age and death. They try to find a solution to the problem of human existence by the desperate attempt to transcend the limitation of human existence. They try to pretend that there is no limit to their lust and to their power, so they sleep with countless women, they kill numberless men, they build castles everywhere, they "want the moon, they "want the impossible". This is madness, even though it is an attempt to solve the problem of existence by pretending that one is not human. It is a madness that tends to grow in the lifetime of the afflicted person. The more he tries to be god, the more he isolates himself from the human race; this isolation makes him more frightened, everybody becomes his enemy, and in order to stand the resulting fright he has to increase his power, his ruthless-ness, and his narcissism." (pg. 62-63)
  - "Psychosis is a state of absolute narcissism, one in which the person has broken all connection with reality outside, and has made his own person the substitute for reality. He is entirely filled with himself, he has become "god and the world" to himself. It is precisely this insight by which Freud for the first time opened the way to the dynamic understanding of the nature of psychosis." (pg. 64)
- "We arrive then at the paradoxical result that narcissism is necessary for survival, and at the same time that it is a threat to survival. The solution of this paradox lies in two directions. One is that optimal rather than maximal narcissism serves survival; that is to say, the biologically necessary degree of narcissism is reduced to the degree of narcissism that is compatible with social cooperation. The other lies in the fact that individual narcissism is transformed into group narcissism, that the clan, nation, religion, race, and so on, become the objects of narcissistic passion instead of the individual. Thus, narcissistic energy is maintained but used in the interests of the survival of the group rather than for the survival of the individual. Before I deal with this problem of group narcissism and its sociological function, I want to discuss the pathology of narcissism." (pg. 70)
  - "The most dangerous result of narcissistic attachment is the distortion of rational judgment. The object of narcissistic attachment is thought to be valuable (good, beautiful, wise, etc.) not on the basis of an objective value judgment, but because it is me or mine. Narcissistic value judgment is prejudiced and biased. Usually this prejudice is rationalized in one form or another, and this rationalization may be more or less deceptive according to the intelligence and sophistication of the person involved. In the drunkard's narcissism the distortion is usually obvious. What we see is a man who talks in a superficial and banal way, yet with the air and intonation of one voicing the most wonderful and interesting words. Subjectively he has a euphoric "on-top-of-the-world" feeling, while in reality he is in a state of self-inflation. All this does not mean to say that the highly narcissistic person's utterances are necessarily boring. If he is gifted or intelligent he will produce interesting ideas, and if he evaluates them highly, his judgment will not be entirely wrong. But the narcissistic person tends to evaluate his own productions highly anyway, and their real quality is not decisive in reaching this evaluation. (In the case of "negative narcissism" the opposite is true. Such, a person tends to underevaluate everything that is his own, and his judgment is equally biased.) If he were aware of the distorted nature of his narcissistic judgments, the results would not be so bad. He would - and could - take a humorous attitude toward his narcissistic bias. But this is rare. Usually the person is convinced that there is no bias, and that his judgment is objective and realistic. This leads to a severe distortion of his capacity to think and to judge, since this capacity is blunted again and again when he deals with himself and what is his. Correspondingly, the narcissistic person's judgment is also biased against that which is not "he" or not his. The extraneous ("not me") world is inferior, dangerous, immoral. The narcissistic person then, ends up with an enormous distortion. He and his are over-evaluated. Everything outside is under-evaluated. The damage to reason and objectivity is obvious. An ever more dangerous pathological element in narcissism is the emotional reaction to criticism of any narcissistically cathexed position. Normally a person does not become angry when something he has done or said is criticized, provided the criticism is fair and not made with hostile intent. The narcissistic person, on the other hand, reacts with intense anger when he is criticized. He tends to feel that the criticism is a hostile attack, since by the very nature of his narcissism he cannot imagine that it is justified. The intensity of his anger can be fully understood only if one considers that the narcissistic person is unrelated to the world, and as a consequence is alone, and hence frightened. It is this sense of aloneness and fright which is compensated for by his narcissistic self-inflation. If he is the world, there is no world outside which can frighten him; if he is everything, he is not alone; consequently, when his narcissism is wounded he feels threatened in his whole existence. When the one protection against his fright, his self-inflation, is threatened, the fright emerges and results in intense fury. This fury is all the more intense because nothing can be done to diminish the threat by appropriate action; only the destruction of the critic—or oneself—can save one from the threat to one's narcissistic security. There is an alternative to explosive rage as a result of wounded narcissism, and that is depression. The narcissistic person gains his sense of identity by inflation. The world outside is not a problem for him, it does not overwhelm him with its power, because he has succeeded in being the world, in feeling omniscient and omnipotent. If his narcissism is wounded, and if, for a number of reasons, such as for instance the subjective or objective weakness of his position vis-à-vis his critic, he cannot afford to become furious, he becomes depressed. He is unrelated to and uninterested in the world; he is nothing and nobody, since he has not developed his self as the center of his relatedness to the world. If his narcissism is so severely wounded that he can no longer maintain it, his ego collapses and the subjective reflex of this collapse is the feeling of depression. The element of mourning in melancholia refers, in my opinion to the narcissistic image of the wonderful "I" which has died, and for which the depressed person is mourning. It is precisely because this

