



Erich Fromm in Mexico: 1950-1973

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Describe Dr. Fromm's stay in Mexico during the years in which he published most of his work! The thought of it was both inspiring and awesome. How does one relate such intense experiences? I'm aware that words are limiting, but I will strive to transmit the aliveness of the events. On this issue Fromm (1966a, p. 18) stated: „...that concepts have their own lives and that they grow, can be understood only if the concepts are not separated from the experiences to which they give expression. If the concept becomes alienated - that is, separated from the experience to which it refers - it loses its reality and is transformed into an artifact of man's mind... The idea expressing an experience has been transformed into an *ideology* that usurps the place of the underlying reality...”

It is probable that I will signify some facts and leave others out, not because they are unimportant; but because of necessity my perspective will not touch all the events; I have my own outlook, and living events, sometimes, make their own tracks. But I will strive to be objective in writing about my teacher and dearly loved friend.

On one occasion he asked me to criticize him and, unwittingly, I began to enhance his virtues and resourcefulness. He fixed his eyes on mine and said: „You know, all this sounds rather like a funeral oration and I'm not dead yet. All living persons are imperfect and thus, are subjects of critical objectivity. Only the dead are perfect.” I was left with the task, if I dared, of describing negative aspects of his character ori-

entation.

A Zen story comes to mind which I believe, because of the richness of its content, it is timely to relate:

One day a Zen Master and his disciples went for a walk in the countryside; one of the monks dawdled and lagged behind. Suddenly he saw a flock of geese take flight: it was a beautiful spectacle to behold, because of the swiftness of their take-off, the vivid colouring of the scene and the rustle of their wings. The monk cried out, „Master, Master, look at the geese!” When the Master turned, the geese had disappeared in the horizon. „Oh”, said the monk, „they're gone.”

The Master strode towards the monk raising his staff and said: „Oh you ignoramus”, and hit him with his staff. „They are always here, they are never here.”

For those of us who love him and for whom his work is important, Fromm is here, and he is not here. I can see his piercing blue eyes full of understanding, of love, expressive of his being; I can see them also perturbed and perturbing when confronted by persistent folly and sham or pretense; they can cry with the pain of others or his own pain, but they also know how to laugh to tears at some funny or jocular event. His tears or his laughter touches the heart of the other. His blue eyes always convey his deep sense of humour and can brighten up in a playful-roguish look as to say: „Do you really believe I will swallow-up all that you are saying with such seeming innocence?” His eyes could



also become severe and during his first years with us, they could appear haughty, a haughtiness also apparent in his bearing. His self-analysis, his increasing capacity to love, his joy of living and his creative life produced a visible change and he became a kindly, amiable, simple man ... the haughty vanity of his first years never returned.

His self-analysis! This is easily said, but those of us who have tried it are quite aware of how frequently one can fool or betray oneself. He would explain - with the simplicity of those who really know - how he went about it: he would sit down and relax, closing his eyes and allowing all of his body to loosen up; thus his breathing became slow and rhythmical. In this way he would calmly revise his day, without asperity nor intolerance, in a supreme effort of „scientific“ objectivity so that he could contrast events and reactions, trying to clarify and define areas of self-transcendence and thus act from within. He knew that self-analysis requires patience, discipline and effort.

The result is there: in the severity of his penetrating, self-affirmative gaze, in the courage of his struggle to teach a love for life and for all that is alive, by the method he knew so well... by his own example.

He visited Mexico for the first time in 1935 and returned in 1949 seeking the curative value of the thermal waters of San José Purrua for his wife Henny.

The distinguished physician, Dr. Jesús Zozaya, Director of the Graduate School of the Universidad Nacional Autónoma de México, heard of his stay there and asked Dr. José F. Díaz - a pediatrician and child psychiatrist - about Dr. Fromm. Dr. Díaz recognized him as the celebrated author of *El miedo a la libertad* (*Escape from Freedom*) the only one of his first three books translated into Spanish and thus recommended him highly. Dr. Zozaya then consulted three other distinguished psychiatrists, Professors at the University: Dr. Raul Gonzalez Enriques, Guillermo Dávila and Alfonso Millán and with their concurrence invited Fromm to come and be the head of a „Course for the Specialty in Psychoanalysis“ (1950). There was an obstacle, for there was no chair available and Dr. Díaz ceded his own.

