

Lipot Szondi

# Ego Analysis\*

The Foundation for the Union  
of Depth Psychologies

Translated by

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[\*Ich-Analyse

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**From: Lipot Szondi, Ich-Analyse [Ego Analysis]**

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## Chapter X

# The Ego Concept in Schicksalsanalyse [Fate Analysis]

21. The ego is the pontifex oppositorum, [the bridge between opposites] which spans all spiritual opposites. The integral ego concept.

In the preceding chapters we have tried to represent briefly the history of ego concepts through a survey—which is certainly very incomplete—from the Upanishads of Indian Theosophy up to the wholeness symbol of the “self” in the present. The time span of this ego history stretches over almost 3000 years.

With these repeated experiences of ego history, we can never disregard this basic fact of Fate psychology [Schicksalspsychologie]  
—namely that history is basically Fate Analysis, the analysis of choice behavior, which conditions history. That means here: The history of ego concepts is the history of the transformation of object and conditioned choices in the understanding of egos. It represents on one hand the analysis of the ego fate of the individual in the course of individual development and on the other hand, in general, all humanity.

With this survey about path of fate which the ego concept in the preceding three thousand years has covered, the manifoldness in the choice of fate possibilities of ego concepts surprises us first of all. *What was the ego in all this in the course of time!* It was God, world creator, world author, lord, the undying inner ruler; it was one’s own body, the position, the possession, the surroundings, one’s own name, the soul [Seele] which reigns in the world and moves things; it was the

spirit [Geist], the metaphysical substance; it was a bundle of perceptions, representations, and experiences; it was judgment and thought; it was subject and transcendence as being-in-the-world; it was a piece of the unconscious, a defense organ, a non-libidinous drive, a sexual object, a reservoir of libido, the ego-ideal, a censor system, the secure power against that without power, the will to power; it was the center of consciousness and a part of the totality of the psyche, thus the self.

On the basis of traditional logic one can say that the specified objects and functions determine characteristically the *content* of the ego concepts. Logic distinguishes however recognizably the *content* (complexes) and second the *circumstances* (Ambitus) of a concept.

Under content, logic understands the wholeness of all signs of a concept. Circumstances are called, on the other hand, the wholeness of all objects and all different concepts, which are included under a chief concept.

The “reciprocity rule of concepts” establishes that the richer the content of a concept is, the more narrow the scope and the reverse. In other words: A concept is in its range more *narrow*, thus limited, and even therefore clearer, the richer the characteristic signs fill out its content.

We call therefore the specified objects—respectively functions as *signs* of ego concepts -- thus, one must say: The *content* of ego concepts is extraordinarily rich and as a result of this its range should be narrow; thus be clearly limited. We consider, on the other hand, the specified objects—respectively functions of ego concepts -- as “objectives” or, however, as part concepts of the whole concept of the “ego”; thus the *range* of ego concepts is very wide and thus unclearly interpreted; on the other hand its content (thus the wholeness of its signs) is determined too narrowly.

Out of this dilemma the “concept of concepts” in the Hegelian dialectic turns out to be helpful. This states: Concept is “one’s own self for the objectives....”  
 “The soul of life itself: *It is the drive which arranges itself through the objectives throughout its reality.*”<sup>1</sup>

This interpretation corresponds with Fate Analysis completely. We say: Each concept determination is an unconscious choice behavior among the possibilities, which as definite objects respectively functions are present. The same choice of objects—respectively the functions in the concept determination -- materializes however through the transference; that is, through the projection of something in

the unconscious of the person respectively from the collective dynamically moving and ruling needs itself or through the projection of a collective idea (archetype).

A concept was therefore the objectivation of an unconscious -- mostly collective -- process through projection.

\*

Under this aspect we must therefore interpret all that which in the course of time in the concept of the ego as object, as function, or as sign of the ego at times has appeared, constantly *in realization and objectivation of unconscious processes and as projective collective processes out of the unconscious*, and with that take seriously all manner of concept determinations appearing at any time—that is, accepted as mental reality. Thus we arrive at the integral concept of the ego.

In other words, the ego has in fact an inner relationship as well with God, with the world author, and the inner ruler, with the spirit as well as with the bodily drive nature, with omnipotence and impotence, with judgement (censor) and with thought as bearer and carrier of the past. It is bound internally with the bundle of functions and also with individual functions, with the libidinous and non-libidinous drives, with masculinity and femininity, with the conscious and the unconscious, with the body and the soul, with waking and dreaming, with the being here in this world and being there in the other world beyond.

In this historical transformation of the ego concepts -- that is, the choice of objects and functions that at times have been contained in the ego concept, Fate Analysis considers choice behavior under the opposite pairs of functions and objects, which populate *unconsciousness* and move against one another dialectically and dynamically in the *unconscious*.

We arrange the transformation of these choice behaviors on the basis of the opposite structure of these ego concept forms; thus, we obtain the following global opposite pairs:

- |                  |    |                  |
|------------------|----|------------------|
| 1. omnipotence   | ←→ | impotence        |
| 2. spirit        | ←→ | nature           |
| 3. unconscious   | ←→ | conscious        |
| 4. subject world | ←→ | object world     |
| 5. femininity    | ←→ | masculinity      |
| 6. body          | ←→ | soul             |
| 7. waking        | ←→ | dreaming         |
| 8. this world    | ←→ | the world beyond |

These are the leading and outstanding opposite poles in mental life, under which one may easily subsume all other mental opposite pairs.

\*

Like the modern historian, thus also the Fate Analyst harbors the opinion that in history—as also in the fate of an individual -- an outstanding happening, a behavior, a leading interpretation, exhibition and way of thinking can never be the work of pure accident. All is *doubly* determined in the history of humanity and in the fate of the individual. This double determination means: Fate is not alone controlled by all of the causality laws, as assumed by the historical materialist, but it underlies *synchronically* with the law the connected chain of the results and also the “*complete law,*” thus the *finality, the law of life plans* of the individual man and whole humanity in general. Without life’s plan the concept of fate is indeed an eggshell without content. According to Fate Analysis, the history of mankind and the individual is—as fate—constantly the results of two moderating laws set against each other. That means: The end result of causality and finality laws, thus the whole law. *The life of the individual as well as mankind rests on an antithesis structure.* The opposite poles can stand in relationship to each other in two ways.

The first is the so-called *complementary* or *completing* contrast characteristic, the second the *contradictory*, in which the antipole excludes itself from the other. The mental opposites are almost all of a complementary nature. They complete themselves reciprocally. The *contradictory* opposite pair excludes itself out on the opposite side, and through that the person never integrates, but he or she must “*choose*” even among the opposites only one as a partner; for example, he or she chooses being, life, and renounces not-being, thus suicide.

Under this aspect appears the difference between *integration* and *choice*. Then: The integration, the completion of the opposites into a whole, is the *ideal* solution of the so-called complementary opposites. When the person dissolves the complementary opposites of his or her soul (for example, masculinity and femininity, Cain and Abel demands, etc.) with the *choice* of one demand and repression of the other and thus this manner of solution can indeed be good for the community and thus be socially good; for the person it is however danger-bringing. Then: *Only the integration, the wholeness of the coexisting opposite pair resolves the question for the good of the community and at the same time also for the individuals.* The choice of an anti-pole is actually correct only with the contradictory opposite pairs. For psychology, the complementary opposite pairs come into question in the first place. These are however not separated from one another, stand thus not independent, simply static, without relationship there, but

the opposite poles “live” with one another in a complete, reciprocal “*complementary coexistence*.”<sup>2</sup>

This living together wholly and reciprocally of the opposite poles in bodily and mental life means:

1. The opposite poles move themselves dialectically always against one another.
2. This consists of a constant working together, a reciprocal working together and a cooperation, between the two poles of the opposite pair.
3. This complete being with one another (coexistence) and this complementary working together (cooperation) of the opposite poles is the means to shape themselves all forms in life with their characteristic traits as well in the physical and also psychical world.
4. If the complementary tendency between the opposite poles is broken or disturbed, then the individual person as well as mankind experiences a catastrophic danger.

If we consider now the ego as a court under the aspect of complementary coexistence and cooperation of the opposite poles, thus we arrive at the following conclusions:

In the psyche, opposite impulses, strivings and representations are always moving. Thus: The impulse to expand himself omnipotently like God (*ego diastole*) and at the same time the compulsion to limit himself to the bound sphere of a human being in the world (*ego systole*). Or: The impulse to fulfill the spiritual and at the same time the demand to satisfy the drive nature. Or: The demand to be a man and at the same time a woman—that is, the demand *to the completeness of a two sexual being*.<sup>3 4</sup> Or: The need for objectifying and at the same time for making subjective an inner spiritual process. Or: The impulse to see all combined in a bundle, in a complementary summary, and at the same time to live and to represent a function of this bundle in individual experience. Or: The impulse to make conscious unconscious processes and at the same time the impulse to make much from the consciousness again unconscious and thus to preserve much eternally in the *unconscious*.

These as also other mental opposite pairs, which we have not specified, live in men with one another in a reciprocal and an opposite-sided complete coexistence and cooperation.

When this is thus, however, in mental reality, then we must assume a higher court, a central administration in the soul that functions as an impartial minister of the “consensus of parties” and guides the office of a “consensus of opposites.”

That means: We must raise up an over-bridging court *over* these opposites, which on one side *reunites* and *holds together* the reciprocal, complete cooperation of the opposite pairs. This is an interpretation of a consensus of parties. On the other side, however, the court must be a complete *power-distributing organizing* court, which takes over the task and the ministration to watch over and to bridge over the opposites and to exercise the *function* of the complementary and the wholeness of opposites. Fate psychology sets up the concept of ego as bridge builder and as the bridge over all mental opposites and affirms:

*The ego is the Pontifex oppositorum [the bridge between opposites].*

The ego is therefore the power-distributor, the organizer and administrator of the complete cooperation of the opposite poles of the conscious and unconscious soul.

The ego socializes and sublimates, individualizes and humanizes all opposites of human drive nature. The ego is the bridge which may span all opposites in the soul. The ego is the complex manifold axes of fate wheels on which the mental opposites depend.

That means: The ego itself is neither the omnipotent God nor the impotent man; it is the connection between God and man.

The ego is neither spirit nor nature; it is the bridge between spirit and drive nature.

The ego is neither object nor subject; it is the mediator between object and subject.

The ego is neither a bundle of functions nor a particular function; it is the hand that ties the individual function to a bundle of them.

The ego is neither man nor woman; it is the complete two sexual being of man and woman in one.

The ego is neither the center of being consciousness nor a piece of unconsciousness; it is the axis on which depend a pole of being consciousness and a pole of unconsciousness.

The ego is neither exclusively waking nor dreaming; it is the bridge between waking and dreaming.

The ego is neither this world nor the world beyond; it is the bridge between this world and the world beyond.

How is it however possible that a court to bridge over all opposites may integrate?

In the introduction to this book we have raised up in anticipation the preconditions of the bridging activity of the ego. These are:

1. *Transcendancy*, thus the capability to surmount from one into another region.
2. *Integration*, that is, the capability of restoration of the whole out of the complementary parts.
3. *Participation*, thus the *being able to be one again* and the having a share in the other, in man and things, in the world, and in everything.

*The concept of the ego as Pontifex oppositorum must be set up therefore as a transcending, integrating, and participating court.*

Only in this way it is possible that the ego may work as an integrating court.

On the ancient question of the Upanshades, “*What is your ego?*” we can now answer the question in the language of our time:

What man makes godly and God may make human: that is your ego.

What the power and might of the soul under the power-making courts of being distribute: that is your ego, the power-distributor.

What all opposite pairs of the soul -- as a mighty wheel with many axes -- carry in its poles: that is your ego, the bridge of opposites, the bridge-builder of all opposites.

What the opposite pairs in the soul move to one another, what they swing to a reciprocal wholeness: that is your ego, *Pontifex oppositorum*, the completer and maker of wholeness.

What pushes the man to completeness and to the union of man and woman and drives to the complete two-sexual being: that is your ego, the striver after completeness.

What pushes the unconscious to become conscious and the conscious again to be repressed into the unconscious: that is your ego, the maker of consciousness and the repressor.

What unites the body with the soul, waking with dreaming, and the world here with the world beyond: that is your ego, which constantly is underway.

The God being and the man being, the man being and the animal being, the being in the body nature and the being in spirit, the being in man and the being in woman, the being in consciousness and the being in unconsciousness, the being in waking and the being in dreaming, the being of this world and the being in the world beyond are only ego chosen positions on the commander bridge of the soul and thus only partial and episodic modes of being in this world, therefore fate possibilities of ego-being.

*Ego being is the beginning and the ending of being in the world (Daseins), thus man-being.*

Then: the being in the world without ego being is called animal-being or plant-being or stone-being. For the correctness of the statement, we have established in the forward to the second part:

The birth of the ego is at the same time the birth of the human soul. And still more: it is the birth of man-being overall -- in opposition to animal-being.

## End Notes

<sup>1</sup> Cited in Wörterbuch der philosophischen Begriffe [Dictionary of Philosophic Concepts]. Frederich Kiorchner and Carl Michaelis. Published by J. Hoffmentier. My publisher, Leipzig 1928, p. 133.

<sup>2</sup> Compare here to Wellek, A.: Die Polarität im Aufbau des Characters [Polarity in the Buildup of Characters]. Francke AG, Bern.

<sup>3</sup> Compare here to Szondi, L.: Triebpathologie [Drive Pathology], Book I, p. 368. See further:

<sup>4</sup> Winthuis, J.: Das Zweigeschlechterwesen [The Two Sexual Being]. Hirschfeld, Leipzig 1928.

## DIVISION II

## ELEMENTARY EGO ANALYSIS

*The Four Elementary Functions of the Ego*

Fate psychology has expanded outward the boundaries of ego concepts further beyond the recognized circumstances of the Freudian double concept of “ego and superego” and beyond the Jungian terms “ego and self.”

The phenomena “ego” is expanded to *a total concept* and to a chief concept of autonomous “global” ego, whereby the concepts “superego” and “self” are interpreted as *part* concepts for *particular part* functions of these “global egos.” Fate Analysis does not do this because it denies a particular function of a superego and the self but because it maintains the view that the function of the critical superego as a conscience and also as the *conscious* and *unconscious* integrated activity of the self always represents only *part* functions of *a whole ego*, which Fate Analysis calls *pontifex oppositorum* [bridge between opposites].

Freud recognized this state of affairs very well when he described motive, which moved him to coin the concept of the superego; he expressly emphasized that the superego represents *only a “stage” and only a “differentiation within the ego.”* It is about that indisputable and that Freud therefore has not placed the superego *under* or *above* the concept of the ego.<sup>1</sup> The censor function of the superego and also the integration of the conscious and unconscious through the self are both only partial functions of the autonomous global ego that as the center plays the role of the *pontifex oppositorum*.

After setting up the opposites with one another and with the ego concept, we must consider first “in isolation” the individual functions of the ego in order then to be able to understand correctly those segments of the complete function of this court.

We distinguish the following unconscious ego functions:

- I. *Elementary ego functions:*
  1. Projection.
  2. Inflation.
  3. Introjection.
  4. Negation.

- II. *Dialectical ego functions*, which serve the defense from the *inner ego* dangers.  
*Inner defense activity of the ego:*
  1. *The between-factorial ego dialectic*: the dialectic between ego expansion [Erweiterung] (ego diastole) and ego contraction [Einengung] (ego systole)
  2. *The double factorial ego dialectic*:
    - a. The inner dialectic of ego expansion.
    - b. The inner dialectic of ego contraction.
  3. *Dialectic between foreground ego and background ego*. The complementary ego fate.
- III. *The ego-drive dialectic*. The *outer* defense activity of the ego. The defense mechanisms.
- IV. *The character-building function of the egos*.
- V. *The choice-forming function of the egos*.
- VI. *The dream-forming function of the egos*.
- VII. *The belief function of the egos*.

We begin here with the representation of the four elementary functions of the ego.

In theory, the ego stands -- as a stalwart ship captain -- on the command bridge of the soul, from where it should bridge over all opposite pairs.

In reality, this is, however, not so. Mostly the ego appears in the life of the individual as an unreliable captain, who often abandons his high lookout position and actually in fact has never undertaken it.

Though these position changes, the ego takes different one-sided, *unilateral* positions and lingers nearer this one and nearer another at the opposite pole of the soul. With that, the ego is incapable to fulfill its task as *pontifex oppositorum* in all possible trend directions of opposites *at a distance*, deliberately and reflectively.

In relationship to the opposite pair “*conscious-unconscious*” that means that the ego takes care to transfer its central “command position” at one time near to the pole of consciousness and at another time nearer to the pole of the unconscious. Under this aspect, depth psychology speaks of a “*conscious*” and an “*unconscious*” ego.

Correctly, this means: The ego lingers one time *in* consciousness and another time *in* the unconscious.

If the ego -- as we assume it to be -- is in fact the manifold, multiple axes of the soul, on which is attached a pole of consciousness and another pole of unconsciousness, then we must affirm:

The being of the ego in consciousness means: The conscious ego and not at all unconsciousness.

The being of the ego in unconsciousness means: the unconscious ego is not however the unconscious itself.

The ego as the *pontifex oppositorum* fulfills its captain role in the central position of the soul; thus, it stands above consciousness and at the same time also over the deep waters of the unconscious. In this case -- and only in this one -- may the ego fulfill its particular task: that is, to function as the bridge between being conscious and being unconscious. If the ego, however, lingers more in the vicinity of the *unconscious* or sinks itself completely into the *unconscious*, then one is entitled rightly to speak of “a driven ego.”

From the standpoint of our ego teachings, the expression “the driven ego” signifies only this: That the ego abandons its central position as the *pontifex oppositorum* and has given itself to the unconscious. The ego as likewise driven should therefore signify for us conclusively those unconscious elementary functions through which the ego in unconsciousness exercises four specific functions. These are: *Projection*, *inflation*, *introjection*, and *negation*. We derive these four ego tendencies from the original participation.

1. *Projection*. p- is the earliest, most primitive unconscious elementary striving of the ego, the power and might of the unconscious to transfer one's being to an object of the outer world. The unconscious end striving of each projection is being one and the same with the object, thus the participation drive.
2. *Inflation*, p+ is the unconscious elementary striving of the ego after doubling, after the original being-double essence, after the “two sexual essence,” and after uniting in oneself man and woman. The unconscious drive for each inflation is the striving after completeness: that is, after being everything. The doubling and perfection originate in the soul through making conscious the unconscious mental opposites.

3. *Introjection*.  $k^+$  is the unconscious original elementary striving of the ego after *incorporation*, after *taking possession*, after *assimilation of the valued object and valued representations* of the outer and inner worlds. The unconscious end goal of each introjection is the striving *after having everything*.
4. *Negation*.  $k^-$  is the unconscious elementary striving of the ego after *renunciation, negation, and repression* of definite demands, representations, and experiences. The unconscious end goal of each negation is the *disimagination* of all ideals of being and having, thus *destruction*.

The unconscious tendencies after being one and the same with the object, after being everything, after having everything, and after denying everything and destroying everything are the four unconscious elementary functions of the ego. These make man indebted on the one hand so that he can be a social and human being; on the other hand, however, that he may destroy himself and the objects of the world. Then: The result of *projection* is the bodily and spiritual pairing and union between persons; thus, the couple, family, group, clan, people and social formations on the whole. The result of *inflation* is the creative impulse after perfection by means of religion, art, poetry, and research. As the social result of *introjection*, we consider all that which acts as material and intellectual possessions and thus function as “capital investment” in character, in profession, in knowledge, and in skills and as capital of material goods in the life of the individual and society. The important social result of *negation* has a double sense: at one time, the *social adaptation to reality* and at another time, destruction. The degree of negation distinguishes whether adaptation or destruction steps in.

At the earliest beginning, the function of the ego consists exclusively of the function of participation. And only because being one with the mother, the world, and everything is impossible over a period of time, the ego is compelled to live its power in being in other being forms. Thus occur in our opinion secondarily projection, inflation, introjection, and negation.<sup>2</sup>

## End Notes

<sup>1</sup> Freud, S.: Ges. Schr. [Collected Writings], Bd. VI, p. 372.

<sup>2</sup> For details see the third part: Die Partizipationstheorie der Wahnbildung  
[The Participation Theory of Choice Formation].

## CHAPTER XI

# PROJECTION

### *Concept and Forms of Projection*

The process, which one calls projection far and wide in present psychology, was first discovered in the psychopathology of the paranoid (Freud). Almost at the same time was revealed the fact that the projection process also played an outstanding role in the *normal* perception of the external world. This means thus: Humans can project under sick and under physiological conditions. The discovery of the collective unconscious (C. G. Jung) led to the acceptance of *collective* representations and original forms (archetypes) and with that one began to speak of *projective collective representations and archetypes*. Under this aspect, numerous mental phenomena of the *primitive* soul were interpreted as projection processes. Thus, in the first place the phenomena of “*archaic identity*” and the “*participation mystique*” according to Lévy-Bruhl.

The discovery of the *familial unconscious* has led to the third form of projection, namely to the transferring out [*der Hinausverlegung*] of *familial* ancestor forms by means of choice guiding genotropism. On the basis of the three part division of the unconscious into three function units, we must speak here of three forms of projection. These are:

1. *Personal projection*, that is, transferring out and restitution of the contents of the personal repressed unconscious. These have two forms: (a) the pathological and (b) the physiological.
2. *Collective projection*, by which the collective representations and original forms (archetypes) are transferred out of the *collective unconscious*.
3. *Familial Projection*: Transferring out of definite *ancestor forms* out of the *familial unconscious* by means of genotropism, which leads to the choice in love, friendship, profession, illness symptoms, and means of death.

We will explain these three forms of projection more precisely.

## 1. Personal Projection

### a) *Pathological Projection*

The analysis of symptom formation with paranoids gave Freud the reason for the following definition of projection:

“An *internal* perception becomes repressed, and, after it has experienced a certain distortion as perception from the *outer world*, appears into consciousness as a substitute for its content. The distortion with persecution delusions consists of an affect transformation; what should have been perceived as love *inside* is perceived as hate from the *outside*.”<sup>1</sup>

Freud links the following to this definition: The repression process consists actually in a detachment of libido from persons and things that one has loved previously. This process takes place completely silently and is therefore unconscious and inconspicuous. For the process of distortion of the repressed in the case of paranoids, Freud gives the following paradigm: The original inner perception is that of homosexuality: “I (a man) love him (a man).” Or: “I (a woman) love her (a woman).” On the other hand, the ego resists energetically however and proclaims: “I do not love him -- I indeed hate him.” Thus with the man. Or with the woman: “I do not love her. I indeed hate her.” Also this affect transformation in the case of the paranoid is always still unconscious. Only the transferring out of the repressed and disguised homosexual content makes itself noisily noticeable in the outer world. The ill person becomes conscious of: “I do not *love* him (respectively her)—I *hate* him (respectively her) *because he* (respectively she) *persecutes me*.”<sup>2</sup>

Already here we emphasize the results of Fate Analysis [Schicksalsanalyse], according to which the paranoid not only the same-sexuality love but also other needs -- thus in particular the wish to kill the partner (the Cain) -- can be projected.

On the basis of this *empirically* found mechanism, Freud established:

1. Projection is the transferring of inner perceptions into the external world.
2. Fundamentally, it is however a *healing process*, “which makes the repressed to come back again and the libido to return back to the persons abandoned by it.” Nevertheless, this returned libido contains—as hate and persecution—a negative designation.

3. “It is not correct to say,” Freud writes further -- “The inner repressed perceptions were projected outward: we see much more in this that inner raised-up material returns from the external.”<sup>3</sup>

Therefore projection becomes -- as a spontaneous healing process -- a defense mechanism on the one hand to keep the drive dangers of homosexual and Cain impulses far removed -- in a healthy sense -- from consciousness and on the other hand is able nevertheless to maintain the intimate connection with the object.

*b) Physiological Projection.  
The Original Projection: Participation*

Already with the explanation of the sick form of projection, Freud calls our attention to the fact that projection can also occur where there is no conflict. *It concerns in this case of projection also a general, normal physiological problem.*

The original cause of definite sensory feelings is not looked for in us, and we transfer it outward. Thus this normal process earns the name of *normal* projection.

In the attitude toward the outer world, we, therefore, allocate a regular portion to the projection process. The projection of internal perceptions into the outer world is a “primitive mechanism – to which, for example, our sense perceptions are also subject.” Human beings are indebted to this mechanism for the separation of the interior world from the external world and thus with it the discovery of the environment. S. Ferenczi emphasizes the same thing also. He spoke already in 1909 of “original projection.” “One can assume that to the newborns everything that his senses perceive occur wholly and at the same time singly. Only later he learns to separate the hostile things, which do not obey his will, as the external world from the ego -- that is, the feeling from the perception. That was the first projection process, the *original projection*, and thus this indicated way can be used in the later paranoid development in order to push still more of the ego into the outer world.”<sup>4</sup>

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C. G. Jung expresses the opinion that projection rests on an “*archaic identity*” in the sense of Lévy-Bruhl. Identity means unconscious and previous being the same with the object -- an identity, which was never the object of consciousness. This archaic form of mentally being the same of the subject with the object is out of a necessity broken up, and only after the dissolving of the identity can one, according to Jung, speak of projection.

The necessity of dissolving the archaic identity steps in then “when through the absence of the projected contents, the adaptation essentially is impaired and therefore returning projected contents into the subject becomes desirable. From this moment, the hitherto partial identity receives the character of the projection.”<sup>5</sup>

*Projection* is thus according to Jung a *noticeable* archaic identity; the object has become one’s own subjective critic or one has become the other.<sup>6</sup> The differentiation of the process of projection from that of introjection is illuminated in the following definition: “Projection is therefore an *introversion process*, in which in opposition to introjection it brings about no inclusion and no assimilation but a differentiation and separation of the subject from the object.”<sup>7</sup> According to Jung, projection occurs thus as a result of the breaking up of the original identity between subject and object. This manner of projection we call secondary, since we call the primary projection “*participation*.”

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We have consequently been able to learn two different mechanisms of the projection process. According to the Freudian mechanism, projection consists of the following four steps:

1. *Repression* of an inner striving;
2. Distortion of the repressed contents;
3. Transferring out of the distorted contents;
4. Recurrence of the inner raised-up contents from the outside.

The Jungian interpretation recognizes three events:

1. Being the same of the subject with the object: Archaic identity, which we call *participation*;
2. Difficulties in adaptation through the absence of projected contents;
3. Restitution of the projected contents in the subject through the dissolution of the original being the same with the object.

How does the primary identity between subject and object occur? We find Jung’s answer in another work, where he states: *The early identity rests “on the projection of subjective contents.”*<sup>8</sup>

At first subjective contents are therefore projected into the object. Thus a partial identity -- a being the same of the subject with the object, that is, participation -- occurs. Then arises the necessity of restitution of the subjective parts from the object into the subject, and through the breaking up of this identity, the person becomes conscious that he is separated from the object. Jung says, "This restitution appears through the conscious recognition of projected contents, that is, through the acknowledgement of the 'symbol value' of the earlier objects."<sup>9</sup>

For our further explanation it is important to emphasize that *before* and *after* the condition of being the same of the subject with the object a *projection* has taken place. On the one hand the identity indeed is based on the "primary" projection of subjective contents, thus on participation; on the other hand secondary projection is based on the restitution of the earlier identity.

### *c) Analytic Transference as Projection*

*Transference* is interpreted in the analytic situation as a particular form of personal projection. As is well known, psychoanalysis understands under *transference* the particular feeling relationship of the one analyzed to the analyst, which, according to Freud, is characterized by the following traits:

1. The feeling binding in transference goes far beyond a rational degree.
2. It varies from tender devotion to obstinate hostility. The transference has consequently a *positive* and a *negative* form.
3. In the positive transference the patient projects all his or her unconscious expectant love demands and love attitudes onto the physician. In the negative phase all hate relationships with the parents are transferred onto the analyst. *We call the positive form of transference: participation; the negative form, however, secondary projection.*
4. Positive as well as negative transference can enter into the service of resistance.

The collective and familial kinds of transference contents work the same way as the personal.

## 2. Collective Projection as Participation

When one takes the view that “archaic identity” is based on projection and that nevertheless the projection is the same *primary* process that brings about the partial *being one* and *being the same* of the subject with the object of the external world, that is, *participation*, then we must examine the *contents* of the primary collective projection first of all with so-called “primitives.”

### (a) The Role of Collective Projections in the Thinking of Primitives

On the basis of the works of Lévy-Bruhl<sup>10</sup>, it is today generally assumed that the mental life of primitives is subject to the law of “*participation mystique*.”

“*Participation mystique*” is “*the mysterious participation of heterogeneous things with one another, which is effected through mysterious powers, which are effective in them.*”<sup>11</sup>

It consists in a mystic union of subject and object, the power from which the subject may not be distinguished essentially from the object. The subject and the object are partly identical with one another -- the result of this “having part with one another.” Through mysterious powers, which actually cause this “participation,” consist of a “*partial identity*” and a “*quasi-identity*,” which is based on a “previous being one of subject and object.”

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According to Lévy-Bruhl, the “fundamental law of the sameness of all beings” is characteristic for primitives.

This sameness of all beings is conditioned through an extraordinarily effective might and power and through a something “that at the same time is whole and diverse, material and spiritual, and in continued exchange passing from one to the other.”<sup>12</sup> These changes, thus shifting might and power, were first introduced by R. H. Cordington under the name “mana” in ethnology. Holmes identifies these with the “*imunu*” of the natives of the Purari-Deltas and states that this original material “is united with all things, nothing occurs without it: no living being or lifeless thing can exist without it. It is the soul of things...It possesses a personality, but only according to the particular characteristic of beings, which it fulfills...It can be effective in a good or bad sense, can cause or feel pain, can possess or be driven out from the possession of a thing. Not tangible, it can make

known its presence therefore as sometimes the air or as the wind. It penetrates everything, which in the eyes of the people makes up the life of the Purari-Delta.”<sup>13</sup>

F. E. Williams, who observed the same natives, states, “Everything that the native feared because of illness, which may be inflicted on him; everything, before which he recoiled from because of its strangeness; everything that he cherished to obtain an advantage for himself; everything he kept safe through love -- all that he had designated as *imunu*.”<sup>14</sup> The belief in the original power of mana or imunu had for a result—writes Lévy-Bruhl—that the primitive felt and thought the sameness among *all beings*. Although the primitive well knew the difference of forms, he did not differentiate the living being from the lifeless thing -- as we do -- into different kinds and classes. The primitive concerned himself only about the question: Whether a being or thing is filled or not with the fear-evoking power and might of mana or imunu; when yes, in what degree is this power contained in it and if this being or thing filled with mana is able to cause good or evil.

Mana, the imunu -- or as one otherwise calls this mysterious material by different primitive people -- is the transferable mystic power and might, which the “*having part with one another*” affects the different living beings and lifeless things.

The results of this “participation mystique” in the feeling and thinking of the primitive Lévy-Bruhl summarizes as follows:

### (1) *The Fundamental Sameness of all Beings*

The mana or imunu is the same life principle in all living beings and lifeless things. The same living material works its mystic power in stones and rocks, which -- like living beings -- grow and multiply. This same living power animates trees and plants. There is in the representations of primitives scarcely a difference between humans and animal. Animals live according to the manner of humans; thus tigers, elephants, crocodiles can if they wish assume human form (metamorphosis) or also appear in half animal and half human intermediate forms. These ideas lead to the acceptance of totem animal ancestors and plant ancestors.

### (2) *The Solidarity of the Individual with his Group*

This is likewise the result of the participative identifying manner of thinking of primitives. Not the individual but the group (clan) is the real whole with them.<sup>15</sup> Thus “group relationships” arise. Partial identity and “mystic participation” bring about an almost *physical* dependence among the members of a family. Thus Smith,

Dale and many others report that the primitive belongs not to himself but to the kinship group. The members of a kinship group are -- to speak with a Bible expression -- "so to speak at the same time also of another member."<sup>16</sup> "The individual is for the family what the members are for the living body -- head, arm or leg."<sup>17</sup> The common ground of their beings, their life materials, briefly the quasi-identity, is with the primitives particularly among the closest relatives, that is between father and son and between brothers, the greatest. With different groups of people this quasi-identity of father and son lasts up to the declaration of manhood. Before circumcision, the son is described in many places as "no one, separate from his father's own individuality."<sup>18</sup>

The intimate community between family members shows itself in the custom with the Indians of Guyana who must have the same diet as the ill persons of their family and also close relatives. (Report of Dr. W. E. Roth.<sup>19</sup>) So that the life of a newborn should not be endangered, the parents, particularly the father, must themselves undergo specific taboo ceremonies.

The belief in the "expanding individuality to more people," thus in the quasi-identity of brothers, often leads to tragic results. Thus in many places the brother -- on the basis of identity -- demands to care for the wife of his brother. The brother believes that they are almost "interchangeable." If now a man murders the wife of his brother and who will not give himself up, thus it happens that the husband of his wife speaks the following with the advice of the oldest of the village to the murderer: "Speak not! You are guilty! *And since that we are brothers and are one, your crime is also my crime, and I will stand up for you.* (Observation out of the region of the Ogooué.<sup>20</sup>) Sexual relations between a wife and the brothers of her husband are not seen as adulterous acts for a marriage. With many primitives the brother has the duty to marry the widow. Another curiosity, which stems out of the quasi-identity of the brothers, is that -- as is expressed by Hutereau -- brother or parent murder is not punished; "It is always considered as an unfortunate accident, and the murderer has, when he has right of inheritance, exactly the same demands as the heir of his victim, as if he had not brought this about. Often times the widow of the murdered man chooses him as a husband."<sup>21</sup>

The solidarity of the members among each other in the social group brings along with it that the marriage is in the first place an incorporation into the group and is not an affair for the individual. Out of the same solidarity originate the custom of blood revenge and the right of the group over the property of each of its members.

(3) *The Expansion of the Personality through Participation*

Out of the partial identity and the participative thinking of primitives, it follows that *the boundary of the personality is expanded*. Thus comes the so-called “*equipment*” (accessories), thus all secretions and excretions, such as body hair, nails, tears, urine, excrement, semen, sweat, etc., that is the same as the individual. They belong not only to him, but *they are the same as he himself*. The expansion of the personality on the basis of participation brings along with it that all the possessions of the personal property of a person *is he himself*. (Therefore the bewitching by working on the accessories.)

The participative identification manner of thinking of primitives leads to the belief in the “double,” the “second ego” (atai, tamaniu, etc.) -- that is, in the “shadow” and the “exact likeness,” mirror image, which is again the person himself or herself. Here belongs also the belief in the “*nunu*.”<sup>22</sup>

An example: “A woman has imagined herself before the birth of her child that a coconut, a fruit of the breadfruit tree or also another similar object, stands in an original solidarity with its fruit. When then the child comes into the world, it is the *nunu* of the coconut, the fruit of the breadfruit tree, etc. When it grows there, there can be no price to eat the thing with which it is bound so mysteriously; otherwise, one can become sick. No one believes in an actual relationship of children to the thing or in an actual origination of children from it; the child is a kind of echo of objects.”<sup>23</sup>

(4) *The Doubling of “the Personality through Participation.”*  
*Duality*

(See later the section on “Collective Inflation.”)

(5) *The Presence of “Spirits” in all Phenomena and Functions*

The primitive soul “projects” into all things a power, a might, a being that moves these things. One shows a primitive of the Lenguas of Chaco, for example, a compass needle, which constantly points to the North; he thus believes that in the compass “a little spirit sat, who immediately indicates the way in one direction.”<sup>24</sup> Another example: The adults with the Koryak explained the mechanism of the phonograph: “A living being that is capable of imitating the voices of human beings sits in the box.”<sup>25</sup> They called it the “old man.”

The man, the compass, and the boxes of phonographs are bearers of *mana*, and one of the functions in man and in the thing is to be cared for by a particular being. Thus the “bapuka” provides, for example, the being for hearing. If a bang frightens the being “bapuka,” consequently it fails in its service for hearing. Also the primitive explains the reproductive process by the working within of the smallest being. “He believes in the actual, active being present of one or more small perfectly trained beings inside the individuals, and these illusions exempt him from the necessity to devote attention to the mechanisms of actual happenings.”<sup>26</sup>

### (6) *The Confrontation of Matter and Spirit*

This confrontation does not exist with the primitive. Out of each material and each body radiates a mystic spiritual power; each spiritual being also has a *physical* part. The African primitive believes that the material is a form of the soul. The concept of a *pure spiritual* being is unrecognized by the primitive.

### (7) *Genius, Spirit and Protective Spirit of a Species. The Archetype of a Species*

When the “cultured human being” represents for himself a picture of a species and speaks of the genius of a species -- be it the species of a plant, animal or human -- he has thus formed for himself a “general abstract idea” for the species. If he meets now in reality an example of this species, he thus sets up in the place of the abstract idea of the species a concrete, sensual tangible form.

The “symbolic” personification of a species as genius [ed.: a special characteristic or spirit] comes -- thus Lévy-Bruhl maintains -- after the concept.

With the primitives, on the other hand, there is no clear general, abstract idea. The genius—the life principle—of an animal or plant species comes about with the primitive not after a concept formation of a species, but the genius of a species is in his thinking actually *the origin and the concept of life materials* (*mana, imunu*) that has a part in the individual being of animal or plant or human species. Animals and plants have an ancestor, which as “oldest brother” and as “chief, commander, or king,” represents the mystic life principle of the genre and at the same time works as the originator and protective spirit of the species.

Thus, the beaver has as ancestor the “oldest brother” of all beavers, the buffalo the “commander buffalo,” the rice the “mother of rice,” the rubber plant the

“giant rubber plant” etc. as the genius of the species or -- as Lévy-Bruhl himself expressed it -- as “archetypes” and as original form of the genre.<sup>27</sup>

The individual being of the genre stands with the oldest brother, with the “mother,” with the “king” of the genre in a participative connection and receives its “soul material,” its life principle, from this personified being the genius of the species.

### *(8) The Presence of the Ancestors in the Individual*

With good reason Lévy-Bruhl asserts that the individual with many primitives means “*at the same time one and many,*” that is, “*a geometric place of many participations*” (*lieu de participations*).<sup>28</sup>

The boundary of the individual with primitives is not only expanded through the “equipment,” “ego seconds,” the identical image, the shadow, and the mirror image but in particular through the being held within and dwelling within, that is, through *the immanence of the ancestors in the individual*. (Compare this to the ancestor forms in Fate Psychology [*Schicksalspsychologie*]. *The individual participates “in a being who is not completely merged with him, who was there before him, and who after his death was separated from him and during his life is still united only with him. It is consubstantial with him and remains a part of his personality.”*<sup>29</sup> With the Australians, a cult apparatus, the so-called “*tjurunga*,” unites the individual with his totemic ancestors.

The *tjurunga*<sup>30</sup> are diamond shaped cult apparatus made out of wood or stone. They are stored in sacred caves. On their surface are these flat, oval, and long cult objects covered with signs. All holy cult apparatus like the *tjurunga* are hidden from women and children.<sup>31</sup> According to the report of Strehlow, upon hearing the *tjurunga*, also the so-called *buzz-wood*, swung with a long string, he said that it sounded with a high buzzing noise.<sup>32</sup>

The length of the *tjurunga* varies from 20 cm up to about 1 m and the width from 2 to 9 cm. The stone *tjurunga* is called by the Aranda “*talkara*”; they are wider and shorter than the wood ones. The symbolic meaning of the *tjurunga* is represented by the following on the basis of the best descriptions of Stehlow according to Winthuis:

The *tjurunga* is:

1. the body of a totem ancestor;
2. the body of men;

3. the body of totems;
4. the creative essence that the totem animal brings forth and increases when the tjurunga is covered with fat and red ochre.<sup>33</sup>

The *tjurunga* stands for “all of the same body of men and his totem ancestors; it unites the individual with his personal totem ancestor and in reality ensures him protection, lends him the *iningukua*, while the loss of the *tjurunga* draws forth revenge upon him.”<sup>34</sup>

The *tjurunga* is however not only the cult apparatus, which unites profoundly the individual with the totem ancestor in a mystic participation; it is also the union between the person and his totem animal or his totem plant. The *tjurunga* increases and makes these totem animals and totem plants fat exactly as the totem ancestor has done it. The *tjurunga* functions consequently as “*the other body*” of each man, writes Strehlow, which outfits him with creative power and secures for him protection against enemies. In that, Erich Neumann sees in the *tjurunga* the symbol of the “body-self.”<sup>35</sup>

The mental life of primitives is consequently determined through the mystic participation; ego psychologically that means: through the *collective* projections.

These propositions of Lévy-Bruhl are the most often treated; they have recently found a precise confirmation through the experimental drive procedure (Szondi Test).

One of my co-workers, Dr. Emmerich Percy, assistant physician of Dr. Albert Schweitzer in Lambarene, Equatorial Africa, has given the ten series drive test to more than a hundred Bush Negroes of different tribes. The most important result for us, perhaps, of his investigations is the *experimental* statement that the *most frequent* and at the same time the most quantitative tense function of primitive egos is total *projection* (p = -!, -!!). The ego of these primitives shows chiefly the picture of the so-called “*mystic archaic ego*” (Sch = 0 -) or the *autistic, cosmodualistic* ego (Sch = + -). About the importance of these findings of E. Percy we will speak of again thoroughly in the third part of this book with “Delusion Formations.”

### *(b) The Role of Collective Projections with Cultured People*

We see the essential in the appearance of a collective projection in the phenomenon of participation – that is, in the “*being the same and being one*” of

two objects. Everywhere where one finds collective *identities*, we must think about the collective contents.

Jungian psychology was in fact untiring in the research of such identities in relationship to the *forming* [Gestaltungen] of human existence (Daseins). Thus it researched the collective forms [Gestaltens] of the drive life, the spirits, the numerous forms of mythological and religious stirring experiences, the values functions of the soul, and the preservation of the original nature of man in the form of “foreknowledge.”

The collective similarity of the forming principle with all humans led Jung back to the projections of collective original forms, the archetypes.

Each drive fulfills in its manifestation an eternal, archaic, finally established original form. The sameness of men in their drive manifestations was consequently the result that each man transfers the same, eternal archaic drive form and the same “drive archetypes” in the personal formations [Gestalts] of his drive life. The sameness in the drive life occurs on the basis of projection of the same archaic drive forms.

The being the same and being one in spiritual and unspiritual definite human groups at certain times of history are based on the sameness of the projections of the same archetypes, which form the spiritual and respectively the unspiritual.

The being the same and being one of human groups in the numinous moving emotions of a religion, a ceremony, and a rite is the numinous projection action of the same “curing” or “disturbing” collective representations and archetypes. Jung maintains that the essential content of all religions -- indeed even all “isms” -- bears an archetypal numinous character.

Since each archetype contains a particular feeling value, the projective archetype determines the *sameness of value functions* of the group and the crowd. From the sameness in collective foreknowledge originates the sameness of the mass groups in relationship to the collective anxiety -- respectively high or over estimation of certain individuals (emperor [Kaiser], king, leader [Fuehrer]) in the history of mankind. The sameness of the original nature preserved in the collective *unconscious* conditions by means of archetype projections and also the being the same of definite groups in “foreknowledge” of the future.

