

TRUTH AND REALITY by Otto Rank

p. 10 - The Birth of Individuality

On this account, the creative man of every type has a much stronger ego than the average man, as we see not only in genius but also in the neurotic, whose convulsed hypertrophied ego is just what creates the neurosis, psychologically a creative achievement just as much as any other. The creative type, whose denial we see in the inferior neurotic is therefore not only characterized by a stronger impulse life, but also by a wholly special utilization of it, the most important aspect of which I consider the ideal formation from the own self (i. e. on the basis of the own impulsive make-up) whose "negative" we have to recognize in the neurotic symptom formation.

p. 20 -21

If we actually want to pursue psychology we must protect ourselves from extending further this constantly reciprocal process of interpretation by any kind of theory formation. Theory formation of every kind is then only an attempt to oppose to the manifold spontaneous attempts at interpretation by will and consciousness a single interpretation as constant, lasting, true. This, however, on the basis of the considerations just presented, is exactly anti-psychological, since the essence of psychic processes consists in change and in the variability of the possibilities of interpretation.

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p. 37-Will and Force

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....but also and much more the experience of humanity with psychoanalysis. As Nietzsche's will affirmation represents a reaction to the will denial of the Schopenhauerian system, so Freud's theory is again to be understood as a throwback from Nietzsche's attitude to an almost Schopenhauerian pessimism and nihilism. I do not doubt that my will psychology which has arisen from personal experiences, represents in its turn a reaction against Freud's "making evil" of the will; I shall show further that the whole history of mankind in the individual himself and in the race represents just such a sequence of will action and reaction, of affirmation and denial. I shall then show also that in the historical developmental process of this will conflict, as in its individual manifestations we have to do not merely with a repetition in the sense of the Freudian fatalism but that a continuous evolution can be traced in terms of the broadening of consciousness and the development of self-consciousness. For as little as Freud's theory is a "repetition" of the closely related one of Schopenhauer, so little has my will psychology to do with Nietzsche's "will to power," with which Nietzsche has again finally smuggled evaluation into psychology. With this comparison I mean only to point to a common psychological aspect of experience, which necessarily conditions these reactions, and which we intend to make the object of our investigation.



p. 39-40

Although my will psychology has resulted not wholly from analytic experience, but also represents the result of my philosophic, pedagogic, religious and cultural studies, still I will not deny ...

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...that is, the person is to develop himself into that which he is and not as in education and even in analytic therapy to be made into a good citizen,.....

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.....one must at least know that this conservatism is the best method of breeding revolutionary, willful men who for the most part are driven into the neurosis by the oppressive majority when they want to express their wills.....No, the man who suffers from pedagogical, social and ethical repression of will, must again learn to will, and not to force on him an alien will is on the other hand the best protection against excesses of will.....

p. 49 - Knowing and Experiencing

In a word, in the perceptual sphere of emotional life the ego modifies the instincts (lifted into the sphere of will by being made conscious) into definite interests or desires whose carrying over into deed or work again depends on the spiritual forms, if you will, the psychological categories, created from the individual's ego-ideal formation.

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The so-called neurotics, therefore, do not represent a class



of sick people, upon the cure of whom society must concentrate; they represent rather the extreme outgrowth of the modern type of man, whose cure both individually and socially is possible only in one and the same way -

76-77 Truth and Reality.

If doubt represents the conscious counter-will, truth represents the will intellectually. Crudely put, one might say; "What I will is true, that is, what I make truth," or to be banal, "what I want to believe." Also here again the problem is not one of content, namely to decide what the truth is, but rather what truth is and this setting of the problem contains the solution in itself just as the laconic answer of Pilate to the announcement of Jesus that he had come to bring the truth. Truth, however, is not only a subjective concept and accordingly a psychological problem, but it is an emotion like its opposite doubt, which has long been recognized as such.

p. 78

Truth therefore is the conscious concomitant, yest, the affirmation of the constructive or creative completion of will on the intellectual level, just as we understand the perception of pleasure as the emotional affirmation of will expression.

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....of the human soul, the understanding of which I consider the most important result of my relativity theory of knowledge.



p. 83

It is to the effect that our seeking the truth in human motives for acting and thinking is destructive. With the truth, one cannot live. To be able to live one needs illusions, not only outer illusions such as art, religion, philosophy, science and love afford, but inner illusions which first condition the outer. The more a man can take reality as truth, appearance as essence, the sounder, the better adjusted, the happier will he be. At the moment when we begin to search after truth we destroy reality and our relation to it. Be it.....

p. 84

This displacement, if it succeeds, we regard and rightly so as healing, for this constantly effective process of self-deceiving, pretending and blundering, is no psychopathological mechanism, but the essence of reality, the - as it were - continuous blunder. This is also the authentic wisdom of the Greek Oedipus myth,...

p.84 - 85

If man is the more normal, healthy and happy, the more he can accept the appearance of reality as truth, that is, the more successfully he can repress, displace, deny, rationalize, dramatize himself and deceive others, then it follows that the suffering of the neurotic comes not from a painful reality but from painful truth which only secondarily makes reality unbearable. Spiritually the neurotic has been long since where psychoanalysis wants to



bring him without being able to, namely at the point of seeing through the deception of the world of sense, the falsity of reality. He suffers, not from all the pathological mechanisms which are psychically necessary for living and wholesome but in the refusal of these mechanisms which is just what robs him of the illusions important for living. The neurotic, as distinguished from the creative man of will whom the hero Oedipus represents on the intellectual level, is not the voluntary happy seeker of truth, but the forced, unhappy finder of it. He seeks, moreover, no general objective truth, and finds his own subjective truth, which runs like this - "I am so little and bad and weak and worthless that I cannot deceive myself about myself, cannot accept myself as a worthwhile individual."

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The insoluble conflict in which psychoanalysis itself is caught arises because it wants to be theory and therapy at the same time and this is just as irreconcilable as truth with reality.

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The fundamental methodological error of Freudian psychology is that it is oriented therapeutically on the psychology of the normal man and knows the creative only in its negative expression as neurosis. The Freudian psychology pictures the man as he would be if he were normal, healthy, but the mistake lies in this that the neurotic individual cannot be made normal and healthy in this way, but only through the positive, creative affirmation of will, which



the moralistic pedagogical therapist wants to translate into normal adaptation. The neurotic loses out, however, because of the relation to reality, because he knows too much truth about himself, no matter whether this manifests itself as guilt consciousness, inferiority feeling, or incapacity for love. It is at bottom always only incapacity for illusion, but an incapacity for illusion which concerns the sphere of will in the same way as it does the sphere of consciousness both of which the creative type affirms, while the normal man does not perceive them at all as separated forces which oppose one another.

p. 91

Therefore not only must every effective therapy be purely subjective, because of the difference of individualities and the corresponding neurotic types, it must also be relative because we all represent this neurotic type.....

p. 103 - Self and Ideal

....but in the last analysis always represent a kind of inner self limitation of one's own power and, therefore, since everything has its roots within, the outer reflects more than it creates the inner.

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....to teach him to bear external pressure, but to adjust him to himself, that is, to enable him to bear and to accept himself



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instead of constantly defending himself against himself.

p. 168 - Happiness and Redemption

At the same time we see the neurotic type of our time suffering from the loss of all illusions, breaking away from the psycho-analytic therapy.....

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Nietzsche, who sought neither philosophic truth nor therapeutic illusions, but presented himself creatively, had the advantage of finding in the affirming will expression of self creation, the only redemption from will.