narcissistic person dreads the depression that results from a wounding of his narcissism that he desperately tries to avoid such wounds. There are several ways of accomplishing this. One is to increase the narcissism in order that no outside criticism or failure can really touch the narcissistic position. In other words, the intensity of narcissism increases in order to ward off the threat. This means, of course, that the person tries to cure himself of the threatening depression by becoming more severely sick mentally, up to the point of psychosis. There is, however, still another solution to the threat to narcissism which is more satisfactory to the individual, although more dangerous to others. This solution consists in the attempt to transform reality in such a way as to make it conform, to some extent, with his narcissistic self-image. An example of this is the narcissistic inventor who believes he has invented a perpetuum mobile, and who in the process has made a minor discovery of some significance. A more important solution consists in getting the consensus of one other person, and, if possible, in obtaining the consensus of millions. The former case is that of a folie à deux (some marriages and friendships rest on this basis), while the latter is that of public figures who prevent the open outbreak of their potential psychosis by gaining the acclaim and consensus of millions of people. The best-known example for this latter case is Hitler. Here was an extremely narcissistic person who probably could have suffered a manifest psychosis had he not succeeded in making millions believe in his own self-image, take his grandiose fantasies regarding the millennium of "the Third Reich" seriously, and even transforming reality in such a way that it seemed proved to his followers that he was right." (pg. 70-73)