Briefly: The identity of human formation in the drive, spiritual, religious, people and national life is conditioned according to Jung through the collective

projection of archaic original forms out of the collective *unconscious* of mankind. Differently expressed: Each *being the same and being one* in the drive life, spirit life, religious life, and national life is the consequence from projections of collective representations.

(c) *Collective Transference as Participation*

Jung preserves the opinion that the feature of mystic participation plays an important role not only with primitives but also with cultured people. Thus he maintains the “transference phenomenon” as a particular form of “participation mystique.”

With transference one must assume a *magic* action of the object on the subject.

Freud has treated the problem of collective transference thoroughly in “Massen-psychologie und Ich-Analyse” [Crowd Psychology and Ego Analysis].<sup>36</sup>

Freud investigated the libidinous constitution of a mass in relation to its leader and come to the following solution formula:

“Such a primary crowd is a number of individuals, who place one and the same object in the place of their ego ideals, and as a result of this have identified in their egos with one another.”<sup>37</sup>

In other words: The being the same and being one with members of a crowd with the leader are based on the collective transference of the *same* ego parts, the *ego ideals*, into the same object, the leader. Freud sees in the identification of the members in a crowd with one another as the precondition of this process. The content of the collective projection during a crowd formation is consequently the collective ego ideal of the crowd. This collective ego ideal receiving this projection object is the person of the leader.

The condition for such mass formations is according to Freud that *all members of this crowd will be loved by a person, the leader, in the same way.*

The collective transference is based consequently on *the demand for equality of the masses*. “All individuals should be the same with one another, but all will be dominated by one. Many are the same as individuals, who can identify with one another, and only one who is superior to all of them alone -- that is the situation that we find realized in a viable crowd. We dare thus to correct the statement of

Trotters that a human is a *herd animal*; he is much more than a *herd animal*; he is an individual of a hoard led by a chief.”<sup>38</sup> Here we find again an important point for the corrections of our interpretation, according to which is that *the unconscious end goal of each projection of being the same and being one is thus participation.*

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And now we come to the discussion of the so-called “familial projection,” which represents the specific sphere of activity of fate analysis [Schicksalsanalyse].

### 3. Familial Projection

#### a) *Choice as Familial Projection. Genotropism.*

*Under familial projection Fate Psychology understands the projection of those “ancestor forms” into the outer world, which were preserved in the familial unconscious from generation to generation of the same family. The carriers of the ancestor forms are: The genes.*

The familial projection -- that is, the transference of hidden ancestor forms into the outer world -- manifests itself on one hand in *unconscious seeking* of definite “ancestor related” persons and, on the other hand, in *finding* and *choosing* definite persons in love, in friendship, and in professions, whose objects are definite persons.

Under “relationship” is here the same phenomenon as in the “choice relationships” of Goethe’s. “*Those natures, which with meeting one another rapidly affects one and are determined mutually -- these we call relations.*”<sup>39</sup> This classic definition of relationships among human beings Fate Psychology has concurred with the fundamental observation that these “choice-relations” fundamentally are “gene” related individuals.<sup>40</sup>

*The choice relationship is the result of gene relationship. The unconscious seeking and finding, thus the unconscious choice of certain -- and no other -- objects, is the result of the familial projection of specific ancestor forms. The unconscious process with the familial projections expresses itself consequently in the fact that the person as carrier of certain specific ancestor forms unconsciously goes into the environment on the search after such persons, who in their familial unconscious bear partly or completely the same or related ancestor forms as does the seeker and thus the chooser himself.*

The biological concept of “*genotropism*” coined by us in 1937 corresponds therefore in ego psychology to the mental concept of the “*familial projection*” of the ego.

The familial projection works consequently in that the person finds another person *gene related* or choice related with him in relationship to the hidden ancestor form, with whom he unites himself in love or friendship and in occupation or in illness.

The being one and being the same with the partner -- that is, participation in love, friendship, profession, illness and manner of death -- is the result of the projection of dynamic functioning ancestor forms out of the gene stock of the familial unconscious into the outer world.<sup>41</sup>

The gene as carrier of the familial ancestor form unites the individual not only physically with his ancestor, as the monistic school of genetics teaches, but also mentally participative with all the “strange” persons of the environment, who with him -- in the sense of sameness or relatedness of the latent ancestor forms -- are “gene related” and consequently “choice related.”

That is the heuristic new thing in the *functional*, dualistic human genetics of Fate Psychology [Schicksalspsychologie].

Therefore: The fate of the person is determined, but also limited, precisely through his or her choice behavior in love, friendship, profession, illness, and manner of death. These fate determined and limited choice behaviors can occur according to the interpretation of Fate analysis [Schicksalsanalysis] by the means of the familial projections. Therefore, we maintain that:

The fate of the individual is directed through the familial projection of the most dynamic ancestor forms.

The immanence of ancestors -- as ancestor forms -- in the familial unconscious makes possible all real participations in the life of individuals.

Real participation signifies in Fate Analysis the realization of having part in the other and the realization of being one and being the same with the others in the form of love, friendship, occupation, illness, and manner of death.

It is indeed not difficult to discover the same phenomena in the mentioned “immanence of ancestors in the individual” in the thinking of primitives, which today science simply calls “heredity.” The genetics of Fate Psychology does not speak however of a “mystic” but of a “*real*” participation of the individual with his ancestors.

The geneticist calls this power, through which this participation occurs between members of a family no longer “mana” or “imunu” but simply “genes,” thus hereditary factors.

One can never misjudge, writes W. Johannsen, that “something” in the masculine and feminine germ cell, in the so-called gametes, must be mostly that which decisively influences or determines the character with the fertilization of the newly established organism. In the new individual, which is yielded out of the union of both germ cells and which geneticist call the *zygote*, one can again find that “something” which the maternal and paternal gametes brought together with them. In every day language, one calls these “somethings” “predispositions”; in genetics it is called a “gene,” a “hereditary factor.” One can thus -- as in the sense of present day genetics -- say correctly that the consubstantiality of the individual person with his ancestors *physically* is maintained and is determined through the gene. In genetics, everything, which is determined by genes, is called “genotype” or “hereditary form.”

Johannsen calls *genotype* or *hereditary form* the totality of the genes of an individual, thus, the whole “hereditary form,” which results out of the union of the paternal and maternal germ cells.

Genotype is called in general all that which is determined by the genes. Fate Psychology uses next to the concept of hereditary forms, the genotype, also another concept, that of “ancestor forms.” Ancestor form is a lower concept of the higher concept of “hereditary form.”

We call *ancestor form* that specific part of the whole hereditary forms, which through a specific group of genes conditions in heredity the specific form of particular ancestors of the family and determines its return (recessivity) with one or more members of the family.

Thus one can speak of the specific “ancestor forms” of musicality, speech aptitude or of the ancestor form of a particular physical conditioned or mental hereditary illness (like schizophrenia, manic depressive insanity, epilepsy, sexual

perversions, etc.) We assume that a *specific gene group* -- in its total working and through some cooperation of external factors -- determines the materialization of a definite specific *ancestor form*.

In the *familial unconscious* of the person lies therefore this gene group functionally dynamic and not statically rigid but functionally dynamic “ancestor forms,” which all have the tendency to appear again manifestly in the physical and mental constitution of the carriers of this ancestor form.

This is also the case, when the gene group conditioned by specific ancestor form is present in a “full dose” in the hereditary resources. In these cases the “ancestor forms” manifest themselves in the fate of the descendant -- that is, in original form of the genotype. Mostly however the person is no *full carrier* but a “*part carrier*” of these specific genes, which causes the familial ancestor form. One calls these individuals “heterozygotes” or “conductors.”<sup>42</sup> (Their hereditary formulas are Aa, AaBb, AaBbCc, etc.).

If a recessive gene group is full dose, in double dose, is present (aa, aabb, aabbcc, etc.), the person is thus *pure* (recessive homozygote) in relationship to the concerned ancestor form determined gene; then these original ancestor forms, thus genotypes, come into appearance. Thus they appear, for example, in the form of deafness, imbecility, schizophrenia, manic depressive insanity, epilepsy, and perversion or as musical, mathematical, psychological or other kinds of aptitudes.

In *single dose* (Aa, AaBb, AaBbCc), halved, and heterozygote condition in the familial unconscious of the person, these living gene groups, according to our theory, work not genotypic but *genotropic*. The so-called “genotropic” working of latent, recessive genes consists, as we have already often explained,<sup>43</sup> in that they direct the choice behavior of the carriers.

### *Choice Is Based However on Familial Projection*

Psychologically that means: the conductor persons, thus those individuals, who in part dose or in half dose are the carriers of the gene groups of an ancestor form, manifest the immanent ancestor form not physically or mentally in the original form; instead they *project* the specific ancestor form *out of the familial unconscious* on those persons who either likewise are latent carriers -- or more rarely -- are manifest representatives of the same ancestor forms. These conductor persons unite themselves as a result of these familial projections in love or friendship, in occupation or in illness and in manner of death.

*The being one and being the same in the realized participation in love, in friendship, in occupation with other people, in illness and in manner of death is psychologically the result of an impulse that we call “completion drive” or “participation drive.”*

The completion drive -- that is, the participation drive after wholeness and perfection -- is biologically determined through the half essence of the individual in relationship to the latent ancestor form. Psychologically the completion drive is that elementary ego function that we call projection of the familial ancestor forms. The seeking and the finding, thus the choice of partners in love, friendship and in occupations, originate from the drive after completeness, after wholeness, and after perfection, a drive that is satisfied through the unconscious ego by means of the familial projection of the ancestor forms. Love, friendship, and occupations (with other people) are consequently fate possibilities in that the person as part carrier of the ancestor form can complete his part form of his ancestor with the missing other part of his ancestor with that of the partner.

In the first book of “Schicksalsanalyse” [Fate Analysis], the reader will find a long series of examples, which strengthen these interpretations. Also in the first part of this book, we have been able to demonstrate that with case number 1 how extensively all choices occur with the testee and with his family relations in this “completion” of the ancestor form.

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The ideas about the *familial* form of *projection* as *genotropism* we can summarize as follows:

1. *Fate genetics* [*Schicksalsgenetik*] is based on the rule of genotropism. It establishes empirically that *two conductor persons*, who in their hereditary framework and in their gene stock carry hidden the same or related recessive hereditary factors, which draw them mutually in love and friendship and in professions (*whose professional objects are human beings*). They are gene related and because of that choice related.
2. The gene relationship, a choice relationship, is consequently the genus proximum, thus a generic term, whose boundary is transferred far over those of the genealogical blood relationship. The genealogy of Fate Analysis is based not only on the blood relationship but also on the choice and gene relationships.
3. *Fate Psychology* expressed the same facts in different words as follows:

*Choice related persons are carriers and transmitters and seekers and finders of the same ancestor forms.*

Gene related or choice related persons are thus individuals in whose *familial unconscious* are to be found the same *ancestor forms* for an integration of the same drive tendencies. Choice related or gene related persons as carriers of the same ancestor forms project mutually their latent ancestor forms on one another.

4. *Choice is thus an unconscious ego function, which consists in the projection of the ancestor forms out of the familial unconscious. The ancestor forms transferred out and sought for and mostly found in the outer world are the most dynamic gene elements of the familial unconscious. The mental court transferring out the ancestor forms is: The unconscious ego.*
5. The process of the familial projection of the ego is through the attraction pull of the related ancestor forms, which the same genes guide, that is, through the process of genotropism. Thus by the means of mutual familial projections of identical ancestor forms, love relationships, *unions*, and *marriages* occur between related individuals. The unconscious completion drive of two gene related persons *to being one and being the same* results thus from the familial projections of identical latent ancestor forms and is manifested in the most striking manner in the choice of marriage partners.

#### *b) Familial Projection, Incest Love and the Oedipus Complex*

In the first book of “Schicksalsanalyse” [Fate Analysis] we have already treated thoroughly these relationships.<sup>44</sup> It is sufficient here consequently to summarize briefly only the final results.

1. In the families, in which a recessive hereditary illness is present, the frequency of rape -- committed by the blood related and the gene related - - and the incestuous love connections and the marriage between blood related also are relatively greater.<sup>45</sup>
2. The question: Why were *only certain* pairs of brothers and sisters drawn to each other in an incest love? We answer that just *these* and not other brothers and sisters carry the “recessive pathological ancestor form” in a

dynamically strongest degree in their familial *unconscious* and for that very reason seek to unite each other in love.<sup>46</sup>

3. The *Oedipal, incestuous* binding between mother and son and father and daughter has not only a personal experience but also a *familial projective*, that is, a *genotropic* basis.

According to our experiences with genetics, the daughter mostly takes after the grandmother on the father's side (or after a sister of the father): the son, on the other hand, mostly after the grandfather on the mother's side (or after a brother of the mother or the grandmother). The mother is consequently a *conductor* and the *transmitter* of the *ancestor forms* of her father (eventually grandfathers, uncles, great uncles, etc.) to the son; the father is the conductor of the ancestor forms of his mother (eventually, grandmother, great aunt, etc.) onto the daughter.

Mother and son and father and daughter are therefore "ancestor form related individuals." The sameness of the ancestor forms in the familial *unconscious* has for a result that they -- we mean by the way of the reciprocal projections of the same ancestor forms -- *mutually attract; they will be one and the same, thus participate in one another*. They are not only blood related but also gene related. Therefore the manifestation that has been named the *Oedipus complex*.

4. The *Oedipus complex* is a phenomenon, which may be interpreted only then correctly and perfectly when one proceeds *three dimensionally* with its emergence -- exactly as with dream interpretation -- and considers synchronously the personal experiences and the familial and the collective<sup>47</sup> factors.

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The role of the familial projection in *friendship* choices and *professional choice* is treated in the corresponding chapters of Schicksalsanalyse.

\*

The *analytical transference* is a mental situation, in which the familial projections are more frequently in the process if one dares to perceive it. The chance of a favorable and rapid running analysis is, according to our experience, all the greater, the greater is the "genotropic" relationship between the one being analyzed and the analyst. Therefore the opinion of so many analysts is incorrect

that he is no “menu,” which the analysand at first “favors” and on this basis of sympathy or antipathy then chooses or rejects.

We are of the opinion that many depth psychological treatments fail because the partners of the “analytical dual union” are *gene foreign* to one another.

## End Notes

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<sup>2</sup> Ibid., p. 414.

<sup>3</sup> Ibid., p. 423

<sup>4</sup> FERENCZI, S.: Introjection and Übertragung [Introjection and Transference]. Jahrb. f. ps.-a. u. ps. -path. Forsch, Bd. I, p. 430.

<sup>5</sup> JUNG, C. G.: Psychologische Typen [Psychological Types]. Rascher, Zürich 1930, 5. u. 6. Tausend, p. 658.

<sup>6</sup> Ibid., p. 657 f.

<sup>7</sup> Ibid., p. 658.

<sup>8</sup> JUNG, C. G.: Über psychische Energetik und das Wesen der Träume [On Psychic Energy and the Essence of the Dream]. Rascher, Zürich. 2<sup>nd</sup> edition, p. 198 f.

<sup>9</sup> Ibid., p. 199.

<sup>10</sup> LÉVY-BRUHL, L.: Das Denken der Naturvölker [The Thinking of Primitive People]. W. Braumüller, Wien 1926. -- Die geistige Welt der Primitiven [The Spiritual World of Primitives]. Fr. Bruckmann, München 1927. -- Die Seele der Primitiven [The Soul of Primitives]. W. Braumüller, Wien-Leipzig 1930.

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<sup>12</sup> LÉVY-BRUHL, L.: Die seele der Primitiven [The Soul of the Primitives]. Braumüller, Wien-Leipzig 1930. p. 3.

<sup>13</sup> HOLMES, J. H.: In primitive New-Guinea, p. 150. Cited in Lévy-Bruhl: pp. 3-4.

<sup>14</sup> WILLIAMS, F. E.: The Paimara ceremony in the Purari Delta (Papua). Journ. of the Royal Anthropol. Inst., Bd. 53, 1923, p. 362. Cited in Lévy-Bruhl: p. 5.

<sup>15</sup> See on this the critical remarks there of B. MALINOVSKI: Sitte and Verbrecken bei den Naturvölkern [Custom and Criminals with Primitive People]. Francke, Bern, Sammlung Dalp.

<sup>16</sup> LÉVY-BRUHL: Die seele der Primitiven, p. 60

<sup>17</sup> Ibid., p. 66.

<sup>18</sup> Ibid., p. 81.

<sup>19</sup> Ibid., p. 80.

<sup>20</sup> Ibid., p. 83.

<sup>21</sup> Ibid., p. 87. Compare this to the Sitte des Habbe-Stammes [Customs of the Habbe-Tribes]. Schicksalsanalyse, 2<sup>nd</sup> edition, p. 394.

<sup>22</sup> Ibid., pp. 140-142.

<sup>23</sup> Ibid., pp. 142-143.

<sup>24</sup> Ibid., p. 108.

<sup>25</sup> Ibid.

<sup>26</sup> LÉVY-BRUHL: Die seele der Primitiven, p. 107.

<sup>27</sup> Ibid., p. 54 ff.

<sup>28</sup> Ibid., p. 206.

<sup>29</sup> Ibid., p. 201.

<sup>30</sup> WINTHUIS, J.: Das Zweigeslechterwesen [The Two-Sexual Being]. Hirschfeld, Leipzig 1928. p. 22 ff. About the cult object of the *tjurunga* of the Aranda, F. J. GILLEN, B. SPENZER, C. STREHLOW, W. SCHMIDT, G. ROHEIM, and J. WINTHUIS have in particular occupied themselves with this. Ibid., p. 22 ff.

<sup>31</sup> STREHLOW, C.: Die Aranda- und Loritja-Stämme in Zentralaustralien [The Aranda and Loritja Tribes in Central Australia]. Published out of the town's Völkermuseum. Frankfurt on Main. 1907.

<sup>32</sup> WINTHUIS, J.: Cited work, p. 83 ff.

<sup>33</sup> WINTHUIS, J.: Das Zweigeschlechterwesen. Forschungen zur Völkerpsychologie und Soziologie [Research on Folk Psychology and Sociology]. (Published by R. Thurnwald.) Bd. V. Hirschfeld, Leipzig 1928. pp. 25-26.

<sup>34</sup> Ibid., p. 23.

<sup>35</sup> NEUMANN, ERICH: Ursprungsgeschichte des Bewußtseins [The History of the Origin of Consciousness]. Rascher, Zürich 1949. p. 309.

<sup>36</sup> FREUD, S.: Ges. Schr. [Collected Writings], Bd. VI, pp. 261-349.

<sup>37</sup> Ibid., p. 316.

<sup>38</sup> Ibid., p. 323.

<sup>39</sup> GOETHE'S sämtliche Werke [Collected Works]. Max-Hesse-Verlag, Leipzig. Bd. XVI, p. 27.

<sup>40</sup> Schicksalsanalyse [Fate Analysis] 2<sup>nd</sup> edition, p. 43 ff.

<sup>41</sup> R. REY-ARDID has confirmed the theory of genotropism in his work "Contribución a la genética psiquiátrica" (Arch. d. Neurobiologia, T. XVIII, Number 1, 1955).

<sup>42</sup> Compare this to our explanation in the first book of "Schicksalsanalyse," 2<sup>nd</sup> edition, pp. 36-68.

<sup>43</sup> SZONDI, L.: Schicksalsanalyse. Benno Schwabe, 1948. 2<sup>nd</sup> edition, p. 42 ff.

<sup>44</sup> Schicksalsanalyse, 2<sup>nd</sup> edition, Chapter VI. "Inzest und Genotropismus" ["Incest and Genotropism"]. pp. 148-156.

<sup>45</sup> Compare this to the example in Schicksalsanalyse, p. 149.

<sup>46</sup> Example: Cases 22/23. Ibid., p. 150 ff.

<sup>47</sup> RANK, OTTO: Das Inzest-Motive in Dichtung und Sage [The Incest Motive in Poetry and Saga]. Deuticke, Leipzig-Wien 1926.

## Chapter XII

## Inflation. Doubling and Possession\*

[\*Editor: Also Obsession: both from Besessenheit].

*Conception and Forms of Inflation*

One can understand an elementary ego function correctly only if one first has settled two basic questions. First of all: *How* does the ego with this function solve the problem of mental opposite structures? Secondly: *Which* final goal is set up by the ego with this manner of solution?

With *primordial* projection, i.e. with *participation*, the ego solves the oppositeness by the means that it transfers out [hinausverlegt] both parts of the pair of opposites into the outer object (total projection).

Through this separation the outer object becomes “both.” -- that is, *everything* and consequently *omnipotent*. The subject becomes therefore not completely powerless because through the mystic or real participation, it has obtained an indirect part in the out-shifted omnipotence. Therefore, we say that the ego with primordial projection strives after being related, being the same and being one with the object. In this way, the ego succeeds in canceling the opposites and participates indirectly in the omnipotence of the outer objects. The ego becomes indirectly related to the omnipotence. This primitive original relation between the subject and the object is still possible with a primitive culture; it becomes intolerable in the long run however on a higher stage of culture. Internal development factors and outer social events disturb this paradise-like being one with the world and its objects in any form of a dual union. The subject is then compelled to draw back the double power of the opposites from the object. The ego is able to carry out this drawing back in two ways. The first way leads to *inflation* and to greatness delusion [megalomania]; the second is to *secondary projection* and to persecution delusion.

The first way of inflation is thus that the ego does not return the double power withdrawn from the outside to the unconscious but *keeps it for itself*. The result of this unconscious ego machination is that from now on *the ego becomes itself both and thus is everything*. We say: The ego *doubles* itself. C. G. Jung calls this doubling of the ego “*psychic inflation*.”

The word inflation means in general language usage “puffed up currency [money]” -- that is, the depreciation of gold and indeed through that the state means of accounting brings into circulation lots of currency without gold reserves. Something similar happens also with the doubling of the ego.

*Psychic inflation* should mean, according to C. G. Jung, the “puffing up of the person” -- that is to say, an expansion of the personality exceeding the individual boundaries through dissolution of the opposites.

*Inflation is the original elementary striving of the ego to be both itself and to be everything itself. Briefly, after being complete [perfect] itself.*

If however someone wants to carry out *both* fate possibilities of his own opposite structures in his own being, then he can only do it if he doubles his ego.

Inflation and ego doubling include the same mental process. In the doubled ego the opposites stand no longer arranged against each other but are set next to one another. Man and woman, humans and animal, lord and servant, emperor and subject, Christ and Antichrist, angel and devil, God and humans, and all other opposites basic pairs do not become *separated* any more through resistance, but by means of inflated doubling are placed *side by side*, as if here scarcely no contradiction existed between the opposites.

The solution of contrary opposites with inflation is thus that in which the ego does not feel any contradiction in the opposite pairs. The ego simply dissolves the antinomian and exempts itself through that of the laborious work of complementariness and wholeness. The *inflative ego* is consequently a dangerous and often a sick ego, since it is indeed incapable *really* to take up the task of the pontifex oppositorum (the bridge between opposites). We see in inflation also a defense mechanism of the ego. The danger threatening and defensive situation -- namely the tension of the opposites pushing out of the unconscious -- becomes conscious to the ego (*p+*). It can however not bear consciously these opposites as being different -- thus it simply dissolves the immanent contradiction. Henceforth the ego behaves as if it could be *both*.

Through the abolishment and the denial of the opposites structure of the unconscious, it becomes possible for the ego -- even in doubling -- to expand itself without limits and at the same time to be *itself both* and consequently to be *everything*.

*Inflation* follows thus historically after the process of primordial projection, participation. The restitution of the shifted-out double power of the pairs of opposites leads to doubling and to doubling of one's own ego.

On the basis of psychopathology we assume that *inflation* represents the "natural" *first* consequence of the restitution of the double power to one's own ego.

*On the Basis of Ego Analysis We Assume:*

1. Primordial projection (thus participation), inflation and secondary projection are three successive phases of the same process, which we call uniformly *ego expansion* and *ego diastole*.

2. The term "*ego diastole*" is the generic term, which covers the two phases and forms of projection as well as inflation.

3. *Ego diastole* means in the ego theory of fate psychology [Schicksalspsychology] each striving of the ego to expand its internal boundaries and thus to make bearable the discomfort from the opposites structure.

(a) In participation – that is to say, with primordial projection, the double power of the opposites are shifted out of the unconscious into the outer object. Not the subject itself but the environmental object becomes *both* and *everything* and thus *omnipotent*. Here we speak of *allogdiastole* [Greek *allos* = other; Greek *diastole* = expansion].

The ego however *has* nevertheless a part in this object made all powerful. It feels *related*, the *same*, and *one* with the object in that it participates in it in a mystic or a real form. Finally the ego -- through the participation and through the most intimate *sharing* with the other object -- has become in any case a partner of the omnipotence. Since the ego is related to the all powerful object, it feels itself also indirectly all powerful.

(b) Then a disturbance of the mystic or real dual union occurs. The double power is withdrawn from the object and given to its own ego. Through the restitution of the out-shifted double power the ego doubles itself. We speak now of an "inflation." The ego strives "to be both itself" and "to be everything itself." Briefly it becomes now directly perfect (greatness delusion). The ego in the phase of primordial projection was only *indirectly* -- through its relationship to the object -- omnipotent, thus the ego now has become *directly* omnipotent in the phase of inflation.

This direct omnipotence of the ego we call *autodiastole* [Greek auto = self; Greek diastole = expansion]. It is however still more difficult for the ego to bear than the illusion of being one with the object made omnipotent by the primordial projection and thus by the participation.

(c) There appears the third phase of ego diastole: *Secondary projection*, with which the *allodiastole* now becomes completed. Only the object becomes all powerful through projection; the subject on the other hand becomes completely powerless. Despite this powerlessness, the ego nevertheless has a *hidden* feeling of its power: It becomes persecuted by the other person because it is “greater” than the persecutor. The person feels himself hated, harmed, and persecuted by the object made all powerful, precisely because he is *powerful*. *Allodiastole without participation* is called in psychiatry “persecution delusion.”

4. *Ego diastole* is consequently the essence of any expansion. It is the generic term, which includes together within it *projection* and *inflation*. We call the functional antipode of ego diastole *ego contraction* and *ego systole*. It strives towards the inner against the expansion of the ego. We will speak about this comprehensive term in our discussion of introjection and negation.

5. The clinical experience agrees most often with the above discussed process sequence of ego diastole. Differences are therefore possible for each individual case. Thus can be found cases where a paranoid after the participation love phase does not fall first into the inflative but immediately into the secondary projective persecuted phase and only after that becomes *inflative* -- that is, develops greatness delusion ideas. Thus, for example in the classic case of Schreber, whom Freud described.

On the other hand, however, it must be emphasized that the inflated and projective phases of the paranoid -- as well in the clinical and in the observations with the test -- quite often *may alternate several times successively*. This circumstance makes it difficult in the individual case to specify accurately if after the participating primary phase appears inflation or secondary projection as the first result of libido and power restoration.

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We have up to this point discussed the psychological and ontogenetic relationship of ego inflation to ego projection.

Now we must still examine the relationship of the concept “inflation” to two other psychopathological concepts. These are: (1) *possession* [Besessenheit] and (2) *ambitendency*.

### *Inflation as Possession*

By “*possession*” in psychopathology one understands the condition in which “the person appears to transform himself or herself into another person; voice and behavior, facial expression, and content of speech manifest another personality.”<sup>1</sup>

This change of the personality disappears again suddenly. Jaspers writes the following: “In the most narrow and real sense, however, one speaks of possession, when the ill person himself experiences that he is at the same time *two* essences and is performing with *two egos* and *two* completely heterogeneous ways of feeling.”<sup>2</sup> To the condition of possession belongs, according to Jaspers, the experience of a strange and hallucinating personality, who speak to the ill person, and furthermore distant compulsive phenomenon and everything as feeling strange.

The possessed person gives up therefore the wholeness of the ego. With possession occurs an actual “doubling experience,” the splitting of one's own ego into *two egos*. With these two egos, two successions of mental processes and two different personalities develop themselves at the same time so that *both stand as strangers to one another*, that “both” experience in individual ways, and that both sides insist on feeling connections, which do not flow together with those of the other side; many times they stand opposite one another feeling strange.”<sup>3</sup>

The most well-known example of possession is always a condition in which a spirit, as demon and angel or devil and God, takes control of the man who is gripped by its possession.

It is not to be misunderstood that C. G. Jung actually called this condition of possession “psychic inflation” developed in his theory that this condition occurs through the dissolution of the opposite pair “the personal psyche and the collective psyche.”

### *Inflation as Ambitendency*

Next to the designations “possession” and “psychic inflation,” there is in psychopathology still another term for this interesting condition, and indeed that of the expression “*ambitendency*” coined by Eugen Bleuler.

Under ambitendency, E. Bleuler understood the simultaneous presence of such opposite tendencies, which exclude one another in reality.

The patient wants, says E. Bleuler, at the same time to eat and not to eat. He is at the same time like all other men, but at the same time he is quite different than his fellow men. He is at the same time King and subject, Lord and servant, God and devil, Christ and Antichrist, man and woman, the gardener named Hans Moller and Napoleon or King of China. And so on.

Experimental ego analysis interprets all these so far "described" pure representative clinical pictures like possession, ambitendency, psychic inflation, and doubling of the person as illnesses of ego diastole, the ego function "p."

Inflation as a defense technique indeed is based on the function of ego diastole; it represents the prototype of a "p" defense mechanism.

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We point to the well-known self description of Paters Surin from the work of Ideler as an example of the psychopathology of possession and ambitendency.<sup>4</sup>

So much about the general definition of inflation. Now we can turn to the discussion of the *forms* of inflation.

On the basis of the origins of inflation contents we distinguish -- similarly as with the projection process -- *three* forms of inflation: (1) *personal*, (2) *collective*, and (3) *familial* inflation.

## 1. Personal Inflation

Inflation is *personal*, when the doubling of the ego is being carried out through contents that have been previously repressed into the *personal unconscious*.

Although Freud has never used the term "inflation," he has still represented the process of personal inflation completely under "*doubling*" and "*greatness delusion*" in the case of *Schreber*.<sup>5</sup>

On the basis of *this* analysis we can reconstruct the stages of the soul with *personal* inflation as follows:

- (a) The man fluctuates his whole life between heterosexual and homosexual feelings. Disillusionment and failure can drive him from one side to another.
- (b) Psychic, however, and also somatic factors -- like the climacteric -- can lurk in the background with the woman as well as with the man and push the not-lived same sexual stirrings into the foreground. The ego however does resist and represses the homosexual strivings pushing into the foreground.
- (c) Through the repression, the ego brings about libido detachment from a person, who is taboo to love because the person is of the same sexuality. Now the person seeks, first by means of projection to cancel the repression and to lead back the libido to the person abandoned by him. This can happen only in the well-known *paranoid* form. The person feels himself persecuted by the same sex person formerly loved by him. This consists of the negative ego diastolic *p-* phase of persecution delusions. Therein the first transformation consists of the homosexuality redeemed out of repression. Some persons remain perpetually in this phase of defense conflict against homosexuality.

There are however some who can establish a second transformation which then leads then to *greatness delusions* and to *possession* [Besessenheit], in a word, exactly to inflation. This phase in our nomenclature is the positive ego diastole *p+* phase.

- (d) As one of these transformations, Freud explains the following: The patient sets up the persecutor through a higher court. He no longer insults the earthly projection object that was first loved and then hated, for the object becomes an overly powerful greater cosmic court, for example the sun, God, and so forth. Everything happens now henceforth "on a world order scale."

In our everyday speech, this means that from the personal dual union is made a "cosmodal" union [union with the universe] through the ego diastole.<sup>6</sup> Through the greatness delusion, the ego, according to Freud, is compensated: "Conflict and illness can stop."

Often the paranoid splits also his own ego into more persons, by which the one can be frequently a god-like court. Freud writes: "There is

doubling of the same significant relationships, as Otto Rank has recognized in myth formations."<sup>7</sup>

"The cosmic relations were replaced, however, according to Freud, not through the collective psyche relations but through the personal and infantile relationship to the real father." *The illusionary relationship to God, according to Freud, originates on the basis of the "father complex" through substitute formations and transferences.*<sup>8</sup>

The doubling of the ego occurs consequently through the early infantile and until then repressed love and hate relationship *to the father* and indeed through the *placing next to one another* of the two egos, of one's own ego and of that of the God-father, or through the splitting of the soul into one's own ego and the God-father. The patient now becomes both. He doubles, consequently, his ego.

- (e) Freud developed the theory that with the paranoid the libido withdrawn from the object strikes the ego and is employed for ego enlargement. Consequently, the stage of narcissism, well-known from the development of libido, is again reached in which one's own ego was one's own sexual object. "Because of this clinical statement, we assume" Freud writes further "that the paranoia brings with it a *fixation in narcissism* and, we state, that the *regression from the sublimated homosexuality to narcissism* gives the carrier the *regression* characteristic of paranoia."<sup>9</sup>

Freud still mentions here the old interpretation of school psychiatry of the origin of greatness delusions out of the persecution idea. This means: "The sick person who has been primarily struck by the delusion to be the object of the persecution on the part of the strongest powers feels the need himself to explain the persecution, and to do so on the assumption that he is himself *a grand personality*, worthy of such a persecution."<sup>10</sup> What Freud may have added to the old interpretation on the basis of *psychoanalysis* was, until then, an invisible process, which was divided by him into the following steps:

- (1) same sexual love for one of the parents,
- (2) libido withdrawal through repression,
- (3) driving back the libido to the beloved person or to its substitute figure through the help of projection,

- (4) transformation of projection into doubling through splitting of the person into more ego existences of which one is a higher court (God).

\*

Inflation uses, consequently, in these cases a *personal* coinage that is the object on which the *personal repressed sexual wish* is attached and may appear in consciousness as a particular *ego existence next to one's own ego*.

Thus the doubling through the dissolution of repression after the first projection phase occurs as the second transformation. We indicated that the sequence of projective and inflative phases can also be reversed.

\*

On the question of the relationship between persecution and greatness delusion Freud remarks: "It remains not without significance for other parts of paranoia knowledge that *an addition of greatness delusion is confirmed in most other forms of paranoia illness*. We have the right to assume that *megalomania is chiefly infantile* and that it in the later development of society is sacrificed, as it becomes intensely repressed through no other influence than through an individual being powerfully seized when falling in love."<sup>11</sup>

*Falling in love* is however again only an ego diastolic ego stage, and indeed the condition of mystic participation, the being one of the subject with the object.

The *infantile* and all-human greatness delusion -- as a particular phase of ego diastolic processes -- is consequently quasi "healed" through a "regression" to the *first*, original stage of ego diastole of the participative primordial projection stage of being one with the object through falling in love.

It is to be regretted that the dangerous inflations and greatness delusions particularly in those that reached this level could not be cured by means of falling in love, and these thus become the most tragic chapters in the history of mankind.

## 2. Collective Inflation

*Collective* is each form of inflation by which the doubling of the ego occurs through the collective unconscious and not through the personal repressed contents of the unconscious. The most important trait of the collective psyche is: *The allness* [Allheit]. It expresses itself in *omnipresence*, *all responsibility*, *all guilt*,

etc. The simplest form in which this *inflation* allness manifests itself is the *double being* and the simultaneous presence in two or more places, thus the "double presence" (*bi-présence* according to Lévy-Bruhl) or the *multi presence*. We find this manner of inflation both in the thinking of primitives and also in that of the different forms of paranoia.

(a) *The Idea of Doubling in the Thinking of Primitives*

[1] *Doubling of Man and Animal*

The following report comes from Nelson about the Eskimos of the Bering Straits: "One believes that once all organisms led a *double existence* and by its own will could appear as either human or animal in its current shape...." <sup>12</sup>

Here we find the prototype of collective inflation in form of a legend. The *double being* becomes the *werewolf* (Lycanthropy) with the Naga (in the northeast India), with the Toradjas on Celebes, the *leopard men*, and *panther men* in areas spread out in west Africa between Sierra Leone and the Congo and in earlier times in the 16th Century with the Indians of Peru, and furthermore attributed to sorcerers and witches, and even to animals, lifeless objects and the dead.

Lévy-Bruhl remarked on the fact that in this "superstition," which is widespread nearly over the whole world, *a person and an animal are constantly in reality one and the same being*. Not the soul of a person leaves one's body in order to travel as a wolf, leopard, or tiger, but the person and the animal are only one being with a double existence and a double presence.<sup>13</sup> Since these primitives consider that the collective descent of their tribe or their humanity is mostly from these animals, it appears to be correct that we understand the mental process of these ideas of double being and double presence as *collective inflation*.

It will suffice if we demonstrate from the rich collection of Lévy-Bruhl some examples here for the representation of these phenomena:

J. H. Hutton reports: "On one occasion the elders of a large Ao village came to me for permission to tie up a certain man in the village, while they hunted a leopard that had already caused a great deal of damage. The man in question, who was, by the way, a Christian convert, also appeared to protest against the action of the village elders. He said passionately that he was very sorry that he was a leopard man; he did not want to be one, and that it was not his fault, but seeing that he was one, he supposed that his leopard body must kill to eat, and if it did not, both the leopard and he would die. He said that if he were tied up the leopard

would certainly be killed, and he would die. To tie him up and hunt the leopard was, he said, sheer murder. In the end, I gave leave to the elders to tie the man up and hunt the leopard, but told them that if the man died as a result of their killing the leopard, whoever had speared the leopard would of course be tried, and no doubt hanged, for murder, and the elders committed for abetment of the same. On this, the elders unanimously refused to take advantage of my permission to tie up the man." It would be difficult to imagine a more conclusive fact. Everybody is so convinced that the man and the leopard are the same individual in two bodies that the European administrator is obliged to make his verdict conform to the common belief." Lévy-Bruhl remarks on this: "It would be difficult to furnish a more complete factual proof for the faith in the double being of the leopard men. Everyone in the village is perfectly convinced that the man and the leopard are the same being in two different bodies; consequently, the European government official is forced to adapt his decision to the common superstition."<sup>14</sup>

What concerns us here indeed is a *possession* [Besessenheit] by doubling. This becomes clear from the description of the "fits" that tend to accompany these doubling transformations. Thus J. H. Hutton describes a fit of lycanthropy possession with the Naga in the northeast of India as follows:

"The possession is accompanied by very severe pain swellings in the knees, elbows and small of the back in the person both during and after the possession. These pains are said to be such as would result from a continuous marching or from remaining long periods in an unaccustomed position. During sleep at the time of possession the limbs move convulsively, as the legs of a dog move when it is dreaming. A leopard man of the Tizu valley, in paroxysm at such a time, bit one of his wife's breasts off. When the leopard is being hunted by men, the human body behaves like a lunatic, leaping and throwing itself about in its efforts to escape. Under these circumstances the relatives of the leopard man feed him with ginger as fast as possible in order to make him more active, so that the leopard body, on which his life depends, may have the agility to escape its pursuers. The body of the man and that of 'his' leopard thus both experience the same sensations at the same time. In order that the leopard may escape, new strength is procured for the man. They are in reality but one being, present in two places. That is the belief of those chiefly interested: The neighborhood, the pursuers, and himself."

The deadly action at a distance of the charm curse -- according to Lévy-Bruhl -- conditioned ikewise "a double existence and a double presence of material objects, which causes death."<sup>15</sup>

The double presence is presented with some primitives on the basis of "two egos" or "*tamaniu*." With many primitive peoples one finds the belief that the

dead person is at the same time present and absent or is present at two places. In order to make this double presence impossible for the dead person, some tribes make use of actions, which our culture calls funeral rites for violators. Thus reports W. E. Roth from the district of Brisbane in Australia:

"In the case of adults, immediately after death, some old medicine man, not necessarily a relative, would cut off the whole genitalia of a male, the clitoris only of a female, wrap it in grass, and place it high up in the fork of a tree: This was to be significant for the sexual instinct being finished with and to prevent the spirit (nguru) of the dead entering into sexual relations with the living." Lévy-Bruhl writes, "Thus the mutilation of the corpse reacts upon the dead, just as the wound inflicted on the leopard appears upon the body of the leopard man. In both cases individuality is consistent with double being and double presence."<sup>16</sup>

Often the dead, particularly in the first days after their dying, appear in animal forms.<sup>17</sup> Thus many Bantu Negroes of southern Africa prefer the shape of serpents.<sup>18</sup>

With the reading of these collective possessions of the primitives, one is struck that the "second ego" appears mostly as an animal and is able to carry out the cruelest sadistic actions. The cruel acts of the secret societies, thus the so-called leopard men and panther men in West Africa and also in other places supply today still sufficient proof for the fact that the original collective need of the two egos is the impulse to kill, to have the thirst for blood, and to eat people (cannibalism). The opposite pair, which here conditioned the doubling, is man and animal. Both stand next to one another as "ego existences" as if there were no contradiction between them. This opposite pair is almost as old as that of heterosexuality and homosexuality, which according to Freud, is connected with *personal* doubling with the paranoids.

On the basis of fate analysis [Schicksalsanalysen] with paranoids we have come to the conclusion that the *paranoids* do not always try to solve the opposition of "heterosexuality homosexuality" emphasized by Freud in the form of doubling delusion, but that they double themselves most frequently also through a different opposite pair, and indeed through the antinomy "*Cain-Able*," "*animal-man*," "*cannibalism-humanism*." These paranoids descend mostly from families, according to our research, in which next to paranoids are also to be found chiefly epileptics. (Case 1 in this book supplies a model example for this fact.) One therefore can not accordingly verify absolutely the Freudian thesis that in the background of the paranoid stands the repressed homosexuality.

*[2] The Doubling of Man and Woman*

Despite this qualified criticism of this Freudian interpretation we must emphasize that inflation, the *doubling of man and woman* in the case of culture poor tribes, plays an outstanding role, in particular in their legends, cults, songs, and cult devices. The leading role of sexual doubling, the sexual collective inflation, with primitives is illuminated out of the book of collections of J. Winthuis on "The Two Sexual Being."<sup>19</sup> This Ethnologist had the opportunity to work with the most diverse South Seas tribes on New Pommern in the center of the former German New Guinea Colony and also with the Melanesian tribes: With Vitjians, Salomons islanders and Admiralty Islanders, Polynesians as well as Samoans. His statements have a special importance also through the circumstance that he learned the difficult Gunantuna language; thus, his translation of legends and songs of these tribes are authentic.