What inner strivings moved this man to accept a commitment that would keep him in Mexico for at least 6-7 years? Doubtlessly his love for his wife Henny and her well-being was one, but there can also be no doubt of his generosity and his great love to teach. Here he had lived some 15 years in the United States and held a distinguished position in the city of New York as co-founder of the William Alanson White Institute, as a Didactic Psychoanalyst and Supervisor, and as a teacher and he exchanged all this for the little that could be offered him. True, an added stimulus might have been that for the first time in the world, then, he would teach within the framework of a University, an unheard of possibility. Was he also moved, as was Rabbi Johanan ben Zakkai, to teach in the diaspora? I believe so. Be it as it may, we were extremely fortunate that he decided to come and stay in Mexico till 1973. He is indeed a *geistlicher Mensch*, a man of the soul and a „Citizen“ of the world...it is an honour to have studied with him.

He held his first lectures in the Auditorium of one of the hospitals of the Mexican Institute for Social Security at the corner of the streets of Puebla and Orizaba. These lectures were part of his book *The Forgotten Language* (1951a). His explanation of Sophocles in „Oedipus Rex“ was both illuminating and stimulating as he broke through the limiting chains of Freud's libidinal theories. Because of this break with classical Freud, his enrolment in the International Psychoanalytic Association was not renewed after World War II.

He stands alone up on the stage, yet his voice and his presence fills the hall. He expresses his ideas with the implicitness and precision of one who has given the theme a great deal of study and reflection. His rendering of the Oedipus is logical, lucid and to the point more so as he shows points of convergence of Sophocles's „Trilogy“. It became clear that the incestuous sexual desire for one's own mother may be an infrequent occurrence, because of the supreme regression to the maternal womb that this represents. He demonstrated how the pre-genital fixation to mother is the frequent event, because of our prolonged biological and psychological dependence on her. As one of the tribal chief-



tains of the Tobriand Islands said to Malinowsky: „Why bed an older woman when there are so many young ones?”

The essential conflict in the „Trilogy of Sophocles” is the struggle of the son against the father’s irrational, dictatorial authority in our patriarchal society. There will be, of course, a rivalry for the mother’s love, *but not for the sexual possession of her*; this rivalry represents an inner struggle between dependence - independence, regression - progression, incestuous pre-genital fixation to mother - a loving, fraternal relationship.

He spoke to us of the universal language of dreams and the *understanding* of this symbolic language as an open process, in which our understanding grows, increases gradually as we know more about the dreamer. By contrast, Freud’s *interpretation* closes the process. He expressed clearly the need to listen carefully to the manifest dream and to learn to formulate pertinent questions, in order to clarify the latent content. He showed the richness of dream symbolism and their multidetermination; he showed us how, in understanding them, we break through the limiting theory of dreams as wish-fulfillment, *that does occur infrequently*. We learned how often „free” associations were at the service of our mechanisms of defense or survival systems, which can be clearly seen in Freud’s associations to his own dreams.

One should not take lightly the fear of breaking our conceptual frames of reference and orientation that have allowed us to survive in our milieu; nor the deep and often terrorizing and paralysing fear of our freedom to individuation, to putting forward our genuine, our true personality, at odds with the demands of our social and familial environment, demands imposed by the prevailing style of living. Oftentimes, Fromm would say: „Never forget that a neurosis is a childhood fixation *we do not want to abandon*.” (emphasis mine).

He insisted that we always study Freud and keep his basic teachings: the concept conscious - unconscious; the mechanisms of defense; the understanding of dreams and Fromm showed us the visible distorting influence of repression seen in the transference, in the rationalization and in the projections (cf. E. Fromm, 1960a, p. 107).

Fromm’s Collected Papers shows the areas where he amplified and transcended Freud’s original ideas and hypotheses.