- "In discussing the pathology of narcissism it is important to distinguish between two forms of narcissism—one benign, the other malignant. In the benign form, the object of narcissism is the result of a person's effort. Thus, for instance, a person may have a narcissistic pride in his work as a carpenter, as a scientist, or as a farmer. Inasmuch as the object of his narcissism is something he has to work for, his exclusive interest in what is his work and his achievement is constantly balanced by his interest in the process of work itself, and the material with which he is working. The dynamics of this benign narcissism thus are self-checking. The energy which propels the work is, to a large extent, of a narcissistic nature, but the very fact that the work itself makes it necessary to be related to reality, constantly curbs the narcissism and keeps it within bounds. This mechanism may explain why we find so many narcissistic people who are at the same time highly creative. In the case of malignant narcissism, the object of narcissism is not anything the person does or produces, but something he has; for instance, his body, his looks, his health, his wealth, etc. The malignant nature of this type of narcissism lies in the fact that it lacks the corrective element that we find in the benign form. If I am "great" because of some quality I have, and not because of something I achieve, I do not need to be related to anybody or anything; I need not make any effort. In maintaining the picture of my greatness I remove myself more and more from reality and I have to increase the narcissistic charge in order to be better protected from the danger that my narcissistically inflated ego might be revealed as the product of my empty imagination. Malignant narcissism, thus, is not self-limiting, and in consequence it is crudely solipsistic as well as xenophobic. One who has learned to achieve cannot help acknowledging that others have achieved similar things in similar ways—even if his narcissism may persuade him that his own achievement is greater than that of others. One who has achieved nothing will find it difficult to appreciate the achievements of others, and thus he will be forced to isolate himself increasingly in narcissistic splendor." (pg. 73-74)
- "Concerning the pathology of group narcissism, the most obvious and frequent symptom, as in the case of individual narcissism, is a lack of objectivity and rational judgment. If one examines the judgment of the poor whites regarding blacks, or of the Nazis in regard to Jews, one can easily recognize the distorted character of their respective judgments. Little straws of truth are put together, but the whole which is thus formed consists of falsehoods and fabrications. If political actions are based on narcissistic self-glorifications, the lack of objectivity often leads to disastrous consequences." (pg. 81)
  - "One last element of narcissistic pathology must be added. The highly narcissistic group is eager to have a leader with whom it can identify itself. The leader is then admired by the group which projects its narcissism onto him. In the very act of submission to the powerful leader, which is in depth an act of symbiosis and identification, the narcissism of the individual is transferred onto the leader. The greater the leader, the greater the follower. Personalities who as individuals are particularly narcissistic are the most qualified to fulfill this function. The narcissism of the leader who is convinced of his greatness, and who has no doubts, is precisely what attracts the narcissism of those who submit to him. The half-insane leader is often the most successful one until his lack of objective judgment, his rage reactions in consequence of any set-back, his need to keep up the image of omnipotence may provoke him to make mistakes which lead to his destruction. But there are always gifted half-psychotics at hand to satisfy the demands of a narcissistic mass." (pg. 84-85)
- "The fight against idolatry, which is the central issue of prophetic teaching, is at the same time a fight against narcissism. In idolatry one partial faculty of man is absolutized and made into an idol. Man then worships himself in an alienated form. The idol in which he submerges becomes the object of his narcissistic passion. The idea of God, on the contrary, is the negation of narcissism because only God—not man—is omniscient and omnipotent. But while the concept of an indefinable and indescribable God was the negation of idolatry and narcissism, God soon became again an idol; man identified himself with God in a narcissistic manner, and thus in full contradiction to the original function of the concept of God, religion became a manifestation of group narcissism. **The full maturity of man is achieved by his complete emergence from narcissism, both individual and group narcissism.** This goal of mental development which is thus expressed in psychological terms is essentially the same as that which the great spiritual leaders of the human race have expressed in religious-spiritual terms. While the concepts differ, the substance and the experience referred to in the various concepts are the same." (pg. 86)
- "Common tasks for all mankind are at hand: the joint fight against disease, against hunger, for the dissemination of knowledge and art through our means of communication among all the peoples of the world. The fact is that in spite of all differences in political and religious ideology, there is no sector of mankind which can afford to exclude itself from these common tasks; for the great achievement of this century is that the belief in the natural or divine causes of human inequality, of the necessity or legitimacy of the exploitation of one man by another, has been defeated to the point of no return." (pg. 87)
- "If we are true to our political and religious ideals, the Christian as well as the socialist ideal of unselfishness and brotherhood, **the task is to reduce the degree of narcissism in each individual.** Although this will take generations, it is now more possible than ever before because man has the possibility to create the material conditions for a dignified human life for everybody. The development of technique will do away with the need for one group to enslave and to exploit another; it has already made war obsolete as an economically rational action; man will for the first time emerge from his half-animal state to a fully human one, and hence not need narcissistic satisfaction to compensate for his material and cultural poverty." (pg. 88-89)
  - "**The creed is that each individual carries all of humanity within himself, that "the human condition" is one and the same for all men, in spite of unavoidable differences in intelligence, talents, height, and color.** This humanist experience consists in feeling that nothing human is alien to one, that "I am you," that one can understand another human being because both share the same elements of human existence. This humanist experience is fully possible only if we enlarge our sphere of awareness. Our own awareness is usually confined to what the society of which we are members permits us to be aware. Those human experiences which do not fit into this picture are repressed. Hence our consciousness represents mainly our own society and culture, while our unconscious represents the universal man in each of us. The broadening of self-awareness, transcending consciousness and illuminating the sphere of the social unconscious, will enable man to experience in himself all of humanity; he will experience the fact that he is a sinner and a saint, a child and an adult, a sane and an insane person, a man of the past and one of the future—that he carries within himself that which mankind has been and that which it will be. A true renaissance of our humanist tradition undertaken by all religions, political, and philosophical systems claiming to represent humanism would, I believe, result in considerable progress

toward the most important "new frontier" that exists today—man's development into a completely human being." (pg. 89-90)

▪ Chapter 5 - Incestuous Ties (pg. 91)