The legend of the Aranda tells that man and woman in the beginning were grown together.<sup>20</sup> The Aranda explained to Strehlow, "That a man nevertheless married one of those alknarintja women, whom they were not allowed to marry. The punishment for it was that the woman did not love him. There he drew her picture on the soil and threw at it continuously with spears (virile membrane). Then he hurled the woman's picture burning at all sides towards the sky. There it became transformed into the body of a comet and the spear into its tail. And now the woman loved him passionately. Thus the opinion of the Aranda that the comet became a two sexual being, a man *woman*, which there with its female body, which is inflamed with love, is always connected with the tail = virile membrane."<sup>21</sup>

According to the legends of the Aranda rainbows and stars are also two sexual beings. Thus Strehlow tells the following legend:

Two girls hiding in the bushes looked at the solemn initiations for two boys to whom they were promised. "After completion of the celebration they came out from their hiding place, loaded the two circumcised boys on their shoulders and climbed with them to the sky, where they together with the young men were transformed into two brilliant stars. According to the main role, which the girls played here, the stars are man *woman*."<sup>22</sup>

Double being, man *woman*, is also the rain. "With the rain cult the actor carries "a rain bearing mother"; on a cord (membrane) it hangs out over his belly."<sup>23</sup>

Also in the thinking of the Aranda and Loritja, the trees and rocks are two sexual beings.

Many cult songs and cult behaviors prove how strongly this doubling inflation of man and woman prevails in the thinking of primitives. (See Strehlow's reports on Emu cult behaviors and singing.)<sup>24</sup>

Winthuis writes: "*To become a two sexual being is the great longing of the Aranda and Loritja.* Formerly, then they believed humans, man and woman, were connected to one another. But they were helpless. Then a totem God, Mangarkunjerkunja, gave them the use of their limbs. However they were separated. Since then man and woman themselves long again for constant union. Therefore their pitying totem Gods brought the cult, by which the sign of the two sexual union was through *tooth eruption*,<sup>25</sup> sub-incision etc., and thus can initiate again the union as a two sexual being. Also the magic wands, which they brought with them there in stone or wood transformed bodies (*tjurunga*) should keep them holy as two sexual beings; for the same purpose, they would rub them with fat (female) and ocher (male), and in the holy cave, the symbol of the coupling, they carefully preserved them; thus with the help of these holy magic wands, they became two sexual beings...."<sup>26</sup>

The initiation into manhood ceremonies is in any case a cult behavior in the sense of making the boy a *man woman*. Therefore the small operation of the sub-incision.

A. Van Gennep<sup>27</sup> refers to the similarity of the initiations ceremonies in Australia, Asia, Africa etc. with the Eleusinian mysteries. "How is one to explain the complete similarity of the Greek, Egyptian and Asiatic rites with those of the Australian, the Bantu Negroes or Guinea Negroes and the Indian of northwest America?" On this question the author gives the answer, "That all these mysteries are the basis of a common thought, the thought of the transformation of the initiate into a new double sexual nature."<sup>28</sup>

If indeed these mysteries and initiation rites mean the will of a man and woman to be a double being and to be God-like perfection (completion) -- as J. Winthuis believes -- "We are concerned here with the central secret of the religions of most peoples of the earth...."<sup>29</sup>

The alchemical material on the double being and on the hermaphroditism collected by C. G. Jung and its role in the history of culture is represented in a

magnificent and unique way. We cannot even bring briefly here this enormous material of C. G. Jung. We refer here only to his books.<sup>30</sup>

The demand to double oneself sexually appears to be consequently an original human eternal and archaic collective need, which however -- apart from the rare cases of *somatic* hermaphrodites and androgynous persons -- is never realized in fact. The "culture-poor" primitive is however also relatively more fortunate than the present "culture-rich" person. While the primitive with the help of his cult devices and cult actions and through his mysteries from time to time therefore may live out the god-like perfection in the archaic heroic world of two sexual beings *without* running any danger, the person in our culture can *in fact* experience the original old collective inflation of man woman doubling *only* in dreams or in delusion formations. (Compare this to the hermaphroditic dream numbers 6, 7, and 8 in the third part of this book.) Modern persons have become *poorer* therefore in their need experiences through their higher culture than the so-called culture poor peoples of Australia, Africa, Asia, and northwest America. The culture stage of present "culture-rich" people excludes completely the doubling mysteries of cult behavior from religion.

There remains for the man in the present consequently no other way to make himself feel god-like -- that is, to make himself a two sexual being -- other than by dreaming or by becoming insane.

### *[3] Collective Inflation as the Idea of Doubling in the Case of Cultured People*

Jung separates a *normal* form of inflation from a pathological one. When, for example, an official identifies completely with his office and thus behaves as if he were the office and completes all the intricate social functions that actually do not belong to him but to the office, then this man acts in the condition of inflation.<sup>31</sup> This form of puffing up of the person is however still not pathological.

The *pathological* form of inflation rests according to Jung on "a mostly inborn weakness of the personality vis-à-vis contents of the autonomous collective unconscious."<sup>32</sup>

As is well known an opposition between the *personal* and the *collective universal* tendencies of the unconscious exists in the human soul according to Jung. The collective psyche embraces -- as Jung writes -- the "parties inférieures" [inferior parts] in the sense of P. Janet -- thus "the well established, as it were automatically hackneyed, recognized and existing everywhere and thus beyond the

personal or impersonal part of the individual psyche." The personal unconscious and consciousness includes, on the other hand, the "parties supérieures" [superior parts] of mental activity. That means the personal, ontogenetic, acquired and developed part of the soul.

*A pathological form of inflation occurs therefore when the person "annexes the collective psyche given to him a priori and unconsciously as his ontogenetic acquired own property as if it were a part of the same."<sup>33</sup>*

In other words, the person acts in the condition of a pathological "inflation," when he expands the range of his personality with "beyond the personal" and "beyond human" contents of the unconscious collective psyche. On the one hand this "inflation" is burdened with collective "beyond the personal" strivings of the personality; on the other hand it depreciates it and indeed at one time through the pathological "ego expansion" of the person through "omnipotence" and god-likeness"; at another time through the "crushing" of self-feelings through beyond human strivings present at the same time.

Jung perceives this making one ill in this form of inflation in the dissolution of the personality into its opposite pairs.

Opposites such as the personal and the beyond the personal, the satanic-like and the god-like, the individual man and the collective beyond men, and related opposites are dissolved with the inflation. The dissolution of the opposition between the personal and collective psyche occurs in that the person has taken the contents and tendencies of the collective psyche into the inventory of his personal psychic functions. As a result of this puffing up, the person behaves henceforth as if the strivings of the collective psyche -- like omnipotence, omnipresence, omniscient, being responsible for everything and further god-likeness and holiness -- belonged to his own personal and individual possession. Naturally all the above mentioned beyond the personal "all" [omni] tendencies belong to the universal and collective property of mankind. If, however, a normal man is made conscious of these "beyond man" and "god-likeness" demands, then he represses them henceforth. "The repression of the collective psyche" -- Jung writes -- "was simply a necessity for personal development."<sup>34</sup> A man becomes sick when he can not repress the making conscious of the collective all-tendency to be like God because of weakness of his personality and when he expands and puffs up himself with the collective contents.

For the normal development of the personality, according to Jung, the strong differentiation of the personal soul from the collective psyche is an absolute requirement.

As an example of the “God-like” inflation C. G. Jung mentions the case of Maeder. The patient “stood with the mother of God and similar gods in ‘telephonic’ connection. In his human reality he had been an unsuccessful locksmith apprentice, who already for approximately 19 years had been incurably mentally ill.” (Paranoid dementia with greatness delusion.) Further Jung writes: “He had discovered the grandiose idea however among other things that *the world was his picture book, through which he can leaf for his favorites*. The proof for it is very simple: He needs to only to turn, and then he sees a new page.”<sup>35</sup>

For the evaluation of this case Jung draws upon Schopenhauer’s World as Will and Representation for a comparison here and remarks the following: The difference between this paranoid and the philosopher consists in the fact that for the paranoid the view of the world as a picture book remained in the stage of merely a spontaneous growth, while Schopenhauer abstracted and, in generally accepted language, expressed the same opinion. “It had from its underground initial beginning thereby been raised up into the bright daylight of collective consciousness.”<sup>36</sup> We say that Schopenhauer with his *p* function and with his position taking and reality testing *k* function of his ego was able to produce the idea.

Another example from the collection of G. Elsässer: A 25-year old woman, whose husband became mentally ill one year before, found a job in a monastery, where she helped with the housework. “In connection with religious practices, she became ill.... *She believed herself to be the mother of God*, and further that people were behind her, who in a truck would fetch and execute her.”<sup>37</sup> Her inflation was thus of a collective nature.

About a paranoid female patient of his, W. Weygandt stated, “She had seen the sky open and on a tree were shapes, lions and cows, and the Lord spoke to her”... “*You are blessed, God is your beloved papa* and the priest is your healer.”<sup>38</sup>

The “being God-like” penetrated into consciousness from out of the collective *unconscious* as signs of power and mightiness manifested itself in these examples once therein when the patient was able -- like God -- to look at the world as a picture book, at another time when the patient was the mother of God, and at a

third time when her father was “Papa God,” with Whom she is able to speak, and when the sky stands open for her.

These profound personality changes, according to C. G. Jung, are based on “the attraction of a collective picture.” In the case cited by W. Weygandt the hallucinating picture of the open sky and lions and cows in the trees works indeed like a painting from the early Renaissance. The eruption of such collective pictures into consciousness dissolves the personality. She becomes “mad.” Therefore the statement of Jung that the hallucinations and the pathological illusion world of racially different schizophrenics with archaic original pictures of representations and interpretations, thus with *archetypes* of mankind and with collective mythologies, indicate a profound connection.<sup>39</sup>

In a supplement to the *Schreber* case Freud drew attention to the fact that so many delusion fantasies are *not only* based on the “father complex” but also may indicate *mythological* connections. *Schreber* maintained *that the sun speaks to him in human speech and verified “that its rays pale before him, when he spoke, and turned toward him.”*

Freud at first explained the relationship of the patient to the sun as a sublimated “father symbol.” In a supplement he however completed this interpretation, based on S. Reinach, with the fact that only eagles -- as inhabitants of the highest air layers in the sky -- had the good fortune to be able to look into the sun unblinking and without being blinded and thus had been entitled as eagles to examine their young objectively with this test before they recognized their young as legitimate. Due to similar examples derived from primitives (as with the tribe of the Psyllen), Freud felt compelled to express the following:

“We are here concerned with things that appear to compel me to make possible a psychoanalytical understanding for the origins of religion.” He continues: “This small addition for the analysis of a paranoid may do that since the well-founded interpretation of Jung that the myth forming forces of mankind have not expired but today still are producing in the neuroses the same psychological products as in the oldest times .... And I mean, it will soon be the time to add a proposition, which we psychoanalysts have already expressed for a long time, which is to expand from its individual and ontological understood contents to the anthropological and phylogenetical contents that can add to the comprehended amendment. We have said: In dreams and in neurosis we find the *child* again with the characteristics of his ways of thinking and his affect life. We will complete this with also the *savages* and *primitives*, as has been shown us in the light of antiquity science and the research on primitives.”<sup>40</sup>

Thus Freud himself has bridged the gulf between the personal unconscious and the collective unconscious, an act that the Jungian school quite often is inclined to forget.

### 3. Familial Inflation

*Familial* inflation originates when the person expands the boundary of his personality with contents, functions, honors, and possessions, *which belong to the stock of the family and not to the person*. The person puffs himself up with the not personally acquired characteristics but with the power belonging to the *family* in total or to another family member. In circumstances of familial inflation, the person, consequently, sees no more or not yet any distinction between the opposition between the individual and the family. The boundary between daughter, son, father, sister, brother, grandfather, grandmother, etc. becomes indefinite. The individual acts thus as if he himself were the family and collects all physical and mental and spiritual and material "accessories" of his whole family.

*The person doubles or expands himself with his relatives*. This definition of familial inflation elucidates how generally this kind of inflation is to be found among people. And still more: There are many places, even state mechanisms, that determine and legally protect precisely this familial inflation. Thus, for example, the hereditary family titles of duke, count, baron, the titles of "von" and "zu" and so on. The hereditary parliamentary functions and offices of certain families are all in this class.

The word family stems recognizably from the Latin famulus and the relationship of bond servants (= famulus) to their lord (= dominus). The authority of the family father rules over the power of the family. The patriarchal family is based first on the household community, second on the providing community, and third on the operating community.<sup>41</sup>

In general, the concept of the family signifies the degree of blood relatedness and the social unit of parents and children. This concept given here stems historically from the fact that the Romans consequently consider their own children as "serfs" or "bond servants." Here is revealed the original form of familial inflation. The parents expand -- as in the case of the Romans -- their personal power over the children as if their children were their *physical property*. This familial inflation of the parents, who thus are incapable to consider and to respect the "physical" boundary and opposition between "parents and children" is today still to be found quite often. Thus many incest bindings are prolonged and maintained

throughout decades in the first place by the familial inflation of the parents, in particular the mother. We give some examples of it:

Case 2. A lesbian inclined mother brought home her daughter, who was bound to her and who had just acquired her diploma. The reaction of the “familial inflated” mother was: “Now, the diploma belongs to me. You, you go into your room. So there.” This mother will thus be herself a doctor, something that her daughter had personally attained.

Case 3. A sexually unrestrained mother gave the consent to two of her daughters to marry on the condition that she can take their suitor for the time being to herself in bed. An inflation, which reminds us of the jus primae noctis of the lord of property over the women of his bond servants.

In these two examples the mothers wanted not only *to be everything* but also *to have everything* that their daughters respectively were or had.

Another psychopath, an advanced-in-age manufacturer who lived with her son in an actual incest marriage, consented to the marriage of her son only on the condition that she will accompany the newlyweds on their wedding journey and that also in the future the right to determine “temporally” the coition of the spouses. She could not do without power over her son also after the marriage. Here we must therefore accept a coupling of familial inflation and introjection.

Most frequently the phenomenon is that sons inflate themselves with the power of their fathers. The son of a landowner treats the builders as if *he* were the lord and landowner. The son of a Prime Minister seized the presidency over his school comrades. The son of the world-famous poet behaves at school and later also in life in a manner as if he were a famous poet.

This is a harmless form of familial puffing up [Aufgeblasenheit] and is naturally mostly not pathological.

The *pathological* form of inflation of a familial nature begins first with doubling, with which somebody at the same time is *the* person, who he is in reality, and *also* his own mother, grandmother, or some figure of his ancestor line. Most frequently these ancestors, with whom the sick person has doubled or expanded himself, appear in the hallucinations of paranoids.

If a deep analysis of these hallucinations are successfully carried out, one, thus, quite often comes to understand that the patients in their mental reality have

expanded or doubled themselves with their relations and at the same time *are* mother and daughter, daughter and father, grandparent and daughter, etc. As a model example we bring in the third part of this book a succession of visions of a highly gifted school principal, who during the day or at night in bed produced rich daydreams in *a waking condition without loss of consciousness*; these *daydreams* she tried to interpret and to write up. Certainly she was not mentally disturbed. She had however the capability -- something like a poet -- to experience *consciously* her visions, to abstract them and to interpret them herself. In these daydreams, we find quite often the typical inflations of a familial nature. There appear figures that are, at the same time, father and child or mother and child. [See Part Three: Autogenous Participation with Relatives. Example 10. Visions 1 to 5.]

## END NOTES

<sup>1</sup> JASPERS, K.: Allgemeine Psychopathologie [General Psychopathology]. Springer, Berlin-Heidelberg. p. 615.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., p. 104.

<sup>4</sup> IDELER: Versuch einer Theorie des religiösen Wahnsinns [Attempt at a Theory of Religious Madness], Bd. I, p. 392 ff [in footnote]. Cited in. JASPERS: p. 104.

<sup>5</sup> FREUD, S.: Ober einen autobiographisch beschriebenen Fall von Paranoia [About an Autobiographical Case of Paranoia]. Ges. Sehr., Bd. VIII, p. 399 in footnote.

<sup>6</sup> SZONDI, L.: Experimentelle Triebdiagnostik [Experimental Drive Diagnostic]. Huber, Bern 1947. p. 155 ff.

<sup>7</sup> RANK, O.: Der Mythos von der Geburt der Helden [The Myth of the Birth of the Hero]. Schriften z. ang. Seelenkunde, V 1909. Zit. n. FREUD: Ges. Schr., Bd. VIII, p. 400.

<sup>8</sup> Später hat FREUD diese Auffassung korrigiert [Later, Freud has corrected this interpretation]. (Siehe später [See previous].)

<sup>9</sup> FREUD, S.: Ges. Schr., Bd. VIII, S. 424/425.

<sup>10</sup> Ibid., p. 399.

<sup>11</sup> FREUD, S.: Ges. Schr., Bd. VIII, p. 417.

<sup>12</sup> LÉVY-BRUHL: Die Seele der Primitiven [The Soul of Primitives]. W. Braumüller, 1930. p. 176.

<sup>13</sup> Ibid., p. 159.

<sup>14</sup> HUTTON, J. H.: Leopard-men in the Naga hills. Zit. n. LÉVY-BRUHL: p. 160/161. [English translation (slightly modified by the editor) is from the English

version of the book published by Henry Regnery Company (a Gateway Edition), 1971]

<sup>15</sup> LÉVY-BRUHL: Die Seele der Primitiven, p. 181.. [English translation (slightly modified by the editor) is from the English version of the book published by Henry Regnery Company (a Gateway Edition), 1971]

<sup>16</sup> Ibid., p. 270.

<sup>17</sup> Ibid., p. 293.

<sup>18</sup> Ibid., p. 303.

<sup>19</sup> WINTHUIS, J.: Das Zweigeslechterwesen [The Two Sexual Being]. Hirschfeld, Leipzig 1928. Forschungen zur Völkerpsychologie und Soziologie [Researches on the People's Psychology and Sociology], Bd. 5. Hrg. v. R. THURNWALD.

<sup>20</sup> Compare this to PLATO'S "Symposium," where it is told that "before time superhumans lived, who actually bore in themselves the characteristics of both sexes as double beings. Since meanwhile these superhumans appeared dangerous to the Gods, these double beings were divided. And since then there are here women and there men, and everyone seeks now the half of the other sex, its partner, from whom it was separated."

<sup>21</sup> WINTHUIS, J.: pp. 45-47.

<sup>22</sup> Ibid., p. 49.

<sup>23</sup> Ibid., p. 49.

<sup>24</sup> Ibid., p. 54 in footnote.

<sup>25</sup> Der Sinn des Zahnausschlags [The Meaning of the Tooth Eruption] as an inauguration rite is that that the Weihling becomes now a double being. "The gap resulted from the deflected tooth is to suggest that from now on the virile membrane, symbolized by the tongue that has admission to the vagina (gap), and/or with it is to be always connected!" Ibid., pp. 38/39.

<sup>26</sup> WINTHUIS, J.: p. 81.

<sup>27</sup> VAN GENNEP, A.: Les rites de Passage, p. 130. Cited in note in WINTHUIS, J.: p. 132.

<sup>28</sup> Ibid., p. 132.

<sup>29</sup> Ibid., p. 134.

<sup>30</sup> JUNG, C. G.: a) Psychologie und Alchemie. 1944. b) Symbole der Wandlung [Symbols of Transformation], p. 374, p. 497 ff.

<sup>31</sup> JUNG, C. G.: Die Beziehungen zwischen dem Ich und dem Unbewußten [The Relationships Between the Ego and the Unconscious]. Rascher, Zürich 1928. p. 38.

<sup>32</sup> Ibid., p. 44 f [footnote].

<sup>33</sup> Ibid., p. 46 f.

<sup>34</sup> Ibid., p. 50.

<sup>35</sup> Ibid., p. 39.

<sup>36</sup> Ibid., p. 40.

<sup>37</sup> ELSÄSSER, G.: Die Nachkommen geisteskranker Elternpaare [The Descendants of Mentally Ill Pairs of Parents]. Thieme, Stuttgart 1952. p. 60.

<sup>38</sup> WEYGANDT, W.: Atlas und Grundriß der Psychiatrie [Atlas and Outline of Psychiatry]. Lehmann, Munich 1902. p. 436.

<sup>39</sup> JUNG, C. G.: Wandlungen und Symbole der Libido [Transformations and Symbols of Libido]. Rascher, Zürich. Compare to Triebpathologie, Book. I, p. 24 footnote.

<sup>40</sup> FREUD, S.: Nachtrag zu [Supplement to] “Über einen autobiographisch beschriebenen Fall von Paranoia.” Ges. Schr., Bd. VIII, p. 434 ff.

<sup>41</sup> Autorität und Familie. Studien aus dem Institut für Sozialforschung [Studies out of the Institute for Social Research], Bd. V. Librairie F. Alcan, Paris 1936. p. 523.

## Introjection. Incorporation.

*Introjection is the unconscious, original elementary striving of the ego to take possession and to incorporate the valued objects, valued representations, and all valued contents of the outer and inner world. The unconscious final goal of each introjection is the original human's aspiring to have everything.*

### *Concept and Forms of Introjection*

As with most concepts of psychology, introjection also appears first in philosophy.

#### *(a) Introjection as a Philosophical Concept*

The word introjection coined originally by the well-known inhabitant of Zurich philosopher Richard Avenarius in 1891 in his work Der menschliche Weltbegriff [The Human World Concept]<sup>1</sup> and used as a completely relationship-free expression instead of the old German words insertion [Beilegung] or deposit [Einlegung] and respectively put in [Hineinlegung].

With Avenarius and also with other philosophers of that time, the word introjection however possessed still a double sense. On the one hand it means *the "putting in" as representations within the soul of components from the external world*. On the other hand "introjection," according to him, means also the putting one's own perceptions into other fellow men. "Through introjection" -- writes Avenarius -- "the natural unity of the empirical world becomes split into two directions: Into an external world and an internal world and into that of the object and the subject. Of both opposition positions, the first term is still always the factual experience of humans; and the second term belongs to one's fellow men. The *inner world* is the world, as far as it becomes projected into other fellow men; the subject is the *inside* of the fellow man himself."<sup>2</sup>

As a result of introjection the individual finds himself first on one side as "objects"[or "things"] of the "environment components" and second on the other side as *individuals* "who perceive the objects." Thus "objects" on one side and "perceptions of objects" on the other side.

The person however puts unknowingly, unwillingly and indiscriminately inner perceptions from things that he has previously found into another fellow man. But not only empirically found things but also perceptions, feelings and will from one

man, according to Avenarius, are put inside one's fellow men. Humans experience through introjection that other humans *have* perceptions, feelings, will... experience, knowledge. Therefore Avenarius says that introjection for humans performs itself at the same time as experience.

Already from these short discussions it becomes clear that Avenarius uses the word introjection as a primal word [Urwort] ambivalently and that he designates with the same word two polar opposite processes: Introjection and projection. Introjection is with him, on the one hand, the putting in of ideas of things and persons, which originate from the external world, into one's own ego. Thus this is about what we understand today generally by introjection. On the other hand also the shifting out and respectively inserting of our experiences and the contents of our own subject into persons of the external world. Thus: Projection. Getting in the external world into one's own ego and also inserting one's own subject contents into fellow men is called with Avenarius introjection.

### *(b) Introjection as a Psychological Concept*

The opposition between introjection and projection was first emphasized by the psychoanalyst Sandor Ferenczi.<sup>3</sup> According to him, *projection* means a *shifting out* of subjective contents into the object; *introjection* in opposition is the *inclusion* of objects into one's subjective interest circle.

S. Ferenczi clarified this difference between the two ego functions as follows: "While the paranoid pushes outward the excitements becoming unpleasurable out of the ego (that is, projects), the neurotic helps himself out in the manner that he takes large parts of the outer world as possible into his ego and creates unconscious fantasies about an object."<sup>4</sup> That means that he *introjects*.

Thus in this definition the particular function of introjection appears clearly in relation to projection.

C. G. Jung took over the definition of projection and introjection of Ferenczi and lined up projection with dissimulation [breaking down]; introjection, on the other hand with the assimilation [taking in] process. "Introjection means," according to C. G. Jung, "an alignment of the object with the subject; projection means, on the other hand, a distinction of the object from the subject by means of subjective contents shifted onto an object."<sup>5</sup>

For today's psychology, projection is "a *disposal* or *alienation* of inner processes." (Freud). Introjection, on the other hand, is an *internalization* of an outer object and respectively a mental process.

*Fate psychology* [Schicksalspsychologie] holds the opinion that everything that is *capital* in character and in occupation, in knowledge and ability; everything that is that are laid down as capital in material property of the individual and of the community; everything that is "*have ideal*," that is, all that which I will have from individual to individual and from people to people in each case is placed as the *object ideal of having and of possessing* -- all that is the result of introjection. The expression of unconscious introjective ego functions are consequently of a very diverse nature. We find introjection:

- (1) *in build up of the perceptive world [world formation];*
- (2) *in build up of possessions or have ideals [ideal formation, identification];*
- (3) *in build up of character [character formation];*
- (4) *in build up of professional and official personality -- that is, in the persona formation,*  
and finally
- (5) *in symptom formation.*

This enumeration illuminates the importance of introjection in the *drive* fate, the *social* fate, and the *mental* fate of the individual and in that of the community.

We will next explain the forms of introjection on the basis of the origins of introjective contents in three categories: (1) *personal*, (2) *collective*, and (3) *familial* introjection.

## 1. Personal Introjection

We call in general an introjection *personal*, when the contents incorporated into the ego belong to the most narrow experience circle and capital of the person.

When the ego thus incorporates objects -- which it has *personally* held occupied with libido for awhile -- or experiences and perceptions that bear a personal note, then and only then is it justified to speak of a *personal* introjection.

With this definition it is to be noted that we do *not* emphasize here the derivation of contents out of the *repressed personal unconscious*, as we have indeed done with the personal form of projection and inflation. We must justify somehow

this position. In the case of personal projection we have emphasized that the ego through projection may actually make the repressed to come back. That means that the ego brings back the libido repressed and detached from the former object with a projected representation (hate, persecution) again to the object. The preoccupation with the object [Objektbesetzung] is consequently restored through projection.

With personal inflation, the ego work consists in that the libido freed from the repression has struck *one's own ego*. It is thus evident that with personal projection and inflation, *repression* precedes as the obligated form of detachment of libido.

Different however are the conditions with personal introjection. Here a libido detachment appears first in any case. (This separation moment expresses itself in the test in the reaction *m-*). Only in the manner how this libido detachment has occurred is different from that of repression.

We find this striking difference, according to Freud, in the following: With repression, libido detachment happens in the manner that the ego lets the libido-filled object with all the representations and experiences belonging to it sink into the unconscious. That is the well-known process in the case of *the transference neuroses*, in particular with hysteria, and partially also with the compulsive neurosis.

*With introjection, on the other hand, the lost object is not repressed into the unconscious but is erected again in one's own ego. Freud calls this detachment from the object through this setting it up in the ego identification. That means that preoccupation with the object is removed by an identification.<sup>6</sup> The libido detachment through identification -- respectively through introjection -- is, according to Freud, characteristic for the narcissistic affections -- that is, for melancholia and for definite types of schizophrenia (thus, for example, for *k* schizophrenias that are healed defectively).*

Only later did Freud discover the important role of introjection also in *character formation*. He writes, "Since that time we understood" -- namely since the analysis of mourning and melancholia -- "that such compensation has a great part in the formation of the ego and essentially contributes to what is produced and what is called *character*."<sup>7</sup>

Consequently, Freud differentiated two different processes in the fate of separation of libido:

1. *Preoccupation with the object* and its defense through *repression*.
2. *Preoccupation with the object* and its defense through *setting up of the object in the ego, that is, through identification*.

Since however with repression preoccupation with the object actually continues, Freud places preoccupation with the object in relation to identification and mentions the following historically important facts.

"In the earliest beginnings in the primitive *oral* phase of the individual, preoccupied with the object and identifications are not well distinguished from one another. Later one can assume that preoccupation with the object proceeds from the id, which feels the erotic strivings as need. The ego still weak at the beginning receives knowledge from preoccupation with the object, and it lets itself fall or seeks to defend itself through the process of repression."

"Should or must such a sexual object be given up, thus because of that fairly frequently appears the ego change, which one must describe as setting up of the objects in the ego as is in the case of melancholia; the particular circumstances of this process of setting up are still not known by us. Perhaps the ego through this introjection, which is a kind of regression to the mechanism of the oral stage, is the giving up of objects. Perhaps this identification is actually the condition under which the id gives up its object. In any case the process is all the more so very frequent in earlier development phases and makes possible the interpretation that the character of the ego is a precipitation of the given up preoccupation with the object and contains a history of this object choice."<sup>8</sup>

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From this classic description of Freud, we can learn the following about the personal manner of introjection and identification:

1. Personal introjection brings into existence *identifications* and assimilations, which are interpreted as *ego changes*.

Identification is not synonymous with *identity*. Identification rests on the process of introjection; identity, on the other hand, rests on *participation* -- that is, primary projection.

2. Identification occurs through the setting up of the lost objects in the ego. They are thus "*ego-like*" substitute formations for the lost object. By the test and by experiment we record this process in the reaction coupling of *m-* and *k+*.

3. The process of the ego-like substitute formation consists in the *incorporation* ( $k+$ ) of the lost object ( $m-$ ) and represents thus a regression to the *oral* phase.

Therefore Freud calls introjection -- respectively the introjective identification -- a "psychic cannibalism."

4. *Personal introjection* solves the question of separation of the person from the lost object through identification -- that is through incorporation of the object and not through repression.

5. *Introjection* ( $k+$ ) is consequently the polar opposite manner of libido detachment in relation to repression ( $k-$ ).

6. Personal introjection is a substitute formation for the lost object through incorporation into the ego. It is the most important process in (a) the build up of character and (b) in the symptom formation of the narcissistic affections -- thus with melancholia and  $k$  schizophrenia.

7. The form of identification, which occurs through personal introjection, we call with Graber "*active, introjective identification*."<sup>9</sup>

According to Freud this manner of identification is always *narcissistic*. He says, "When the ego accepts the character traits of the object, he forces his self, as it were, upon the id *as a love object* and seeks to compensate himself for his loss by saying, "See, you can also love me; I am so similar to the object."<sup>10</sup> *Love to the ego replaces the lost love to the object*.

We must however emphasize that there is another kind: The *passive, projective* -- respectively *participative* -- form of identification (also archaic or quasi-identity according to Lévy-Bruhl), which however is not introjective narcissistic and not through incorporation of the object but through being one, the same and related with the object, thus occurring through *participation*. There is even a third so-called *inflativ* form of identification, which occurs through "being both" -- that is, through the following inflation: "I am thus as I am, but thus also like the other object."

We must thus similarly accept like Graber two different categories and ways of identification:

(a) A *materialistic "k" identification (k+)*, which occurs through incorporation, through personal introjection. Graber calls it the *active, introjective identification*.

(b) A *spiritual "p" identification*, which occurs either by the way of *participation* or however through *inflation*. We call it *partizipation projective* or respectively *inflative* identification. The introjective (*k+*) and the inflative (*p+*) form of identifications are both narcissistic coinages. Only the primordial projective identification, which leads through participation to being one, the same, and related to the object, still does not bear the narcissistic stamp.<sup>11</sup>

The following example will explain the process of introjection in a practical manner.

*Case 4:* A 45 year old single language teacher suffers from a severe depression. It appeared after a disillusionment in love within two years. His fiancé, who before was always giving and tender, changed suddenly her behavior. She became aggressive toward him, *accusing* and *degrading* him. Then she abandoned him and married another man.

The impact snatched our good teacher from the very foundation of his existence. He felt uprooted like a child and abandoned; wretched all day long, retreating into his room, unable to work, *he began to accuse himself as the lost bride did before the separation:* "He is not a man. He is completely incapable of love and of marriage" and so on. He did not dare any longer to appear among people since he was "nothing," "a miserable fellow," the worst; he developed suicidal thoughts. The condition lasted about two years long, until he decided finally to consult a psychiatrist.

In this case the steps of the mechanism of the melancholia developed by Freud are shown clearly<sup>12</sup>:

1. The teacher had bound himself to a woman with libido.
2. This preoccupation with the object was shattered within two years by a disillusionment.
3. He had now incorporated the lost object, i.e. the picture of the bride again erected in his ego.

4. Since he however carried out the introjection of the bride in a phase in which she behaved toward him *aggressively, accusingly, and disparagingly*, he *identifies* himself from now on only with *this* picture of the lost bride and thus turned his sadism against his own person. He complained against himself with the same words that the bride had used toward him before the separation. Since she hated him at the conclusion of the relationship, he *hated* himself henceforth. The narcissistic identification put him, thus, by the introjection in the place of the hating, accusing and degrading of him by the bride and thus to that of the lost object.

### *Sub Classes of Personal Introjection*

On the basis of the *intensity* of incorporation and the *time factors* we have divided personal introjection into three sub classes:

- (a) Hyper Introjection
- (b) Detail introjection
- (c) Ad-Hoc Introjection

#### *(a) Hyper Introjection*

This disturbed manner of introjection occurs through a hyper identification, through a *super sharp* incorporation of a former object, which one has lost. The person introjects the lost object so "photographically" accurate that he or she may never find a new object on the basis of this too sharp have ideal. Simply on the grounds that indeed the lost unique object does not have a doppelgänger (double) in the world. The introjecting person has incorporated however the unique object so realistically from top to toe that he or she can seek only this unique object and no other. This disturbance of introjection is in the test characterized by this syndrome:

Hyper identification and hyper introjection:  $k+$ !

Perpetual unquenchable, unsuccessful seeking of the lost, unique object:  $d+$ !

Tormenting himself with this hopeless seeking: Masochism:  $s-!$ .

This process is characteristic for *melancholia* and *masochism*.

#### *(b) Detail Introjection*

The second manner of introjection disturbances consists in the incorporation of the *individual part* and not the complete lost object. This means that not a whole object is incorporated by the introjecting person but *only an objective unimportant*,

*moderately experienced but overestimated individual part, a detail of the object, and then only this "little piece" of the object does the person want to have and to possess; thus, this detail is raised up as he sole exciting object and searched for henceforth. This is the situation with fetishers.*

*(c) Ad-Hoc or Instant Moment Introjection*

Both with hyper introjection and detail introjection, the *instant* -- thus the moment in time in which the incorporation of the object happens -- is fate determining. One has the impression that the unconscious introjection mechanism in the ego functions as a "photo automaton," that is, as an automatic apparatus for the acceptance of photographic pictures. This photo apparatus in the ego is set up and thus released into activity in a normal manner automatically at the moment in which the carrier of this apparatus loses the love or hate object. *Each separation releases automatically the introjection apparatus and places in the ego a mental picture "of the lost object."*

Each person carries in his or her ego therefore a complete "picture album" of all lost objects. We call these pictures "*have ideals*" or "*possession ideals*," and on the basis of these pictures are later sought new objects to be taken into possession.

The sharpness of these individual pictures depends partly on the constitutional, inherited, individual variable precision strength of the introjection mechanism and partly however *on the instant of the "admission" -- that is, the moment of separation*. The more full of affect and traumatic and the more immediate the losing of the object, the sharper and more intense is the object as a "picture" incorporated into the ego.

Therefore the different strengths of the individual pictures in "the picture album" of the ego. And thus naturally the well-known phenomena that certain pictures can play a leading role in seeking after new objects.

The more blurred a have ideal picture is taken up in the ego, the more easily can the carrier of this picture find an approximately similar new object. Thus this is the case with normal everyday person.

On the other hand, the person finds it extremely difficult to find a new object when the lost object leaves behind a unique too-sharp mental picture in the ego. This is the case in melancholia, with fetishism, and, in general, with perversions.

Decisive for the fate of the individual is naturally the *mental instant moment situation*, thus the "*scenery of the mental scene*" in which the separation scene was played out. The circumstances, thus, whether the introjecting person at the instant-moment of separation stood in a love or hate relationship to the object, whether he is treated sadistically or lovingly at this time by the separating object, furthermore whether the introjecting person himself has caressed or mistreated the object at the moment of separation, or whether he was excited and by what excited him momentarily. All these instant momentary scene pictures and excitements are decisive for the fate of the individual.

Why? The introjection apparatus then "fixes" this instant moment scenery and these momentary excitements; after which the person seeks compulsively and unconsciously again and again to repeat this "fateful" instant moment scene and all that accompanies it.

If, for example, the love object is lost and incorporated in a moment of hate, then a "hate object ideal picture" is established. As a result of this incorporated "hate picture" the introjecting person seeks henceforth exclusively such an object, by whom he himself is hated, tortured, devalued, and humiliated. This is the case with masochism and also with melancholia.

Or if the first sexual excitation is evoked through catching sight of an old-fashioned woman's panties or through stroking a sweating woman's hand or through a naked foot or through a foot in a shoe with high heels; and if the person has precisely introjecting these details, then the introjecting person must incorporate these individual parts of this unique exciting object so strongly as a have-ideal that in the future these details function as the possession ideal and are sought. Thus this is the case with the fetish.

The phenomena of *fixing* on a definite object in a particular situation -- respectively on an individual detail of the object -- occurs precisely through this "snapshot," that is, by the ad-hoc introjection.

In volume I of Triebpathology we have given two examples for ad-hoc introjection.

In the *Case 5* (Case 39, p. 441 and following pages, Vol. I) we presented a 55 year old gynecologist and morphine addict, who was part transvestite and also part fetishist. His fetish was the old-fashioned lady pants, which during sexual intercourse either he put on or compelled his wife to do so.

This drive is based historically on an experience that he had in puberty and that enticed him for the first time to masturbation. He stood at the window and looked on the street down below, where immediately a thunderstorm broke out. Suddenly the wind raised the skirt of a woman up, and he, petrified and fascinated, saw the underpants of the woman, who struggled against the thunderstorm on the road. From now on he always masturbated with the fantasy that *he himself had on the fateful lady pants*. Then he stole the pants from his sister, which he put on secretly, and masturbated in this way. Often he thought of the underpants of his mother, but that remained taboo for him. Thus the female pants became his fetish, which he needed for sexual excitation, and no more was he able to do without it. He had to carry the fetish forward also into the marriage bed. When his first wife revolted against this unnatural habit, he fell into a deep depression, which drove him gradually to drinking and morphine addictions.

The ad-hoc introjection of the lady underpants thus had a fate-determining effect.

In the *case 6* (case 32, Triebpathologie, Vol. 1, p. 375 and following pages) a *sweaty hand fetish* developed by ad-hoc introjection. The patient, a 20 year old student, becomes excited sexually only by the thoroughly soaked sweaty and foul smelling hand of his colleagues. One took him for a homosexual, which however he was not, since he wished only the hand and otherwise however wished nothing at all from the partner.

The analysis solved the history of this strange anomaly. As a child he clung to his mother, who however gave him very little tenderness. Thus he transferred his love to a 20 year old cook, who he always ran after in the kitchen and who -- inadvertently -- also sexually excited him. When he got an erection once when nine years old in the kitchen and when this was noticed by the cook, she struck him with a *dirty, damp kitchen wash cloth* in the face. This experience for the testee became fate decisive through the ad-hoc introjection. From then on he struck the *dirty vile-smelling wash cloth* on his face and nose, thereby excited himself and became a slave of masturbation. Then he developed fantasy pictures of the hand and of the arm of this cook with the appropriate smell and wetness. At the time of puberty -- in a boarding school -- he alternated the person of the cook with those of his colleagues. In order to be able to smell the hand of the partner, he provoked scrapes and wrestling. Often he seriously fell in love with one of these partners, but no one ever excited him as a whole person, always *only the hand*. A substitute action for the hand was *smelling gloves and discarded shirts and underpants*, which he himself then wore.

Ad-hoc introjection plays a quite similar role according to our experience in the origin of criminality. This is elucidated from the following case of H. Walder<sup>13</sup>, about which we present additional material here on the basis of the investigation of Binder.

*Case 7.* The 24 year old gardener and hotel employee was condemned by the court because of “attempted murder” to five years prison. The act was as follows:

The accused lured a twelve-year-old school boy on the pretext that he would like help to get a shot deer from the forest and promised the boy five franks for doing this. He sent the boy on ahead into the thick part of the forest; then he fell upon him from behind with both hands at the neck and choked him so strongly that the boy sank into unconscious. When the perpetrator believed him dead, he suddenly became conscious of his action, and thus he became incapable to carry out his plan to the end. According to statements of the perpetrator, he preserved the desire for "violating a handsome boy," i.e. for murder out of passion. He was possessed of the need to have "a boy completely for himself alone; he must kill him in order to extract the love of another from him." The perpetrator was so much possessed by this demand for a “having-pleasure-with object” that he had already wandered about before the act in the area around the school and looked for his pleasure object. This person had to wear however according to the statement of the perpetrator *blue Manchester pants* because these were his fetish.

When he wandered now in W., he saw a boy among the returning pupils, who wore the fateful blue Manchester pants among the returning pupils. And then he set off....

The psychiatric investigation stated that the perpetrator is a manifest homosexual fetishist and transvestite. As a child he was educated as an effeminate woman by his mother and his sister; soon he adopted a girl-like behavior and developed pathological narcissistic and transvestite actions; in particular at this time he was separated from his mother and was active with a farmer. Thus he became a passive homosexual. Later, however, after an encounter with a sadist, he also developed in himself the inclination to the perversions of masochism and sadism. His fantasy was occupied by metatropic pictures, playful strangling scenes, perverse scenes in concentration camps for boys with sadistic actions that were painted out fully by him in his fantasies. Decisive to his act however was a newspaper report about a passion murder, in which a twelve-year-old boy had fallen victim. This case mobilized in him all his abnormal sexual demands. He decided under all circumstances to have a boy only for himself alone, to violate him, and to commit suicide afterwards. Then he prepared everything in the forest for the act. He looked

for a suitable place, marked the way with broken off branches, provided pieces of an iron hook as a striking tool, and only then did he go on the search for a boy with blue Manchester pants.

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The drive psychological question here is: *Why was this perpetrator fixed so fatally on the blue Manchester pants?* The investigation was able to determine the following facts:

First of all that the perpetrator wore blue Manchester pants at the peak time of his incest binding in his youth; he sympathized with boys who wore the same pants.

Secondly that the mother, when he had made these blue Manchester pants wet with urine as a boy, had shoved the wet pants into his face.

We must assume that this experience had led to an ad-hoc introjection and that the blue Manchester pants became thus his fetish. Only in this way can the behavior of the perpetrator be explained after the deed. When he himself became conscious that he had strangled the boy, he pulled off the blue Manchester pants of the victim in order to wear them himself. He threw his own pants in the bushes; then he left in the blue Manchester pants from the scene of the earlier deed, continued along again, threw away his jacket that included the documents contained in the pockets only "in order not to become hindered by the jacket from the pleasurable sight of the pants." In these blue Manchester pants he went into a bar and asked that one should get a policeman, to whom he then gave a confession.

The personal ad-hoc introjection plays a double role in this case.

First of all by the fact that after the separation from the mother he identified himself with this mother. Since the mother loved him so much at this time and since he still wore blue Manchester pants, he introjected the mother into his ego with this "have picture," as the mother who had loved her son in blue Manchester pants. From this ad-hoc introjection emerged now in him the desire to love a boy in blue Manchester pants in such a way as once the mother had loved him in these pants. With the introjection the whole "scenery" complete with costume was thus incorporated.

Secondly, the experience with the wet Manchester pants thrown into his face must have led to a further ad-hoc introjection -- presumably with sexual excitations.

The case proves now the fate forming meaning of the personal ad-hoc introjections in a phase of development that becomes later disastrous for the person who incorporated this ad-hoc picture.

The next case is less tragic, nevertheless an example of how *threatening* for a life time an ad-hoc introjection can become for the bearer of these pictures.