Early in our contact with our teacher, he emphasized Freud’s (1913c, p. 133f.) real reasons for using the couch. He insisted, on-and-again, that psychoanalysis must be, from the very beginning, a *non-alienated relationship*, precisely because its’ goal is to de-repress and disalienate. Thus it must be a meaningful dialogue vis-à-vis during which neither subject of the dyade must hide from the other; while facing one another, we convey both our verbal and, most significantly, our non-verbal-communications. One day he said (1960a, p. 113), „there is no limitation in the here and now of the encounter between patient and analyst ...during the analytic session, when the two talk to each other, then there is nothing more important in the world than their talking to each other - for the patient as well as for the analyst.” „The knowledge of another person requires being inside of him, to *be* him. The analyst understands the patient only inasmuch as he experiences in himself all that the patient experiences” (op. cit. p. 112 - emphasis in the text). And he added: „We must make every effort to reach the central conflict and to hold on to what we know, thus we can distinguish what is significant and separate it from the chaff.”. At times, when the analysand touched on a painful or important issue he would say: „Now we have come to the meat in the broth.”

Ten psychiatrists registered for the first Course to Specialize in Psychoanalysis; later two more registered and a third a year after.¹

They were six fruitful years, filled with fear and anxiety, ceaseless effort and intense moments of joy and feelings of freedom; it was a slow and continuous unveiling and a beginning to Be, to Feel, to Do and to Think, all of which, since life is a continued process of change, always continue to evolve and to grow...or to re-

¹ The first ten psychiatrists who registered, in alphabetical order: Dr. Ancieto Aramoni, Guillermo Dávila, Jorge Derbez, José F. Díaz, Román de la Fuente, Abraham Fortes, Francisco Garza, Raul Gonzáles, Armando Hinojosa y Alfonso Millán; two months later, Jorge Silva; 4 months later Jorge Velasco and a year later, José Gutierrez from Colombia.



gress. There were quarrels and struggles, jealousies and envies, the expected outcome of sibling rivalries. Bonds of empathy, sympathy and camaraderie were slowly forged... In the midst of all this was Fromm's serene, affable and understanding figure, whom we both admired, loved and feared. Initially what surged forth was our irrational fear of rejection, of ostracism and seeing our training come to an abrupt end as the negative aspects of our character orientation emerged; later it was the fear born from our experience of what his norms of life represented, his enormous creative capacity, his acute clarity, and perspicacity, his radicalness, all of which represented an example difficult to reach.

Then we learned that the supreme fear is the fear of freedom for, the fear of reaching our unique individuality to become what potentially was possible, as unique and as different from others as our fingerprints are. We learned that the castration fear, although it could be there, it did not carry the weight Freud believed it had. As a proof of this are the thousands upon thousands of men castrated or emasculated by the weaponry of the II World War, many of whom lead creative lives and have found well-being. When physical castration or other mutilations are imposed on man, if and when he accepts this reality, he is quite capable of transcending the resulting limitation. But the fear that can destroy him, that can drive him to insanity, to psychosis, is ostracism, the severe rejection of abandonment, of aloneness, of solitary confinement, of extreme loneliness; it is this great fear and it alone, that forces the child, girl or boy, to adapt to his family and his society in order to survive.

In 1952 Fromm's second wife, Henny, died and he communicated his intense pain; that pain has its own rhythm and that its antidote lies in the experience of everyday living. He taught us that pain cannot be shared, it is highly personal; one can compare it with one's own, but it is impossible to plumb the depth of the pain of the other. In the midst of his pain and his sorrow he continued to teach by his example!