- "I shall start out from a central concept of Freud's theory, that of the incestuous fixation to mother. Freud believed this concept to be one of the cornerstones of his scientific edifice, and I believe that his discovery of the fixation to mother is, indeed, one of the most far-reaching discoveries in the science of man. But in this area, as in those discussed before, Freud narrowed his discovery and its consequences by being compelled to couch it in terms of his libido theory. What Freud observed was the extraordinary energy inherent in a child's attachment to mother, an attachment which is seldom entirely overcome by the average person. Freud had observed the resulting impairment of the man's capacity to relate himself to women, the fact that his independence is weakened, and that the conflict between his conscious goals and the repressed incestuous attachment may lead to various neurotic conflicts and symptoms." (pg. 91)
- "I find that the boy's or girl's pre-Oedipus attachment to mother is one of the central phenomena in the evolutionary process and one of the main causes of neurosis or psychosis. Rather than call it a manifestation of the libido, I would prefer to describe its quality which, whether we use the term libido or not, is something entirely different from the boy's genital desires. This "incestuous" striving, in the pre-genital sense, is one of the most fundamental passions in men or women, comprising the human being's desire for protection, the satisfaction of his narcissism; his craving to be freed from the risks of responsibility, of freedom, of awareness; his longing for unconditional love, which is offered without any expectation of his loving response. It is true these needs exist normally in the infant, and the mother is the person who fulfills them. The infant could not live if this were not so; it is helpless, cannot depend on its own resources, needs love and care which do not depend on any merits of its own. If it is not mother who fulfills this function, it is another "mothering person," as H. S. Sullivan called her, who can undertake the mother's function; maybe a grandmother or an aunt" (pg. 93)
  - "...the adult is in many ways not less helpless" (pg. 93)
    - "What could be more natural, under the circumstances, than man's frantic longing for a power which gives him certainty, protection, and love? This desire is not only a "repetition" of his longing for mother; it is generated because the very same conditions which make the infant long for mother's love continue to exist, although on a different level. If human beings—men and women—could find "Mother" for the rest of their lives, life would be relieved of its risks and of its tragedy." (pg. 94)
      - ◆ "Genetically, mother is the first personification of the power that protects and guarantees certainty. But she is by no means the only one. Later on, when the child grows up, mother as a person is often replaced or complemented by the family, the clan, by all who share the same blood and have been born on the same soil. Later, when the size of the group increases, the race and the nation, religion or political parties become "the mothers," the guarantors of protection and love. In more archaically oriented persons, nature herself, the earth and the sea, become the great representatives of "the mother." The transference of the motherly function from the real mother to the family, the clan, the nation, the race has the same advantage which we have already noted with regard to the transformation from personal to group narcissism." (pg. 94)
- "The incestuous tie to mother very frequently implies not only a longing for mother's love and protection, but also a fear of her. This fear is first of all the result of the very dependency which weakens the person's own sense of strength and independence; it can also be the fear of the very tendencies which we find in the case of deep regression: that of being the suckling or of returning to mother's womb: These very wishes transform the mother into a dangerous cannibal, or an all-destroying monster. It must be added, however, that very frequently such fears are not primarily the result of a person's regressive fantasies, but are caused by the fact that the mother is in reality a cannibalistic, vampire like, or necrophilic person. If a son or a daughter of such a mother grows up without breaking the ties to her, then he or she cannot escape from suffering intense fears of being eaten up or destroyed by mother. The only course which in such cases can cure the fears that may drive a person to the border of insanity is the capacity to cut the tie with mother. But the fear which is engendered in such a relationship is at the same time the reason why it is so difficult for a person to cut the umbilical cord. Inasmuch as a person remains caught in this dependency, his own independence, freedom, and responsibility are weakened." (pg. 96)
- "The deepest level of mother fixation is that of incestuous symbiosis. What is meant by symbiosis? There are various degrees of symbiosis, but they all have in common one element: the symbiotically attached person is part and parcel of "the host" person to whom he is attached. He cannot live without that person, and if the relationship is threatened he feels extremely anxious and frightened. (In patients close to schizophrenia the separation may lead to a sudden schizophrenic breakdown.) When I say he cannot live without that person I do not mean that he is necessarily always physically together with the host person; he may see him or her only rarely, or the host person may even be dead (in this case the symbiosis may take the form of what in some cultures is institutionalized as "ancestor worship"); the bond is essentially one of feeling and fantasy. For the symbiotically attached person it is very difficult, if not impossible, to sense a clear delineation between himself and the host person. He feels himself to be one with the other, a part of her, blended with her. The more extreme the form of symbiosis, the less possible is a clear realization of the separateness of the two persons. This lack of separateness explains also why in the more severe cases it would be misleading to speak of "a dependency" of the symbiotically attached person to his host. "Dependency" presupposes the clear distinction between two persons, one of whom is dependent on the other. In the case of a symbiotic relationship the symbiotically attached person may sometimes feel superior, sometimes inferior, sometimes equal to the host person - but always they are inseparable. Actually, this symbiotic unity can best be exemplified by mentioning the unity of the mother with the fetus. Fetus and mother are two, and yet they are one. It happens also, and not too rarely, that both persons involved are symbiotically attached, each to the other. In this case one is dealing with a folie à deux, which makes the two unaware of their folie because their shared system constitutes reality for them. In the extremely regressive forms of symbiosis the unconscious desire is actually that of returning to the womb. Often this wish is expressed in symbolic form as the wish (or fear) of being drowned in the ocean, or the fear of being swallowed by the earth; it is a desire to lose completely one's individuality, to become one again with nature. It follows that this deep regressive desire conflicts with the wish to live. To be in the womb is to be removed from life." (pg. 100-101)
  - "This form of impairment of judgment is much less obvious when the object of fixation is not mother but the family, the nation, or the race. Since these fixations are supposed to be virtues, a strong national or religious fixation easily leads to biased and distorted judgments, which are taken for truth because they are shared by all others who participate in the same fixation. After the distortion of reason, the second most important pathological trait in incestuous fixation is the lack of experiencing another being as fully human. Only those who share the same blood or soil are felt to be human; "the stranger" is a barbarian." (pg. 102)
    - "Incestuous fixation impairs or destroys...the capacity to love" (pg. 103)
  - "The third pathological symptom of incestuous fixation is conflict with independence and integrity. The person bound to mother and tribe is not free to be himself, to have a conviction of his own, to be committed. He cannot be open to the world, nor can he embrace it; he is always in the prison of the motherly racial-national-religious fixation. Man is only fully born, and thus free to move forward and to become himself, to the degree to which he liberates himself from all forms of incestuous fixation. Incestuous fixation is usually not recognized as such, or it is rationalized in such a way as to make it appear reasonable. Somebody strongly bound to his mother may rationalize his incestuous tie in various ways: It is my duty to serve her; or, She did so much for me and I owe her my life; or, She has suffered so much; or, She is so wonderful. If the object of fixation is not the individual mother but the nation, the rationalizations are similar. In the center of the rationalizations is the concept that one owes everything to the nation, or that the nation is so extraordinary and so wonderful." (pg. 103)
- "To sum up: the tendency to remain bound to the mothering person and her equivalents—to blood, family, tribe - is inherent in all men and