*Case 8.* For instance a 40 year old artist, who in European cities produced a vaudeville act for reading thoughts, consulted me with the following question: He was actively homosexual since his youth, never had sexual intercourse with women, and nevertheless doubt torments him whether he was indeed "mentally" homosexual because he had, as he says, never had the need to be a woman. On the contrary constantly he always clung to the desire to marry, to have a family, and as a family father to lead a puritan and bourgeois life. Although he already had gotten engaged several times, he felt unable to sleep with a woman, and in the particular he could not do without the love for men.

There is an incomprehensible discrepancy between what he wants consciously and how he behaves nightly in life. And there is still more. He loses any desire for men and his work in the course of years and has suicidal thoughts.

I could take the man only for a short analysis since he had to continue his stage tour. The analysis uncovered that this artist is not inverted mentally, thus homosexual, but metatropic and thus is sadomasochistic perverted. An encounter with an artist happened at the time he came to analysis for help; this sadomasochistic perversion was able to lead back to a long forgotten experience in youth, which had released the original ad-hoc introjection.

The object of the encounter was a mechanic apprentice in a greasy pair of overalls, who had worked in his hotel room during his settling in. The man attracted him so much that he followed him even onto the roof area. Here the man pressed him brutally against the wall and began sex play with him. The patient continued commented on this meeting: "It was a horror for me to be with him. He was wild and looked just like a lustful murderer; I had enormous fear of him, and nevertheless I had to follow him."

We interpreted this encounter like a dream and obtained insights about the individual elements of the experience.

On the mechanic apprentice, the patient indicated that this kind of young man was extraordinarily attractive to him. The more crudely and more roughly the young man behaved, all the weaker his resistance becomes; in particular the greasy pair of overalls of this apprentice attracted him. On the instigating words "roof, roof area," suddenly the following memory from his childhood was awakened: he was about four or five years old, when an apprentice in a muddy pair of overalls took him up once into a room under the roof. He sees clearly the window of the room; he still smells the odor of the wood still stacked there. He sees how the apprentice takes his tape measure out, opens and unfolds it, loosens the chain of the measure and with the chain binds his hands, places him with his head against the wall with his lower legs spread out -- and he become powerless.

He had completely forgotten this scene, yet now he sees clearly that he always searched *to repeat this experience* in all his encounters with apprentices in a pair of overalls. Now he actually understands why mechanics, who behave roughly and crudely, affected him so significantly and why his last meeting on the roof with the mechanic in a pair of overalls overcame any power of resistance from him. Because of this pressing him exactly the same against the wall, as it has happened before, and because the youth also wore a pair of overalls. His eyes had the same lustful looking eyes of a murderer as those that had starred at him when a child.

From these confessions it becomes now clear that our artist is indeed no "born" homosexual. His sexuality remained fixated to the "somasochistic" scene suffered in the youth. The picture, which he incorporated into his ego through the ad-hoc introjection, forces him night after night to go on the search for such apprentices in a pair of overalls, with whom he repeats the forgotten original scene. He looks thus for his lustful murderer.

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These and similar experiences permit us to add the following complements to the Freudian repression doctrine:

1. *Complex forming experiences and scenes are first ad-hoc introjected and only afterwards repressed.*

2. *Presumably an ad-hoc introjection precedes most repressions. This statement will naturally not weaken the making-ill meaning of repression but only completes it.*

3. In psychoanalytical therapy one should notice the formation path of complexes reversed analytically. That means the repressed leads back first into the phase of ad-hoc introjection, which analyzes the ad-hoc original identification and by this means facilitates making it conscious.

4. *Complex formations are almost all primary and personal ad-hoc introjections.*

5. Probably definite character traits -- exactly like complexes -- can be traced back to ad-hoc introjections in youth.

6. The rigidity of the pictures, which originates from the ad-hoc introjection, causes the fixation and the often insurmountable difficulty in the elimination of definite complexes, perversions, and character anomalies.

7. We will indicate here only briefly the important and disturbing effect of ad-hoc introjection in each education situation. So many education errors originate on the basis of ad-hoc introjection. Parents, infant nurses, pediatricians, teachers, pastors, etc. must themselves be made conscious of these dangers and consider therefore their behavior in relation to small children.

### *Personal Introjection and Symptom Formation*

In the chapter "The Language of the Unconscious" we mentioned Freud's classic definition of symptoms: "The symptom is a sign and substitute of a frustrated drive satisfaction and a result of the repression process."<sup>14</sup>

According to Freud the symptom thus originates from the *personal repression*. He emphasizes that the symptom represents the "ego-strange" that is found in the soul.

With good reason one can therefore ask: If the symptom is actually a legitimate substitute and descendent of the personal *repressed unconscious*, as psychoanalysis affirms, why do we then speak of a relationship between the symptom and introjection?

If introjection still has to do with the identification -- that it has to do with the assimilation into the ego -- should the "ego-strange" be represented in the soul according to Freud?

Freud himself must have come across this contradiction and indeed in the symptom analysis of compulsion neurosis.<sup>15</sup> Certainly the compulsion neurosis -- exactly as with hysteria -- begins with the repression of the Oedipus complex. This repression symptom remains, however, according to him, in the lowest layer of the symptom fabric. In the symptom formation of compulsions however, according to him, the *ego* and the *superego* play completely special roles and, indeed, in the form of "reaction-formations." About such ego changes he conceives the following symptoms of the compulsive neurotics: conscientiousness, cleanliness, ceremonial acts, inclination to repetition, and expenditure of time.

In order to make these reaction formations understandable, Freud has coined the concept of "*preoccupied with opposites* [Gegenbesetzung]." The compulsive neurotic at first represses the Oedipus demands, and then he regresses to the anal-sadistic drive stage, where he seeks through "isolation" to make them harmless. The person is however compelled to secure his defense reaction through a continuous expenditure. Freud calls these security activities of the ego in relation to the return of the drive danger "*preoccupation with opposites*," and they should manifest themselves according to him as "ego-change," as "reaction formation" in the ego itself.

*Reaction formations are thus "the strengthening of each attitude, which is opposite to the repressed drive direction."*

In other words, the ego secures itself against the anal, unclean demands through cleanliness; against aggression through compassion, selflessness, care of others, and exaggerated tenderness. Freud considers these reaction formations as exaggerations of normal character traits that should occur as a result of preoccupation with opposites.

In the first volume of Triebpathologie [Drive Pathology], we treated thoroughly the question of compulsion symptom formations. Here we limit our explanations to what is necessary for understanding the role of personal introjection in general symptom formation. Experimental ego analysis in the case of compulsives leads to the following considerations:

In the compulsion mechanism two polar opposite ego functions are indeed coupled:

1. Repression . . . . .  $Sch = - 0$
  2. With introjection . . . . .  $Sch = + 0$
- Thus originates the well-known ego picture of compulsives: .  $Sch = \pm 0$

On the basis of experimental ego analysis we say:

1. With the compulsion process repression plays in fact a primary role (Freud).
2. *Most symptoms however occur through introjection.*
3. The prohibited social negative strivings of the opposite pair (here the anality and aggression) are repressed ( $k^-$ ); the social positive opposite strivings (here cleanliness and compassion) are, on the other hand, incorporated into the ego ( $k^+$ ).
4. Repression and introjection form consequently together the illness picture of compulsion neurosis.
5. The symptoms, which are considered by Freud as a result of the "preoccupation with opposites" and "reaction formation," are products of incorporation, the introjection, and the tendencies set opposite the prohibited drive strivings. Consequently, the concept "preoccupation with opposites" and "reaction formation" are redundant. Both belong to the category of personal introjection.

The extremely complicated and often defense techniques full of contradictions used by the compulsives in psychoanalysis are attributed thus by us to the two intimately-connected unconscious ego functions of *repression and introjection*.

Consequently, all manner of symptom formations of compulsives become understandable in a highly simple way.

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Compulsion neurosis is, however, only a classic example for our interpretation that the symptom is not exclusively a descendent of the repression process. We maintain that the symptom can occur by means of *personal introjection*. With compulsion the task of introjection is to incorporate into the ego the opposite strivings of repressed and forbidden social negative tendencies. We cannot however draw the conclusion out of this fact, which has been proven with the ego analysis of compulsion, that with other neuroses or psychoses the same coupling of repression and introjection is to be found with the same distribution of defense work. The ego analysis of the other psychoneuroses -- in particular, however, those of melancholia and perversions (like masochism and fetishism) --

has led to a different interpretation. We establish the following with these narcissistic affections:

1. Personal introjection led to symptom formation *without repression*. We speak here of *a total introjection* ( $Sch = + 0$ ).

2. The so-called *total introjection* is the process by which *both* opposite tendencies of an opposite pair are incorporated into the ego. The symptomatic consequences of total personal introjection are:

(a) The person has developed in his pathological character concurrently or successively both traits of an opposite pair. He is thus both anal sloppy and purely pedantic. He can act in one area full of compassion and in another act sadistically and aggressively. He can at the same time hold in possession a definite object frantically and greedily and on another object squander frivolously. Many pathological extroverts belong in this category. Also compulsion neurotics, with whom psychoanalytical treatment has eliminated the repression symptoms, behave *after* analysis in the manner described above.

(b) *The total introjection of masochists* shows most frequently that they have actually *never* really renounced their sadistic tendencies. It depends on the strength of the partner whether they place their masochistic or their sadistic characteristics into the foreground. Actually, they have incorporated both demands in their egos. They are really metatropic persons-- that is, sadomasochists.

(c) The *fetisher* shows in analysis likewise this acting in a double way. On the one hand he will only have the little piece of the object that in particular is able him to excite him; on the other hand, however, he still can not detach himself from the entire person. He will have the fetish piece and also have the whole. The perpetrator in case seven would have *for himself alone* not only the blue Manchester pants but -- as he himself admitted -- *the whole boy*.

(d) Total personal introjection shows up clinically clearly with definite forms of *melancholia*. The melancholic has interjected in the first place the "*hate side*" of the object and as a result he hates himself now in the same way. Nevertheless he shows symptoms that indicate that he also can not renounce the "*love side*" of the introjected object.

(e) Of all drive and ego illnesses the so-called *autistic schizophrenics and hebephrenics* show however most remarkably the symptoms of *total personal introjection*, most frequently in the form of a so-called *introprojection* ( $k+ p-$ ).

Autism, according to E. Bleuler, is the particular form of thinking and behavior with which the person is able to jump easily beyond the limits of reality. With autism, drive demands are transferred out of the *unconscious* and not projected into the outer world but are incorporated into one's own ego -- that is, *introjected*. Experimentally, it was established by us that autism rests on the coupling of two elementary functions of the ego: on that of projection and introjection. We say: autism is an *introjection* (*Sch* = + -).

This process in the ego makes possible for the sick person *to have everything* [alles zu haben] in his mental reality, but to give away most frequently so many things and also to renounce so many things.

The 33 year old autistic schizophrenic, a hebephrenic, who has been investigated by S. Déri<sup>16</sup>, would have, in his introjected delusion world (profile II), a superior life: good eating, drinking, boxing, bicycling, eating roast goose, while drinking champagne.... His peasants appoint him to be a prince, and he received daily five or six millions. Briefly: he will have *everything*.

The same have-addicted autistic person will however also give away many things that satisfied him in his delusion. Thus he will -- since indeed so few churches are built -- built 100 million churches and indeed each church will have two ministers and each church should seat two to three thousand believers. Then he wanted to give to the women beautiful rings, etc.

This case indicates clearly therefore that the person has *both* strivings opposite to each other of the opposite pairs: "Having everything and giving everything away" and may live both *introjectively* at the same time without thus *repressing* one striving as a compulsive neurotic does.

(f) We have found the same process in the case of one of the most frequent neurosis forms, with the so-called "acceptance neuroses."

Here very often occurs in any case after the *real* separation no repression but a total introjection of the lost object. The ill person clings anxiously to the introjected picture of the beloved object. (They give in the test the corresponding reactions: *m+!* ; *k+*.)

That however in this "have picture" (*k+*) not only is present the wish to cling to the old object but also the opposite striving the wish to separate himself; this proves itself precisely in the psychoanalysis of this acceptance neurotic.<sup>17</sup>

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We have quoted all these examples briefly in order to support the contention that personal introjection -- *next to the repression process* -- must be awarded in symptom formation a most significant role.

### *Personal Introjection and Transference*

S. Ferenczi, as the first, in his essay has treated the inner connection of introjection and transference.<sup>18</sup>

Afterwards, on the basis of Freudian work, it was recognized how transference occurs in psychoanalysis with the help of the projection process. Ferenczi delineated masterfully the role of introjection -- respectively introjective identification in the transference process. First he established that the first love object and the first hate object of infants are "at the same time *transferences* and the roots of each future introjection."<sup>19</sup> Then this statement follows: "*The neurotic uses a much followed course also used by normal people, when he seeks to moderate his free floating affect through the expansion of his circle of interests; thus, through introjection he moderates the affects and then squanders his emotions on all possible objects, which do not concern him, in order to let himself be unconscious about emotional relations to certain objects that are coming close to him.*"<sup>20</sup> This manner of expanding the circle of interests Ferenczi calls the identification of the ego, and he finds this process also in the analytical transference situation.

The author establishes in the following the difference of this manner of transference expansion of interests in psychoanalysis in relation to normal people:

The healthy are conscious of most introjections (identifications), while in the case of neurotics they live them out themselves in *unconscious* fantasies. According to Ferenczi, the introjective form of transference shows itself most clearly to the physician in the treatment of a patient with *hypnosis* and *suggestion*. He comes to the following conclusion: "*Suggestion and hypnosis were according to this interpretation the intentional production of conditions under which the inclination present in each person, but habitually held repressed by the censor, to blind belief and uncritical obedience -- a remnant of the infantile erotic love and fear of the parents -- can be transferred unconsciously onto the person who is hypnotizing and suggesting.*"<sup>21</sup>

Ferenczi considers identification, thus the process of introjection, as the bridge to such a transference mode. We emphasize here again the fact that -- as

with character and symptom formation -- transference can also occur not only through repression but also through introjection.

## 2. Collective Introjection

All introjections are called *collective* in which the ego *incorporates* and assimilates into itself the contents of the *collective unconscious*. Contents thus which do not belong to the experience world and inventory of the person.

In the introjective identification with cosmic power or god-like characteristics and an autistic expansion of interests of the ego with contents of a cosmic or beyond-the-personal and *magic* nature is thus a form of *collective* introjection.

Frequently it is not easy to distinguish where collective inflation in a mental process stops and collective introjection becomes effective. This difficulty is all the greater since indeed the collective introjection quite often is already the defense; thus, this is the attempt for healing the inflation and follows it sequentially in time.

It must not always, however, be like that. We recognize processes in which collective introjection follows after a projection of collective contents and not after an inflation. In the first case our ego psychology speaks of *Introinflation* (that is,  $k+, p+$ ); in the second case of *introprojection* ( $Sch = + -,$  thus  $k+, p-$ ). Introprojection corresponds to the clinical picture of autism. The difference of an introjection from an inflation of collective origins appears most certainly through the verifying of the question if the person through the components of the *collective unconscious* must *have* everything [alles haben] or must *be* everything [alles sein]. If being everything predominates in the autistic fantasy world of the person, then we must consider the process as *collective inflation*. On the other hand the dominance of the impulse to *have* everything -- in the form of introjective identification -- speaks rather for *collective introjection*. And the *ideal* allness corresponds to collective inflation and *material* seeking for everything for collective introjection. In this sense we already consider the formation of the *persona* as a *collective introjection* that occurs as a result of the preceding inflation after incorporation of inflative components of the *collective unconscious*.<sup>22</sup>

The function of collective introjection appears in two phenomena: (a) in the formation of collective world pictures and (b) in magic.

### (a) *Collective Introjection and Collective World Picture*

*World picture* is considered the whole of our knowledge of the cosmos and of the *outside* world. In this world picture, the knowledge about the condition, the structure and components, and the governing laws in the order in the whole world are brought under a uniform viewpoint and represented *clearly* and *pictorially*.

The world picture thus formed bears *collective* traits. It originates through a particular form of thinking, which according to E. Bleuler is called the *autistic* mode of thinking. It begins in the most pronounced form with autistic schizophrenics; it is however also characteristic for the thinking of infants. If we examine with the help of experiments the division process of the ego in this *autistic* manner of viewing the world, then it divides itself into *projection* and *introjection*.

*Autistic thinking and behavior* is the result of the coupled bifunction of the ego, which we call "*introprojection*." Its test ego-picture is:  $Sch = + -$ , whereby the original picture is shifted out from the collective unconscious [archetypes: *p-*] and becomes *assimilated* and *incorporated*, thus introjected, by the ego (*k+*).

The origin of the collective world picture rests on the well-known interpretation that was formulated by Jung as follows:

"*Since all knowledge means something like recognition -- that what I have represented as a gradual development process as anticipation and prefiguration about the beginning of our chronology -- was more or less present already is not unexpected.*"<sup>23</sup>

In relationship to the world picture that means that a picture of the sun, moon, heavens, stars, in a word, the whole cosmic world picture is present as prefiguration -- Jung called them archetypes and original formations -- in the *collective* unconscious of each man from primeval times to the present in the same form. When thus the child or the adult "perceives or knows" the sun, the moon, the heavens, and the stars, thus this perception is actually a *recognition*.

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Fate analysis [Schicksalsanalysis] assumes that the formation of a world picture -- the construction of a world from perceptions, representations, experiences, and knowledge in relation to the outer world -- represents functionally the results of two elementary ego functions, and indeed that of projection and

introjection. In essence: *The human world picture is the result of an introjection.*

The formation of humanity's collective pictures of the external world begins with the shifting out (projection) of the stirrings of the collective unconscious into the external world. Each collective human perception of the banal components of the external world has the primary condition that a part of a collective striving has shifted out of the collective *unconscious* and, indeed, the collective demand "to have again" personally what was "had" already at one time by one's ancestors in the phylogenesis of the world and what already had been taken into possession.

This collective projection is the first step for formation of a world picture.

Only after this "collective wish projection" does the second step in the world formation follow, namely the personal incorporation of the components of the external world into one's own ego. Thus humans form their all-human perception, representation, experience and knowledge world on the basis of collective projections and personal introjections processes.

That the world formation -- together with the collective world picture and thus together with the "archetypes of the world formation" -- still bears a "personal" note stems out of the fact that each person in the course of his ego development shifts out into the external world from not only the collective but also from certain striving and stirrings from the familial and personal property of the unconscious into the environment, which leads then to individually variable personal introjections from certain individually seized elements of the external world. Therefore results the individuality of the world pictures, respectively the "world concepts."<sup>24</sup> The world as "will and representation" (*Schopenhauer*) according to our interpretation is the total result of a collective, familial, and personal introjection.

"World concepts" and "world designs" of ill persons come about precisely through introjection of abnormal "familial" and "personal" strivings. (See the chapter about delusion formations.)

The time of personal world formations is however ontogenetically limited and "time oriented." And indeed exclusively through the fact that the greatest capability for introjection is limited physiologically in the life of the individual in general to a quite short time span, namely from 3-4 up to 13-16 years. (See the history of introjection in the chapter "Defense Mechanisms.") From the second puberty on, gradually the incorporation activity decreases. One can therefore say:

The world formation process (as also the process of character building) is determined for the most part at the end of the first and partly at the second puberty. The "world concept" and the "world picture" remain after puberty lifelong the same as stamped at the time of maturity. Only unique extremely positive (talented) and extremely negative (pathological) individuals maintain their introjection talent also after puberty. Only in the case of extreme variants can there be a discussion of a reforming of the world picture.

We will express our view about the possible causes and tragic consequences of this physiological time limiting of the introjection capability in the chapter "Chronology" in the defense doctrines. The reader will find the history of the development of the ego in the "Experimentellen Triebdiagnostik" [Experimental Drive Diagnostics] (Chapter XXII, p. 175 ff.).

### *The Elementary Function of Introjection Is the Bridge to the World*

If this ego-function ( $k+$ ) falls out and the other three remain intact, thus arises the well-known phenomenon of "estrangement." This fact -- as we have already explained in another place<sup>25</sup> -- shows up clearly in the test picture of estrangement. The test picture of the complete, integrated ego is  $Sch \pm \pm$ . The positive  $k$  function is thus intact there. The picture of estrangement on the other hand is  $Sch - \pm$ . *With estrangement, the positive  $k$  function is thus absent*, and the person is unable to perceive the external world. Therefore the estrangement.

The ego analysis of the process as in the case of estrangement and depersonalization is an experimental indication for the correction of our interpretation, according to which introjection ( $k+$ ) is the bridge to the world and to a cosmic world picture.<sup>26</sup>

#### *(b) Collective Introjection and Magic*

Jung is of the opinion that the driving motive with persona formation is not only the power striving of the individual but a prestige formation that originates constantly out of the particular needs of the masses to form "magic" figures.

The dignitary at the same time bears *the magic power*, which the masses have transferred onto him from out of the collective *unconscious*.

*Magic* is recognizably the supernatural power of chosen persons, with which they are capable to call forth in nature and with men good or evil transformations.

The magician and the medicine man with primitives and the Magi (Magus) with the old Persians, who belong to a priest class, were bearers of this magic power.

Ego psychologically it is of first importance to notice that in the spiritual realms in magic the possibilities of a human manifest themselves: To transform the ideals into the real. That means in our terms: The person using magic has the power to develop into reality the needs of inflation, thus the ideal: To be everything-- that is, his subjective wish is transferred onto the material object, and he forces his wish upon it. We say that out of inflation, the being ideal ( $Sch = 0 +$ ) is introjected -- thus the have ideal ( $Sch = + 0$ ).

The Magus has -- thus believe the masses and he himself too -- magic power to have the object in one's power and to determine the fate of the object taken into one's possession. He possesses the magic power to intervene in the fortunate or unfortunate events of another and in that of nature. That the magic power of the Magus or magician is of a *collective nature* is demonstrated by the customs and conceptions of the primitive, which we here only briefly follow according to Bronislaw Malinowski, who has collected his facts in the Northwest Melanesia from the natives of the Trobriand Island (British New Guinea).

With the primitives, magic applies essentially everywhere, where the outcome of an activity is *uncertain*. Therefore the diverse application of the magic. Malinowski enumerates the following magics distributed between the two sexes:

a) *Male magic*: Public garden magic, fishing, hunting, canoe building, Kulamagic (ritual bartering), weather (sun and rain) magic, wind magic, war magic, safety magic on lake, wood carving, witchcraft (black magic).

b) *Female magic*: Rites with the first pregnancy, production of the phloem skirts, defense from threatening dangers with birth, toothache, elephantiasis (tumors), discharge (gonorrhoea?), abortion, female witchcraft.

c) *Magic common to both sexes*, which can be exercised by men and women, is: Cosmetic magic, love magic, private garden magic.<sup>27</sup>

From this enumerating of magic practices it is evident that magic plays a decisive role in all important enterprises and activities of the collective village life and personal fates. It is -- as Malinowski observed -- a particular side of reality. "Luck or misfortune, scarcity or abundance, health or illness -- all are based, according to the feelings and the faith of the natives for the most part, on the magic being used correctly under correct circumstances."

The magic is exercised by magic formulas and magic rites. The words are loaded with magic power, which the magician transfers by his breath to the bewitched object (human or thing).

Three events seem to encourage the collective origin of magic introjection:

First of all, the belief that all magic formulas since time immemorial are linked unchanged "from the origin of the things to here."

Secondly, *different magic systems are hereditary*, "each in a special sub-clan; since the time that their ancestors climbed upon the earth, the particular system was in the possession of this sub-clan. The magic system can only be exercised by a member and belongs naturally to the most valued individuals and properties of a sub-clan. Although it is handed down in the female line, it is exercised mostly, as also are different forms of power and possessions, only by men. But in a few cases such hereditary magic can also be exercised by women."<sup>28</sup>

Thirdly, the practicer of the magic is also supervisor and leader of the same work, which he is able to influence by magic words and rites. The magician holds consequently a *social* position. And thus the same man leads the garden work or the canoe expedition and carries out horticulture or respectively canoe magic.

These practices and arrangements collaborate the correctness of our interpretation that the magician takes into possession in fact the collective and familial power -- that is incorporates, introjects, it into his ego. We do not believe it a false interpretation *ego psychologically* when we *interpret magic as an introjection, respectively introinflation of a collective and familial nature*. The particular role of *words* in magic is particularly interesting for us. Words are loaded with magic power, and they are transferred through the magician to the thing or a person with breath (atem = spirit). *Word* and *breath* (atem) are *oral* activities; they belong drive psychologically to the need area of "m." Now we know however from the tests of the magic autistic thinking schizophrenics as also from the physiological separation process with children that the *oral* clinging tendency (with mouth and arm, *m*, J. Hermann) are linked intimately with the introjection process (*k+*).<sup>29</sup> It appears therefore not surprisingly to us consequently that with magician rites, the *ancestor spirit*, the forefathers from the *ancestor realm*, quite often assist with the practice of magic. Often even the magician is obliged to dream "under the guidance of the ancestor spirit about his task." He, the introjected ancestor, on whom the dreamer depends childlike (*m*), prophesies to him whether rains or drought or whether success or failure in fishing itself will take place. Hanging onto

the ancestors, the dependence on them (*m need*) and the repetition of the words of the ancestors appearing in the dream play thus in magic just as weighty a role as it does with autistic schizophrenics and children. Word magic has still a further similarity with the autistic mode of thinking. The magic sentence is composed not as a wish for the future, like a prayer, but always as an already *fulfilled* and *realized* result of the present.

An example from the various formulas of love magic makes this fact evident: Frequently with love magic and with ritual bartering (*kula*) mint is used as a means of seduction and as the chief means of attraction (*sulumwoya*). The formula (the mint herbs) of the Sulumwoya magicians is translated as follows by Malinowski:

Oh, its sensual excitement,  
 Oh, their falling in love!  
 Oh, desiring, oh, mighty female!  
 Our falling in love ignites my hugging, your hugging!  
 My embraces, your embraces ignite our falling in love!  
 My matting, your mating ignite our falling in love!

The saying oil in the form of a long litany is given over a mint plant cooked in coconut. One has the impression, as if over this act in the present a passionate report was delivered here. And as if the suitor had already taken the bride in possession.<sup>30</sup>

These formulation of the magic sentences speak for the *autistic magical introjection process*. The magician acts as if the magic of words had translated the wish immediately into *reality*. Precisely in that consists the magic. The same applies to the magic thinking of certain schizophrenics.

As an example of that magical autistic thinking with schizophrenics we refer to case 28 of the *Triebpathologie* (p. 323), that here figures as

*Case 9.* The 32 old civil servant, a heboid depressive schizophrenic from the Tübingen hospital, reports of magnetic fields in which he found himself. The patient says: "I find myself on a stage, where I receive and send again the radioactive rays in my brain, therefore also the designation death rays." (On the Trobriand Island one would highly value and honor him for this ability as a magician of black magic.) "I myself" -- says the patient -- "can hypnotize, but only be successful with the patient who figures out everything that I send to him coded." Thus he spreads his *magic* ideas long distance. He believes among other things to be able to stop the clock if he puts a pencil into the wall. This schizophrenic

supplied twice a variation of the autistic magic ego picture in the ten series of the foreground profile ( $Sch = + -$  in the form  $Sch \pm -$ ). His background personality however lives most often in the phase of the introinflation ( $Sch = + +$ ).

The *autistic magic* mode of thinking, which makes itself known in the collective form of introjection, constitutes with culture poor primitives an important place in reality. With culture rich people, on the other hand, the same kind of thinking is judged as pathological. How great however is the longing of the original soul after this magic thinking that always still reigns also with higher culture is shown by the results of the magic representations that appear on the theater stages in all large cities. Collective ego functions appear therefore to be stronger than all the disapprovals of civilization and culture.

### 3. Familial Introjection

An introjection is of a *familial* nature when the person incorporates into his own ego and takes into his personal inventory material possessed components or mental hereditary property such as characteristics, capabilities and ideals that belong to the hereditary treasure of the *family*.

If thus the individual mentally becomes like a figure of his ancestor's line, identifies himself with him and designates expressed character traits, attitudes, world views, behaviors and choice forms in love, friendship, occupation, illness and death, *affirms* these ancestor figures, and afterwards assimilates the figure as being his own *have ideal*, then we speak correctly of *familial* introjection and *familial* identification. There is no mental form in which one may not discover assimilated and incorporated components of the family hereditary property. Overall, where the ego steps in at times as the choosing court and where thus the life through choice becomes one's human fate, ego psychology must think of *familial* introjection.

And then only the one who chooses has fate. With the first choice is fate born, and with the last -- with the choice of the manner of death -- goes fate to its end.

Fate is however -- as we maintain -- originally the *choice compulsion of ancestors*. If the person does affirm this imposed choice by the ancestors, thus that indicates: Identification with one's ancestors and consequently introjection of the ancestor demands. The person experiences from the first to the last choice behavior of the ego (most often unconsciously) identifications and introjections out of the *familial hereditary property*. In the build up of the world pictures, in the formation of character, occupation and official persona, illness syndromes -- everywhere

ancestor elements are present, since the choosing ego constantly affirms or denies precisely certain strivings of the ancestor world through choice.

*Choice manifests itself consequently in the ego to the possibilities that the family unconscious offers as choice possibilities for the person.* Thus out of this compulsion fate becomes a choice fate. Each affirmed position taking is consequently an introjection of familial origin. The role of ancestors in the build up of world views is little researched. No one can however dispute that there are familial world views. The analysis of magic reveals already a proof that the family, as hereditary owner of definite magic secrets and practices, may play an eminent role in the formation of the primitive world picture.

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The relationships between the *familial introjections* and *character formation* will be explained later in the section "The Ego and Character." Here we will treat the important relationship between the familial introjection and occupation choice.

### *Family Introjection and Occupation Choice, Occupational Persona and Professional Mask*

In the second book of Fate Analysis [*Schicksalsanalyse*]<sup>31</sup> we have defined as follows the concept of "*introjective operotropism* [work tropism]": The occupation choice is *introjective* if the person may make out of the need bringing danger an occupation "interest," and may make out of this need an "object of one's occupation." If a man who is inverted or latently perverted, for example, chooses sexual pathology as a profession, he can thus succeed -- under favorable circumstances -- to raise the inverted or perverted sexual wish to an occupational interest and his desired sexual object to an object of his preoccupation. Psychoanalysis in these cases speaks of sublimation; we only speak of the socialization of the drive in an occupation. According to U. Moser,<sup>32</sup> we call this drive mechanism: "Defense Operotropism"; ego psychologically: *Personal introjection*.

In order to be able to interpret an operotropism as a *familial* introjection, we must indicate with appropriate verification that the person in fact is known to incorporate components, tendencies, and fate possibilities out of his family into his own ego and is known to form out of this *familial* tendency an occupational interest. The criteria for acceptance of a *familial introjective* operotropism are the following:

1. The *familial* sickness must form with the kind of socialization through the occupation an *adequate and complementary pair of opposites*. That means that the familial illness and professional activity must have the *same "mental hereditary atmosphere."* Thus, for example, endogenous psychosis (like schizophrenia) and psychiatry or psychopathology. Or family hard of hearing and audiology. Or familial throat anomalies and laryngology, etc.

2. The heredity of the illness that matches the atmosphere of the occupation must be confirmed in the family of the choosers of the occupation.

3. The *conductive nature* of the occupational choosers must be able to be indicated without any objections. Thus, for example, *the descendents* of the typical phenotype healthy occupation chooser burdens his children and eventually grandchildren with his hereditary illness, whose healing he himself has chosen as a specialty.

The fulfillment of these three criteria permit us now mostly to accept operotropism of a *familial introjective* nature.

4. Very rarely can we introduce a fourth indication, namely that the occupation chooser after serving years as a phenotype healthy man in the particular profession becomes ill of the same hereditary illness of which he was a specialist.<sup>33</sup> In these cases, which meet criteria three and four, there is no doubt that the occupational chooser bears hidden in himself this familial hereditary inclination at the time of the occupation choice and that later it becomes manifest in his descendents or in himself. Case 10 serves as an example for the criteria of the conductive nature of the occupation chooser:

*Case 10:* A young physician becomes a laryngologist, marries, and his son comes into the world with a cleft palate. This son of the laryngologist has two grandchildren, who are born with splitting of the uvula. The palate splitting is well known as a rare hereditary anomaly; its hereditary course (unevenly dominant or recessive?) is not yet clearly proven. In Holland according to Sanders one case (of palate and lip splitting) occurs in 954 newborn children. Of the five identical twins, whom has been observed so far, three were concordant and two discordant (Birkenfeld, Sanders, von Verschuer).<sup>34</sup>

*Case 11* belongs as an example for criteria 4. We treated it in detail in this book and likewise already mentioned it in Schicksalsanalyse.<sup>35</sup>

A physician becomes a psychiatrist (No. 119). He falls in love with a cousin of second degree, who later becomes a paranoid schizophrenic and a suicide (No. 146). In the family of this cousin were paranoid schizophrenics (No. 141, 147, 149, and 1). These circumstances made the marriage ceremony impossible. The mother of the psychiatrist was twice married. Her first husband (No. 56), a surgeon, was a severe paranoid and threatened to kill his wife out of jealousy. Her second husband (No. 58), the father of the psychiatrist, was unremarkable. The mother however became with age more and more paranoid. At last she developed senile dementia paranoia (No. 57). The brother of the psychiatrist died interned as a schizophrenic (No. 114). The sister became a psychoanalyst (No. 112).

Since his brother at the time of his occupational choice (psychiatry) already was schizophrenic, one can assume that he selected – out of compassion for his brother -- this occupation. Rationally it can be like that. We have however a tragic proof for the fact that the chooser of the occupation was indeed a conductor of schizophrenia. After he had worked successfully through two decades as chief physician in a health care institute, he became a psychoanalyst. Already during this activity he experienced phases, in which he feared becoming mad himself. Since because of his age he had to give up completely his occupation as a psychiatrist and a psychoanalyst, he developed a paranoid delusion system with depressive self-accusations. He had to be interned in the same institute, where in former times he was active as the head physician. The institute diagnosis was the same as that for his mother: Age dementia of a paranoid schizophrenic nature.

This case with its tragic twists of fate demonstrates incontestably that there is in fact a kind of *familial introjective* professional choice. The knowledge about these introjective familial hereditary shaped conditions help us to understand *professional persona formations*; without which, otherwise, they would be completely incomprehensible.

We continue with the professional persona of a psychiatrist. A group of institution psychiatrists wear the mask of "the all powerful." Their autistic, narcissistic behavior in the realm of the institution immediately springs into one's mind. They "govern" and act as all-powerful rulers. Often they expand their "omnipotence" over the realm of the institution also into the region of science. They label themselves as knowing *everything*, are able to criticize everything, and thereby arm themselves with the persona of an oversized head with the mask of a "great professional." If they lay aside this mask, then they often become mentally ill.

A very frequent professional persona among the psychiatrists is the *inhibited* schizoid introverted type. They are often very efficient physicians with the sick patients; on the other hand, in the society of the healthy they are mostly "mannered," isolated, and incapable of contact. Others are lively and theatrical like the heboids.

Fortunately psychoanalysis has succeeded also to exercise among the psychiatrist its "healing" action, and those psychiatrists, who have taken the trouble to undertake on their own a personal depth psychoanalysis, have lost gradually their "professional mask" and work freely with the sick as with the healthy.

The insight into the process of the introjective professional mask of a familial nature often helps one to understand correctly the occupational character as, for example, that of surgeons, judges of criminals, forensic pathologists, doctors, pastors, monks, etc. The more these professional men succeed to distance themselves from the occupation mask which was formed through the introjection of familial tendencies, the *freer* then they can experience and unfold their individual personalities.

With this we end the explanation of the third elementary function of the ego: Introjection. About the important relationship of introjection to the *activities of the will* will be the subject in the summary of ego functions. Here we must limit ourselves to the *unconscious* activity in the incorporation process.

We turn to the treatment of the last elementary function of the ego: *Negation*.

## End Notes

- <sup>1</sup> O. R. Reiland, Leipzig 1891. p. 25 ff [from footnote].
- <sup>2</sup> AVENARIUS, R.: Der menschliche Weltbegriff [The Human World Concept], p. 29.
- <sup>3</sup> FERENCZI, S.: Introjektion und Übertragung [Introjection and Transference]. Jahrb. f. ps.-a. u. ps.-path. Forsch., Bd. I, 1909. p. 422.
- <sup>4</sup> Ibid, p. 429.
- <sup>5</sup> JUNG, C. G.: Psychologische Typen [Psychological Types]. Rascher, Zürich 1930. p. 640.
- <sup>6</sup> FREUD, S.: Trauer und Melancholie [Mourning and Melancholia]. Ges. Schr. [Collected Works], Bd. V, p. 535 ff.
- <sup>7</sup> FREUD, S.: Ges. Sehr., Bd. VI, pp. 372/373.
- <sup>8</sup> FREUD, S.: Das Ich und das Es. [The Ego and the Id]. Ges. Schr., Bd. VI, p. 373.
- <sup>9</sup> GRABER, H.: Die zweierlei Mechanismen der Identifizierungen [“The Two Kinds of Mechanisms of Identifications”]. Imago, XXIII, Heft [Issue] 1.
- <sup>10</sup> FREUD, S.: Das Ich und das Es. Ges. Sehr., Bd. VI, p. 374.
- <sup>11</sup> Näheres siehe im Kapitel «Introjektion als Abwehr». [For more details see the Chapter “Introjection as Defense.”]
- <sup>12</sup> Vgl. Hiezu [compare this to] Triebpathologie, Bd. 1, p. 339 ff.
- <sup>13</sup> WALDER, H.: Triebstruktur und Kriminalität [Drive Structure and Criminality]. Abhandl. z. exp. Triebforschung und Schicksalspsychologie [Drive Research and Fate Psychology]. (Compare to vol. of L. SZONDI). Nr. I. Huber, Bern 1952. p. 23.
- <sup>14</sup> FREUD, S.: Hemmung, Symptom und Angst [Inhibition, Symptom, and Anxiety]. Ges. Schr., Bd. XI, p. 28.

<sup>15</sup> Vgl. hierzu Triebpathologie, Bd. I, p. 463 ff.

<sup>16</sup> DÉRI, S.: Introduction to the Szondi Test. Grunc & Stratton, New York 1949. p. 328 f.

<sup>17</sup> Vgl. hierzu Triebpathologie, Bd. I, Fall 12, p. 209 ff.

<sup>18</sup> FERENCZI, S.: Introjektion und Übertragung. Jahrb. f. ps.-a. u. ps.-path. Forsch., Bd. I, 1909. p. 422 ff.

<sup>19</sup> Ibid, p. 430.

<sup>20</sup> Ibid, p. 431.

<sup>21</sup> Ibid, p. 457.

<sup>22</sup> JUNG hat diese Differenzierung von kollektiver Inflation und Introjektion nicht klar durchgeführt [Jung did not clearly achieve this differentiation of collective inflation and introjection].

<sup>23</sup> JUNG, C. G.: Aion. Untersuchungen zur Symbolgeschichte [Investigation into the History of Symbols]. Rascher, Zürich 1951. p. 267.

<sup>24</sup> Vgl. hierzu die interessanten philosophischen Erörterungen AVENARTUS' über «Die Restitution des natürlichen Weltbegriffs» durch Ausschaltung der Introjektion [Compare this to the interesting philosophical discussions about “The Restitution of the Natural World Concept” through elimination of introjection]. Der menschliche Weltbegriff. p. 63 ff. and p. 67 ff.

<sup>25</sup> Triebpathologie, Bd. I, pp. 133, 163, 284, 328.

<sup>26</sup> Vgl. hierzu Abschnitt “Entfremdung” in der Abwehrlehre [Compare this to the section “Estrangement” in the Defense Doctrines].

<sup>27</sup> MALINOWSKI, B.: a) Argonauts of the Western Pacific; b) Das Geschlechtsleben der Wilden [The Sexual Life of Savages]. Grethlein & Co., Leipzig und Zürich. p. 30.

<sup>28</sup> Ibid, p. 30.

<sup>29</sup> Triebpathologie, Bd. I, p. 421. (Die Verlassenheit und die verlassende Mutter werden introjiziert [The abandonment and the abandoned mother become introjected].)

<sup>30</sup> MALINOWSKI, B. Das Geschlechtsleben der Wilden, p. 263.

<sup>31</sup> Experimentelle Triebdiagnostik. H. Huber, Bern 1947. p. 141, p. 165.

<sup>32</sup> MOSER, U.: Psychologie der Arbeitswahl und der Arbeitsstörungen [Psychology of Choice of Work and Work Disturbances]. Huber, Bern und Stuttgart 1953. p. 86 ff.

<sup>33</sup> Vgl. hierzu die interessante Arbeit von [Compare this to the interesting work of] H. CHRISTOFFEL: Bemerkungen über zweierlei Mechanismen der Identifizierung [Remarks on the Two Mechanisms of Identification]. Imago, Band 23, H. 1, 1937.

<sup>34</sup> VON VERSCHUER, O.: Erbpathologie [Hereditary Pathology]. Steinkopff, Dresden-Leipzig 1934. p. 126.

<sup>35</sup> Vgl. hierzu die Stammbäume [Compare this to the family tree] 26 *a, b, c*, p. 186 ff., in der Schicksalsanalyse. Der hier erörterte Fall figuriert dort im Stammbaum [The here mentioned case's place in the family tree] 26*b*, Nr. 119.

## Chapter XIV:

## Negation. Denial.

*Concept and Forms of Negation*

*Negation* is the partly unconscious and partly conscious elementary striving of the ego with avoidance, denial, inhibition, alienation, and repression of definite demands, ideas, and ideals.

The extreme goal of negation is *destruction of the imagination* [*Desimagination*], thus the destruction of the ideals of being and having, in short: *Destruction*. Denial is thus fundamentally the antipode of incorporation. The result of introjection is, as is well known, the identification with the object. The result of negation, on the other hand, manifests itself in *counter identification*.

Introjection (*k+*) and negation (*k-*) form a functional pair of opposites. We call the wholeness of both functions: *The position taking k ego or ego systole or ego constriction*. *Ego systole* is a between-factorial ego concept. Because *the constriction is originally directed against the expansion and against the diastole of the internal world and not against the external world*.

If the systole overvalues the relation of the person to the external world, then this is mostly pathological. [Thus, for example, with the negativism of the catatonic.] With the denying constriction, the ego is compelled to contain, on the one hand, its readiness for boundless expansion and its excessive projection capability and, on the other hand, however, also to deny the have ideals of introjection since they appear to it useless and impossible. Ego systole is consequently constantly a *deflation* or a *deprojection* or a *countering of introjection*. That means: The *denying* ego systole is taking a *constricting* position *against* inflation, *against* projection, and *against* introjection. How can the ego, however, take a position against the ego diastole? Only by the means that *it turns itself outward and examines reality*. That is the end goal of the task of the "k" ego. Reality testing can, according to Freud, take place in two directions.

The ego tests on the one hand if the strivings, ideas, and ideals are good or bad. The good will be accepted and introjected (*k+*); the bad denied and cast out (*k-*).