His concepts of that of which we are conscious and that which remain unknown to us, that of which we are unconscious is a cornerstone of his theoretical approach and the praxis of humanist psychoanalysis. There is no doubt

that he enriches Freud's and Jung's perspectives. Not only do we repress that which is antisocial or destructive as Freud believed, nor our collective wisdom as Jung thought. For Fromm we are unconscious of a richness of affects, of the most beautiful, sublime and creative aspect of our self, all that which fortifies us and allows for well-being; we also repress our malignant aggression, our envies, sadism, hates, our destructiveness and all our antisocial potentials; but the motivation for repression does not arrive from our libidinal drives, they originate in the strict norms that *society imposes* on the family, to guarantee its proper functioning, and through the family unto the individual. Social imposition is so quietly powerful that it never occurs to the majority of citizens to rebel against it; quite to the contrary, they even abide by them gladly, as if they were their very own. They are not aware that they live only in the ways that are tolerated or allowed by the social mores. It is thus understandable that in an alienated and alienating environment, what prevails is a „false consciousness“ (E. Fromm, 1960a, p. 98) and that we live a „pathology of normalcy“ (E. Fromm, 1955a, p. 12ff.). *We must be aware*, that consequently man lives an intense and evident contradiction between the universal goals of humanity and humaneness, those of love of life and for all that is alive of biophilia, for to be alive is *the* essential truth and those present social goals of consumerism, marketing, reifications, robotizing, automatization and necrophilia.

In relation to that of which we are unconscious Fromm (1983a, p. 112f.) adds: „if we assume that the preservation of life is the supreme biological law, then, from the standpoint of survival of the species, it makes no sense that self-destructive-tendencies are as powerful as the impulse to preserve and enhance life...² We can demonstrate that destructive tendencies, that is, tendencies growing out of the death wish

² In *The Soul and Death* (C.G. Jung, 1934, p. 4), Jung states: „We are so convinced that death is simply the end of a process, that it does not ordinarily occur to us to conceive of death as a goal.“ Further, „Life is an energy process. Like every energy process, it is in principle irreversible and is therefore unequivocally directed towards a goal. That goal is a state of repose.“



(Freud's „death instinct” or „death wishes”) result from failures in the art of living... In the final analysis we can say „that a person who finds no joy in living ... will prefer to destroy life rather than feel that he can make no sense of his life at all.”

The praxis of humanist psychoanalysis has an implicit ethical orientation, for as we de-repress and dis-alienate there will slowly emerge the possibility *to be and to let be*...the growing display of our loving and creative potentials. There is, here, no need to „sublimate” antisocial or destructive drives to fraternal ones; there is no need to „sublimate” destructive tendencies to become creative. And Fromm (op. cit. p. 42f.) adds: „Aggressiveness, or destructiveness, is an evil... *But it is human*. It is a potential present in man, present in all of us, and it will come to the fore if our development does not take better, mature directions...” „The more logical conclusion is that human behaviour that differs from animal behaviour - in this case, man's greater cruelty - is not something man has inherited from animals but something originating in the specific conditions of human existence.” (E. Fromm, *The Sane Society*, 1955a, p. 36ff.)

Fromm's capacity for work was enormous: he dedicated us 32 hours a week: 2 hours each of didactic analysis and three 2 hour seminars per week, aside from lectures, papers, seminars in Mexico, the United States and in Europe; diverse academic meetings, a copious correspondence and he wrote three books: *The Sane Society*, *The Art of Loving* and prepared for publication: *Sigmund Freud's Mission*.

In May 1956 he organized the Commemoration of Freud's One Hundredth Anniversary of his birth, which took place, jointly with the Freudian Mexican group at the School of Medicine of the Universidad Nacional Autónoma de Mexico.

In the theoretical seminars we studied the Collected Papers of Sigmund Freud with great detail, as well as Karen Horney, Harry Stack Sullivan, Sandor Ferenczi, Franz Alexander and Erich Fromm. In the clinical seminars, after reviewing Freud's case histories, we supervised cases in therapy with members of the group. Needless to say, our errors were countless, but they were corrected again and again, with pa-

tience, warmth and understanding by our teacher who often had to intervene to maintain respect and academic fraternity, when the passionate criticism would tend to become personal.

After two years of didactic analysis, he exchanged one hour for one of individual supervision, but was available and amenable for an extra hour of didactic analysis at our own responsibility.

At his invitation, colleagues of his from New York City came, on several occasions to give us hours of individual supervision as well as theoretical and clinical seminars. We thus experienced other perspectives. They were Drs. Edward S. Tauber, Nathan Ackerman, Rose Spiegel and John W. Thompson.