women. It is constantly in conflict with the opposite tendency—to be born, to progress, to grow. In the case of normal development, the tendency for growth wins. In the case of severe pathology, the regressive tendency for symbiotic union wins, and it results in the person's more or less total incapacitation. Freud's concept of the incestuous strivings to be found in any child is perfectly correct. Yet the significance of this concept transcends Freud's own assumption. Incestuous wishes are not primarily a result of sexual desires, but constitute one of the most fundamental tendencies in man: the wish to remain tied to where he came from, the fear of being free, and the fear of being destroyed by the very figure toward whom he has made himself helpless, renouncing any independence." (pg. 103)

- Chapter 6 - Freedom, Determinism, Alternativism (pg. 111)

- "[N]either Marx nor Freud were determinists in the sense of believing in an irreversibility of causal determination. They both believed in the possibility that a course already initiated can be altered. They both saw this possibility of change rooted in man's capacity for becoming aware of the forces which move him behind his back, so to speak—and thus enabling him to regain his freedom. Both were - like Spinoza, by whom Marx was influenced considerably - determinists and indeterminists, or neither determinists nor indeterminists. Both proposed that man is determined by the laws of cause and effect, but that by awareness and right action he can create and enlarge the realm of freedom. It is up to him to gain an optimum of freedom and to extricate himself from the chains of necessity. For Freud the awareness of the unconscious, for Marx the awareness of socioeconomic forces and class interests, were the conditions for liberation; for both, in addition to awareness, an active will and struggle were necessary conditions for liberation." (pg. 122)
- "Freedom of choice is not a formal abstract capacity which one either "has" or "has not"; it is, rather, a function of a person's character structure. Some people have no freedom to choose the good because their character structure has lost the capacity to act in accordance with the good. Some people have lost the capacity of choosing the evil, precisely because their character structure has lost the craving for evil. In these two extreme cases we may say that both are determined to act as they do because the balance of forces in their character leaves them no choice. In the majority of men, however, we deal with contradictory inclinations which are so balanced that a choice can be made. The act is the result of the respective strength of conflicting inclinations within the person's character." (pg. 127)
  - "[I]f we ask what factors support freedom of choice even if the irrational inclination is stronger, we find that the decisive factor in choosing the better rather than the worse lies in awareness. (1) awareness of what constitutes good or evil; (2) which action in the concrete situation is an appropriate means to the desired end; (3) awareness of the forces behind the apparent wish; that means the discovery of unconscious desires; (4) awareness of the real possibilities between which one can choose; (5) awareness of the consequences of the one choice as against the other; (6) awareness of the fact that awareness as such is not effective unless it is accompanied by the will to act, by the readiness to suffer the pain of frustration that necessarily results from an action contrary to one's passions." (pg. 128)

- d. Further Readings:

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