On the other hand the ego tests reality by determining if the contents of the projections and inflations are or are not to be found *actually* in the external world.

Only through this reality testing directed to the external can the position taking *k ego* limit the inflative or projective ego diastole. This fact can clarify the apparent paradoxical experience that namely the "constricting *k ego*" turns the person to the external world -- thus he or she becomes extraverted; on the other hand, the "expanding" *p ego* turns him or her to the internal world -- thus becoming introverted.

Similarly as with projection one can also with negation differentiate a primary and a secondary process.

*Primary* negation is exclusively leveled at the inner realm and is satisfied by constriction of the ego diastole tendencies. This constriction is executed precisely through *reality testing* and thus through *extraversion*. The "*k*" ego calls virtually for help from the external world in order to defend itself against the danger of boundless diastole in the interior world. This restricting form is healthy and expresses itself in *adaptation*.

*Secondary* negation, however, goes further. It does not content itself with the limiting of possession [or obsession] (*p+*) or projection (*p-*), but destroys all ideals of *having*. It draws the ego back from the external world completely. Consequently the ego capsulates itself from the outer world completely. It consists of an *ego barrier* to the inner realm (*k-!!*) as also to the outer (*C - -*). Psychiatry would speak of *negativism* and *catatonia*. The sick person locks himself also completely from the environment: He does not speak, doesn't react, doesn't eat, etc.

*Introjection and negation are consequently both reality testing k ego functions. With the introjection this reality tester says yes; with negation, no.*

In our culture negation is the most frequently used elementary function of the ego; on the other hand, it is projection in the case of primitives. This fact was experimentally established by us<sup>1</sup> first and then confirmed by others in the first place by F. Soto Yarritu<sup>2</sup> and E. Percy.<sup>3</sup>

The position taking *k ego* can deny personal, collective, and familial contents of the *p ego*, and consequently yields thus the well-known three forms with negation: (1) Personal, (2) collective, and (3) familial denial.

# 1. Personal Negation

## (a) *Psychoanalytical Interpretation*

Negation is *personal*, when the ego denies ideas, strivings, or ideals that once belonged to the personal stock of the repressed *unconscious*.

The circumstance that S. Freud until 1926 had recognized repression as the only important manner of defense in the teachings on neuroses makes it understandable why he has given the definition of "denial" only from the standpoint of repression. It is: "Denial is a manner of bringing up repressed knowledge, actually already a raising-up of repression but certainly no acceptance of the repressed...." "A repressed representation or thinking content can penetrate thus to consciousness under the condition that it lets itself be denied."<sup>4</sup>

From the teachings of Freud on denial we present the following statements:

1. Denial is an intellectual and conscious judgment function.
2. With this process the intellectual function separates however from the affect process. Then through the denial, the result of the repression process is only made to come back, namely that the conception contents of repression do not succeed to become conscious. Through the denial process a path for the repressed idea is made open to consciousness; the idea is however denied.

The essential in repression -- namely the *affective* part -- undergoes nevertheless immediate denial. Freud says, "Something in judgment denies; fundamentally it consists in something of the greatest love that the ego must repress. The condemnation is an intellectual substitute for the repression; its no is a sign thereby as an original certificate for something that was 'made in Germany.'"<sup>5</sup>

Denial consequently according to psychoanalysis is a *release* of repressed contents to consciousness, whose contents subsequently are denied nevertheless through the intellectual judgment function.

3. In addition, however, also introjection and, consequently, introjective identification, according to psychoanalysis, is a judgment function. Freud finds the difference in the following:

The judgment function of the ego works in two directions, and indeed at one time in the "pleasure ego" and another time in the "reality ego." The "pleasure ego" asks: Should the perception and idea be or not be accepted into the ego?

The judgment function of this "pleasure ego" is evident: That all good should be incorporated in the ego -- orally expressed "eaten up"; all bad on the other hand should be -- as foreign to the ego -- denied -- or more orally "spit out." Introjection is thus, from the standpoint of the pleasure ego, out of the *choice* of the good and the assimilation of the good into the ego.

On the other hand denial is the fate of all that is strange and an outside being, and thus is bad. One can say: Denial is the result of the xenophobia of the ego.

The second question is placed by the reality ego. It says: Is the idea present in reality? This is a question of reality testing.

Freud states, "Experience has taught that it is not only important if a thing (object of satisfaction) possesses 'good' characteristics; that is, the acceptance is deserved by the ego, but also *if it is present in the outer world* so that one can seize it according to one's need."<sup>6</sup> He sees the first purpose of reality testing therein that the ego must satisfy itself if an object corresponding to the representation still *further* exists in the outer world and if consequently that there is a real possibility for it to be found again.

4. The condition for setting up of each reality testing is according to Freud: The loss of objects, which made possible *real* satisfactions in the past. This thesis of Freud is indicated experimentally by us through the coupling of the reactions *m*- and *k* -.

5. Freud goes still further and makes the bold attempt to attribute the origin of intellectual judgment capabilities -- including those of reality testing and denial -- to the roots of the primary drive excitations. He states: "Affirmation -- as substitute for union -- belongs to Eros; denial -- the result of ejecting -- belongs to the destructive drive [Thanatos]."<sup>7</sup>

### (b) Fate Analytical [*Schicksalsanalytische*] Interpretation

In psychoanalysis the process of denial is considered as a process of second degree.

Denial is for the psychoanalysts constantly a secondary and *intellectual substitute for repression*, which always represents the *primary* process in the soul's depths.

The interpretation of fate psychology [Schicksalspsychology] deviates from the Freudian principles. Two events have contributed to this deviation in the definition of denial.

First, the circumstance that after 1926 in psychoanalytical theories of defense, repression had generally lost also its exclusive and ubiquitous position.<sup>8</sup> One begins to recognize besides repression also other independent kinds of defenses.

Second, in particular the results of experimental ego analysis since 1935 has forced us to interpret denial as a primordial elementary function of the ego. From the standpoint of experimental ego analysis we must represent the processes in the case of negation as follows:

I. *Negation is an elementary function of the ego*, which actually is of such an elementary nature that it represents an ego radical just like projection, inflation, and introjection.

II. Negation is not to be understood as an intellectual replacement of repression, but *repression is itself only a subordinate form of the elementary ego function of negation*. Precisely in that consists the revision of the negation concept. In the ego teachings of fate analysis negation is a principal concept, a genus proximum; repression, on the other hand, is only a first among parts [primus inter pares], thus only one of the important subordinate parts, which -- as also with the other denial defense forms -- are *subordinate* under the chief category of negation.

III. Negation is not always a conscious intellectual judgment function of the ego as psychoanalysis assumes. The ego can deny demands and ideas that are not conscious. We enumerate the following variations of unconscious negation:

1. *Unconscious negation of unconscious projections: Unconscious adaptation*. This process is the chief form of denial and makes up the essence of *each adaptation to reality*. Pleasure demands and power expansions are transferred out of the personal and frequently also out of the familial and collective *unconscious*, and the position taking ego denies them, *without* the person himself being made conscious either of the process of projection or of negation.

2. *Unconscious negation of unconscious obsessions [possessions], of inflations, and of doublings.* They appear clinically in the form of *inhibitions*. The person, however, becomes conscious neither of inflation nor of negation. Frequently however the obsession or the doubling tendency (ambitendency) becomes conscious; on the other hand, the process of denial in the form of inhibition is discharged unconsciously. This is particularly the case with conversion hysteria.

3. *Unconscious negation of latent femininity, respectively abandonment: Estrangement.*

This process leads to clinical phenomena that is registered as *estrangement* and *depersonalization* or, perhaps, as *jealousy delusions*. In these cases the person is missing the slightest suspicion that he denies his abandonment or his femininity. Its clinical symptomatology expresses itself only in the uncomfortable feeling that all is strange, dead-like or gray, that the objects of the world have become flat or small, that sounds come as if from a distance, etc. In addition one observes increased self-observations (hypochondria). That the person denies something and, in particular, what he denies remain completely unconscious to him.

4. Of course the prohibited need as also its denial with the *repression* is constantly unconscious.

5. Negativisms, in particular with catatonic schizophrenia, are unconscious denial processes, which -- as we proved experimentally -- lay hidden as unconscious destruction of false ideal formations (destruction of imagination and iconoclastic destructions).<sup>9</sup> The denial of ideal formations up to destruction is unconscious for the sick person.

6. *The unconscious negation of the backgrounds [the background ego].* The drive dialectic research with the complementary method has convinced us that the ego of the foreground (the so-called *foreground ego*) must often either *deny the whole background* or negate particular functions of the background, in particular the *background ego*. Naturally this negation of the backgrounds likewise is an *unconscious* process.<sup>10</sup> Thus with the adaptation (*Sch* = - -) of the foreground ego constantly is denied the narcissistic ego of the background, which must be everything and have everything (*Sch* = + +).

The foreground ego of the inhibited man (*Sch* = - +) denies energetically his antipode in the background, namely the autistic undisciplined background ego (*Sch*

= + -). In the case where repression is established, the repressing and denying power of the foreground-ego ( $Sch = - 0$ ) in particular is against the background ego, which actually affirms the femininity and consequently supports the same sexuality ( $Sch = + \pm$ ).

The ego analyst in the case of negativist-destructive catatonia and the catatonoid ( $Sch = -!! -$  or  $Sch -!! 0$ ) has convinced us that the sick person with the destructive denial is trying to destroy mostly the background needs, which precisely lead to exaggerated ideal formation and hyper-identification ( $Sch = +!! +$ ). The greater the negativism in the case of a sick person, the greater is the demand to have *everything* ( $k+!$ ) and to be *everything* ( $p+!$ ).

Naturally this process in the case of catatonia is likewise unconscious.

These only briefly cited results of ego analysis have moved us to revise the denial concept. We maintain:

Denial is no intellectual and conscious process, where the person tries to make the repressed return. Negation is a primary, mostly unconscious elementary function of the ego, which exhibits the following five manifestations:

- |                             |   |                              |
|-----------------------------|---|------------------------------|
| 1. Adaptation:              |   | $Sch = - -$                  |
| 2. Inhibition:              |   | $Sch = - +$                  |
| 3. Estrangement:            |   | $Sch = - \pm$                |
| 4. Repression:              |   | $Sch = - 0$                  |
| 5. Negativism:              | } | $Sch = -!! -$                |
| Destruction of imagination: | } | $Sch = -!! 0$                |
| Destruction:                | } | $Sch = -!!! -$ or $-!!! 0$ . |

The common factor in these five ego processes is *denial*: Which manifests itself in the test in the reaction:  $k-$ .

The separating of the differences among the five negation forms consists, on the one hand, in the phase differences of the ego diastole, thus in factor  $p$  ( $p = -$  or  $+$  or  $\pm$  or  $0$ ) or, on the other hand, in the quantity of denial.

\*

In the theories of defense we will treat in detail the five subordinate forms of the main defense category "negation" in all their relationships.

Adaptation, inhibition, estrangement, repression, negativism, and destruction are all only different forms of the same *saying no*. *Saying no* is the most human and nevertheless the most fateful [verhängnisvollste] statement of humans. The differences in this *saying no* go in two directions.

First of all, whether that which the person denies represents an object of projection or inflation or both ego diastolic processes or introjection.

Secondly, whether the strength of the denying is an adapting, inhibiting, estranging, repressing, or substantial destructing force. Briefly, *the quantity* of the denying strength determines the expression form of the denial.

If the ego in adaptive form says no and if the denied object is a wish that it has transferred into the world, then one consider this *adaptation*.

Says the ego no to all that which can be promising for being great and being everything, and this demand to being like God becomes denied through constriction of one's ego function, thus one speaks about *inhibition*.

The ego says no to the abandonment and to all demands of femaleness, which move in one, and these demands are energetically ejected and denied continuously, then *estrangement* presents itself.

Says the ego no in *pathologically repressing* something about which it itself knows no more but which it has known before, thus one speaks of *repression*.

Says the ego *inflexibly* and *rigidly* no to everything that it wishes deeply to have and to be, then we speak of *negativism*.

If the ego destroys *with violence* all ideals, which it had once itself practiced with devotion, thus one speaks of *destruction of imagination* and of *destruction* both in the case of criminals and unrestrained maniacs.

The what and the how much of denial is consequently different. *Saying no* is constantly the same in all these forms of denying taking of a position.

And consequently the form and the degree of *saying no* of this elementary function of the ego becomes one of the most important factors of existence [Daseins], which determines the fate of the individual and the history of mankind.

## 2. Collective Negation

One can consider the phenomenon of collective negation under two aspects. First a denial is then of a collective nature, when the individual avoids, denies, inhibits, estranges, or represses not personal but definite *universal* human impulses and ideas from the *collective unconscious*. The denied contents in this case belong to the *collective* and not to the personal stock of the soul. The designation "collective" will signify in this case consequently the collective origin of ideas or impulses negated by the individual. Thus, in the same sense as we have emphasized the *collective* nature with projection, inflation and introjection.

One can call *collective negation*, however, also all rules and prohibitions of religion, the state, the group, the clans, by which any *collective group* denies certain behaviors of individuals. If the denying court is the person himself, then the prohibition comes from within, and the denied need is other than that of a collective nature. If, on the other hand, the denying court is a collective group (group, clan, state, church, etc.), then the prohibition comes from *outside*, and the person is compelled by moral, religious or state limitations to renounce a personal or collective need.

In the first volume of Trieopathologie [Drive Pathology] we have specified as follows the differences between ethics and morals:

*Ethics is the inner prohibition and the inner law against killing and against incest love.* It is based on the root factor *e*. This prohibition bears constantly a "holy" (sacred) character.

*Morals is the outer prohibition against certain behaviors that are prohibited by society.* Morals are based on the root factor *hy*. It develops the shame barriers. Fate psychology sees the commonality of these two kinds of "shrinking or narrowing" in that *ethical as well as moral defense mechanisms represent affective derivations*. Both are phenomenon of the *paroxysmal* circle. We have grounds, however, to assume that *the ego* as also with the so-called *affective* kinds of defense remains the leading court. Without the ego there is neither ethics nor morals.

Under this criterion collective negation can originate at one time with the help of the *internal* law, the ethics. In this case the ego denies a collective need -- like killing or incest -- out of an *inner* prohibition. At other times, however, the collective negation appears as a *moral* denial, whereby thus a personal felt demand is denied because the *outside* power of the group (clan), class, society, country, municipality, or church prohibits and punishes the behavior.

There are however collective needs, which from the ego as well as from within, thus by the ethical censor as also from the outside -- that is through shame barriers of the group morality -- since primeval times have been denied in a double way. Such a *collective* need, in our opinion, is *incest love*.

### *Incest Taboo as Collective Negation*

The word incest stems from incestare = to pollute and to stain. Some languages consider incest "blood shame" [*Blutschande*].

Legally by incest is understood sexual intercourse between relatives in the sense of parents and children, grandparents and grandchildren, brothers and sisters, and in some countries even among those related by marriage.

The problem of incest is divided psychologically into two subordinate questions. First of all: Is the incest love a *collective* need or a rare aberration of certain ill persons? Secondly: Is the incest inhibition -- as taboo and as incest barrier -- purely social, stemming from the outside and that is taught and thus an acquired characteristic of the human child or, however, a collective and hereditary safety mechanism against the incest love?

Point 1. Historically one must accept -- as the sexual physician Hermann Rohleder<sup>11</sup> from Leipzig has shown -- that sexual intercourse between blood relatives, and in particular between brothers and sisters, was somewhat completely natural with prehistoric people. This custom was preserved still into historical time as with the Arabs. (Strabo explained that an Arab king's daughter is to have sexual intercourse with her fifteen brothers.)

According to Rohleder, incest was found as somewhat completely natural and occurred with permission not only with the old Egyptians, Persians and Peruvians but still today the custom with the Weddas in Annam and on Ceylon. Myths, sagas and legends of *all* peoples encourage the collective nature of incest love. "The Incest Motif in Poetry and Saga" was treated by O. Rank and that likewise speaks for the *collective* nature of incest love.<sup>12</sup> We find a further collection of symbols of incest in the works of C. G. Jung.<sup>13</sup> The ubiquitous nature of incest wishes was emphasized by Freud not only with neurotics but with those in the normal course of development. He writes: The first object choice of humans is regularly incestuous, with the male directed toward mother and sister, and it requires the sharpest prohibitions in order to hold this continually effective infantile predisposition from being implemented.

In a correctional institute for neglected girls in Budapest, we found that 28% of the girls had incest relations with their brother or father. Much of this speaks for the fact that one is able to obtain statistically only a small part of the cases and that in the country the experience of incest love indeed occurs still more frequently than in the large city.

Incest love bears thus the indication of a *collective* need.

Point 2. *From where however does the prohibition come against incest love? From where the incest barrier?*

Historically it is certain that incest love not always, not everywhere, and not for *all* members of a community was forbidden. From history it is well-known that people slated for inbreeding with the old Egyptians with strict relationship inbreeding were paired – indeed even with incest marriage. *The kings of the Ptolemy line constantly married their own sisters.*<sup>14</sup>

At the time of the old Persian realms (from 550 to 330), under the kings Cyrus, Darius and Xerxes, the *direct* incest marriage was at the highest peak. Brother and sister, father and daughter, and mother and son wed each other. Among the highest and leading castes of the rulers incest marriage was even the law.<sup>15</sup> After Cambyses had arranged that the rulers would have to marry their sisters and even their daughters, the degeneration of this ruler family quickly progressed. Herodotus indicates that Cambyses was married to his sister, Artaxerxes. (According to Plutarch he should have been married to his daughter Sysimithres and according to Curtius even with his mother.<sup>16</sup>)

To a large extent the Persian realm through the incest marriages of the ruler families, throne changes, and murder (incest murder), the rule within a short time collapses. The inbreeding of the people accelerated naturally also the degeneration.

The old Peruvian is according to Rohleder democratic in inbreeding and in *incest among the people*. Because with the old Peruvians inbreeding and incest marriage was a national custom not solely in the governing but also in the bourgeois families. An Inca (ruler) was allowed to marry only his own biological sister and no other. From the blood of the sun, from which they believed to be descended and to be held pure, the other castes of the Peruvian had also to marry the sister, the daughter, and even the mother. The warrior married likewise his sister.<sup>17</sup>

*These historical facts speak against the interpretation that incest prohibition and incest taboo would be a natural, inherited, and collective striving of humans. Incest love is however nevertheless subjected to taboo.*

The Polynesian word taboo S. Freud has translated in the sense of “*holy inhibition.*” With this expression he wanted to express the two opposite directions of action of taboo. Taboo is called, on the one hand, holy and consecrated (something as sacred); on the other hand forbidden, dangerous, terrible and impure.<sup>18</sup>

Freud stresses that taboo with primitives is neither a religious nor a moral prohibition.<sup>19</sup> He says: “The taboo prohibitions are devoid of each explanation; they are of unknown origin; for us are incomprehensible; they appear natural to those who stand under its rules.”<sup>20</sup> According to Freud’s opinion the primitive puts a taboo in place where he fears a danger. He constructs the history of the taboo according to the model of the compulsory prohibitions that *were imposed from the outside* on “a generation of primitives at one time and that nevertheless probably *were impressed thus upon them violently by the earlier generation.* These prohibitions concerned activities toward which existed a strong predisposition. The prohibitions were maintained then from generation to generation, perhaps only due to tradition maintained by parental and social authority. Perhaps however they have in the later organizations already “organized” as *a piece of inherited psychological possession.* Whether there are such “innate ideas” and whether they caused alone or in cooperation with the education the setting up of that taboo, who would be able exactly to decide for the question under discussion (for the incest taboo)? But from maintaining the taboo would be invoked, one has the idea that the original pleasure that each prohibition is concerned with is also still continued by the people having the taboo. These people have thus toward their taboo prohibitions an *ambivalent attitude*; they would like in the unconscious nothing better than to trespass it, but they are afraid before it; they directly are afraid because they would like it, but the fear is stronger than the desire. The desire in addition however with each individual is unconscious as it is with the neurotic.”<sup>21</sup>

The interpretation of Freud on the origin of taboo prohibitions with primitives leans thus rather in the direction of the *exogamy [caused by external conditions]*. The primitives were imposed upon and pressured violently *from the outside.* Only the desire to do what is most strictly denied by the taboo prohibition seems to be, also according to Freud, a collective need. Most ethnologists see *social mechanisms* in the taboo prohibition. Thus also in the incest prohibition.

By careful inquiries among different authorities and supported by his own observations in Northwest Melanesia with the natives of the Trobriand islands (British New Guinea), Bronislaw Malinowski arranged the taboo prohibitions to the degree of their severity as follows:

“1. By far the strictest is the prohibition against brother and sister incest; it is the principal item of the *suvasova* [the breach of exogamy] taboos; violations occur extremely rarely both in reality and in legend.

2. Blood shame with the mother is considered as unnatural and unimaginable; cases are not well known; it is an important form of the *suvasova*; it is not spoken of with the same abhorrence as of the brother and sister incest.

3. Sexual intercourse with one's own daughter is not called *suvasova*; there are no supernatural punishments for it; it is felt as extremely bad; several cases of it are well-known.

4. Sexual intercourse with the daughter of the sister of the mother is a form of *suvasova*, occurs rarely, is very bad, and is constantly kept secret; with discovery it is more severely punished.

5. Sexual intercourse with the sister of the wife does not belong to *suvasova* but however is bad; marriage whether now in form of polygamy or with the sister of the deceased wife meets strong disapproval, but it occurs, while love relations are not rare.

6. Sexual intercourse with the mother-in-law or with the wife of the brother is improper and is however not *suvasova* and occurs apparently infrequently.

7. Sexual intercourse with classified *luguta* (my sister) is *suvasova*; it is forbidden by tribal law and threatened by supernatural punishments and is however frequently practiced and is as it were much sought after.”<sup>22</sup>

Still another important relationship remains to be mentioned by the name of *tabugu* (sister of the father or daughter of the sister of the father), which already has been explained as counterpart to *luguta* (sister, if a man speaks). *The sister of the father is the model of the lawfully permitted and even sexually recommended woman -- certainly only in the theory of the natives -- because in reality the daughter takes this place.*

Against the sister of his father a man in sexual things has to behave himself just the opposite as with his own sister. Sexual intercourse with the father's own sister is completely fitting and proper. "It is very good, if a boy copulates with the sister of his father."

"Sexual intercourse between a man and his aunt on the paternal side plays a role in the theory and in idioms as symbol, but scarcely in real life. She is for him the symbol of all legally permitted women and simply sexual freedom. She may advise or give him support as a couple, but only in very rare cases does he have sexual intercourse with her. She belongs to an older generation, and what remained of their sexual attractions are mostly not too enticing for her. But if she and her nephews wish it, then they may sleep together; only a certain decorum must be practiced if she is married. Marriage with the aunt on the father's side, although permitted and even desired, seems never to occur; I also only succeeded in discovering one case among living persons or an excessive quantity from the historical records.

*On the paternal side the young man finds the correct replacement for his aunt in their daughter. Both are judged as particularly suitable for sexual intercourse and for marriage. Often as children they become promised in engagement to each other (see Chapter IV, 4). The natives say that their cousin on the paternal side should be first with whom a boy should act sexually, if his age permits it.*

The designation *tabugu* is expanded however soon since other girls who belong to the same sub-clan and clan as the cousin; finally it becomes equivalent, via going beyond the usual limited classification terminology to "all women, who do not belong to the clan of the sister." The usual classification terminology extends within the boundaries of the clans. The widest meaning the word mother extends to all those from the clan of the mother. But the word tabugu in the sense of "legally permitted woman" extends over three clans and covers approximately three quarters of the females as opposed to a quarter of women who are forbidden."<sup>23</sup>

In these taboo mechanisms of the Trobriander there is a paradox for us, an incomprehensible contradiction: Sexual intercourse with the daughter of the sister of the *mother* is a *suvasova* taboo, thus an exogamy taboo. It brings a supernatural punishment with it, "an illness that covers the skin with ulcers and generally calls forth in the whole body pain and uncomfortableness."<sup>24</sup> However the sister of the father and the daughter of the sister of the *father* are *tabugu*, thus the *model of the legally permitted, indeed even the sexually recommended woman*.

*While with cultured peoples the incest prohibition is on both paternal and maternal sides, thus bilaterally valid, the incest taboo is unilaterally only developed in the line of the mother with primitives.*

The primitive has to behave himself just the opposite with the sister of the father and the daughter of the sister of the father in sexual intercourse and in marriage as against the sister and daughter of the sister of the mother. We saw that for example in Northwest Melanesia the most suitable marriage is *that when the son of a man marries the daughter of the man's sister, thus the cousin on the paternal side*. One calls this kind of marriage "*cross cousins marriage*." This is not subjected to a taboo; it is not incest marriage; the marriage with the daughter of the mother's sister is however blood shame [incest].

*This unilateral restriction of the incest taboo depends closely on that completely different order of the structure of relationship with the Trobrianders and other primitives. On Trobriand island -- as also at many other places -- the original mother right still prevails. The matriarchal institutions cause the most important sexual and social mechanisms -- included the line of succession. For the mother right system the reproduction theory is decisive, according to which the father in no way contributes to the origin of the child. The body of the child is according to this idea to be developed uniquely and solely by the mother. The child is from same substance as the mother. "The smallest physical connection does not exist between father and child."<sup>25</sup> From this one-sided reproduction theory are the following basic views: "The mother makes the child from her blood." Or: "Brothers and sisters are from the same flesh, because they come from the same mother." This interpretation determines: 1. Origin, thus the relationship system. 2. Line of succession. 3. Next position in rank, honor, etc. 4. Restrictions and regulations of marriage and sexual taboos. 5. Funeral regulations, mourning, dead dirges, etc.*

*The word father = tama and has thus with the matriarchal primitives a completely different sense than with cultured peoples. Malinowski writes: "In all discussions about the relationship, the father is described very decidedly as tomakava, as a "stranger" or more correctly as an "outsider."<sup>26</sup>*

However if the father is a "*stranger*" and an "*outsider*," then sexual intercourse of his son with the aunt or with the cousin *on the paternal side* is no blood shame [incest], since they are not -- according to their relationship system -- "*blood related*." Since the son is blood related to the mother only, sexual

intercourse with the mother, with his own sister, with the aunt and with the cousin are *on the maternal side* and is thus blood shame.

The cross cousins marriage – in which thus the young man marries the daughter of his aunt on the paternal side -- is *not* incest marriage with primitives. Malinowski harbors the opinion that this kind of marriage ceremony occurs on an *economic* basis. The father, who loves his son, can secure all possible advantages for his son in a relationship organization based on mother right only by means of cross cousins marriage. As an example Malinowski presents the following diagram (Fig. 6).

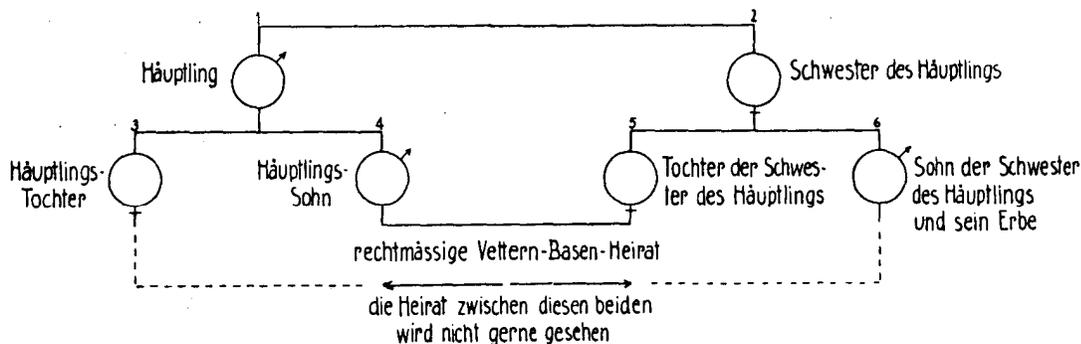


Abb. 6. Genealogie der Kreuz-Vettern-Basen-Heirat nach MALINOWSKI

[Häuptling [1] = Chief; Schwester des Häuptlings [2] = Sister of the Chief; Häuptlings-Tochter [3] = Chief's daughter; Häuptlings-Sohn [4] = Chief's son; Tochter der Schwester des Häuptlings [5] = Daughter of the sister of the Chief; Sohn der Schwester des Häuptlings und sein Erbe [6] = Son of the sister of the Chief and his heir]  
 [rechtmässige Vettern-Basen-Heirat = lawful cousin-cousin marriage]  
 [die Heirat zwischen diesen beiden wird nicht gerne gesehen = marriage between both of these is rarely seen]  
 [Abb. 6. Genealogie der Kreuz-Vettern-Basen-Heirat nach Malinowski = Fig. 6. Genealogy of Cross Cousins Marriage According to Malinowski]

In addition to the chart is the following discussion: "The chief in our diagram has a sister; she has a son, an heir and successor of the chief, and a daughter, who is by her mother a niece of the chief; this girl is set above the ranking sex. The husband of this girl will take a very privileged position from the day of his marriage. According to custom and law of the country he has fully certain demands on the brother or the brothers and other male relatives of his wife; they are obliged to pay to him an annual tribute of food and apply themselves *ex officio* [because of his office] as his allies, friends, and helpers. He acquires also the right to live in the village and to participate in tribal affairs and magic as he wishes. It is apparently appropriate thus that he actually takes the same position as the son of the chief during the lifetime of his father -- a position, out of which he is ousted from home as legal heir on the death of his father. This type of marriage differs also from the norm in as much as the married man moves into the village

community of his wife. Cross cousins marriage is thus matriarchal in opposition to the usual patriarchal custom.”<sup>27</sup>

“The difficulties of the chief find an obvious natural solution by a marriage between his son and his niece or grand niece. All parties mostly win with this undertaking. The chief and his son receive what they wish themselves; the niece of the chief marries the most influential man of the village and increases still thereby his influence; and between the son of the chief and his legal inheritance is in this way creating an association that sets aside the rivalry frequently existing between them. The brother of the girl cannot oppose the marriage because of the strict taboo (see Chapter XIII, 6); and since the marriage contract is already concluded during the childhood of the chief’s son, the brother is not normally in the position to intervene.”<sup>28</sup>

C. G. Jung -- supported by the work of John Layard<sup>29</sup> -- has interpreted correctly only partly and, in general, however, completely misunderstood the sense of the “cross cousins marriages.” He writes: “Moreover the so-called ‘incest barrier’ is a very doubtful hypothesis (although it is well suited for describing neurotic conditions) in so far as it represents a culture achievement that is not invented but originates in natural ways on the basis of complex biological necessities connected with the development of the so-called *marriage class systems*. *These do not under any circumstances aim at the prevention of incest* but at meeting the social danger of the endogamy by instituting cross cousins marriage. The typical marriage with the daughter of the maternal uncle is actually managed with that libido that could possess the mother or the sister. *It thus is not about the avoiding of incest*, since primitives find ample opportunity as shown by the frequent instances of promiscuity, but rather about the social necessity for the expansion of the family organization throughout the whole tribe.”<sup>30</sup>

In this interpretation of C. G. Jung, the only correct statement is that behind cross cousins marriage social and economic factors can play a role. All that he questions regarding the prevention of incest stands in contradiction with the statements of B. Malinowski. According to this author, who possesses the highest authority on this question, a marriage of the man with the daughter of the uncle on the maternal side is *not* happily viewed. (Compare this to Fig. 6 on the genealogy of the cross cousins marriage.)

Malinowski expresses himself clearly in this connection: “Only a young man and a young girl, who descend *from a brother and from a sister*, can enter into a marriage,<sup>31</sup> which corresponds to the law and differs at the same time from only coincidental unions; *therefore*, as we have seen, *a father gives his son to be the*

wife of his own relative (*the daughter of his sister*). But an important point is still to be mentioned: the son of the man (No. 4 in Fig. 6) must marry the daughter of the woman. (the sister, No. 5), not the reverse of the daughter of the man (No. 3) and the son of the woman (the sister, No. 6). Only in the first mentioned relationship do both call each other *tabugu* -- by this designation is expressed that sexual intercourse between them is permitted. The other pair connected in the diagram (No. 3 and No. 6) by a dotted line stands according to Trobriander concepts in a completely different familial relation (see the explanation about relationship designations in Chapter XIII, 6). A girl calls the son of the sister of her father *tamagu*, "my father". "Marriage with *tama* ("father" = son of the sister of the father) is *no blood shame*, but is viewed reluctantly and occurs only rarely. Little cause exists for such a marriage."<sup>32</sup>

Jung errs thus in the following points: First of all in the fact that the marriage of a man (No. 6) with the daughter (No. 3) of the uncle (No. 1) *on the mother's side* (No. 2) is typical. According to Malinowski it occurs rarely. Secondly Jung errs in particular in the fact that this marriage -- if it occurs -- in the eyes of the primitives would be *incest marriage*. Malinowski stressed expressly that the sexual union between a man and the daughter of the uncle on the mother's side (between No. 6 and No. 3) is not *blood shame*; it only reluctantly happens. Briefly: Jung regards the incest question with the eyes of the cultured person and not with that of the primitive.

*With the primitives the incest concept is set as purely maternal and unilateral and with the cultured people as bilateral (that is paternal and maternal.) Since the father is a stranger in those countries, where mother right rules, and not blood-related, thus only the relationship in the line on the mother's side applies as a blood relationship according to the law of the natives.*

*Jung forgets that in the eyes of the natives father and child are connected only by a number of mutual obligations, not however by blood.*

*The marriage rules of primitives speak thus rather for the avoidance of incest in the sense of an "incest barrier" of Freud as opposed to the assumption of Jung. (See the section: Familial Negation.)*

Malinowski stresses: "The cross cousins marriage is without a doubt a compromise between the badly balanced principles of mother right and father love"<sup>33</sup> ... *however it is not -- as it is interpreted by Jung -- a compromise with the "incest drive."* In the eyes of the primitives the "cross cousins marriages" are *precisely not* incest marriages. The Jungian argumentation against Freud's incest

barrier theory is in our opinion unfounded. The endogamy incest love is thus a genuine drive of a collective nature, which however has been denied by the collective from generation to generation from the outside by force. Thus the incest barrier and the incest taboo developed on the basis of a *collective negation*.

Because the collective incest drive was inhibited in its realization “in the flesh,” it -- as Layard says -- was carried out in the spirit. The exogamy contains thus according to this author a spiritual purpose in the structure of the culture.<sup>34</sup> The barriers against the incest endogamy were not set up however -- according to our view -- *totally consciously* in favor of the culture, but partly unconscious and partly conscious for *survival* -- today we would like to say -- from an only partly conscious “*hygienic*” idea. With the help of the conscious internal ethical and outside moral defenses, incest love, which was for the species unconsciously suspected as *harmful*, is denied by the ego and by the collective.

The incest taboo is thus in our opinion an example of how the ego of the individual and the collective ego, that is the ego existence of a collective, can deny a collective drive -- the endogamy incest drive.

This collective manner of the denial is based on the collective knowledge of the unconscious that namely endogamy damages the “human” species. The personal and collective ego is thus with the denial an active executor of a negation, which lives and works originally deeply built into the collective *unconscious* of mankind. The expansion of the primitive unilateral incest taboos to a bilateral incest prohibition of a maternal and a paternal nature could be the result of the expansion of father right and the changes exerted by it on the social order.

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The prohibition of incest has however a particular relationship not only to the collective but also to *familial* negation; in particular, because incest love -- as we have already explained in 1937<sup>35</sup> -- thrives on the familial basis of *genotropism*.

### 3. Familial Negation

Denial is *familial* when the ego avoids, denies, inhibits, estranges, or represses strivings of the *familial unconscious*.

Each denial of the ego, which is erected against the function of the familial *unconscious*, that is, is directed against the *genotropism*, bears thus the character of *familial negation*. If the familial unconscious directs the choice of the descendent

in love, friendship, occupation, illness and death *compulsively* in a completely determined direction -- determined by an ancestor figure -- and if the personal ego resists the compulsive choice direction of his fate forcefully, then we are entitled to speak of a familial negation.

We speak thus everywhere about familial denial where the person rebels against the compulsive choice of an ancestor and against his or her "compulsive fate" and where the ego consciously erects for itself a free, self-chosen "*choice fate*."

From this determination of the concept of familial negation is preserved in the familial denial the condition, without which it can not occur; that is: *Becoming conscious of the compulsive fate of the ancestors*.

(a) *Generalizations about Compulsive Fate and Choice Fate*

Fate psychology has the interpretation that in each fate one must distinguish between a "compulsive element" and a "free element." These two elements of fate are connected together in the following manner:

Our ancestors supplied the components and the plan for the formation of our fate. Each ancestor with his particular requirement for life and in his special way of life supplies for the descendent "a model and a figure."<sup>36</sup> Each ancestor in our familial *unconscious* figures as a particular fate possibility. We have and bear in this internal plan of our fates -- which we precisely call the "*familial unconscious*" - - *many* different ancestors and consequently *many* quite often polar opposite fate possibilities. Each ancestor figure in the familial *unconscious* has a tendency to function as a "model" for the fate of the descendent. Therein consists the compulsive choice of ancestors in love, friendship, occupations, illness, and death.

We call this part of fate imposed and conditioned by the ancestors: *Compulsive fate*.

The court that chooses out of these familial laid-out manifold plans of fate possibilities precisely for itself a *personal* fate and *denies all others is the ego*.

We call the part of fate chosen freely by the ego: *Choice fate*.

If the ego affirms a particular form and a particular element of his compulsive fate and introjects this fate of a corresponding ancestor form into his ego, then in ego analysis we speak of a "*familial introjection*." The result is an

imprinting and shaping of this compulsive element of the familial fate. We call this imprinted element of familial fate: *Character*. Thus occurs the *familial character traits* that determine the behavior, position taking, and value system of the descendants.

The ego, however, has the freedom to deny particular elements of compulsive fate, to inhibit them in their drive toward manifestation, to estrange itself from these ancestor demands or -- when it cannot occur otherwise -- to repress the whole ancestor figure forced upon him. In these cases, one is entitled to speak about a *familial* form of *negation*. Consequently the free *fate choice* occurs at one time through familial introjection, but, however, more frequently through familial *negation*.

The becoming conscious of an imposed compulsive fate can occur *spontaneously*, and the ego comes -- after a free insight into its necessity -- to the decision: "I will not have the same fate as my father, or my mother, or my brother, or my sister, or my uncle, or my aunt...."

This *conscious* rebellion of the ego against the familial compulsive fate and against the compulsive repetition of an ancestor fate already resisted against in the past is in my experience more frequent than one assumes.

Next to the *spontaneous* form of familial negation there is however also a so-called "artificial" or "therapeutic" form of familial denial, namely that which tends likewise to occur in depth psychological treatment, in particular in *fate analytical* [*schicksalsanalytischen*] *therapy*.

In this analysis the sick person slowly becomes conscious that he so far has copied and lived accordingly to an ancestor figure of his ancestors unconsciously and compulsively. He becomes gradually conscious that his life was so far only a repetition of an ancestor's life. He however wants to have his *own* life and his own fate. He becomes conscious that *only the one who chooses consciously by himself has his own personal fate*. There occurs on the couch in the analytical hour a heroic and conscious conflict with an ancestor and a struggle with the compulsive fate of the ancestor, often lasting months long, and -- unfortunately -- the struggle does not always end in victory with the wrestling descendent lying on top of the ancestor.

There are however those who succeed in denying ancestor demands made conscious, in renouncing them, and in building up anew their own fate consciously and willfully.

Certainly this newly chosen fate most often brings less pleasure than there was with the old compulsive fate. We think only about the familial addicts. However, each freely chosen fate bestows upon its bearer the exalted feeling of the *freedom of a self-guided fate* and consequently the feeling of *becoming a self*. The free denial of a definite compulsion for the repetition of a non-personal life secures for the person *self-respect* and *self-development*, which up until then they have completely missed, under which they have suffered and which opens to them the path to becoming a person.

In the last and fifth book of fate analysis Schicksalstherapie [Fate Therapy], we intend in a succession of cases to follow the long way a person in a fate analysis has to go to have success in a new manner of choices in love, friendship and often also in occupation by his self-chosen and personal choice of fate. Here we must be content with two references to the cases that are given in that book.

In Case 11 we presented a psychiatrist, in whose family several members were paranoid schizophrenics. This was the situation with the brother, the mother, and her first husband; furthermore with his first beloved, a cousin, whose brother and two distant cousins and an cousin, who was the wife of a paranoid homosexual musician.

We mentioned that this psychiatrist was surely a conductor of schizophrenia, since when older he succumbed to paranoid dementia exactly as did his mother.

In the meantime however this man had fought *a conscious* and heroic fight against his familial predisposition to paranoid delusional ideas. Through decades he succeeded in denying his paranoid ancestors and in transforming these minefield demands by his ancestors into scientific and therapeutic interests. For a while he succeeded in this by means of a familial conditioned “vocational introjection,” thus by *work tropism* [Operotropismus] to escape from his compulsive fate. There were however hours, often days and weeks, in which he was incapable of the vocational introjection of his ancestors. He appeared suddenly -- often even without warning -- full of anxiety at my consulting hour and looked for me to assist him in his *denial* of his oppressing paranoid ancestors. I never experienced more clearly the process and the possibility of a familial negation as precisely as I did with this talented colleague. As his strength left him and as he became powerless in opposing his compulsive fate, I decided to begin a proper fate analytic [schicksalsanalytische] therapy. At that time he was already in his seventies. He regained also temporarily his strength for denying his familial illness. Several years afterwards he could still work further -- despite his advanced age --

until then a death in his closest family delivered him to the compulsive fate of paranoid psychosis, without him being able to resist. One had to intern him.

This case is a paradigm for the not infrequent fact that a carrier of a hereditary disease can extract himself from the compulsion of his ancestors *by the ego* and by *negation of the family fate*, because he had experienced the horrible compulsive fate of his ancestors in the life of his own brother and in that of his own sister. In this case his personal experiencing of the schizophrenia of his brother caused not only the fear of this illness but also the conscious ego's taking a position of denying and a deliberate counter identification in this sense: He does not want to repeat the fate of his brother.

Case 12. The fate of the 55 year old business man came about -- exactly as with the psychiatrist -- by familial negation and by counter identification with the fate of his brother. In this case however in his fate analysis the familial negation was then already completely repressed. Only in the analysis was the earlier conscious process of the counter identification with the fate of the brother again made conscious.

The man came to me with the question: *Why does he* -- like an agitated Don Juan -- *have to chase after all women?* He is indeed -- he told me -- happily married, has children, whom he loves, and forces himself nevertheless somewhat to lead a polygamous-like life. He feels it internally constantly very strongly that he is basically no Don Juan.

The man supplied seven times in 10 foreground profiles the classical ego picture of repression:  $Sch = - 0$ , and three times the so-called masculine compulsive ego:  $Sch = \pm 0$ . The fate analytic question was thus:

1. What must this man so continuously repress? This question refers to the pure repression profile:  $Sch = - 0$ .

2. Which is the opposite pair that denies ( $k-$ ) a striving and which however affirms ( $k+$ ) and in the character -- as a piece of his drive fate (in form of a compulsive act) -- was imprinted? This second question will be solved by the ego function of the masculine-shaped compulsive ego picture:  $Sch = \pm 0$ .