We were also visited by a long list of distinguished Guest Speakers: Michael Balint, Roy R. Grinker, Paul Tillich, Henry Ey, Irving Bieder, Spurgeon English, Judd Marmor, William Wolff, Gajo Petrovic, Sir Stephen Kinghall and Daisetz Suzuki's wonderful sojourn. Charlotte Selver visited us on several occasions and gave us training in Body Awareness. Diverse Faculties and Schools of the Universidad Nacional Autónoma de México, on knowing of their arrival, would also invite them to lectures.

Erich Fromm was always aware that psychoanalysis was still growing and that there was much we ignored about the human mind and soul, and about the dynamic forces that motivate him. He believed that new perspectives were warranted, amongst which is the General Systems Theory, which requires a profound knowledge of mathematics. He would agree with René Dubos (1959, p.94f.), whom he knew, when Dubos stated: „Every answer of nature is therefore more or less influenced by the kind of question asked.” He also believed that the horizon of man's general knowledge was broadening and that we can only learn what our overall level of knowledge allows. Actually he formulates these ideas in *Zen-Buddhism and Psychoanalysis* (1960a, p. 99f.) in the following terms: „for any experience to come to awareness, it must be comprehensible in the categories in which conscious thought is organized.” And further adds: „Generally speaking, it may be said that an experience rarely comes into awareness



for which the language has no word.”

The above helps us understand why he was always so opposed to all dogma and the dogmatization of knowledge, to proselytizing and bureaucratizing; all of them have an incredible alienating capacity and thus block all possibilities for further growth in any and all fields. Thus of course, when two young Mexican Freudian psychoanalysts, Drs. Santiago Ramirez and Ramon Parrés, returned to Mexico, and drawn by Fromm's renown approached our group, he proposed and they accepted readily for all of us to integrate one Mexican Psychoanalytic Society where all discussions would be open and academic.

Unfortunately, just prior to the formal signing of the notarized protocol, four other Freudian psychoanalysts returned and now the six were authorized to found the Mexican Chapter of the International Psychoanalytic Association and a very enriching opportunity was lost. But amongst us we founded the Sociedad Psicoanalítica Mexicana A.C. in 1956, after we had all graduated. The first President was Alfonso Millán.

In 1960 he discussed with us the possibility of founding an International Federation of Psychoanalytic Societies with the objectives of exchanging ideas and theories, discussing clinical case histories seen from different view-points in a non-dogmatic fraternal free academic environment. We all enthusiastically agreed and asked him to take the necessary measures. To this purpose he wrote to Dr. Werner Schwidder in Göttingen, then President of the Deutsche Psychoanalytische Gesellschaft (DPG), Dr. Igor Caruso, Founder and President of the Viennese Circle of Depth Psychology and Dr. Westerman Hojlstein in Amsterdam. A preliminary Congress was held in Düsseldorf in 1961 to which they invited the William Alanson White Institute of New York City, which sent Gerard Chrzanowski, M.D. as their envoy. There, in Düsseldorf, the four groups decided to join. The International Federation of Psychoanalytic Societies was founded and the International Forum was held in Amsterdam in 1962; the II in Zürich in 1965, in which some 20 of us Mexicans, between analysts and students, attended. In 1969 the III International Forum was held in Mexico and Dr.

Fromm was to preside; he was unable to come and was recovering in Ticino from the first heart attack that he had suffered in 1968 while active in the campaign for Eugene McCarthy for President of the U.S.

One can well understand Dr. Fromm's heart attack if we consider as I mentioned before his very intense and creative academic life in and out of Mexico: he presented papers, participated in many seminars, workshops and actively participated as a speaker in many academic events under the auspices of the Faculties of Philosophy, Psychology, Medicine, of Sociology and Political Sciences, where he left unforgettable experiences and where he was very highly held and esteemed. His was the second powerful impact on Mexican cultural life; the first was the coming to Mexico of the Spanish republican refugee intellectuals and the much needed skilled workers and labourers, granted a haven by President Lazaro Cárdenas.

