

Do 141

143, April 2, 1

1. Freud on faith. For Becker, Freud's analysis of the human condition, every bit as powerful and profound as Kierkegaard's, did not arrive at faith

because of two great reluctances of Freud: one conceptual, the other personal, emotional, existential.

From what I know of Freud, the two reluctances were present and are connected with his not coming to the threshold of faith as at least a legitimate question about the truth of reality.

It is obvious where B. stands on these reluctances, and my tendency is to agree,

but, granting the fact of these reluctances,

it is surely left to the reader as to whether Freud might have been correct in their regard, more true to Experience than Kierkegaard.

Ricoeur <sup>attitude to prohibition</sup>: the faith of the believer cannot emerge unchanged from an honest confrontation with Freudianism. For Ricoeur, Freud destroys the idols of religion, but only that symbols may live. The idols are another form of the cause sui project. In idolatry, one converts a horizon into an object, and uses the object for narcissistic purposes. One does not transcend oneself. The real question is, <sup>religious</sup> is self-transcendence a possibility or an illusion? Left unanswered by the critiques of suspicion. What would Freud or Marx or Nietzsche do with Gandhi, Mother Teresa, Dorothy Day?

"illusions":  
genuine prophetic  
of Freud & Marx in  
attitude toward the new's hour own  
of Paul & Jesus in modern  
concern re: idolatry  
itself

The two reluctances:

the 1<sup>st</sup>, conceptual, is Freud's unwillingness to abandon the instinct theory as explanatory of all human motivation and performance.

- How cd Freud maintain that even anxiety dreams were hidden wish fulfillments?

- How cd he say that man is purely a pleasure-seeking animal

143, April 2, 2

in the face of violent human aggression, hate, destructiveness?

There seemed to be a remainder that could not be permeably treated by the theory of sexuality.

But still, the instinct theory was the basis of F's whole enterprise. To cancel it was to cancel out  $\Psi$ .

So F. posited a death instinct to account for these  $\Phi$ s. We have, said F., a desire to die, but we redirect it outward, replace it with the desire to kill, defeat our own death by killing others.

Still rooted in biology, animal kingdom -- instinct.

But if we desire to die, why become aggressive? Why redirect it outward?

The prob. of death is not that we desire to die, but that we resist death, protest agst. it. Rank & Becker substitute the death fear for the death instinct.

(Discussion: it is legit to speak about a "death wish," I think.

But not as an instinct. Rather as something acquired. B. indicates F. himself may have had such a wish. F. was cs of death as a personal & intimate problem, haunted by it, and ambivalent towards it: sometimes anxious about it, at other times heroically resigned to it).

2<sup>nd</sup> great reluctance: yielding, passivity. But again ambivalence, toying w. the ideas. But <sup>even</sup> the transcendence of death for F. was largely one of ambition, not of trust or yielding.

And what is the problem of yielding? P. 107: the abandonment of the causa sui project, the deepest admission of one's need for support from outside oneself for one's being and for the justification of one's life.

To refuse this admission is to lie.

The discussion of F's fainting episodes w. Jung, as evidence of the threat to his causa sui project posed by Jung.

The problem of the genius: a 3<sup>rd</sup> causa sui project.

Freud's bind: 123 f.

## The horizon of self-transcendence

### A. Transference

1. The psychoanalytic notion
2. A larger view of transference: as truthful
3. Transference and Heroisms

A. Self-transcendence, the shifting of the center, goes on all the time but we don't admit it. Part of the lie.

The spell other people cast on us. Fascination, infatuation. Freud found it in analysis, & explained it as a transference of feelings toward ~~parent~~ parents to the person of the analyst. Related to hypnosis. Loss of will as something we carry around as a secret yearning. We have an inner urge to merge w. power figures.

Explains the psychology of leadership & followership. In groups, we become dependent children again, blindly following the inner voice of the parents in the person of the leader. Man has an extreme passion for authority & wishes to be governed by unrestricted force. A longing for being hypnotized, to get back to the magical protection of the parents. We have a fear of emerging out into the world on our own responsibility & power, the desire to keep ourselves tucked into a larger source of power.

cf. Jung's Das Erbe Determus.

Timid heroisms, in one's own interests.

B. The primary mg of transference is courage. (not rex)

1. Most of the "central person's" functions have to do w. guilt, expiation, & unambiguous heroics. Guilt: the leader allows us to express forbidden impulses & secret wishes. He wipes out the fear that comes from conflict & permits us to feel omnipotent. "Priority magic" (Redl). The leader magically transforms the world & myself.

Expiation: Avoiding responsibility for their own acts, by following.

Heroics: timid, cheap: not in their command, not with their own daring, not in the grip of their own fears. Rather, everything is done w. the leader's image stamped on their psyche.

The threat  
for servitude

"The powers of the leader stem from what he can do for people, beyond the magic that he himself possesses. People project their problems onto him, wh. gives him his role and stature."

And: "Leaders need followers as much as they are needed by them: the leader projects onto his followers his own inability to stand alone, his own fear of isolation."

## 2. Courage, not sex (p. 142)

Not desire, but cowardice

Not erotic, but truthful

## 3. Implications

a. Fetish control. T = an attempt to create an env. that will give safety & satisfaction, banish anxiety. regressive, unethical, wishful, automatic control, rebellious agt reality. Immaturity. Descriptions on p. 143.

But: not unusual cowardice. Rather, a matter of the basic problems of an organismic life, problems of power & control, of the strength to keep reality ordered for our own organismic expansion & fulfillment.

We choose a person w. whom to establish this dialogue w. nature, blow the other person up, by hate or love, larger than he deserves. Gives us a concrete object in reference to wh. we gain control.

This is fetishism, a narrowing of our conflicts, a fixing of them to a spot in the environment.

b. T as fear of life, the fear of emerging into the universe, of realizing one's own independent individuality, one's own life. Fear of freedom, of emerging out of embeddedness. T is a training of terror, by endowing a person w. the power of the universe, creating a locus of safe operation. "All he

has to do it (conform to it in the way that he learns; conciliate it if it becomes terrible; use it readily for automatic daily activities." The other becomes one's whole world, just as the home is for the child.

Ambivalence: one does control one's larger fate in this way, but then it becomes a new fate, to wh. one is bound.  
↳ (the object)

→ "transference terror," the fear of losing the object, of displeasing it, of not being able to live w/o it." Compulsive dependence.

c. T as fear of death, using the other as a vehicle of one's own immortality, as one who will give one shelter.

→ Idealization of the other, placing on pedestals, making extra powers into them. Loss of the hero → penis.

3  
X

The positive sides of transference. Transference as truth.

a. The conflict of two urges in man: a powerful desire to be in harmony w. the universe; a powerful desire to be unique, different, & apart. 1<sup>st</sup> shows that we reach out naturally for a self beyond our own self in order to know who we are at all, to feel we belong in the universe. T = a focalization of this reaching out toward life. The idea of God is understood by Rank as an outgrowth of this genuine life-longing.

2<sup>nd</sup> = urge for individuation. How do I realize my distinctive gifts, make my own contributions to the world thru my own self-expansion? 155: the impossibility of the death → Transference heroes, a "safe beyond."

156: "How a person solves his natural yearnings for self-expansion & significance determines the quality of his life." The process of transference heroes is unconscious & reflexive. But projection is necessary & desirable, a necessary unburdening of the mind (Rank).

158, read.