Here it is sufficient that we communicate only the final result of the analysis:

1. The man in the foreground is an "apparent" and a "pseudo Don Juan."

2. He must prove himself day after day “blatantly” that he is a man. Why? Because he is in the background a *woman*, whom he however constantly tries to repress and to deny.

He solves the problem of a pair of opposites “*Should he be a man or a woman?*” in two ways: First of all in such a way that he vacates the whole pair of opposites of the sex affiliation from consciousness, that is he *represses* ( $Sch - 0$ ). Or however he isolates the biologically interconnected striving “maleness-femaleness” compulsively from each other in the way that in the foreground he denies ( $k-$ ) *only the femaleness* – which his background actually affirms (Th. K.P.:  $Sch + \pm$ ); the maleness, however, is affirmed ( $k+$ ) in an exaggerated manner. Thus in the foreground he becomes a Don Juan since in the background he would like to be constantly a woman. (Th. K.P.:  $Sch + \pm =$  acceptance ( $k+$ ) of the femaleness ( $p\pm$ ).

As we had confronted this intelligent business man with this nature of his drive and ego fate, he remembered suddenly an unfortunate phase of his youth, in which the following had happened: He had a brother, who was a *passive homosexual* and -- nearly shamelessly -- like an older woman, lived as with a husband in a common household with mostly bearded men. The life of this brother was up to his early death a drama that repeated itself in suffering of abandonment. The testee became conscious in these youthful years that the life of a homosexual man was a “suffering road to Damascus.” There he decided now consciously, *he would not suffer under the power of this love for the same sex*. Thus he began intercourse with women -- thus relatively late at 24 years -- which he compulsively had always to repeat with other women. *Thus he became a Don Juan -- from a defense and fear that he must repeat the cruel fate of his homosexual brother*. In the meantime he succeeded to repress and thus to forget through many years the actual origin of his polygamy-like promiscuity completely. Only the confrontation in his fate analysis woke him up about his experience in youth about the fate of his brother.

In this case we can on the basis of ego analysis and fate analysis reconstruct briefly the processes, which led to the familial negation, as follows.

At the end of puberty our testee was in the physiological phase of juvenile homosexuality.

He did not dare however to give way to these juvenile strivings since he had seen the tragic fate of his older brother.

There appeared early a counter identification, that is, a conscious denial of the homosexual fate. Only in a dream could he be a woman who copulates in bed with a man.

This dream returns from his youth again and again and is a proof for the correctness of the experimental ego analysis, which makes apparent in the background of the affirmation of the femaleness (Th. K.P.: *Sch* = + ±). Dream contents are determined mostly from the demands of the backgrounds.<sup>37</sup>

The testee had then later (after 24 years of life) separated the femaleness from the maleness and completely isolated one from the other. The fate of the femaleness was the denial (*k*-) and the fate of the maleness however was the incorporation and stamping the character (*k*+) of a Don Juan into the ego. Thus developed a male ego with the *compulsive state of a Don Juan*. His compulsive behavior is precisely that he *must chase after all women*. Something that he was not able to stop. As this Don Juan compulsion then became too disgusting, he had *to repress completely* the pair of opposites “man – woman”; then there arose an uncomfortable *emptiness* in his life, which forced him to seek a fate psychologist for advice. Only in his fate analysis were his history and the origin of his familial negation experienced again, and he began to sublimate his strong polygamous instincts in favor of a monogamous attitude. He said to me after the analysis: “For this reason I also up to now through the attitude of my wife *have not* let myself slide into *unfaithfulness* and avoided possible opportunities and did not use the given possibilities. This however was not from loyalty to the wife *but from loyalty to myself, to which, I regarded as my internal task*. This manner of living led me, as is understandable, to a strong internal state of tension, which lasted as long as the sublimation of the sexual forces only partly and respectably occasionally succeeded.” This was the situation after one year of the fate analysis. How severe however this renouncement of the polygamous attitude is for our testee was clearly indicated by the following symptom, for which he sought me out at last: Since he completely extracted himself from the polygamous attitude, he has had *an outbreak on his palms*.

We must naturally interpret this outbreak, which appeared on the groping palms that were precisely the tools of the tenderness relationship, as a hysteria conversion defense from the temptation to touch a woman tenderly. He needs therefore still a defense mechanism, but no more against the homosexuality but against the polygamous attitude. The man defended for the time being thus against the homosexuality by the polygamous attitude and then against the polygamous attitude by the outbreak on the palms. We hope that he will be able also to do without this kind of defense in the course of time. Otherwise, then we must be

reasonable and both be content with a significant but harmless symptom, which he bears easily, in place of the dangerous symptom of being a Don Juan. An analyst must constantly be modest precisely because a psychoanalysis is never a "godly" perfection but constantly only an all-too-human incompleteness and inadequacy.

\*

One can make to us the following objection: Why do we speak here of a familial denial and not of a personal nature? Both testees have indeed *experienced personally* a sick brother. The answer reveals itself from the analysis of the compulsive fate in the partner choices. With the psychiatrist, the family is full of paranoids. Our Don Juan married his cousin, who is however *bisexual*. Their same sexual love objects are older and eventually sick women.

Fate psychologically this marriage with this masculine-inverted cousin is a substitute for the love of the passive homosexual sick brother. The familial nature of the inversion is however not only confirmed in that the brother and cousin of the testees are inverted but also through the fact that the daughter, who sprung out of this "cousin cousin marriage," is also inverted. It is correct consequently in both cases to speak of a *denial of the familial predisposition*. The demand, which both testees denied, was precisely a hereditary predisposition of the family.

Familial negation has an inner relationship to the question of *hereditary prognosis* and consequently to the question of *marriage classes*.

### *(b) Genotropism Respectively Classified Marriage Classes and Familial Negation*

In the preceding two cases it is striking that both men fell in love with a cousin. The psychiatrist, whose mother and brother were paranoid schizophrenics, fell in love with a cousin of second degree on the mother's side, whom he could not however marry because in the meantime she became a paranoid schizophrenic and committed suicide. The Don Juan had more luck: He married a cousin on the mother's side, who however was actually as inverted as his own brother. In both cases we must assume that the testee was himself a bearer, thus conductor, of the same hereditary predisposition his chosen cousin had. Fate analysis states: The partners in the marriage choice were gene related. The love originated through the process of genotropism.

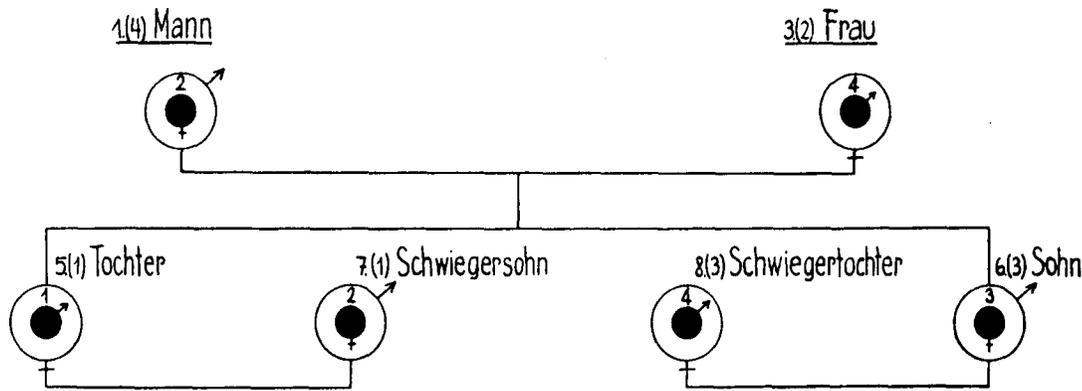
The original love however applies in both cases, as this was confirmed clearly from the analysis of first the mother, next the brother and only then the

cousin. The mother incest love and brother incest love became transferred thus to a gene related woman and to the cousin.

In the first book of fate analysis [Schicksalsanalyse], we have treated in detail the relationship between *incest* and *genotropism* (in Chapter VI).<sup>38</sup> We show that in families in which there is a recessive hereditary illness, not only the frequency of marriages between blood relations, in first place being the "*cousin-cousin marriage*," but also that of rape cases that are committed on blood relations as also being that of an *incestuous* love binding. We have verified these statements with a succession of corresponding examples. Particularly interesting is Case No. 22 in which a fraternal twin pair produced children and lived together.<sup>39</sup> Then Case No. 23, in which a young man fell in love with a girl who was his own not-recognized half sister.<sup>40</sup> *In this case the experience of living together with the beloved partner in childhood is absent completely.*

Incest love can occur thus without any dependence on any early experience but purely on the basis of gene relationship and of genotropism.

We developed in the first book Schicksalsanalyse the following hereditary rule: The daughter takes mostly after the grandmother on the father's side or a sister of the father. The son on the other hand quite often takes after the grandfather on the mother's side or a brother of the mother. The father is thus the primary bearer, the conductor, of the dynamic gene stock of his mother's line and indeed the transmission succeeds most strongly with the daughter. The mother transmits her father's line most strongly to the son. She is the conductor of the dynamic *father's hereditary treasures*. Consequently the hidden dynamic genetic strivings of the father goes most frequently to the daughter; that of the mother over to the son. The following diagram will represent this "transmission" *schematically*.



[Mann = man; Frau = woman; Tochter = daughter; Schwiegersohn = son-in-law; Schwiegertochter = daughter-in-law; Sohn = son]

Fig. 7. Diagram of the Gene Relationship Between Father and Daughter and Between Mother and Son

Explanation of the diagram:

I. *The man* (No. 1) bears his mother (2) in his gene stock of *the familial unconscious*. On the basis of this ancestry form of the mother, to whom he was bound incestuously, he seeks himself his woman (3) who is gene related to his mother (2).

II. *The woman* (3) is the transmitter, the conductor, of her father's hereditary stock (4). On the basis of the father's form in *her familial unconscious* she chooses the man (1), who is gene related to her father (4) and thus is gene related with her (3).

III. *The daughter* (5) bares her own father in herself, who has begat actually in the daughter his own mother (2), whom he bears within himself. Daughter and father are consequently -- *through the mother of the father* -- genotropically related. Therefore the *incest love* between father and daughter.

IV. *The son* (6) bears his own mother (3) in himself, who in the son has brought into the world her own father (4), whom she bears in herself. Son and mother are therefore -- *through the father of the mother* -- gene related. Therefore the *incest love* between mother and son.

V. The daughter later abandons the incestuous father binding and chooses herself a "strange" man, 7 (1), who however is chosen on the basis of the father image (1) – thus again on the basis of gene relationship. This strange man (7) must

bear in himself his mother, who is again gene related with the mother of the father-in-law (2 in 1) and with the choosing woman (5).

VI. The son (6) marries after the separation from the mother (3), to whom he was bound incestuously, a "strange" woman, No. 8 (3), whom he has, however, chosen on the basis of his mother's image, and indeed as a substitute for the not permitted incest love for the mother. His chosen woman (8) is gene related with the man (3 in 6), whom she has chosen on the basis of her father, whom she bears in herself. This father however must be gene related with her man (6) and with her grandfather on the mother's side (4), who is gene related to her man. With the children out of this marriage (5-7 and 6-8), the same process is repeated as in the marriage (1-3).

This is the rule in partner choice.

Where it acts in reverse and the strongest binding and mutual support occur in the marriage choice on the basis of the relationship between father and son and respectively mother and daughter, then a narrow gene relationship manifests itself between the parents and the children in a quite specific hereditary characteristics, thus, most frequently, on paranoid and homosexual traits. On the basis of this very extensive investigation we come to the following conclusions:

I. Each love bears in the Freudian sense the character of "incest love."

II. *Incest love is constantly a genotropic original intra-familial attraction. It is only a particular case of genotropism taking place between father and daughter and mother and son. Bio-psychologically each love however is a "love for the same gene and thus gene love," a projective participation, a being one, the same, and related through the same gene and through the "gene relationship."*

III. We distinguish a *narrow and endogamy* familial form and a *wider and extra-familial exogamy* form of genotropism. The endogamy and *intra-familial* genotropism corresponds to incest love and is strictly forbidden by the incest barrier (love between mother and son, between father and daughter, and between brother and sister). The *extra-familial* form of genotropism on the other hand corresponds to the most frequent form of the so-called exogamy marriage classes. It plays in our culture the same role as the tolerated "*classified*" relationship marriages with primitives.

IV. *Marriage classes in our culture rest consequently on the rules of exogamy extra-familial genotropism. Marriage classes are seen from the*

*biological point of view: Classes of distant gene relationships.* The exogamy marriage classes of the gene related replace in our culture the endogamy incest of old cultures (with the Egyptians, Persians, Peruvians). Incest marriages are indeed also marriages between gene related and only in the realm of one's own family.

V. We divide the exogamy and genotropic marriage classes into three groups. This group division rests on the strength of the *sameness* and respectively the *kinship* of that gene, which is responsible for the libido-tropic attraction.

A. The *homogeneous marriage classes* are those in which the partner conductors are of *the same gene* and respectively *the same gene group*. On the basis of the drive system we distinguish *eight* different *factorial homogeneous* marriage classes:

1. *h marriage class*: Both partners are conductors of the predisposition to hermaphroditism and respectively to homosexual inversion.

2. *s marriage class*: Both partners are conductors of the sadomasochistic perversion predisposition.

3. *e marriage class*: Both partners are conductors of the epileptic form predisposition (epilepsy, migraine, stuttering, asthma, glaucoma<sup>41</sup>, allergies, vessel-cramp [vaso-neurosis]; further epileptic form psychisms such as pyromania, kleptomania, dipsomania, running mania [Poriomania], killing mania [Thanatomanie], enuresis, left-handedness).

4. *hy marriage class*: Both partners are hysteria conductors.

5. *k marriage class*: Both partners are conductors of the catatonic forms of predisposition.

6. *p marriage class*: Both partners are conductors of the paranoia predisposition.

7. *d marriage class*: Both partners are conductors of the predisposition to depression and melancholia.

8. *m marriage class*: Both partners are conductors of the predisposition to mania and to lack of inhibitions.

B. *Intra-vector* genotropic marriage class.

1. *h-s marriage class*: One partner is *h* conductor; the other partner is *s* conductor.

2. *e-hy marriage class*: The one is *e* conductor; the other *hy* conductor.

3. *k-p marriage class*: One is a *k* conductor; the other *p* conductor.

4. *d-m marriage class*: One is a *d* conductor and the other *m* conductor.

C. *Extra-factorial genotropism marriage class*:

We can state that between the following extra-vector conductors a genotropic attraction is quite often present:

1. *h-m marriage class*: the one partner is an *h* conductor; the other an *m* conductor.

2. *s-d marriage class*: The one is *s* conductor and the other *d* conductor.

3. *e-p marriage class*: The one is *e* conductor and the other *p* conductor. *This form of concluding a marriage is relatively more frequent than the three others in group C.*

4. *hy-k marriage group*: One partner is *hy* conductor; the other *k* conductor.

We have observed the strongest degree of libido-tropism with the *homogeneous* and the weakest with the extra-vector marriage classes. *The homogeneous marriage class stands the closest to incest love.* The intra-vector marriage class often gives the impression of *a complete marriage*.

It will be the task of future investigators to determine:

(a) Which form of marriage class is relatively the most harmonious and happy?

(b) With which marriage classes are separation and divorce the most frequent?

(c) Which marriage is the most fruitful?

(d) Which is *psychologically the healthiest* and *hereditary prognostically* the most favorable?

After all these questions have once been exactly cleared up, we can then pronounce a judgment on the question: *When is a familial denial regarding marriage and love relationship justified and when not?*

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In the definition of familial negation, we have emphasized that here the person himself *consciously* rebels against the working of *genotropism* and in particular against *libido-tropism*. He denies, for example, a love relationship because he as a conductor of a definite familial predisposition and will not get involved with a partner in love and marriage, since the person descends from a family that possesses the same hereditary illness as in his own family. The resistance against the genotropism in marriage stems most frequently from the side of the *family* than from that of persons who feel themselves drawn to one another genotropically. In this case one can say: The ego of the family, thus the "familial ego," denies a marriage that on the basis of familial strivings -- in the sense of genotropism -- wants to come about.

The familial negation of marriage, the marriage taboo, is expressed mostly on the basis of the *hereditary prognosis* of the descendents. In our current society, there is thus next to a social and a financial status rule *also a hereditary prognostic guiding rule for marriage* that is thus developed precisely on a definite exogamy as in the case with primitives. The decisive difference between the two exogamy rules is seen in that the buildup of the relationship spheres is different with primitives than with us. Consequently, the marriage rules are also different. This circumstance can not hold us back from raising the question whether the same authority of hereditary hygiene is still decisive with both the primitives and cultured people in the forbidding of definite marriages.

We may answer only correctly this question when we investigate the exogamy rules of primitives not with our eyes but on the basis of the principles of their "own genetics." We must examine their marriage rules and "incest taboos" on the basis of the primitive's view of propagation theory. The marriage classes of primitives are best known in the case of the Melanesian tribes. We follow here literally the statements of Malinowski on the Trobrianders, since these statements were confirmed also with other primitive peoples.

“The totem organization of the natives is simple and symmetrical in its main lines. Mankind is divided in four clans (*kumila*). According to the opinion of the natives the special kind of totem for each particular clan is just as unalterably innate as sex, skin color and build. The totem cannot be changed; it goes beyond the individual life, because it is passed to the other world and is brought back unchanged again to this world when the spirit returns by reincarnation. This fourfold totem organization applies, according to the opinion of the Trobriander, to the whole world and covers all groups of mankind. If a European comes on the Trobriand island, then the natives ask him quite simply and trustingly to which of the four classes does he belong, and it is not very easily explained to the most intelligent one among them that this fourfold totem division organization does not apply to the whole world and is not rooted in human nature. The natives of the neighboring areas, where there are more than four clans, are inserted constantly into the fourfold pattern without difficulties, by dividing everyone of the four Trobriander clans into several foreign clans. For this classification of smaller groups under larger ones is a model in the Trobriander culture, because each of the larger totem clans covers smaller groups, so-called *dala* or sub-clans, as we wish to call it.”

“The sub-clans are at least as important as the clans, because the members of the same sub-clans are actually blood related, from the same rank and form the local unit of the Trobriander society. Each local village community consists only of people who belong to only one sub-clan; they have common claims to the land of the village, to the surrounding garden lands, and to a number of local privileges. Large villages consist of several local units, but each unit has its connected land in the village and adjacent a large piece of garden land. There are even different terms in order to designate affiliation to a sub-clan and affiliation to the clan. People of the same sub-clan are actual relatives and call each other *veyogu*, my blood relation. For a member of the same clans, who belongs however to another sub-clan, this term is used only superficially and figuratively; on closer questioning one receives the answer that such a man is only pseudo-related: It becomes with more reflection the derogatory term *kakaveyogu* (my false relative).”<sup>42</sup>

*For high rank, in particular however for the blood relationship, sub-clan is more importantly than the clan.* The clan is actually a social category and plays nevertheless a role in the question of incest taboos. On the basis of the statements of the natives Malinowski gives the following insights on blood shame and exogamy:

“Exogamy is for the natives an absolute taboo, both which concern marriage and sexual intercourse; a breaking of the rules meets with the strongest moral

disapproval, which kindles the anger of the community against the wrong doers and which with the discovery of their offenses drives them to suicide. There is also a supernatural means of punishment, a terrible illness that can lead to death. Consequently exogamy is strictly observed; trespass never happens.”<sup>43</sup>

These statements describe however -- as Malinowski stresses -- only the “moral ideal”; real behavior deviates far from it. *The breach of exogamy within the clan with the “false relatives,” the so-called “kakaveyola,” occurs everywhere.*

The actual rule reads: “*Marriage within the clans -- differing from love relation -- is considered as a serious offense against the rule.*”<sup>44</sup> “More strictly are observed the rules of exogamy, if the two partners belong not only to the same clan but also to the same sub-clan (*dala*).”<sup>45</sup> Because these are *genuine* relatives (*veyola mokita*). *Marriage among members of the same sub-clan is completely impossible, and also the sexual relationship is much more strictly defended against by blood shame.* “Still more strictly the rules apply to genealogical provable relationship. *Blood shame with the daughter of the sister of the mother is a disgusting crime that can lead even to the suicide.*”<sup>46</sup> The Trobriander calls this manner of blood shame “*suvasova*.” It is the highest taboo. (See on this the taboo listed in the section: “Collective Negation.”)

Now one must distinguish *two* kinds of relationship with the primitives. *First* the “individual” blood relationship, which is itself only on the female line within the family community and which refers to the closest individual family. Thus: Blood relationship between mother and child and between brother and sister. The relationship with the grandmother goes already beyond this close family relationship. The *second* is the so-called “classified” relationship. With this family relation the relationship is not considered between two individuals but *between an individual and a group* (clan and sub-clan). Certain terms for the relationship -- like mother, sister, brother, father, which actually refer with us only to the close individual family members -- is used in “classifying” relationship system of primitives (L. H. Morgan) *outside of the family circle*. Some examples according to Malinowski illuminate the manner of classified relation: The word

1. *Tabu(gu)*<sup>47</sup> designates grandparents; the grandchild (grandchildren); the sister of the father, the daughter of the sister of the father.

2. *Ina(gu)*: as individual blood relationship means: Mother, sister of the mother; as classified relationship: *Women from the clan of the mother.*

3. *Tama(gu)*: As individual relationship the word refers to father, brother of the father; son of the sister of the father; in the classified sense: Men from the clan of the father.

4. *Kada(gu)*: Brother of the mother and reciprocally; son of the sister and daughter of the sister.

5. *Lu(gu) ta*: In the individual sense of relationship: Sister (if a man speaks it); in the sense of the classified relationship: Woman from the same clan and the same generation (if a man speaks it); Man from the same clan and the same generation (if a woman speaks it), etc.<sup>48</sup>

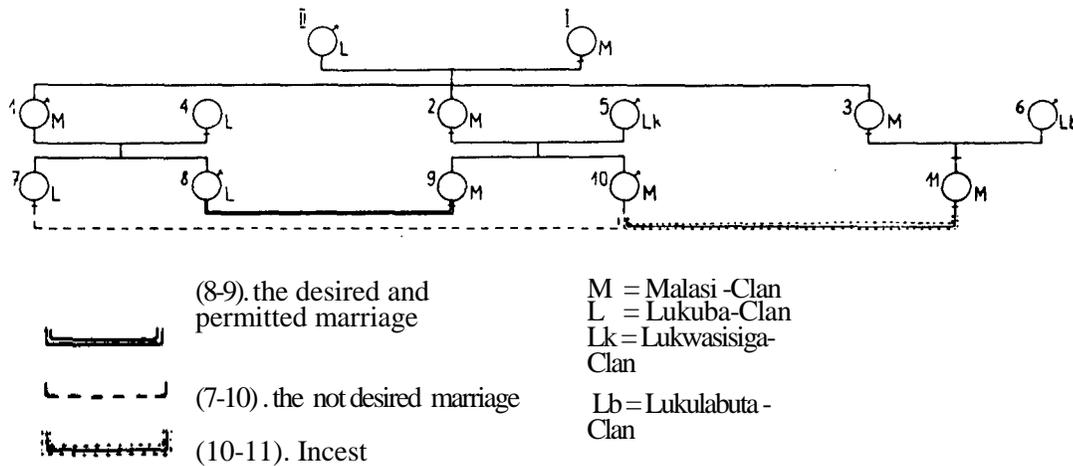
That thus means: The child calls not only its own mother *inagu* (my mother), but also the sister of the mother (thus the aunt on the maternal side), even all women from the clan of the mother, only the word received – suiting the distance - - a different feeling stress. And a girl does not only call her father *tama(gu)* (mine = gu, father = tama) but also the brother of the father and even all men from the clan of the father. One can speak thus of relatives of *first* and *second* order, and *with the distance both the intimacy and the severity of the taboo decreases very rapidly*.

With the Trobrianders and in general with the primitives there is a dichotomy, a division into two parts of the women to a group “*lawfully forbidden*” and to another of “*permitted*” women. The word luguta designates the branch of the “*lawfully forbidden*”; the other word tabugu, the branch of the “*lawfully permitted*” women.

The “sister taboo,” the *luguta* prohibition, is the highest taboo, “*suvasova*,” in the context of individual relationship. Thus sexual intercourse with the sister, with the sister of the mother, and daughter of the sister of the mother is: *Luguta* taboo. The taboo “*luguta*” becomes however always more moderate in degree as the sister group (*luguta*) is expanded to relationship of a *second* order. *One’s own sister is the prototype of the incest taboo*. Malinowski reports: “Blood shame with a cousin on the *mother’s* side of first degree is probably considered as wrong but not as terrible, yet it is daring and dangerous, but not worthy of abhorrence,”<sup>49</sup> With relatives of “second order,” the severity of the prohibition continues to decrease. If a boy and a girl have a common great-grandmother in the maternal line for example, then the taboo is much weaker, although they are “*luguta*,” thus in the same sister stock. It is similar with the “mother taboo” and with the *Ina-gu* incest prohibition.

The group of the “*lawfully permitted women*” is called: *Tabugu*. In the closer family circle the word (beside grandparents and grandchildren respectively granddaughter) means the sister of the *father* and then the daughter of the sister of *the father*. *Tabugu* is a counterpart to “*luguta*” -- as we already discussed. Malinowski writes: “The sister of the father is the prototype of the lawfully permitted, even sexually recommended woman -- that which it is called in the theory of the natives because in reality she takes the place of his daughter.”<sup>50</sup>

*For our genetics the incomprehensible consists thus in the fact that the young man can marry the cousin on the paternal side – they are with sexual intercourse and the marriage the most suitable partners -- however sexual intercourse with the cousin on the maternal side is blood shame (see Fig. 8).*



*Fig. 8. Schema of the Permitted and Forbidden Marriages (Respectively Sexual Intercourse) with the Primitives in Northwest Melanesia (according to B. Malinowski)*

*In order to understand the nature of this marriage organization, we must use the “genetics” of the primitives and not ours. The genetics of the primitives is based upon the unawareness of the physiological paternity. We stressed already that according to their interpretation the father in no way contributes to the birth of the child. They believe in a mystic generation. They believe in reincarnation. If a man dies, then his spirit travels according to Tuma, the island of the dead, where he continues to live happily. If then a spirit of continuing luck is tired of rejuvenation, then he becomes a small and still unborn child, a “spirit baby.” As such he goes back to the island of Trobriand and crawls into the lap of any woman of the same clan and sub-clans. Thus the Trobriander woman becomes pregnant with a spirit baby. Her man does not have anything at all to do with the reproduction. With this interpretation, naturally the mother right receives a good*

theoretical basis. Also different Australia researchers, like Spencer and Gillen, report that in the opinion of the Aranda, the act of reproduction only causes the preparation and the opening of the female uterus for the admission of the life embryo (*ratapa*). This interpretation is all the more amazingly, as these tribes probably know the connection between mating and descendants with animals.<sup>51</sup>

We will now examine on the basis of *this “fatherless” and one-sided genealogy* of “hereditary conditions” by the primitives regarding their incest taboos and marriage rules.

Fig. 8 presents a family tree, in which we indicate the permitted and forbidden marriages (respectively sexual intercourse) of the primitives. *Since the father according to their genealogy does not play a role in reproduction and thus not in the heredity, we must indicate the genotype solely on the basis of the mother and with the letters of their clans.*

We proceed from the brothers and the sisters stock, which consists of a man (No. 1) and of two women (2 - 3). The mother (No. I) of this brother and sisters stock belongs to the *Malasi* clan (M). Thus their three children are also members of the Malasi clans (M). We know that, according to the opinion of the natives, the clan membership: 1. is native; 2. is unalterable; 3. is passed on the *maternal side* to the children; 4. and is passed even onto the other world and from the reincarnated spirit that is brought back again into this world.

*The totem clan line inherits itself through the mother (female), that is, sex connected.* Its nature works like the “gene” of modern genetics. In this sense we indicated this marks the clan membership of the individual person as a “genotype.” Now we examine genealogy of the forbidden and permitted marriages according to the primitives’ rules and in the light of the primitives’ one-sided and purely matriarchal genealogy. (Table 3).

The insights from this explanation are the following:

1. From the viewpoint of the primitives’ genealogy, according to which the father does not play a role in the generation and gene relationship is only possible on the mother’s side, the marriage rules have the same meaning as in our culture.

2. All marriage rules aim at excluding closer gene relative lines from ending in marriage. Incest also is only with the primitives, where, according to their genealogy, is present a clan-gene relationship.

3. The son of the brother may marry therefore the daughter of the sister, because this son belongs to the clan of his mother and not to that of his father. Although the father (1 M) of the young man (8 L) belongs to the same clan M as the mother belongs to (2 M) of the cousin (9 M), they are *not* according to the primitives' genealogy blood relatives, we say not gene relatives, since there the cousin (8 L) inherits the clan line (L) of his mother (4 L) and not from his father (1 M). The marriage is the *desired* cross cousins marriage.

4. There are certain unwanted marriages and sexual intercourse, even if -- according to the genealogy of the primitives -- no blood shame is present, but the partners *by the expansion of the concepts of relationships* of the sister (luguta) and the father (tama) nevertheless feel as if related. Thus the connection between father and daughter or between cousins on the maternal side.

Table 3. The Permitted and Forbidden Marriages with the Trobrianders According to Malinowski

Partnership Between	Degree of Relationship	Evaluation of the Connection
I-1 1-2 1-3 II-2	Mother-son (M-M) Brother-sister (M-M) Brother-sister (M-M) Father-daughter (L-M) These, according to the genealogy of primitives, are not related, since the daughter belongs to the clan of the mother (M). The father belongs to a foreign clan, the Lukuba (L).	Suvasova: highest taboo incest; <i>Inagu</i> Suvasova, <i>Luguta</i> Suvasova, <i>Luguta</i> <i>No incest.</i> Marriage however is not permitted, also sexual intercourse is "very bad, because he has already married her mother; already he has received the first marriage gift." (Malinowski, p. 380). <i>This nevertheless occurs however.</i>
1-4 2-5 3-6	Man from clan M and Woman from clan L (M-L) (M-LK) (M-Lb)	Permitted marriage; the partners are not related. Permitted marriage; the partners are not related. Permitted marriage; the partners are not related.
8-9	The son marries the cousin on the <i>father's side</i> , thus the daughter of the sister of the father (L-M)	Very desired " <i>tabugu</i> " marriage. The man belongs to the L-clan, thus to the mother; the cousin belongs to the clan M, thus to the mother. (A binding with the uncle on <i>the maternal side</i> [1 M] would be however incest, since he also belongs to the same clan.)
7-10	The son (10 M) will marry the daughter of the uncle <i>on the maternal side</i> (7 L) (M-L)	No incest formed. The marriage and the sexual intercourse with the cousin, the son of the sister of the father, is <i>not forbidden directly</i> and does not become however gladly viewed, because the woman (7 L) stands also with the man (10 M) in a <i>tama</i> , father relationship.

10-11	Relationship between cousin (10 M) and cousin <i>on the maternal side</i> and indeed between son and daughter of the two sisters.	<i>Incest</i> because the <i>sister</i> of the mother is also <i>mother</i> (inagu) of their daughter (11 M) and “sister” of the young man (luguta); they have the same grandmother of the mother’s line. It is thus a Luguta taboo.
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5. The “clan relationship” -- exactly as with us is the “gene relationship” -- with the primitives is weakened as an “incest barrier” to the degree as the distance from the narrow individual family circle to the further classified relationship circle is extended. The “incest prohibition” with the primitives is exactly thus *relative* to the gene incest love in our culture.

6. We assume that with the primitives the same -- conscious or unconscious -- hereditary hygiene for the marriage rules was just as decisive as with us. The difference in the marriage rules is conditioned only by the difference between the matriarchal and one-sided genealogy of the primitives and our bilateral (matriarchal and patriarchal) genealogy. The leading motive is the same with both cultures: the protection against the marriages of those closely gene related -- probably for hygienic hereditary reasons.

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*The denial of genotropism* between humans who belong to the same narrow family and, on the other hand, the furtherance of genotropic marriage through the *biological* attraction of the partners is the most human and continually present *ambivalence* of human kind. This original ambivalence in love one can rule only with *compulsion* -- exactly as in the case with the compulsive neurotic. Compulsion means however the *synonymous affirmation and denial of a familial inherited striving pair*. This circumstance grants an extraordinary power to familial negation in the ego life of the individual and in society.

## END NOTES

<sup>1</sup> SZONDI, L.: Experimentelle Triebdiagnostik [Experimental Drive Diagnostics]. Huber, Bern 1947. p. 262. Psychodiagnostische Tabelle IV.

<sup>2</sup> F. SOTO YARRITU: El destino humano como problema científico. Nuestros Resultados con la prueba de Szondi. Diputación Foral de Navarra. Institución príncipe de Viana. 1952. p. 251, Tab. 40.

<sup>3</sup> PERCY, E.: Das Triebleben der Buschneger in Äquatorialafrika [The Drive Life of the Shrub Negroes in Equatorial Africa]. Erscheint später als Heft der Abhandlungen zur exp. Triebforschung und Schicksalspsychologie [Later booklet of the papers appears as Experimental Drive Research and Fate Psychology]. Huber, Bern.

<sup>4</sup> FREUD, S.: Die Verneinung. [Denial] Ges. Schr., Bd. XI, P. 4.

<sup>5</sup> Ibid, p. 4.

<sup>6</sup> Ibid, pp. 5/6.

<sup>7</sup> Ibid, p. 7.

<sup>8</sup> Vgl. hierzu die geschichtliche Zusammenfassung der Abwehrlehre [Compare this to the historical summary of the defense teachings].

<sup>9</sup> Triebpathologie [Drive Pathology], Bd. I, p. 284, 345 f.

<sup>10</sup> Näheres siehe im Kapitel [For details see the chapter]: «Ich-Dialektik ».

<sup>11</sup> ROHLEDER, H.: Die Zeugung unter Blutsverwandten [Begetting among Blood Relatives]. Bd. II d. Monographien über die Zeugung beim Menschen [Monograph on the Begetting among Humans]. G. Thieme, Leipzig 1912. p. 155 ff.

<sup>12</sup> RANK, O.: Das Inzestmotiv in Dichtung und Sage [The Incest Motif in Poetry and Saga]. F. Deuticke, Leipzig-Wien 1926.

<sup>13</sup> JUNG, C. G.: a) Symbole der Wandlung [Symbols of Transformation]. Rascher, Zürich, 4. Aufl., 1952. b) Die Psychologie der Übertragung [The Psychology of Transference]. Rascher, Zürich 1946.

<sup>14</sup> ROHLEDER: Zit. Arbeit [Cited work], p. 54.

<sup>15</sup> Ibid., p. 73.

<sup>16</sup> Ibid., p. 74.

<sup>17</sup> Ibid., p. 77.

<sup>18</sup> It is most noteworthy that the word taboo is ambiguously used also by the Melanesians. First of all it has the sense "forbidding." Secondly the word taboo-gu means grandparents, grandchildren; *Sister of the father, daughter of the sister of the father and, in a classification sense, expanded to all legally permitted women.* (MALINOWSKI: For more details see latter.)

<sup>19</sup> FREUD, S.: Totem und Tabu. Ges. Sehr., Bd. X, p. 26 f.

<sup>20</sup> Ibid., p. 27.

<sup>21</sup> FREUD, S.: Totem und Tabu, Ges. Sehr., Bd. X, pp. 41/42.

<sup>22</sup> MALINOWSKI, B.: Das Geschlechtsleben der Wilden [The Sexual Life of Savages]. Grethlein & Co., Leipzig. p. 381 ff.

<sup>23</sup> Ibid., p. 383 f.

<sup>24</sup> Ibid., p. 331.

<sup>25</sup> Ibid., p. 3.

<sup>26</sup> Ibid., p. 4.

<sup>27</sup> "I believe each man could establish himself in the village community of his wife, if he wanted to gladly; but he would go himself through abasement and cheerfully gave up certain rights. A chief's son however forms an exception due to his position in the village and his acquired rights." MALINOWSKI: p. 72.

<sup>28</sup> MALINOWSKI, B.: Das Geschlechtsleben der Wilden, pp. 71/72.

<sup>29</sup> LAYARD, JOHN: a) Stone Men of Malekula. London 1942. b) The Incest Taboo and the Virgin Archetype. Eranos-Jahrbuch, Bd. XII. Rhein-Verlag, Zurich 1945.

<sup>30</sup> JUNG, C. G.: Symbole der Wandlung [Symbols of Transformation]. Rascher, Zürich, 4. Aufl. pp. 719/720.

<sup>31</sup> The daughter of the aunt on the mother's side cannot marry the man because of the *incest!*

<sup>32</sup> MALINOWSKI: Zit. Arbeit [cited work], p. 75.

<sup>33</sup> Ibid., p. 74.

<sup>34</sup> LAYARD: The Incest-Taboo..., p. 284.

<sup>35</sup> SZONDI, L.: Contributions to Fate Analysis. Analysis of Marriages. Acta Psychologica, 1937, Bd. III.

<sup>36</sup> RILKE, RAINER MARIA: Die Aufzeichnungen des Malte Laurids Brigge [The Notebooks of Malte Laurids Brigge]. Insel-Verlag, Leipzig. p. 241 f.

<sup>37</sup> SZONDI, L.: Triebpathologie, Bd. I, p. 139 f.

<sup>38</sup> SZONDI, L.: Schicksalsanalyse, 2. Aufl., p. 148 ff.

<sup>39</sup> Ibid., p. 150 ff.

<sup>40</sup> Ibid., p. 152.

<sup>41</sup> SALZMANN, U.: Schicksalspsychologie und Glaukom (grüner Star). Szondiana II. Huber, Bern und Stuttgart 1955. p. 129 ff.

<sup>42</sup> MALINOWSKI, B.: Das Geschlechtsleben der Wilden, pp. 354/355.

<sup>43</sup> Ibid., p. 361.

<sup>44</sup> Ibid., p. 366.

<sup>45</sup> Ibid., p. 367.

<sup>46</sup> Ibid., p. 367.

<sup>47</sup> The part “*gu*” means: “*mine*.” It is mostly attached to the root. *Inagu* = my mother; *tamagu* = my father. Often the part becomes inserted: lu - gu - ta = my sister. MALINOWSKI: Zit. Arbeit, p. 371.

<sup>48</sup> MALINOWSKI: Zit. Arbeit, p. 368 ff.

<sup>49</sup> Ibid., p. 377.

<sup>50</sup> Ibid., p. 382.

<sup>51</sup> WINTHUIS: Das Zweigeschlechterwesen [The Two Sexual Being]. Hirschfeld, Leipzig 1928. pp. 204/205.

## Chapter XV

## THE INTEGRATION OF THE EGO

*The Ego Radicals as the Forming and Preserving Principle in the Fate of the Individual and in That of the Community*

## 1. Summary of the Elementary Functions of the Ego

In the preceding section we have designated the ego as the reconciler of all mental opposites and as the bridge over opposites [Pontifex oppositorum] and at first analyzed it in its elementary functions. The four elementary functions of the ego -- 1. *participative projection*, 2. *inflation*, 3. *introjection* and 4. *negation* -- are represented as the original root functions of the ego. That means: As radicals -- which in the physiology and pathology of the psyche, in the personal, and in the communal life of culture-poor primitives and of culture-rich civilization peoples -- *are not historical* for all times, are working *substantially equivalent*, and are without specific content.

*Being one, being the same, and being related with the object (participation), being all (inflation), having everything (introjection) and denying everything (negation) are in fact universal ego tendencies that one can not further explore functionally. Therefore we call them "ego radicals."*

Since a person has an ego -- since he is thus human -- he lives continuously with these ego strivings. With the power of these elementary functions he selects a partner, he establishes a family, he forms groups and clans, races and classes, peoples and nations (*participation*); he develops for himself spiritual ideals, he founds religions and sciences, he creates poetry and art (*inflation*); he stores up material and spiritual capital (*introjection*); he adapts to reality, and then from time to time destroys everything that he has created with his ego in natural and spiritual reality (*negation*).

*The four elementary functions of the ego describe however in the order selected by us also the development stages of the ego both in the development of the individual as well as in that of the masses.*

*In the beginning* of ego development -- both individually and collectively -- the original ego drive striving for being one, the same, and related with others dominates, that is, projective participation. The strength of this projective participation ego striving in the life of the individual develops the first *dual union* and the most intimate being one of the mother and the child. The same participative striving is shaped in collective form on the basis of being one with the totem clan, sub-clans, and totems as the prototype for the village states. The same ego striving to have part with others later works further in the individual as the power that urges the person for pairing in love, friendship and occupation. Thus develop friendship and occupation spheres (guilds), families, relationship classes and social occupation classes. The idea of being one and being the same with all humans both with primitives and with civilization peoples leads to “collective” and “communist” systems of government, with which however -- exactly as in psychopathology -- the borders between participation projections and persecution projections very easily disappear.

The *second* elementary ego function, striving for perfection [Vollkommenheit] and *for being everything*, that is inflation, is at the same time the *second* stage in the ego development of the individual and also in that of the masses. The infantile megalomania of being everything is a fundamental trait of children (S. Freud). In the life of the collective inflation begins with myths, legends and sagas, religions, rites and ceremonies, poetry and art, and in later phases of mankind’s history: Discoveries and science. The inflative forms of state formation are the government forms: Theocracies in antiquity and fascism and National Socialism in the present.

*The third* phase of development is conditioned by the drive after *having* -- where possible *to have everything*. The child separates from the spell of the participative dual union with the mother and from the infantile and inflative world of megalomania. Gradually he begins to introject, that is, to lay in capital from the incorporated characteristics of his ancestors (identification) with whom he shapes gradually his character; furthermore he puts in capital from knowledge out of which he forms his world picture and his world view. In the life of the masses as well as what concerns material and spiritual possessions, the capitalistic formation of families, classes, and states begin to be laid in with introjection.

Only the *fourth* development stage -- striving of the ego for *renouncing and denying* -- brings for himself the ability for adapting to other human beings and, out of the individual, forms the socialized drilled person and out of the collective the “drilled masses” [Editor: drilled = all marching precisely in step with each

other as in a military drill]. In the stage of negation the individual, for society and the people and for all of the people, becomes bearable and thus “*socialized*.”

Stopping, thus the fixation of the individual and also the masses at any stage of the elementary functions of the ego, quite often becomes dangerous.

If the participation and the following secondary projection are the sole dominant function, that is the “unifunction” ego, then occurs generally the condition of projective paranoids and persecution delusions, both with the individual as well as with the masses and the state. The unifunction of inflation leads to the well-known picture of greatness delusions [megalomania] with individuals and peoples, races, and classes.

The unifunction of the introjection, the having all, culminates with the individual in egoism, in narcissism, and in an autistic undisciplined schizophrenic manner of thinking; and with state formation in high finances or state capitalism. The unifunction of negation -- in cases that are driven to extremes -- leads the individual either to criminal destructions or to destruction of the imagination [Desimagination] up to the negativism of the catatonics.