In 1955, Dr. Raul Fournier, then Director of the Faculty of Medicine of the Universidad Nacional Autónoma de México asked for his assessorship and then inaugurated the inclusion in the curriculum of courses in Medical Psychology to orient the students in humanism and psychology. As a direct consequence of this, he was nominated, in 1957, Honorary Member of the Mexican Academy of Medicine, despite the fact that he was not a physician. On the same occasion Dr. Guillermo Dávila, Alfonso Millán, Jorge Velasco, Jorge Derbez, Ramón de la Fuente were accepted as Active Members.

As of 1956 he took over the directorship for the publication of books in Spanish on Psychology and Psychoanalysis. The editorial Fondo de Cultura Económica had already published *Ética y psicoanálisis (Man for Himself)* in 1953 and, now under Fromm's guidance, they published *Psicoanálisis de la sociedad contemporánea (The Sane Society)* in 1956 amongst many other books he suggested. In 1966 Dr. Orfila was forced out of this Editorial for daring to publish „Listen Yankee” of C. Wright Mills, to the evident disgust of the Embassy of the U.S.

Fromm joins an important group of intellectuals and with Dr. Orfila, they founded „Siglo XXI. Editors”, becoming one of the Founding Stockholders.



In the U.S. and in Europe he lectured, conducted seminars and participated in congresses pro-peace.

During the Presidency of Adolfo Lopez Mateos (1958-1964), he is invited to a private interview; through him he meets Prof. Hauk González, Director of the Almacenes Generales de Depósito, a government attempt to break the chain of private intermediaries who have grown rich by cornering grain and other products at the expense of the peasants. He was received, on a few occasions by Hauk González and was fascinated by the idea of building Ejido Silos where they could store their grain and thus obtain a fair price; he saw hope for the peasants, in this venture with the governments full support.

One day he told us that no psychoanalytic institute owned their own buildings; they all leased them and tried to adapt them for their purpose. Until 1956, our seminars took place in his apartment on Anatole France Street; when he left to live in Cuernavaca that same year, he continued conducting them in Mexico City, but in an old building, on Liverpool Street that belonged to Dr. Guillermo Dávila. I thought then of the possibility, inspired by Fromm, of building our own building.

Money was obtained by donations from private sources. Once the plan became feasible, Drs. Aramoni, Díaz and Garza collaborated.

The Instituto Mexicano de Psicoanálisis P.C. was inaugurated on March 8th, 1963 and Dr. Fromm was its first Director and when he retired in 1970 he became its Lifetime Director Emeritus. We included an apartment for him in the Instituto, which he used during his sojourns in Mexico City and which was also used for Visiting Professors when he was away. It also has consulting rooms, a library, seminar rooms, a hall for special meetings and an auditorium. We organized there a Clinic for the psychoanalytic treatment of persons with low income, as well as research groups in „Brief Therapy“, „Anxiety“ and „Obsessive-Compulsive Neurosis“. Dr. Fromm took over the research project on the mexican peasants, with his field centre at his home in Cuernavaca.

In 1965 the first issue of the *Revista de Psicoanálisis, Psiquiatría y Psicología* appeared; it

was the official organ of the Instituto and the Society. Dr. Fromm was its Director. Unfortunately the Review was terminated in 1974 for lack of funds.

Two special events shook the cultural and academic milieu of Mexico: the Zen Buddhism and Psychoanalysis Workshop held at Dr. Fromm's home in Cuernavaca the first week of August in 1957, with the assistance and participation of distinguished psychoanalysts from the U.S. (cf. Suzuki, Fromm, di Martino, 1960a, Foreword). Before the event took place, Drs. D.T. Suzuki and Fromm were invited to offer several lectures at the Auditorium of the Faculty of Philosophy of the U.N.A.M. to a select and numerous audience.

Dr. Fromm's interest in Zen-Buddhism began when he was 26 years old. His long interested study on the subject, and his friendship of several years standing with Dr. Suzuki, lead him to deepen his concepts of conscious-unconscious (1960a, p. 95-113) and his intent search of X-experience (1966a, p. 57-62).