The hyper negation of the masses led in history quite often to iconoclastic destructions, to revolutions, and to nihilism.

Each form of the unifunction of the ego can thus become dangerous.

*The ideal for an individual and collective ego function is: The integration of all four elementary functions.*

Only the *integrated* ego is able to participate, at the same time to be inflative to perfection [completeness], to lay introjective-identifying capital in knowledge and science and in material possessions, and also to *renounce* and *to deny*. Briefly: the complete ego earns the sole name of a bridge over opposites [Pontifex oppositorum]. Because only the complete crossing (amalgamation) of all four root strivings of the ego can lead the individual to becoming a free self and the people to be a free *democracy*.

The integrated ego ( $Sch = \pm \pm$ ) is thus the aspiring ego ideal both for the individual as also for the community.

The polar opposite ego picture: *Disintegration* ( $Sch = 0$ ), that is the complete giving up of any ego function, leads the individual to the twilight ego condition and to the complete loss of the ego and the people to the condition of anarchy and chaos.

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The tables numbers 4 to 7 give an overview of the elementary functions of the ego and indeed of : I. Definition, II. Forms, III. End goals, IV. Origin mechanisms, V. Physiology, VI. Characterology, VII. Sociology, VIII. Pathological operation, each separately according to A. *Personal*, B. *Collective*, and C. *Familial* phenomena worlds.

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The exploration into the data of these tables will be able to convince the reader about the fundamental importance of the four elementary functions of the ego both in the mental life of the individual as well as in that of the community. The *fourness* of the ego functions has in my opinion a heuristic value in all branches of psychology and psychopathology -- even in sociology, ethnology, anthropology and history. On the basis of their being four elementary ego functions we can speak of the *characterology* of the four root types and respectively of basic characters: 1. the participative projective, 2. the inflative creative "being-istic," 3. the introjective "have-istic" and 4. the denying, oppositional, and negativist character type.

This fourness of the basic characters is the basis of all typologies, which I have set up -- without thereby foreseeing the roots of the ego drives.

In *psychopathology* this fourness makes possible the natural organization of the symptoms, in particular the delusion formations, into 1. projective, 2. inflative, 3. introjective, and 4. negativistic symptoms and delusion groups.

The application of this fourness in *sociology* leads to the 1. *participative collective*, 2. racial, class, and people *inflative*, 3. *introjective capitalistic*, and 4. *negativistic, destructive, and nihilistic* systems of government. As an eternal ideal stands constantly the *integrated* fifth system of government: *The free and democratic form*, which tries to bridge all opposites in the society and which by its integrative strivings are able to tower far above the mentioned four unifunctional ego systems of government.

This fourness of the ego roots is able to attain similar meanings in ethnology, anthropology, and the science of history if one has the courage to place the ego as the bridge over opposites [Pontifex oppositorum] with its roots in the center of any ethnic, anthropological, and historical investigation.

We are the opinion that the *fourness* of the ego functions represents the forming and preserving elementary principle -- not only in the fate of the individual but also in that of the community's life.

Table 4. Overview of Ego Projection

<i>Projection</i>	<i>A. Personal</i>	<i>B. Collective</i>	<i>C. Familial</i>
<i>I. Concept designations of projection</i>	<p><i>a) General definition:</i> Projection is the transferring out of internal perceptions into the external world. The internally abolished returns again from the outside (Freud).</p> <p><i>b) Special definition:</i> A projection is <i>personal</i> if the out-shifted contents of the inventory belong to the <i>repressed personal unconscious</i>.</p>	<p><i>a) General definition:</i> Projection is a <i>noticeable</i> developed <i>archaic identity</i>, and has become the object of one's own subjective criticism or that of another (Jung).</p> <p><i>b) Special definition:</i> The projection is <i>collective</i> when the transferred-outward contents belong to the inventory of the <i>collective unconscious</i> of mankind.</p>	<p><i>a) General definition:</i> Projection is the transference of personally repressed forms, family hidden ancestor forms (genotypes) and collective original forms (archetypes) into the environment. <i>Projection is the basis for each choice.</i> Choice is the unconscious projection and unconscious seeking and finding of hidden ancestor forms in the external world.</p> <p><i>b) Special definition:</i> The projection is <i>familial</i> when the transferred-outward contents belong to the <i>familial unconscious</i>.</p>
<i>II. Forms of projection</i>	<p>1. <i>Primary personal projection = real participation</i> with the mother. (Incestuous unity with the mother.)</p> <p>2. <i>Secondary personal projection = pathological projective delusion</i> formation due to the repressed homosexuality.</p>	<p>1. <i>Primary collective projection = participation mystique</i> (Lévy-Bruhl): Being one, the same, and related to all members of a group and being one with all beings and things in the world.</p> <p>2. <i>Secondary collective projection = the same as under 1 as delusion with paranoids.</i></p>	<p>1. <i>Primary familial projection =</i></p> <p><i>a) Familial participation:</i> Being one and the same with all fellow members of a family.</p> <p><i>b) Participation of gene related.</i></p> <p>2. <i>Secondary familial projection = sick delusional ideas</i> over being the same with one's ancestors or being persecuted by them.</p>
<i>III. Final goal of the projection</i>	The making return of the repressed and guiding back of libido to the abandoned persons.	The restitution of the projected contents becomes necessary because its absence injures adaptation.	The realization of having part in the other in the form of love, friendship and occupation. The implimentation of the unity with the partner.

<p>IV. <i>Origin mechanisms of projection</i></p>	<ol style="list-style-type: none"> <li>1. Repression of an internal forbidden striving or representation.</li> <li>2. Disguise of suppressed contents.</li> <li>3. Transferring out of the disguised contents.</li> <li>4. Return of the internal raised-up forms from the outside (according to Freud).</li> </ol>	<ol style="list-style-type: none"> <li>1. Being the same of the subject with the object; archaic identity on the basis of a projection.</li> <li>2. Difficulties in adaptation through the absence of the projected contents.</li> <li>3. Restitution of the projected contents in the subject through undoing of the original being the same with the object.</li> </ol>	<ol style="list-style-type: none"> <li>1. Through heredity is set up <i>the genotypes and ancestor forms in the familial unconscious.</i></li> <li>2. These ancestor images become projected from the ego into the environment.</li> <li>3. The projection of <i>an ancestor form</i> means psychologically: On the search after the "gene related" and after carriers of the same ancestor form that the person has transferred outside (genotropism).</li> <li>4. After finding the gene related, one develops love, friendship and occupation pairs.</li> </ol>
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Table 4. Overview of Ego Projection (Continued)

Projection	A. Personal	B. Collective	C. Familial
V. <i>Physiological operation of projection</i>	1. <i>Dual union formation</i> between mother and child. 2. <i>Transference.</i> 3. <i>Dream formation:</i> wish dreams. 4. <i>Crowd formation.</i> 5. <i>Projection as defense mechanism.</i>	1. <i>In infancy: World formation.</i> 2. <i>With primitives:</i> Being one, being the same, and being related with one another and with nature = the mysterious sharing together of heterogeneous things that work through mystic forces. Features: a) Fundamental homogeneity of all beings; b) Solidarity of the individuals with one's group; c) Expansion of the personality through "mana, imunu"; d) Presence of a spirit in all phenomena and functions; e) Each material object and body radiate out a mystic spiritual power (mana, etc.); f) Spirit and protective spirit as archetypes (genius) of art; g) Presence of the collective ancestor in the individual (tjurunga, schwirrholtz [whirling wood instrument], etc.). 3. <i>With cultured peoples:</i> Collective formation of a) the drive life, b) the spirit, c) the numinous behavior (religion, rites, etc.), d) the value function, e) foreknowledge of original nature and one's ancestors.	1. <i>Genotropism, choice-guiding, seeking and finding of partners</i> a) <i>in love;</i> b) <i>in friendship;</i> c) <i>in occupation.</i> 2. <i>Real participation:</i> being one and being the same with the chosen partner; sharing in the other. 3. <i>Marriage formation, familial formation.</i> 4. <i>Group formation and cooperative formation</i> on the basis of gene relationship.

<p>VI. <i>Characterological operation of projection: The participative, projective character</i></p>	<p>In the effect of projection on the character it is nearly impossible to separate the personal from the familial and the collective. They shape together the so-called "<i>participative</i>" and <i>projective</i> elementary character with the following traits:</p> <ol style="list-style-type: none"> <li>1. Urge to be one, the same, and related with the partner and with everything in the world;</li> <li>2. Self-underestimation, self-uncertainty, thinking oneself inferior <i>without</i> the partner;</li> <li>only in a dual union is one secure and safe;</li> <li>3. Caution, wariness, watchfulness, distrust, searching for a scapegoat;</li> <li>4. Sensitivity, irritability, touchiness, demanding, irreconcilability, resentment;</li> <li>5. Quarrel-seeking, belligerent, contentiousness;</li> <li>6. Slyness, cunning, crafty;</li> <li>7. Mystic occult thinking;</li> <li>8. Inclination to contemplation and meditation;</li> <li>9. Inclination to telepathy.</li> </ol>		
<p>VII. <i>Sociological operation of projection</i></p>	<p>a) <i>Generation of pairs</i> in participative and dual union form. b) <i>Incest love.</i> c) <i>Oedipal situation.</i></p>	<p>a) <i>With primitives:</i> group formation, clan formation, classified relationship groups. b) <i>With cultured peoples:</i> participative and paranoid state formation based on the idea of the <i>oneness</i> and <i>sameness</i> of all humans with the danger of <i>paranoid</i> state security methods.</p>	<p>a) <i>Familial formation</i> on the basis of genotropism b) <i>Projective occupation choice: See. Volume. I, p. 91.</i></p>
<p>VIII. <i>Operation of projection in illnesses</i></p>	<p>1. Paranoid projective neurosis; 2. Paranoid projective schizophrenia; significance, reference, persecution, and injury delusions; 3. Paranoid projective heboid or hebephrenic; 4. Political criminals out of persecution delusion.</p>		

Table 5. Overview of Ego Inflation

<i>Inflation</i>	<i>A. Personal</i>	<i>B. Collective</i>	<i>C. Familial</i>
<p>I. <i>Concept designations of inflation</i></p>	<p>a) <i>General definition:</i> Inflation is the <i>doubling</i> of the ego (Freud). <i>Possession</i> [<i>Besessenheit</i>] is a form of inflation, the condition in which “the person himself appears to be converted into the other person and to manifest voice, behavior, and expression of the face and the contents of the speech of another person.” (Jaspers). b) <i>Special definition:</i> Inflation is <i>personal</i> when the doubling and the expansion of the ego occur with contents that come from the <i>personal repressed unconscious</i>.</p>	<p>a) <i>General definition:</i> Inflation is the expansion of the personality -- that is, the ballooning of the person through the dissolution of the <i>opposites</i>. b) <i>Special definition:</i> <i>Collective inflation</i> is the doubling of the ego by means of the contents of the <i>collective unconscious</i>.</p>	<p>a) <i>General definition:</i> Inflation is the original elementary striving of the ego after himself being both and after himself being all.. b) <i>Special definition:</i> <i>Familial inflation</i> is the expansion of the ego with contents, functions, values, and possessions that belong to the inventory of the family and not to that of the person; it is the doubling and expansion of the person with the ancestors.</p>
<p>II. <i>Forms of inflation</i></p>	<p>1. <i>Primary personal inflation:</i> Infantile doubling and greatness ideas [<i>megalomania</i>] in childhood. 2. <i>Secondary personal inflation:</i> megalomaniac delusional relations to God and the world on the basis of homosexual binding to a parent.</p>	<p>1. <i>Primary collective inflation:</i> a) Allness feeling and omnipresence feeling in childhood age. Official persona with adults. b) With primitives: Being double and double presence, <i>two</i> sexual being of totem ancestor, cult devices and cult initiations. 2. <i>Secondary collective inflation:</i> Allness, doubling, god-like delusions with schizophrenics. a) Dissolution of opposites b) Assimilation of the unconscious (shadow, anima, animus).</p>	<p>1. <i>Primary familial inflation:</i> Increase of the power of the person and the child through that of the ancestors; increasing the power of the parents through that of the children. 2. <i>Secondary familial inflation:</i> Transforming-oneself delusion and doubling delusion after crossing over the boundaries between members of the family. a) <i>The person will be everything.</i> b) <i>Doubling of the power of the ego through denying the opposites of man and woman, God and humans, etc.</i></p>

<p>III. <i>Final goal of inflation</i></p>	<p>The replacement of the persecutors by a higher court; this compensation of the ego through the greatness delusion: "Conflict and illness can stop." (Freud.)</p>	<p>1. Dissolution of the opposites. 2. Assimilation of the unconscious (shadow, anima, animus).</p>	<p>1. The person wants to be everything. 2. <i>Doubling power of the ego by denying the opposition</i> of man and woman, God and humans, etc.</p>
<p>IV. <i>Origin mechanisms of inflation</i></p>	<p>1. Same sex love for one of the parents. 2. Detachment of libido by repression. 3. Guiding back of the libido to the beloved person through projection. 4. Transformation of the projection in doubling through splitting the person into several ego existences. 5. The delusional relation to God, which has originated on the basis of the father complex through substitute formation and transference.</p>	<p>1. The <i>being like God</i> originates through making conscious the opposites of good and evil. 2. The apparent overcoming of moral conflicts results in the feeling of superiority and <i>completeness [perfection]</i> 3. Thus occurs a ballooning-up condition through stepping over the individual boundaries.</p>	<p>1. First is the wish to be one and the same being with the family object, thus participation. 2. The impossibility of being one forces the person to reinstitute the double power. 3. From now on one's own ego is <i>both</i>, thus <i>everything</i>.</p>

Table 5. Overview of Ego Inflation (Continued)

Inflation	A. Personal	B. Collective	C. Familial
<p>V. <i>Physiological origin of inflation</i></p>	<p>1. According to Freud greatness delusion is in general <i>infantile</i>; it is a normal character trait of children. Later one sacrifices one's greatness delusion for society, in particular for <i>love</i>. 2. Personal inflation: Enlarging of the personality in dream work (for example hermaphroditic dreams). 3. Inflation as a <i>defense mechanism</i>.</p>	<p>a) <i>In the thinking of primitives:</i> 1. <i>Double existence, double presence. Doubling of man and animal:</i> "Second Ego" = tamaniu. 2. <i>Doubling of man and woman</i> (legends, cults, cult accompanying elements like tjurunga, schwirrholtz [whirling wood instrument], singing). To become a two sexual being is the great longing of many primitives (Aranda, Loritja, etc.). Initiation rites in Australia, Asia, and Africa. b) <i>With cultured people:</i> 1. Puffing up of the person through the office. 2. Religion, rites, ceremonies. 3. Collective inflation in dream work; the dreamer becomes, for example, a woman, an animal or a God, etc.</p>	<p>1. <i>Expansion of the personality through one's ancestors:</i> Inherited family titles, like duke, count, lord, etc. 2. <i>The expansion of the parents' power through the children;</i> the child is "the physical property of the parents." 3. The expansion of the personality of the children through the power of the parents. 4. <i>Familial inflation</i> in dream work. 5. Familial occupation choices.</p>
<p>VI. <i>Characterological operation of inflation. The inflative, creative and intuitive fundamental character</i></p>	<p>The personal, collective and familial of elements form together <i>the "intuitive, inflative, and ego-diastrale character,"</i> whose traits are the following: 1. Ardor; 2. Adoration impulse, in particular self-adoration; 3. Enthusiasm; 4. Obsession [Possession]; 5. Ambitendency; 6. Pathos; 7. Drive to <i>be everything</i>; 8. Being like God; 9. Feeling for rank and status; 10. Presumption, arrogance; 11. Will to be superior; 12. Thirst for power; 13. Dictatorial nature; 14. Imperious; 15. Haughtiness; 16. Conceitedness; 17. Greatness ideas; 18. <i>To reverse from omnipotence to impotence, faint-heartedness, quarreling</i>, inability to work, and depression out of being without power and not being able to be great; 19. Uncertainty concerning one's own limits; 20. Constant fear about losing one's greatness; 21. Being narcissism.</p>		

<p>VII. <i>Sociological operation of inflation</i></p>	<p>1. <i>Falling in love</i>: transference of one's own ideas of greatness onto the beloved object. 2. Expansion of an organization: Transference of one's own ideas of greatness to outer organizations, like family, church, city, a people, race, class, nation, state and so on.</p>	<p>a) <i>With primitive peoples: Totemism</i>. The totem animal as the highest totem is a two sexual being and creates a oneness among the social groups. Genuine totemism always appears as an organic connection with certain forms of work activity, economy, art, world view and ethics. Totem and social group are intimately connected. b) <i>With cultured peoples</i>: 1. <i>Inflative state formation</i>: A people and a nation will be everything. 2. Religion, art, poetry.</p>	<p>1. <i>Matriarchy: Mother right</i>. 2. <i>Patriarchy: Father right</i>, values, morals, and official realms of a patriarchy. 3. <i>Ruling gender: Dynasty</i>. 4. Familial, inflative occupation choices. (See Vol. I, p. 91.)</p>
<p>VIII. <i>Operation of inflation in illnesses</i></p>	<p>1. <i>Inflative paranoid neuroses</i>; 2. <i>Inflative paranoid psychoses</i>: Religion delusion, doubling delusion, greatness delusion [megalomania], invention delusion; 3. <i>Heboid inflation</i>; 4. Political criminal out of greatness delusion; 5. Parents murderer out of greatness delusion; 6. Murderer in general out of greatness delusion.</p>		

Table 6. Overview of Ego Introjection

<i>Introjection</i>	<i>A. Personal</i>	<i>B. Collective</i>	<i>C. Familial</i>
<p>I. <i>Concept designations of introjection</i></p>	<p><i>a) General definition:</i> Introjection is the inclusion of objects in the subjective spheres of interest (S. Ferenczi). <i>b) Special definition:</i> introjection is <i>personal</i> when the contents incorporated into the ego belong to the narrowest experience spheres and inventory of <i>the person</i>. Through personal introjection originates <i>identification</i>: The erecting of objects in the ego (S. Freud). Introjection belongs as a substitute for the union of Eros,</p>	<p><i>a) General definition:</i> Introjection means an assimilation of the object by the subject. It is an assimilation process (C. G. Jung). <i>b) Special definition:</i> Introjection is <i>collective</i> when the ego incorporates and assimilates contents of the collective <i>unconscious</i>; contents thus that do <i>not</i> belong to the experience world or to the inventory of the person.</p>	<p><i>a) General definition:</i> Introjection is the unconscious and original elementary strivings of the ego to take into possession and to incorporate the valuable objects, valued representations, and all valued contents of the external and internal world (Szondi). <i>b) Special definition:</i> The introjection is <i>familial</i> when the person incorporates into his own ego and accepts into his own personal inventory material objects or mental capabilities, characteristics, and ideals that belong to the family heritage.</p>
<p>II. <i>Forms of introjection</i></p>	<p>1. <i>Primary personal introjection:</i> Incorporation of the <i>approved</i> characteristics of parents, grandparents, brothers and sisters on the basis of the loss of love for them. Identification after separation. Character formation (S. Freud). 2. <i>Secondary personal introjection:</i> <i>a) Hyper introjection,</i> for example with melancholy. Masochism. <i>b) Detail introjection:</i> Fetishism. <i>c) Ad-hoc introjection:</i> Sexual perversions (Sadism, masochism, fetishism) (Szondi).</p>	<p>1. <i>Primary collective introjection:</i> <i>a) Buildup of</i> collective perceptions of the world in childhood. Persona formation. <i>b) With primitives:</i> <i>Magic</i> representations and actions. <i>Formation of magic figures</i> (magician, etc.). 2. <i>Secondary collective introjection:</i> Magic, autistic cosmic delusion formations with schizophrenics.</p>	<p>1. <i>Primary familial introjection:</i> <i>a) Incorporation of</i> characteristics of such ancestors that the person <i>has never</i> personally <i>experienced</i>. (Introjection on the basis of genotropism.) <i>b) Familial occupation choice.</i> 2. <i>Secondary familial introjection:</i> <i>a) Familial hereditary illnesses.</i> <i>b) Familial death choice</i> (suicide).</p>

<p>III. <i>End goal of introjection</i></p>	<p><i>The substitution of lost objects through the setting up of these in the ego: Identification.</i></p>	<p><i>Identification with the cosmic power, with god-like characteristics and magic nature, and, further, with the shadow and the anima, respectively the animus.</i></p>	<ol style="list-style-type: none"> <li>1. The original human striving to have everything.</li> <li>2. The assimilation of one's ancestor figures and the incorporation of definite character traits, world views, behaviors and chosen forms into one's ego.</li> </ol>
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Table 6. Overview of Ego Introjection (Continued)

<i>Introjection</i>	<i>A. Personal</i>	<i>B. Collective</i>	<i>C. Familial</i>
<p>IV. <i>Origin mechanisms of introjection</i></p>	<p>1. Sexual object preoccupation. 2. Giving up of the sexual object. 3. Erecting of the lost object – as substitute -- in the ego (“psychic cannibalism”). 4. Ego change through identification. 5. Introjection is thus the polar opposite of repression’s manner of detaching of libido. 6. The love for the ego replaces the lost love for the object (S. Freud).</p>	<p><i>a) Collective introinflation:</i> Emergence of introjection after collective inflation. <i>b) Collective Introprojection:</i> Emergence of introjection after collective projection (L. Szondi).</p>	<p><i>a) Familial Introinflation:</i> 1. First the person is possessed by the desire, to be everything that the preferred ancestor figure was; 2. then he will <i>have everything</i> that the ancestors had: Familial form of identification. <i>b) Familial Introprojection:</i> 1. First the person will <i>be one and the same</i> with an ancestor figure: Familial participation. 2. After this has become impossible, the ego incorporates this ancestor figure: Familial identification (L. Szondi).</p>
<p>V. <i>Physiological operation of introjection</i></p>	<p>1. <i>Identification.</i> 2. <i>Character formation:</i> Character is a deposit of the given-up object interest in the ego; it contains the history of these object choices (S. Freud). 3. <i>Transference</i> (S. Ferenczi). 4. <i>Personal will processes.</i></p>	<p>1. Formation of the <i>collective world view.</i> 2. Formation of the <i>persona.</i> 3. <i>Magic.</i> 4. <i>Collective will processes</i> through collective attitudes [taking positions].</p>	<p>1. <i>Character formation</i> on the basis of familial introjection. 2. <i>Occupation choice and occupation persona.</i> 3. <i>Will processes</i> as the result of familial introjections through family attitudes.</p>

<p>VI. <i>Characterological operation of introjection. The introjective fundamental character.</i></p>	<p>In the structure of the so-called “<i>introjective</i>” character are personal, collective and familial elements interwoven intimately with one another. The “<i>extrovert</i>” type according to C. G. Jung and also like the “<i>extratensive</i>” experience type according to H. Rorschach form themselves in the basic introjective character. All these types are <i>ego systolic</i> character formations and protect the person from exaggerated ego expansion (ego diastole) <i>through testing of reality and thus by turning the soul outward</i>. The most important traits of the <i>introjective</i> character are: 1. <i>Turning of the interest outward</i> (extraversion, extratension); 2. <i>Positivism</i>; 3. <i>Rationalism: Soberness</i>; 4. <i>Dryness</i>; 5. <i>Cold, hard, severe</i>; 6. <i>Realization urge and knowledge urge</i>; 7. <i>Love of form</i>; 8. <i>Love of logic</i>, 9. <i>Sense of organization</i>, tendency to uniformity; 10. <i>Lacking in feeling</i>, unconcerned, heartlessness, compassionless; 11. <i>Egoism</i>; 12. <i>Have narcissism</i>; 13. <i>Ego centered, egocentricity</i>; 14. <i>Obstinate, stubborn</i>; 15. <i>Self-determined will, autism</i>; 16. <i>Inclination to reaction formations and to ego changes through new identifications</i>; 17. <i>Inclination to blocking, separating, and isolating</i>.</p>
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Table 6. Overview of Ego Introjection (Continued)

<i>Introjection</i>	<i>A. Personal</i>	<i>B. Collective</i>	<i>C. Familial</i>
VII. <i>Sociological operation of introjection</i>	<ol style="list-style-type: none"> <li>1. Separation from the parents.</li> <li>2. <i>Becoming independent.</i></li> <li>3. Expansion of the social areas of interest through introjective identifications.</li> <li>4. Investing in personal capital.</li> </ol>	<ol style="list-style-type: none"> <li>a) <i>With primitives: Magic.</i></li> <li>b) <i>With cultured peoples:</i> <ol style="list-style-type: none"> <li>1. <i>Identification in the forming of the perception world.</i></li> <li>2. <i>Identification with a collective world view.</i></li> <li>3. <i>Identification with the official persona.</i></li> <li>4. <i>Capitalistic state formation on the basis of the collective.</i></li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Identification with the familial world view.</i></li> <li>2. <i>Identification with the families' character formation.</i></li> <li>3. <i>Familial investment.</i></li> <li>4. <i>Capitalistic state formation on the basis of the family.</i></li> <li>5. <i>Familial introjective occupation choices.</i> (See Vol. I, p. 91.)</li> </ol>
VIII. <i>Operation of introjection in illnesses</i>	<p>In <i>symptom formation, introjection</i> plays the most important role with</p> <ol style="list-style-type: none"> <li>1. <i>Melancholy</i> (hyper introjection);</li> <li>2. <i>Autistic, ego systolic schizophrenia,</i></li> <li>3. <i>Masochistic perversion</i></li> <li>4. <i>Fetish</i> (detail introjection) perversion</li> <li>5. <i>Compulsion neurosis</i> (together with repression);</li> <li>6. <i>Psychopathology and criminality</i> (ad-hoc introjections according to L. Szondi).</li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Cosmic, autistic, magic mode of thought and delusion formations</i> with schizophrenia (<i>Word magic</i>).</li> <li>2. <i>Cosmic world designs</i> with schizophrenics.</li> <li>3. <i>Collective and sick persona formations.</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <i>Familial hereditary illnesses</i> through identifications and respectively acceptance of the sick ancestors.</li> <li>2. <i>Familial death choice:</i> Manner of suicide through identification with the ancestor, who selected the same kind of death.</li> </ol>

Table 7. Overview of Ego Negation

<i>Negation</i>	<i>A. Personal</i>	<i>B. Collective</i>	<i>C. Familial</i>
<p>I. <i>Concept designations of negation</i></p>	<p>a) <i>General definition</i> (S. Freud): Denial is a way to take the repressed into one's awareness, actually an abolition of the repression, but certainly no acceptance of the repressed. It is a conscious intellectual judgment function. b) <i>Special definition</i> (according to L. Szondi): The negation is <i>personal</i> when the ego denies representations, strivings and ideals that once belonged to the <i>personal</i> inventory of the <i>repressed unconscious</i>. Negation belongs as a successor of the expulsion of the destruction drive.</p>	<p>a) <i>General definition</i>: - - b) <i>Special definition</i> (according to L. Szondi): 1. A denial is of a <i>collective</i> nature if the individual avoids, denies, inhibits, estranges, or represses definite <i>human</i> strivings and representations from the <i>collective unconscious</i>. 2. <i>Collective negation</i> covers also all rules and prohibitions of religion, states, groups, and clans by which any collective denies definite behavior to the individual person.</p>	<p>a) <i>General definition</i>: Negation is partly the unconscious and partly the conscious elementary strivings of the ego <i>to avoid, to deny, to inhibit, to estrange, and to repress</i> definite demands, representations, and ideals. Negation is thus a primary elementary process. b) <i>Special definition</i>: A denial is <i>familial</i> when the ego avoids, denies, inhibits, estranges, or represses the strivings of the <i>familial unconscious</i>.</p>
<p>II. <i>Forms of negation</i></p>	<p>1. <i>Primary personal negation</i>: a) <i>Reality testing</i>; b) <i>Destruction of the imagination</i>; c) <i>Adaptation</i>. According to Freud each denial is secondary; according to us it is a <i>primary</i> elementary function of the ego. 2. <i>Secondary personal negation</i>: a) Sick inhibitions, estrangements and repression with the transference neuroses. b) Catatonic negativism. c) Destructions.</p>	<p>1. <i>Primary collective negation</i>: a) Collective denial of certain infantile excitations through education. b) <i>With primitives: the taboo system</i>. 2. <i>Secondary collective negation</i>: Sick denial of all <i>collective</i> rules with the criminal and the mentally disturbed.</p>	<p><i>General forms of negation</i>: 1. Avoidance, 2. Denial, 3. Inhibition, 4. Alienation, 5. Repression 1. <i>Primary familial negation</i>: Revolt a) against the family requirements and prohibitions; b) against <i>genotropic</i> strivings in love, friendship, occupation, illness and manner of death. 2. <i>Secondary familial negation</i>: Sick denial of the family with asocial psychopaths, criminals, and the mentally disturbed.</p>

<p>III. <i>End goal of negation</i></p>	<p>The <i>intellectual</i> making come back of repression processes whose end goal is that the representation content does not succeed to become conscious. The <i>affective</i> process of repression is forced not to come back through the denial process (S. Freud).</p>	<p><i>Manner of preservation</i> of groups, clans, tribes, and peoples. <i>Incest taboo</i> of clans on a social basis (Jung).</p>	<p>1. The healthy <i>family preservation</i> (incest taboo of the family). 2. In sick form: Destruction of the family ideals: <i>all denied and all destroyed that belong to the family as material and ideals possessions.</i></p>
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Table 7. Overview of Ego Negation (Continued)

<i>Negation</i>	<i>A. Personal</i>	<i>B. Collective</i>	<i>C. Familial</i>
<p>IV. <i>Origin mechanisms of negation</i></p>	<p>1. A forbidden representation is repressed. 2. The repressed thought contents become conscious; it however lets itself consciously to be denied. 3. Through the denial is laid open the path to consciousness for only the intellectual part of the repressed; the essential <i>affective</i> portion continues however to be denied.</p>	<p>At present unknown.</p>	<p>1. A familial demand (in love, friendship, occupation, illness, and manner of death) becomes conscious to the individual. 2. These familial excitations, however, are <i>consciously denied</i> by the means of avoidance, inhibition, or estrangement; more rarely also by making unconscious through repression (for example with familial incest love).</p>
<p>V. <i>Physiological operation of negation</i></p>	<p>1. <i>Reality testing after loss of object.</i> 2. <i>Adaptation to the good</i> and avoidance of everything that is bad. (xenophobia of the ego.)</p>	<p>1. Adaptation to the collective rules and prohibitions of the group and of the clans, that is to the marriage regulations, sex rules, etc.</p>	<p>1. <i>Adaptation to the rules of the family.</i> 2. The consequence is: <i>the drilled person</i> [one who is like a drilled soldier]; he denies the primitive desire <i>to be one</i> and <i>the same</i> (according to participation); furthermore he denies the demand to be everything. 3. <i>Renunciation</i> of everything that <i>for him</i> is unattainable. 4. The <i>physiologically inhibited</i> human being.</p>

<p>VI. <i>Characterological operation of negation.</i> 1. <i>The adapted,</i> 2. <i>the oppositional,</i> 3. <i>the negativistic fundamental character</i></p>	<p>The “<i>adapted</i>” and the “<i>negativistic and oppositional</i>” drilled character results from the denial of personal, collective and familial strivings. He represents the everyday drilled human being as “a drilled person.” His leading traits are: 1. the <i>being adapted</i> to reality, to the family and to the community according to the external!; 2. internally however he constantly opposes the drill and is 3. for that very reason <i>unsatisfied</i> and 4. always ready to free himself from the compulsion of the drill; 5. he <i>renounces any ideal formation</i>, since he is completely disillusioned; 6. drilled men constantly supply the masses for any revolutionary, insurgent, and oppositional movement; 7. outwardly they are inhibited to the external; internally, however, they are the eternal <i>no sayer</i>. Therefore: as individuals they are harmless, but dangerous in masses.</p>		
<p>VII. <i>Sociological operation of negation</i></p>	<p>1. Formation of personal morals. 2. Setting up of personal barriers of shame and disgust. 3. Eternal ambivalence in relationship to moral barriers. 4. “Incest barrier” (S. Freud).</p>	<p>a) <i>With primitives only mother right. The system of taboos conditions the social order.</i> 1. Exogamy, the prohibition of the blood dishonor within the clans. 2. Organization of the clans and sub-clans. 3. Classified relationships organization. 4. Marriage classes (cross cousins marriages). 5. Sexual morality. 6. Social morality. b) <i>With cultured peoples: Rules and prohibitions of religion, the state, race and class.</i></p>	<p><i>The health of the manner of preservation through:</i> 1. <i>Denial of the incest love in the context of the family</i> (for example, denial of marriage between cousins in heritable-ill families); 2. Denial of certain homogeneous <i>genotropic</i> marriages through marriage counseling; 3. Promotion of <i>non-genotropic marriages</i> 4. Negation of the familial occupations.</p>
<p>VIII. <i>Operation of negation in illnesses</i></p>	<p>1. <i>Sick inhibitions and repressions</i> with the so-called <i>transference neuroses</i> as with hysteria and compulsion neurosis. 2. <i>Estrangements and depersonalization</i> with manic-depressive and schizophrenic illnesses <i>before</i> and <i>after</i> the illness. 3. <i>Negativism</i> with catatonia.</p>		

## SECTION III

## DIALECTIC\* EGO ANALYSIS

[ Editor: \*dialectics = a theory of polarities, antitheses, contrarities.]

## INTERNAL EGO DIALECTIC

## THE INTERNAL DEFENSE THEORIES

*Essences and Forms of the Internal Ego Dialectic*

We call *mental dialectic* generally those cooperative opposite psychological functions that condition and maintain the *unity* of the soul.

Under “*internal ego dialectic*” we must sum up only those reactions of opposite movements of complementary opposition, which *within the ego* as mutually completing ego-like opposite functions condition and protect *the internal unity* of the whole ego. Through the internal ego dialectic, consequently, it defends against the *internal ego dangers* -- thus the dangers through the unifunctions of an elementary function or an ego factor.

In opposition to this stands the *external ego-drive dialectic* and the *external ego-affect dialectic*. This is *outside of the ego* between the border drives (sexual drive and contact drive) and furthermore between the paroxysmal drive (affect life) and the ego that moves against them and secures the complete mental life. Fate Analysis calls the outer ego-drive dialectic and ego-affect dialectic the *external defense function* of the ego.

The three main forms of the *internal ego dialectic* are:

I. The *between factorial ego dialectic*, dialectic between ego expansion (*ego diastole*) (*p*), and ego constriction (*ego-systole*) (*k*);

II. The *inner factorial tendency dialectic* within the same ego factor;

III. The *dialectic between the foreground ego* [Vorder-Ich] and the background ego [Hinter-Ich].

## Chapter XVI

## THE BETWEEN FACTORIAL EGO DIALECTIC

*Dialectic Between Ego Expansion (Ego Diastole)  
and  
Ego Constriction (Ego Systole)*

If one asks about the particulars in the fate analytic ego theory, then we must mention above all the fact that this was developed on the dialectic and the complementary opposite movement of two opposing functions, ego expansion (ego diastole) and ego constriction (ego systole).

*I. Ego Diastole*

*I. We call ego diastole the “human” need to make conscious unconscious contents and through that to expand the ego field.*

Through this need the *ego* develops for itself *ego consciousness*, in particular however *wish consciousness*. Animals have only a perception possibility. They themselves are not conscious *that* they wish or *what* they wish. The satisfaction of the demands with animals discharges unconsciously. Humans alone are beings who know the need to make unconscious drive striving conscious and to satisfy them consciously. The prototype of the ego diastole is, in our opinion, in one’s development history is *participation*, thus the need to be one and the same with the other. Through having a part in the other, one extends the power field of the still unconscious ego. For a while the participative demand of humans is still unconscious. Only when the participation -- the unconscious union between two beings, between mother and child -- encounters real obstacles and when the participative dual union becomes impossible to realize begins the first making conscious of the demand: To maintain *further* the dual union participation with the mother.

*The becoming conscious of the original wish, to be one with the mother again, creates the ego.* The birth of the ego is thus the result of two processes. These are: (1.) The real crisis in the participation, thus in the dual union with the mother; (2.) the human drive to restore consciously again the lost being one with the mother. The birth of the ego begins in the moment in which the child is

forced to perceive the twoness, the real separation between the mother and him himself. This perception of the duality, the being two and not being one, occurs only then when the wish for being one with the mother has already become conscious.

One can reconstruct therefore the processes in the ego birth theoretically in the following steps:

1. Unconscious being one with the mother = participation =  $p$ - phase.
2. Crisis in the participation, in the dual union between child and mother; abandonment =  $p \pm$  phase.
3. Becoming conscious of the wish to reestablish the participative dual union; and the perception of being two; the  $p+$  phase.

Thus is laid the foundation stone of *wish consciousness and ego consciousness*.

From now on one can speak of a *conscious "ego."*

The first content of wish consciousness is thus the longing after the participative being one, thus the wish, himself to cling to the mother with mouth and hand (I. Hermann), like at the time of the original participation. On the one hand the repetition compulsion of the paradise-like being one with the mother and on the other hand -- accompanying these needs being unsatisfied -- the perception of being two thus creates the ego.

4. After the wish consciousness and ego consciousness were thus set up, henceforth constantly arise new demands from out of the unconscious ( $p$ -) into wish consciousness ( $p+$ ) where the wish consciousness always thus *expands* further and further.

We say: *The expansion of wish consciousness is the result of a specific human ego need, which we call the ego diastole and ego expanding ego need.* This ego need is determined through the  $p$  drive need that as a radical causes the following phenomena:

1. *Pure participation as primary projection* and furthermore as *secondary pathological projection*:  $p$ -.

2. *Projective inflation*:  $p \pm$ .

3. *Inflation*:  $p+$ .

4. *Evacuation of consciousness*, absence of the  $p$  function in the foreground:  $p0$ .

## 1. The Original Participation

*Original participation* ( $p-$ ) is called the demand: To be one and the same with the object. This original function of the ego is at the beginning still unconscious. It appears with the child as the unconscious phase of the dual union, in which no separation between the ego world and the you world takes place. The world picture is still participative, adual, that is, established without twoness. This adual participation however occurs, as we in the analysis of the elementary ego have already emphasized, on the basis of a primary projection. The child transfers out the power of his being onto the mother and has thus -- by being one with the mother -- a share of the power of the mother. In this sense one is thus entitled to count also this original phase of the participation as the *projective ego diastolic* ego function. The legitimacy for this interpretation received its empirical confirmation by the experiments with the drive test. Primitive native people, whose ego stage according to Lévy-Bruhl is participation, gave in the experiment actually to a considerable degree the ego picture of projection adopted by C. G. Jung and me for participation. Thus the test ego pictures:  $Sch = 0 -$ ,  $0 -! !$ ,  $+ -!$  or  $- -! !$ . (Investigations of E. Percy with Bush Negroes.) Cultured people, who from any -- mostly pathological -- basis regress to the original form of participative thinking, supplied the same projective ego picture.<sup>1</sup> The connection of participation to the elementary function of projection is thus also experimentally proven.

## 2. Projective Inflation

This kind of ego diastole appears in two forms: *a) As abandonment*, *b) as the feminine matriarchal Moll [soft] ego*. These ego processes we will treat later with the so-called *tendency ego dialectic* to understand there the abandonment as also the Moll ego as consequence of an intra-factorial ego dialectic within the drive radical  $p$ . Both are ego conditions in which projection and inflation are active at the same time in the foreground.

### 3. Inflation

*Inflation* ( $p+$ ) is the democratic [katexochen] ego diastole. We have characterized inflation as the elementary strivings of the ego after *being everything*. The ego field is boundlessly extended by the demand *to be everything*. It places itself in an actual *ego dilation* that very often works within itself by being dangerous to the whole fate of the person. Functionally these ego expansions occur by the fact that *unconscious strivings* without resistance can occupy wish consciousness up to obsession. In this *obsession* [Besessenheit] the ego is not able to perceive *any longer* the contradictions of the opposites of the demands pushing into wish consciousness. The inflative obsessed ego believes synchronously *to be able to be both* (mother and child, man and woman, animal and human, God and servant, angel and Satan and so on). We say: Inflation is the condition in which the ego solves the intolerable opposites in such a way that it simply does not perceive the contradiction.

The original basis for this inflation we may assume to be phylogenetic in the wish to be a two sexual being and, in one's developmental history, in the wish to be oneself mother and child, that is to be *both* and thus *to be everything*. Through the inflation the child chooses to unite the power of the mother and its own being synchronously in himself. He does not need the power-giving mother any longer, since he becomes the mother. We are inclined to consider the act of the suckling (blissful sucking) the symbol of this inflation whereby the finger represents the substitute mother.<sup>2</sup> Thus the suckling child becomes a *double being* of child and mother.

The same thing happens ego psychologically in masturbation. The ego of the masturbating child doubles itself ( $p+$ ). It is one part the wish-longing child, who longs himself after being one with the mother, the other part also the mother, who gives pleasure to it. In the act of suckling and masturbation the child can satisfy both the phylogenetic desire for the two sexual being as well as the ontogenetic demand to be one with the mother. In both acts the child experiences for the first time the condition of inflation. He has doubled himself in the ego.

Under pathological conditions inflation often appears with adults as *addiction* or as *megalomania* [greatness delusion] or as swindling with deceitful aims, or even as a murderer.<sup>3 4</sup> We summarize all these ego conditions in the concept of the paranoid, and, according to whether projection or inflation becomes stronger, we speak of a "projective" or "inflative" paranoid.

The appearance of *ego diastole* is thus very diverse: Participation (with primitives and with children), projective paranoid, abandonment of the ego, the matriarchal Moll ego, pure inflation, obsession [possession], ambitendency, excessive craving in infancy (sucking, masturbation), addiction illnesses of adults, the inflative paranoid, and certain criminality forms are all *ego diastolic* ego fates. As a particular type of character of ego diastole we have already mentioned the *introverted type* of Jung and Rorschach.

## 4. The Complete Absence of Ego Diastole

We call the complete absence of ego diastole “*evacuation*,” the emptying of wish consciousness. This will be discussed in detail with the external defense mechanisms.

### *II. Ego Systole*

This completing and opposite function of ego diastole is ego systole.

*Ego systole is the human need to contract and to limit the boundlessly expanding ego field.*

If the radical “*k*,” thus the ego systole, were completely missing in the ego, then the ego field, the wish consciousness and ego consciousness, with each person would expand thus boundlessly, as it indeed happens precisely with the pathological projective and inflative paranoids. The radical *k* with its restricting function ensures the fact that the human ego and thus the fate of mankind itself do not lose themselves boundlessly and continuously in the direction of the paranoid.