The second event was the organization of a Cycle of Lectures on „Man's situation in the modern world“ that were held from September 21st to October 27th, 1964. Only Fromm could gather such a valuable group of prestigious participants for the purpose of presenting to the mexican public an objective evaluation of reality with its present-day and future dangers and threats. His collaborators were: Dr. Victor L. Urquidi (Economist); Dr. Raúl Ondarza (Biologist), Dr. Nabor Carrillo-Flores (Physicist), Dr. Ramón Xirau (Philosopher); Dr. Justino Fernández (Historian); Monseigneur Ivan Illich (Theologian).

The public and academic success of the Cycle was enormous, with daily comments by all the mass media. It was the first time he became fully cognizant of his renown in Mexico. The expected audience of 400 for each lecture was fulfilled, but for his two lectures the largest Convention Auditorium had to be used to try to sit the more than 3000 persons who assisted; even so, many had to remain standing and some had to leave. His amazement was worth witnessing, when he saw the crowd awaiting him...for this kindly, warm, simple man this was all so unbelievable.



Year after year he would invite us to lunch at his home in Cuernavaca; the ambient was one of gay, warm camaraderie, enhanced by his wit and his wonderful sense of humour.

Some other aspects of the theory and the praxis of the humanist psychoanalysis he lived and taught most consistently must be singled out, even if briefly:

He pointed to the vital need that analyst and analysand be aware of whatever, little or big, had been gained with the psychoanalytic therapy, making the *status quo* of the subject clear and precise.

He rejected the use of relative terms, seeing in them simple ornaments of an apparent improvement, that served the purpose of glossing over the lack of radicalness of the analyst. Improvement must be evinced by the well-being of the analysand; in the broadening of his life's horizon with its consequent increase in available options; in the capacity to objectify the family, the social environment and him or herself, and the absence of rationalization. He well knew that the lowering of one's narcissism is a lifetime endeavour.

For Fromm (1960a, p. 91f.), „well-being is a state of having arrived at the full development of reason: reason not in the sense of a merely intellectual judgment, but in that of grasping truth by 'letting things be' (to use Heidegger's term) as they are. Well-being is possible only to the degree to which one has overcome one's narcissism; to the degree to which one is open, responsive, sensitive, awoken, empty (in the Zen sense). Well - being means to be fully related to man and nature affectively, to overcome separateness and alienation, to arrive at the experience of oneness with all that exists - and yet to experience myself at the same time as the separate entity I am, as the in-dividual. Well-being means to be fully born, to become what one potentially is; it means to have the full capacity for joy and for sadness... it means also to be creative; that is, to react and to respond to myself, to others, to everything that exists... and experiencing it as *my world*... It means to be and to experience one's self in the act of being, not in having, preserving, coveting, using.” (Italics in the text).

In *You Shall Be as Gods* (1966a, p. 58f.)

Fromm states: „man alone is an end and never a means... he is *in* the world making his being in the world the occasion for constant self-transformation. Hence, the world (man and nature) is not an object standing opposite to him, but the medium in which he discovers his own reality and that of the world ever more deeply.” (Italics in the text).

Once again Dr. Fromm migrates and returns to Europe, fixing his abode, the last one, in Lorcarno, where he continues to teach and to promote humanism, while he continues his search for truth and follows his way of teaching by his example.

I understand the diaspora and the example of Rabbi Johanan ben Zakkai as the search for the unity of mankind, the communion with universal man who has transcended the pre-genital fixation to mother and the ties to family, clan, blood and earth. It is to be free, a citizen of the world, who wherever he may be, there are his roots. His heart leads him to teach but not to proselytize; to become a guide, but never to impose; convinced of what he has thought-on, but does not turn it into dogma. He knows that the search for truth is never-ending.

Fromm is here and he is not here; his presence, as that of all great radical-humanists, is universal. He is not of one country, nor of any one time. He is a living example that thus stimulates us in our continued effort to overcome the negative aspects of our character orientation, to develop our potential to **be** with one's self, with others and with nature.

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