*The ego systole is that completing (complementary) opposing ego opposite ego diastole that precisely through constriction secures the unity and thus the health of the ego.*

Ego systole executes this securing of the unity and the health of the ego through the radical *taking of a position* [*Stellungnahme*] *against all strivings that extend the ego field through participation, or secondary projection, or inflation, in sum through ego diastole seeking to expand boundlessly.*

*Ego systole is thus the constricting taking a position against ego expansion. Therefore, we call this ego part: The position-taking ego [*das stellungnehmende Ich*].*

The position-taking ego was called in older consciousness and thinking psychologies simply the “*will*,” an expression, which we avoid where possible in ego analysis because of the term’s philosophical manifold loaded meanings. We have already discussed the two leading kinds of taking a position: *Introjection as an affirmation position* and *negation as denial*. As a third manner of position-taking functions the synchronous bifunction: *The intronegation*, which we have analyzed partly as *compulsion* ( $k\pm$ ) and partly as the *masculine patriarchal Dur [hard] ego*.

The fourth variation, the complete absence of the position-taking in the foreground ( $k0$ ), is called: Ego weakness or loss of position-taking.

## 1. Introjection

By *introjection* the ego can make harmless many dangerous strivings and indeed through that action make have interests ( $k$ ) out of being tendencies ( $p$ ). Everything that the diastolic ego would like *to be* can by means of *incorporation* be reduced to having interests. Thus the danger of the expansion in *being* is defended through the safe *being interested in something for itself*.

If a person wants to be, for example, omnipotent like God, then he is mad. If he introjects however the demands to be like God into his ego and makes out of the inflative being tendencies scientific interests in mythology, religion, and religion psychology, then he has defended against the danger of insanity through inflation by the incorporation of the being striving into the  $k$  ego. Henceforth he does not want any more to be God; he is content that he harbors a particular interest in the gods, and thus he becomes a researcher in mythology or religion. Many occupation choices occur -- as we have shown -- by introjection of the threatening inflative or projective being striving. In place of the demand *to be* this or that (for example, to be a woman with the man, to be a man with the woman, to be a murderer or homicidal killer like a Cain or to be a criminal, or to be persecuted, etc.) appears through the ego systole as adequate interests: Gynecology, judicial medicine, forensic psychiatry, public prosecutor's office and so on.

Many diastolic strivings as being fate [Seinsschicksal] are dropped in life and reduced to character traits, which imprint the ego and express themselves in occupation personalities. Character formation by incorporation is, in our opinion, likewise an unconscious taking a position by the ego systole. The ego systole is able thus to secure the unity and the health of the ego through its introjection capability by means of the

restriction of the being spheres through interests, occupation choice, and character formation.

Quite often the ego systolic taking a position must be content with setting a *relatively* more easily bearable and also less anti-social systolic introjective symptom in place of a very dangerous diastolic ego illness (paranoia). This transformation of the symptom through the operation of the ego systole thereby forms an introjective illness symptom out of a projective or inflative symptom by incorporation of the sick diastolic strivings. Into this converting category of introjection we have classified symptoms in the first volume Drive Pathology as the depressive, the masochistic, and the fetishistic.<sup>5</sup>

As one of the most important *systolic* functions we have to consider *compulsion*.

## 2. Compulsion as Consequence of Intronegation

*Compulsion is according to our ego analysis the coupled bifunction of introjection and negation. We call this bifunction intronegation. This expresses itself clearly in the ego form of compulsion:  $Sch = \pm 0$ , thus in the  $k \pm$  ego reaction.*

Also the patriarchal *Dur hard ego* is an intronegation. Since the dialectic here is of an intra-factorial nature, we will discuss these dialectic processes only later with the tendency ego dialectic.

## 3. Negation

*Negation (k-) is -- as we already explained -- the most frequent taking a position of the ego opposite projection, inflation, abandonment and/or femininity. Those denying and renouncing taking of a position express themselves as adaptation ( $Sch = -$ ), as inhibition ( $Sch = - +$ ) and often also as sick repression ( $Sch - 0$ ) or estrangement ( $Sch = - \pm$ ). The detailed discussion of these manners of the systolic position-taking remains reserved for the next part on the external defense doctrines. There we will discuss dialectically also the quantitative hyper negation and catatonic forms of negativism.*

## 4. The Complete Abolition of Ego Systole

*The complete giving up of any taking a position in the foreground is dynamic dialectically called the giving up of the dialectic between ego systole and ego diastole.*

It has as a result: The uninhibited projection ( $Sch = 0 -$ ) or inflation ( $Sch = 0 +$ ) or the abandonment and/or the femininity ( $Sch = 0 \pm$ ) or more rarely also the complete disintegration, which is the loss of the ego ( $Sch = 0 0$ ) in the foreground.

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*The ego systole* as the imprinting and incorporating ego function is therefore the condition for any kind of symptom and character formation in the area of neurosis formation. The loss of any ego systole is often an indication of a possible psychosis (inflative or projective paranoid) or of the abandonment of masculine strivings (homosexuality with the man or femininity). In the study of character, ego systole plays an important role in the structure of the so-called *extraverted type* (C. G. Jung, Rorschach).<sup>6</sup> Without ego systole the masculine *Dur ego* also cannot develop. In the socialization of the drives ego systole fulfills an important task through the introjective occupation choices and through the adaptation by negation.

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The most important ideas concerning the dialectic between ego diastole and ego systole are summarized as the following:

1. We call the recognition of the completion capability of the opposite functions ego diastole and ego systole in the unity and health of the ego *the internal ego dialectic or internal defense*.

2. The unity and health of the ego are *established and maintained through this p versus k dialectic*. This internal dialectic is established in the ego teachings as the fundamental originating and preserving principle of the unity of ego life. *It defends against the internal ego dangers*.

3. *The integrated ego:  $Sch = \pm \pm$*  is the *ideal form* of this dialectic. This form is in actually only exceptionally attained, since humans only rarely succeed in maintaining this so perfectly complete coexistence and cooperation of ego expansion and ego contraction continuously so that the unity of the ego would be secured as stationary. The ego of the extreme humanist can approximate this integration episodically -- this stage can rarely be retained however in the long run.

4. *With most persons the ego life shifts itself either in the direction of ego diastole or in that of ego systole*. In this manner occur the two prominent ego fate forms: *The diastolic ego fate of p persons* and *the systolic ego fate of k persons*.

We treated these two forms of ego fates in detail in the second<sup>7</sup> and in the third book<sup>8</sup> of Fate Analysis [Schicksalsanalyse].

5. On the basis of this ego dialectic we classify mankind into the two categories of the “*p persons*” and the “*k persons*.” Of these two ego categories of the human being possibilities in our opinion all divisions of persons are based according to character types and experience types. What however so far was missing with these dual typologies (in particular with those of C. G. Jung and H. Rorschach) is the insight of the role the *p* and *k* radicals in the origin of the described character types. Why? Because *these types are basic forms of ego fate*. Only the discovery of these ego radicals *p* and *k* made it possible to fathom the fundamental essences of this typology.

The fate of the *p* versus *k* dialectic appears however to determine not only the fate of the individual but also that of peoples. There are communities that consist rather of *p* persons and other ones, however, rather of *k* persons. The choice of the governments and the prominent persons in the politics of nations goes with one people more in the direction of *ego expansion* and with another however more in that of *contraction*.

6. *The history of mankind consists of the fight of the diastolic and systole counteracting forces among the peoples.*

Wars develop constantly on the basis of a people’s diastole. Peace results from the integration of diastole and systole among the peoples. From this view of mankind’s history one must come to the assertion that the *collective ego diastole* among peoples was constantly stronger in history than the power of the collective ego systole. And why? Because the collective integration precisely was missing and because all efforts in the direction toward an integration of the people’s diastole and systole equilibrium so often malfunctioned.

The collective ego development of mankind today in many places is on one side partly in the phase of the participation of secondary projection (communist systems of government) and remained stuck in inflation (fascist states) (*p* peoples) and the other side partly stiffened into the phase of incorporation (great capitalistic nations) (*k* peoples). We may not cling to great hopes for the near future regarding the possibility of *an integration of the people’s ego existence in form of a free democracy*.

7. The complete stopping and dissolution of the *p* versus *k* dialectic is called disintegration. In an individual’s life disintegration (*Sch* = 0 0) is accompanied by twilight conditions and absence of the ego in the foreground and more rarely by

continuing *ego changes* (for example with transvestites or bisexuals or the inverted). In the life of peoples disintegration is called: Anarchy.

## Chapter XVII

### THE INNER FACTORIAL EGO DIALECTIC

*On the Psychology of Abandonment, the Feminine, and Matriarchal Moll Ego Versus the Compulsive, the Masculine, and Patriarchal Dur Ego*

With the *p* versus *k* dialectic are those mutually completing itself opposite function of two root ego needs: The need after expansion in opposition to the need after contraction of the ego field.

This dialectic is thus of a *between factorial* nature and has the goal of securing the unity of the *whole ego* through the defense from internal dangers.

*The inner factorial ego dialectic plays itself out however within a factor, that is in the sphere of activity of the p radical and respectively the k radical.*

In this manner the ego dialectic of the reciprocal completing opposite functions are no needs but only *ego tendencies*. We call it also "*tendency dialectic*." Within the ego diastole (*p* radical) a tendency dialectic takes place between projective participation and inflation. It is thus a *p-* against *p+* dialectic. With the radical *k*: Between introjection and negation. It is the *k+* against *k-* dialectic. *The end goal of these two inner ego dialectics is the maintenance of the functional unity of the ego diastole and/or the ego systole.* Under functional aspect are both manners of the inner dialectic *bifunctions*; that is two ego strivings penetrate at the same time onto the front stage of the ego. In the test they are thus *ambivalent* ego reactions: *p ±* and/or *k ±*.

#### 1. The Inner Dialectic of Ego Expansion

Those completing opposites of participative projection and inflation can appear in the ego life in two forms:

- a) as the *abandonment* of the ego
- b) as the *feminine and matriarchal Moll ego*.

### *a) The Abandonment of the Ego*

It is an *empirically* established fact that the abandonment appears in the experiment test as the bifunction of the  $p$  factor and thus as the dialectic conflict between projective participation ( $p-$ ) and inflation ( $p+$ ). Their ego form is:  $Sch = 0 \pm$ . Two ego-diastole ego strivings, which work in opposition, bring about therefore ego psychologically the clinical picture of abandonment.

The one striving, the tendency  $p-$ , wants to maintain further the lost, paradisiacal being one and being the same with the unfaithful object. Since the person does not succeed with this, she accuses the object of abandoning her and feels persecuted by the other ( $p-$ ).

The second striving, the tendency  $p+$ , makes the person presently conscious of the fact of abandonment. Then however the person saves himself by *doubling of the ego*, thus through *inflation*, from the uncomfortable situation of the abandonment into an illusion world.

After the person was abandoned by her love object and continued to be tormented by the wish for being one with him, she becomes simultaneous in her fantasy both: The love-seeking person and also love-giving object.

In the ego condition of abandonment the person is thus filled with opposite strivings. These are:

1. The wish for continuation of the participative dual union and the drive to accuse the unfaithful dual partner ( $p-$ );
2. The becoming conscious of actually being abandoned and the defense against this discomfort through the doubling of the ego, that is, the formation of the illusion that one can be both: The one giving love and the beloved ( $p+$ ).

This  $p \pm$  dialectic represents indeed a difficult double splitting of the ego. It is not surprising that it only becomes bearable by the maintenance of the dual union in the *illusion and fantasy world* through the mental doubling of the roles ( $p+$ ), which the ego is forced to play. Precisely by this illusion of the double character of the loving one and the beloved, the ego succeeds in securing its unity regarding the expansion. If the projection only worked as a unifunction ( $Sch = 0 -$ ), then the person would become a *projective paranoid*. However if the inflation would be unfunctionally active, that is,

without projective participation and working alone, then the person would be an *inflative paranoid*. In both extreme cases the unity of the ego diastole breaks up in the foreground. The existing dialectic between projective participation and inflation holds the two part functions of the ego diastole together. In the condition of abandonment the person is thus protected by the simultaneous inflative illusion and participation ( $p \pm$ ) of the double being against the danger of being persecuted ( $Sch = 0 -$ ) and from megalomania ( $Sch = 0 +$ ). The ego situation is indeed illusionary and uncomfortable, but nevertheless not as unreal if it were the pure projective or inflative paranoid.

### *b) The Feminine and Mother-Like Moll Ego*

We must prefix two observations before these explanations:

First of all we speak here not of the *real* woman but of the *essence* of womanliness. The essence thus refers here to discussions of *both sexes, thus to the essence of femininity with the woman and with the man*.

Second, that in the mental reality of the woman -- as also the man -- consists of both the *feminine* tender *Moll* tendency and the *masculine* hard *Dur* tendency. A human being is registered only with one sexuality in the matricula neonatorum. *Its soul remains constantly two sexual*. Drive psychologically one must *express* however the sexuality by the *Dur-Moll proportions*. This fact induced us in 1952 to prepare for the psychosexual drive proportions an experimental procedure, the so-called "*Dur-Moll method*."<sup>9</sup>

The question, which we discuss here, is however not the dialectic between the feminine Moll tendency and the masculine Dur tendency, but that dialectic which takes place *within* the femininity between the participation ( $p-$ ) and the inflation ( $p+$ ), which represents itself in the existences. We ask here thus: I. Which *Moll tendency* do we have to attribute to the function of the *participation* ( $p-$ )? II. And which to that of *inflation*? III. What is the essential sense of the fact that womanliness represents an ego diastolic  $p$  function with the inner dialectic of participation and inflation?

Our *empirical* results supplied the basis for this question; those results clearly proved that *womanliness in the ego with both sexes* represents a *coupled bifunction of ego diastole in the foreground* in the form:  $p \pm$ .

The interpretation of the ego forms:

1.  $Sch = 0 \pm =$  feminine Moll ego.
2.  $Sch = + \pm =$  the acceptance and the introjection of the femininity.
3.  $Sch = - \pm =$  the denial of the femininity.
4.  $Sch = \pm \pm =$  the integration of the femininity and the masculinity in the ego.

These interpretations proved sound in the past 15 years everywhere in the world. It was proven that womanliness represents the bifunctional ego diastolic activity of the radical  $p$  (in form of  $p \pm$ ) and that masculinity, on the other hand, represents the bifunctional ego systolic activity of the radical  $k$  (in form of  $k \pm$ ); both are bound mental features.

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We now try to answer the three raised questions *ego analytically*.

I. The *participative (p-)* function conditions the following essential traits of womanliness:

1. The drive to go on the search to find a love object on the basis of a laid down (genotype) family ancestor form. The seeking and finding of the love object according to Fate psychology is brought about by shifting the *masculine* ancestor form out of the familial *unconscious* by means of genotropism.

2. The ability to be *one* and *the same* with this love object in love and marriage and to form with the love object a participative *woman and man dual union*.

3. The Moll ego transfers through the participation its own power from the *unconscious* to the man. The ego, however, will have a share in this power itself through its *expanding* the power of the man and, consequently, will expand its own sphere of power. The injury to this participative tendency after power expansion by the woman on the part of the man is the everyday source of any dispute, separation and divorce in the dual union.

4. *The participation conditions the motherliness and thus the matriarchal being one with the child in the dual union of child and mother* (embryonic phase, period of the nutrition, etc.).

5. *The matriarchal being one and the same with the group of the children and grandchildren in the context of the family.*

6. *The matriarchal being one and being the same with the tribe and in particular with primitive tribes with mother right.*<sup>10</sup>

II. The following essential traits of femininity are based on *inflation*:

1. In the dual union with the man, the wife can double herself so that in her ego she is both the wife receiving love and also the loving man. *The strength of feeling with the womanliness is based on inflation.* She is at the same time the loved woman and love-giving man.

2. As mother -- in the double unity with the child -- the Moll ego doubles itself in a similar way. The true mother feels all stirrings and strivings of the child also because precisely in her Moll ego she is simultaneous mother and child.

3. The form of power of the femininity is: *Being power.* The feeling of the feminine *being power* in love and maternity, in the family, and in the matriarchal village state feeds itself from the inflative source of the demand to be both and to be everything. To femininity belongs a piece of the inflative power.

III. The dialectic with femininity takes place thus between the poles of the participative being one with man, child, family and tribe and the inflative double being of the woman and the man, double being of the mother and the child, and double being of the collective family (tribe) and the personal woman.

From this essential world view of the femininity, it becomes evident that the womanliness needs a complete specific *ego expanding p function*. It is thus not surprising that only few among the women and mothers are able to live out this difficult ego function in reality without thereby becoming ill.

The womanliness of the man is based likewise on the bifunction of synchronous participation and inflation. If the man exclusively lives out in the foreground his Moll ego ( $p \pm$ ) and if he pushes his Dur ego ( $k \pm$ ) into the background, then we speak of an *inverted* (homosexual) Moll ego.<sup>11</sup>

It is noteworthy here that in the ego analytic experiment testing the form of abandonment coincides with that of femininity. In both phenomena we find the same internal dialectic in the factor  $p$  between participative projection and inflation without any position taken by the Dur ego ( $Sch\ 0 \pm$ ).

We had to learn over the years that we have to take the results of the drive experiments also seriously when the results seem for the time being paradoxical or incomprehensible. Here for example the question stands before us: How is it possible that the ego analysis of the abandonment indicates the same processes as that of femininity? Does the femininity really go along -- in isolated and pure form ( $Sch = 0 \pm$ ) -- with abandonment? To this question we can say the following at present: First of all the ego analytic experiment testing discloses constantly only the functional essential structure of the deep mental processes, which stand behind the phenomenon, *never however the thematic, that is the contents*, with which the concerned ego functions "work." That will thus mean: The mental processes of participation and inflation can be ego psychological *the same* with abandonment and femininity *without* also the *contents* of these two processes being the same. If we want to uncover the *contents* and not only the function mode with our experimental procedure, then according to the choice test procedure we must employ the "method of factor picture associations."<sup>12</sup> Secondly, the ego functional connection between abandonment and femininity receives a particular meaning when we try to interpret it under the aspect of an *integrated* ego. The integrated ego contains, as is well known, both ego parts -- both the Moll ego and the Dur ego -- completely in itself. In the ego form of the Moll ego ( $Sch = 0 \pm$ ) is missing in fact the Dur ego ( $Sch = \pm 0$ ), which completes the whole ego and which is placed into the background. It would not be therefore too daring to assume that the Moll ego became abandoned mentally in fact by the Dur ego. *The femininity would be thus constantly a condition of inner abandonment -- namely abandoned by its own and its complementary masculinity.*

Here one could object that the masculine Dur ego in its extreme manifestation ( $Sch = \pm 0$ ) is likewise "abandoned" by its own femininity, which it placed into the background ( $Sch = 0 \pm$ ); it lives nevertheless free from the feeling of abandonment. This is indeed quite often so. The man defeats his femininity and his abandonment precisely with his Dur ego, that is, with the compulsion of his taking a position ( $k \pm$ ) against the constantly present Moll ego tendencies. And because he possesses the power of the Dur ego, he denies everything that is weak. Despite all this however in the background continues to work the compulsive femininity in dreams, furthermore in the choice in love, in friendship, and often also in occupation. The more masculine the Dur ego may appear, all the more strongly is his wish to "abandon" the feminine

partner or -- in socialized form -- to protect the “abandoned.” The operation of the “abandoned” of the background ego is thus here genotropic.

## 2. The Inner Dialectic of Ego Contraction

Those complementary opposites in the radical *k* take place between the two basic functions of *introjection* and *negation* and between *affirmation* and *denial*. In particular this dialectic *a)* appears in the compulsive ego and *b)* in the masculine Dur ego.

### *a) The Compulsive Ego*

In the first volume of “Triebpathologie” the compulsion phenomenon was represented in such detail (1) as clinical phenomena, (2) as symptom formation, and (3) as defense mechanism so that we have to be concerned here -- with reference to that discussed there <sup>13</sup> -- only briefly with the question of the inner dialectic.

1. Under the *ego dialectic* aspect, compulsion steps into action whenever in the foreground the affirmation of a striving collides in an ambivalent way with the denial of the same. *Compulsion is the inner dialectic product of that complementary coexistence of introjection and negation.*

2. *Functionally, compulsion* represents an *ego systolic k* democratic process, with which the ego's taking a position *continuously* is weighed out and arrives at a result according to the two possible poles of affirmation and denial where both possibilities are necessary for its equilibrium. Thus the compulsive ego decides to detach itself from solving questions in *one way*.. Outwardly the compulsive person seems to stand in a corner and to think. The compulsive ego hesitates and doubts constantly the correctness of a one-sided position. The compulsive ego says neither yes only nor no only; it says both and prevents therefore that the striving threatening danger or action in its original form is carried out or completely repressed. The goal of constricting the expansion needs is thus achieved for the time being. The dangerous need is vacated with compulsion ( $k \pm$ ) from wish consciousness (p 0).

3. In addition, the inner dialectic with the compulsion process can go another way. Since each need, which has penetrated into wish consciousness and induced it to expand, consists constantly of two opposite strivings, the ego systolic reaction can achieve its goals *halfway* in such a way *that one striving of the need is affirmed* ( $k+$ )

*and one, on the other hand, is denied (k-). This manner of the compulsive contraction was understood by S. Freud in particular as simultaneously a “reaction formation” and a “repression” with compulsion neurosis. The compulsion neurotics represses (k-, p 0) the anal demands and introjects the exaggerated cleanliness into the ego (k+, p 0). Thus develops the reaction formation in the character.*

4. The final goal of any compulsive process is constantly: To maintain the *unity* of the radical *k* and to secure the operation of contracting by maintaining the coexistence of introjection and negation.

*Compulsion is dialectically an intronegation, which serves to secure with these two the same goal setting complementary functions of ego systole for itself. It means the hardest and the most masculine overcoming of the feminine needs for expansion.*

### *b) The Masculine and the Paternal, Patriarchal Dur Ego*

The previous remarks in which we have advanced in the discussion of the Moll ego must be strongly considered also with the Dur ego. The ego analytic investigations of the “masculine” refer not to a “particular” man but to the *essence of masculinity* in the ego as well with the man as also with the woman. Here we have to answer the same three questions as posed for the Moll ego:

I. To the *process of the introjection (k+)* we must attribute the following essential traits for masculinity:

1. *The drive to take into possession without reservation the sexual object or the have object.* The taking into possession of the object happens on the basis of one’s ancestor picture of the mother or the father. This ancestor image is however with the choice of *the ego* already rooted firmly by incorporation and introjection. *We judge the fundamental difference in the essences of femininity and masculinity precisely in the fact that the object choice with femininity is originally of a participative projective nature and with masculinity of an introjective one.* In one’s development history one must assume also a projective phase with the masculine kind of choice for that time period, which, however, very soon leads -- precisely after the separation from the parents -- to the introjection (*Sch = + -*) and then to pure introjection (*Sch = + 0*). The actual choice of the “strange” object happens here thus on the basis an already completed introjection picture. If a person (man or woman) chooses thus purely by participative projection driven from the ego’s wish *to be one and the same* with the partner, then the choosing court is the *Moll ego, thus the femininity* doing the selecting. However if a person (man or woman) chooses by pure *introjection*, that is,

driven from the drive, *to take in possession* the partner, to incorporate the partner with all that accompanies her or him into the ego, and simply thus *to have* completely, then the choice-steering court is the *Dur ego*, thus *the masculinity* being the choosing person. Since the “particular” woman and the “particular” man possess a mixture of a Moll ego and a Dur ego, some individuals select both among the women and among the men by participative projection and others however purely by introjection or introprojection. On the basis of this fact, we can divide the formation of pairs in love and marriage into the following three categories:

*First marriage category: Moll ego x Moll ego:* Here the partners select themselves mutually by participative projection and on the basis of their *feminine* side, which must *be one, the same and related* with the other.

*Second marriage category: Dur ego x Dur ego:* Here the choice on both sides is steered by the introjective ancestor picture and thus from the masculine side of the ego that wants *to possess* the partner.

*Third marriage category: Moll ego x Dur ego:* Here one of the partners chooses by participative projection and the other one however by introjection. That means: *The one selects woman-like, the other masculine-like.*

The two first categories are *concordant and* the third *discordant* regarding the choice-steering court. With this discordant choice naturally also the woman through her Dur ego and the man through his Moll ego can enter into marriage. Missing at present is the answer to the question: Which marriage category has the best prospects for a happy and lasting life together? At present and the only ego psychological fact established is that the introjective choosing Dur ego represents a later stage in development. Whether it also brings more fortune and is of a more faithful nature is to be examined empirically in the future.

2. The second characteristic of masculinity is the drive after property (house, land, material valuable objects) and the drive after knowledge, after an occupation, after position and a “good” name etc. These traits are all introjection products.

3. The *have ideals* of the masculine are likewise of an introjective nature. One can say: Masculinity possesses ideal objects, which it must *have*, and femininity strives for its *being ideals*.

4. The world view of the masculine is *materialistic, realistic, positivistic, and rationalistic* because the Dur ego is of an *introjective* nature and strives for ideals of *having*.

The feminine however strives for ideals of *being* because the projective and inflative characters precisely orient themselves according to the *spiritual* and is tailored rather to *non-materialism, idealism, and irrationality*.

5. *The orientation to the external*, the connection to the world, and the incorporation of the perceptions of the world are introjective traits of the masculine. The extraverted type is masculine (also with women!). Since the femininity is conditioned by the *p* ego, it is oriented in particular to the *internal* and thus, with both sexes, is *introverted*.

6. *The power through having (k+), the untiring striving for this having power, is an introjective product of masculinity*. This having power increases more frequently to *omnipotence* and leads to the going-astray condition of *autistic undisciplined* behavior with both sexes and, in particular, in the context of the family, in business, in the office, in politics and in other areas of action. If the masculine strives for *having power*, then the feminine seeks after *being power (p+)*. The masculinity of the Dur ego seizes the power through *having*, the femininity however through *being*. With masculinity lurks the danger of *omnipotence* and with femininity that of *being everything*. Both lead finally to pathological impotence.

7. *The patriarchal father right* gave in the past -- and still gives occasionally today -- the masculine the right in the area of the family to satisfy without punishment all his introjective demands: The drive to take into possession, to possess have ideals, and to have omnipotence. If the mother takes over the father right, then she often exercises this still more cruelly. The devastating operation of this without-punishment and without-limits father right turns the family members into subjects. From the practice of psychoanalysis this is well known. Mother right however keeps constantly the fundamental traits from its origin in participation, and all its excesses are due to the drive to be one and the same with the members. These are the results of being power of the maternal.

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II. The following traits of the masculine are based on the opposite ego systolic process of negation:

1. *The capability to adapt* in time, space, environment, situations and so on. [Unpunctuality, bad orientation in space, and inability to adapt to environmental situations belong to the character of femininity ( $k 0$ ) and indeed both with the man and with the woman.]

2. *The social ability* of the masculine to adapt its inflative demands to the possibility of reality and to work well despite the inflation ( $Sch = \pm +$ ) is certainly one of the most important advantages of the Dur ego.

3. *Destruction of the imagination [Disimagination]*, thus the iconoclastic destruction of the values and the ideals of the internal and the external world; *revolt*, and *destruction* are the results of a quantitatively excessively dammed-up negation desire of the masculine. Revolutions are made by masculine men and masculine women. The hunger strike -- exercised by men or by women be it in a prison or in a lunatic asylum -- is constantly the masculine taking a negative position against the environment ( $Sch = +/-! 0$  or  $+/-! -$ ).

4. *The running away* from an uncomfortable situation ( $Sch = \pm -$ ), the compulsive wandering about, and being a globetrotter are *masculine* defense reactions.

5. The masculine and nearly compulsive *pedantry* ( $Sch = \pm 0$ ) belongs likewise partly into this *negative* category of ego systolic masculinity.

6. *The patriarchal prohibitions* and the family of taboo laws originate all from the negation tendency of father right.

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The identity of the two elementary functions of introjection and negation with the *compulsion ego* and with the *Dur ego* is easier to understand than the functional identity with the abandoned ego and the Moll ego. *The essence of the masculine always exists in the overcoming of internal or external dangers and resistances.* If the feminine becomes constantly threatened from the fate of being abandoned -- one time from a real man and another time from the man whom the person carries latently in herself or himself -- then masculinity is always endangered through the fate of cold compulsions.

The more the Dur ego strives to separate itself from its antipode, from the Moll ego, all the more power it must waste on this effort to hold the feminine in the background. This frequent striving of the Dur ego is already misconceived thereby

because through the suppression of the Moll ego the power of the compulsive character constantly grows. Ego psychologically there is only one solution to be aimed at here: *The integration of the masculine and the feminine* in the foreground in the total form:  $Sch = \pm \pm$  or in the more partial form:  $Sch = \pm +$ . The pure inner dialectic of the masculine in the form of  $Sch = \pm 0$  leads sooner or later constantly to the compulsion fate.

The essential differences between femininity and masculinity in the ego are summarized in Table 8.

Table 8. Essential Differences Between Femininity and Masculinity in the Ego

<i>The ego</i>	<i>The Moll ego = Femininity Sch = 0 ±</i>		<i>The Dur ego = Masculinity Sch = ±0</i>	
Basic Idea				
I. Ego radical:	Expansion = <i>Ego diastole.</i>	Factor <i>p</i>	Contraction = <i>Ego systole.</i>	Factor <i>k</i>
II. Elementary ego functions as doubled bifunction of:	1. Being one and the same with the other: <i>Participation.</i> 2. Doubling and expanding of the ego: <i>Inflation.</i>	<i>p-</i>  <i>p+</i>	1. Incorporation of objects: <i>Introjection.</i> 2. Denial = <i>Negation or destroying = destruction</i>	<i>k+</i> <i>k-</i>  <i>k-!!</i>
III. Choice in love through:	<i>Projection.</i>	<i>p-</i>	<i>Introjection</i> (respectively introjection).	<i>k+</i>  <i>k+, p-</i>
IV. The person looks for satisfaction in love, in the family and so on through:	<i>Coalescence [melting into], through being one and the same with the other.</i>	<i>p-</i>	<i>Incorporation of the object with all that belongs to it.</i>	<i>k+</i>
V. Form of the ideal formation:	<i>Being ideal (idealism).</i>	<i>p+</i>	<i>Have ideal (realism).</i>	<i>k+</i>
VI. Form of relationship between persons	<i>Double unit (dual union) with partner, child, family.</i>	<i>p-</i>  <i>p+</i>	Master and subject.	<i>k+</i> <i>k-</i>
VII. Form of the power:	<i>Being power: power through being able to be everything</i>	<i>p+</i>	<i>Have power: power through will have everything.</i>	<i>k+</i>
VIII. Form of the self-love	<i>Being narcissism.</i>	<i>p+</i>	<i>Have narcissism.</i>	<i>k+</i>
IX. The relationship between persons develop through:	<i>Living through and empathizing with.</i>	<i>p+</i>	<i>Compulsion and prohibition (taboo).</i>	<i>k-</i>
X. Basic form of the character:	<i>Introverted and orientation inward.</i>	<i>p±</i>	<i>Extraverted. Orientation outward.</i>	<i>k±</i>
XI. Form of adaptation:	<i>Participative inflative.</i>	<i>p±</i>	<i>Reality testing.</i>	<i>k±</i>
XII. Form of the society:	<i>Matriarchy, mother right.</i>	<i>p±</i>	Patriarchy, father right.	<i>k±</i>
XIII. Form of the ego danger:	1. Abandonment, 2. Inflation: Being everything, 3. Projection.	<i>p±</i>  <i>p+</i> <i>p-</i>	1. Compulsion illness, 2. Autism: Omnipotence, 3. Negativism (Destruction), 4. Running away	<i>k±</i>  <i>k+</i>  <i>k-!</i> <i>k± (p-)</i>
XIV. Form of the world view:	<i>Spirituality: Irrational, unrealistic, not materialistic, idealistic</i>	<i>p+</i> <i>p-</i>	<i>Materiality: rationalistic, realistic, positivistic, materialistic</i>	<i>k+</i> <i>k-</i>

## Chapter XVIII

# DIALECTIC BETWEEN THE FOREGROUND EGO AND THE BACKGROUND EGO

## *I. The Classification of the Ego Forms and the Defense Mechanisms*

We call the *foreground ego* [*Vorder-Ich*] the concatenation of those elementary functions of the ego that as the inherent or actually stronger activities penetrate into the foreground of the ego life.

The *background ego* [*Hinter-Ich*] is however the connection of those elementary functions of the whole ego that as inherent or actually weaker functions are placed into the background of the ego life.

Foreground ego and background ego constitute together the wholeness of the ego. They represent opposite ego functions; they move antithetic against each other, yet they *complement* each other reciprocally in a unit that we call the integrated or *whole ego* ( $Sch = \pm \pm$ ). The inner dialectic between the foreground ego and the background ego causes the largest inner tension of the ego life, yet this was nearly completely ignored in previous ego theories and also by us. Their importance became only evident by the acceptance of a foreground and a background in the mental life. Their recognition was made possible by the *complement method*, which we communicated in 1952.<sup>14</sup> Their importance in the interpretation of present and future ego fates grows to the degree that we are able to expand the dialectic manner of this essential viewpoint.

In the Experimentellen Triebdiagnostik the ego analysis was built up then exclusively on the foreground ego.<sup>15</sup> Today, since we regard the ego functions in the light of a complete cooperation of a foreground and a background ego dialectic, we must state that the ego analysis used there was only half of an analysis. The completion of this ego analysis with the missing half is one of the most important tasks of this book. Why? Because the background ego is, in our opinion, functionally neither seemingly dead nor paralyzed. We have a basis to assume -- and it can be proved -- that the background ego through its noteworthy diverse modes of action gives

empirically detectable indications of its existence. We must only seize and understand these indications. And still more: *In the everyday appearing phenomena of the ego life both ego halves are always present together.* We saw however only the foreground half because we had until then no accurate method with whose assistance we could have separated the sphere of activity of the foreground ego from that of the background ego. On the basis of the dialectic between the foreground and the background it is already possible to determine today the corresponding background ego for each foreground ego and thus to answer the question:

*What is brought about in the ego life of the person by the foreground ego and what by the background ego?*

Only through this dialectic means of ego analysis can we interpret the *actual* working of the whole ego and understand the experimentally attained ego form.

Before we now treat the modes of action of the background ego, we must explain -- on the basis of the principle of the *theoretical complementary profile* (Th. K.P.)<sup>16</sup> all the 16 possible foreground ego pictures -- those completing the whole with the background ego pictures and working continuously together. This complementary connection is represented in Table 9.

In this table we grouped the 16 experimentally recorded ego pictures in such a way that this classification without any changes can be placed also in the service of the *defense theories*. The basis of this classification was naturally determined by the *four* kinds of elementary functions of the ego.

We speak of (I.) *a projection group*, (II.) *an inflation group*, (III.) *an introjection group*, and (IV.) *a negation group* of ego forms.

The pure form of these ego forms result in the four extreme so-called *total* forms of the corresponding category. Each elementary function is, however, mostly connected with other functions in a function chain. This is the basis precisely for the fact that the total operation of the leading basic function is weakened and thus the danger for the totality in the operation is repelled. We call those ego forms in which an elementary function is reduced by chain connection according to the kind of the elementary function: *Deprojection* and respectively *deflation*, *deintrojection* and *denegation*. The “de” as präfixum privativum [private prefix] means that in these ego forms the *extreme* danger-bringing unifunctions of projection respectively inflation,

introjection and negation are *reduced* in their effects by the chain-like attached other functions.

The reductions defending against the danger are managed one time by *compulsion* ( $k \pm$ ), other times by *inhibition* ( $k-$ ,  $p+$ ), by inflation ( $p+$ ) or by introjection ( $k+$ ). For example the danger of the unification of the so-called total projection ( $Sch = 0 -$ ) can be reduced by coupling it with introjection ( $k+$ ). Thus arises the deprojection form of the so-called introjection:  $Sch = + -$ . Through the circumstance that the projection is directed not on to an exterior object but toward *one's own* ego in which the ego refers projection contents (for example, the accusation) to itself, the *social* consequence of the total projection is decreased. The self-accusations of a melancholic person ( $Sch = + -$ ) are constantly socially less harmless than the constant quarrelling, being litigious, being injured, and being persecuted delusions of a paranoid ( $Sch = 0 -$ ).

In addition, the deprojective reduction of total projection can be managed by the compulsion mechanism ( $k \pm$ ). Thus develops the so-called "paroxysmal running-away ego":  $Sch = \pm -$ . Here the original total projection ( $Sch = 0 -$ ) is held back with compulsion ( $k \pm$ ), and the person abandons the place on the spot, where he or she was spurred on by the projection object to delusion formations and delusional actions. He or she simply runs away or becomes a globetrotter and relaxes tension in that way.

The total projection can also become reduced by inhibition ( $Sch - +$ ). Thus arises the ego form of estrangement:  $Sch = - \pm$  in which the danger of total projection ( $Sch = 0 -$ ) is reduced by the simultaneous inhibition ( $Sch - +$ ) of the projection tendency ( $p-$ ). The estrangement condition is the mental result of the inhibited projection.

Total projection ( $Sch = 0 -$ ) is *relatively* harmless if it is coupled with inflation ( $p+$ ). Thus through inflative projection originates the form of abandonment ( $Sch = 0 \pm$ ) in which the paranoid accusations ( $Sch = 0 -$ ) are always heard together with it, but through the doubling in fantasy or delusion the person succeeds nevertheless in that he is at the same time the beloved and the abandoned one. Consequently the anti-social operation of total projection (the accusation and persecution delusion) is decreased.

These examples are sufficient in order presently to understand the sense of the processes of deprojection, deflation, deintrojection and denegation. All these "de" ego processes will be analyzed in detail later in the theories of defense. Here we had to mention these processes in order to make

understandable the organization of the 16 foreground and background ego formations.

Two ego fates still to be included in the four main groups follow: That of “integration” ( $Sch = \pm \pm$ ) and that of “disintegration” ( $Sch = 0 0$ ). Thus we have succeeded being able to interpret experimentally at present 16 ego fates that we can organize in *six* main groups that at the same time represent also the *six kinds of defense protection of the ego*. In order to be able to grasp rapidly the completing and cooperating of the foreground ego with its background ego in each variation of the 16 possible ego fates at the borders in Table 9 are shown which ego analytic functions and which clinical forms match the foreground and the background ego existences. In the middle of the table we find the test indications of the foreground and background egos that in all 16 variations according to the complementary theory yield together the form of the *whole* ego ( $Sch = \pm \pm$ ). We must practice therein on the basis of this compilation for each foreground ego form how one can read and in addition interpret the completing background ego specifically belonging to it. The two ego fates belong together.

*Table 9. Those Completing Working-Together of  
the 16 Foreground Ego and Background Ego Existences*

<i>The Foreground ego</i>				<i>The Background ego</i>			
No.	<i>Ego Functions</i>	<i>Ego Form</i>	<i>Sch</i> =	<i>Sch</i> =	<i>Ego Functions</i>	<i>Ego Form</i>	<i>No.</i>
<b>I. Projection Ego Group</b>							
1	Total Projection	The projective paranoid	0 -	± +	Inflation held back with compulsion	The masculine, compulsive working, and inflative ego. Work compulsion.	8
<i>Deprojections</i>							
2	Inflative projection	The abandoned Moll ego	0 ±	± 0	Intronegation	The compulsive Dur ego	12
3	Introprojection	The autistic ego	+ -	- +	Negated inflation	Inhibition	9
4	Projection with compulsion	The paroxysmal running-away ego	± -	0 +	Total inflation	The inflative paranoid	6
5	Inhibited projection	Estrangement	- ±	+ 0	Total Introjection	The masculine, material have ego	10
<b>II. Inflation Ego Group</b>							
6	Total inflation	The inflative paranoid	0 +	± -	Projection with compulsion	The paroxysmal running-away ego	4
<i>Deflations</i>							
7	Introinflation	The totally narcissistic ego	++	- -	Negation with projection	Adaptation, accommodation	14
8	Inflation with compulsion	The masculine, compulsive working, and inflative ego. Work compulsion.	± +	0 -	Total projection	The projective paranoid	1
9	Negated inflation	Inhibition	- +	+ -	Introprojection	The autistic ego	3
<b>III. Introjection Ego Group</b>							
10	Total introjection	The masculine, material have ego	+ 0	- ±	Inhibited projection	Estrangement	5
<i>Deintrojections</i>							
11	Introjection with inflative projection	The feminine have ego	+ ±	- 0	Total negation	Repression	13
12	Intronegation	The compulsive Dur ego	± 0	0 ±	Inflative projection	Abandoned Moll ego	2
<b>IV. Negation Ego Group</b>							
13	Total negation	Repression	- 0	+ ±	Introjection with inflative projection	The feminine have ego	11
<i>Denegation</i>							
14	Negation with projection	Adaptation, accommodation	--	++	Introinflation	The totally narcissistic ego	7
<b>V. Integration - Disintegration</b>							
15	Total integration	The integrated whole ego	± ±	0 0	Total disintegration	Ego loss, ego change, twilight condition	16
16	Total disintegration	Ego loss, ego change, twilight condition	0 0	± ±	Total integration	The integrated whole ego	15

## II. Complementary Ego Fates\*

[\*This second part is not covered at this time.]

## End Notes

<sup>1</sup> For details see the third part: “Das Ich und der Glaube” [*The Ego and Faith*].

<sup>2</sup> *Triebpathologie* [*Drive Pathology*], Bd. I, p. 415 ff., im besonderen [in particular] p. 424.

<sup>3</sup> SZONDI, L.: *Experimentelle Triebdiagnostik* [*Experimental Drive Diagnostic*], p. 234 (Triebklasse [Drive Class] Sch p+).

<sup>4</sup> WALDER, H.: *Triebstruktur und Kriminalität* [Drive Structure and Criminality]. *Abhandlungen zur exp. Triebforschung und Schicksalspsychologie* [Papers on Experimental Drive Research and Fate Psychology]. Hrg. v. L. SZONDI. Nr. 1. H. Huber, Bern-Stuttgart 1952. p. 29 ff.

<sup>5</sup> Vgl. hierzu [On this, see] *Triebpathologie*, Bd. I, p. 342 f., p. 369 ff.

<sup>6</sup> *Experimentelle Triebdiagnostik* [*Experimental Drive Diagnostics*], pp. 181-183.

<sup>7</sup> *Ibid.*

<sup>8</sup> *Triebpathologie*, Bd. I, pp. 89-91, Rubr. [*categories*] k und p, Tab. 4b und 4d.

<sup>9</sup> SZONDI, L.: *Triebpathologie*, Bd. I, pp. 184-186 ff.

<sup>10</sup> Vgl. hierzu [About this see] MALINOWSKI, B.: *Das Geschlechtsleben der Wilden* [*The Sexual Life of Savages*]. Grethlein & Co., Leipzig-Zürich. p. 2 ff. (*Die Grundlagen des Mutterrechtes* [*The Foundation of Mother Right*].)

<sup>11</sup> *Triebpathologie*, Bd. I, p. 406 ff.

<sup>12</sup> SZONDI, L.: *Experimentelle Triebdiagnostik*. 1947. pp. 29-38.

<sup>13</sup> *Triebpathologie*, Bd. I, pp. 461-473 ff.

<sup>14</sup> *Ibid.*, pp. 198-234.

<sup>15</sup> *Exp. Triebdiagnostik*. 1947. pp. 127-207.

<sup>16</sup> Triebpathologie, Bd. I, p. 199 ff.