

**Letters from Szondi:
Dialogue Between a Psychiatrist and a Theologian¹**

By

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¹After each of Szondi's letters that are in German is an English translation enclosed in brackets. The translation was done by Arthur C. Johnston, PhD, Co-Editor of the Szondi Forum.

Dialogue Between a Psychiatrist and a Theologian

In the summer of 1972, after completing a theological seminar in Rome, I traveled home by way of Frankfurt am Main. Shortly before boarding my plane I visited a bookstore in the city and found a book entitled *Schicksal in Freiheit* (Gut 1965). On the back cover I saw the name Leopold Szondi for the first time in my life, and I learned that he was a psychiatrist who had established a new psychology known as *Schicksalsanalyse*. I purchased the book and headed for the airport.

On arriving home, I read the book. The author described *Schicksal* psychology in relation to psychoanalysis and Jungian analytic psychology, and he included a list of Szondi's books. I contacted a German bookseller in New York City and began to buy Szondi's books. The first book to arrive in my mail box was *Ich-Analyse* (Szondi 1956) which I read carefully and wrote detailed notes. The second book I purchased and read was *Lehrbuch der Experimentellen Triebdiagnostik* (Szondi 1960). I continued buying and reading Szondi's books for the next five years, and I was astonished at the depth, richness, and intellectual power of his work.

In 1977 I read *Kain, Gestalten des Bösen* (Szondi 1969), and this reading was a turning point in my life. My father was a Protestant pastor, and he suffered fits of rage followed by periods of weeping remorse and saying that he did not want to be like that. Since my childhood I had been troubled by his sudden eruptions of rage, and I often wondered why a minister could get so angry. My study of the writings of Sigmund Freud and my clinical training at Harvard Medical School, which was mainly psychoanalytic, had not resolved my personal anguish.

My reading of Szondi's *Cain* gave me three new liberating insights. First, I learned that my father was a paroxysmal personality and that the combination of anger and faith characterized human paroxysmality. Second, the ministry and other helping professions were appropriate means of socialization for paroxysmal persons. Third and most decisively I learned that the fit of rage was a genetic equivalent of an epileptic seizure and that I must have had epileptic relatives. Consequently, I began to look for my epileptic relatives, and that search lasted for 17 years. By 1994 I discovered that I had four epileptic relatives, two aunts and two second cousins, and that my father's sister, an officer in the Salvation Army, suffered petit mal seizures. By that time my father had died, and I grieved the fact that I could not explain the reason for his suffering.

On the basis of my readings I began to write a paper entitled "The Cain Complex." When visiting our city library one day, I looked at the Freudian journal

American Imago, and I found an article written in English by Szondi, entitled “Thanatos and Cain” (Szondi 1964). Fortunately, the article included Szondi’s home address in Zürich. I decided to contact Szondi, send him a copy of my essay, and asked him to evaluate my understanding of his thought. I present this letter as follows:

October 20, 1977

L. Szondi, M.D.
Dunantstrasse 3
Zürich, Switzerland

Dear Dr. Szondi:

I am an American professor of religion, and I have been studying your works since 1972. I was originally drawn to your system because of its uniqueness and because of certain paroxysmal events in my family (e.g. heart attacks, homicide). I am also interested in developing the religious implications of your system.

I have enclosed a paper in rough draft form, in which I am attempting to formulate a theological hermeneutic with reference to your ideas. I wonder if you would be willing to comment on the fruitfulness of my intent and the accuracy of my comprehension. I think that your work is seminal for the study of religion and morality.

In view of the therapeutic aspects of your ideas for my family life, I express my genuine appreciation of your system of thought.

Sincerely,

Richard Hughes

Six weeks later two letters from Szondi arrived in my mail box. The first was dated November 14, 1977, and I cite the body of the letter:

Sehr verehrter Herr Professor Hughes,

Vor allem danke ich Ihnen für Ihren Brief und für das Manuskript “The Cain Complex.” Mein Mitarbeiter, Herr Dr. Karl Bürgi, hat das Manuskript gelesen und für mich eine genaue Zusammenfassung daraus verfertigt. Wir waren beide äusserst überrascht, wie gut Sie die schicksalsanalytische Denk- und Darstellungsart beherrschen und weitergeben könnten. Ich gratuliere Ihnen von

Herzen dazu. Dies tue ich auch darum, weil bislang die angelsächsischen Länder sich von der Schicksalsanalyse sehr distanziert haben. Dies steht in Gegensatz zu den französisch und spanisch sprechenden Ländern, wo ich wie z.B. in Belgien, Frankreich, Spanien, Mexico, etc. viele Leser und Schüler fand, hauptsächlich unter den Psychiatern, Psychologen, Theologen, Philosophen, Ethnologen, an den Universitäten.

Vom 20. bis 30. August 1977 war in Cerisy-La-Salle in Rahman des Centre Culturel International eine zehntätigige Konferenz, an der die Schicksalsanalyse interdisziplinär in französischer Sprache behandelt und diskutiert wurde. Ich war überrascht, wie tief und ernst die Leute in den nicht leichten Problemen der Schicksalsanalyse bewandert und geschult waren.

Das ist die Ursache, dass ich Sie und Ihren Artikel, lieber Herr Hughes, im englisch-sächsischen Gebiete als die erste Schwalbe mit so grosser Freude begrüsse.

Jene Auffassung über die Religion, die ich in der Ich-Analyse mitgeteilt habe, wird für mich immer wieder evidenter.

Ich hoffe, dass ich auch künftig mit Ihnen die Korrespondenz aufrecht erhalten kann und verbleibe

mit den besten Grüßen
Ihr L. Szondi

[Dear Professor Hughes,

Above all I thank you for your letter and for the manuscript "The Cain Complex." My coworker, Dr. Karl Bürgi, read the manuscript and produced for me an exact summary of it. We both were extremely surprised at how well you could control and impart the fate-analytic manner of thinking and representation. I sincerely congratulate you on this. I do this also because so far the English speaking countries have dissociated themselves very much from fate analysis. This stands in contrast to the French and for Spanish speaking countries, where -- for example in Belgium, France, Spain, Mexico, etc. -- I found at the universities many readers and scholars, mainly among the psychiatrists, psychologists, theologians, philosophers, and ethnologists.

From 20th until 30th of August 1977 in Cerisy La Salle in Rahman of the Center Culturel international was a ten day conference, at which fate analysis was treated and discussed inter-disciplinarily in the French language. I was surprised, how deeply and seriously the people were knowledgeable and trained in the more difficult problems of fate analysis.

It is because of this, dear professor Hughes, that I welcome you and your article with such great joy as the first swallow in the English speaking areas.

That interpretation about religion, which I communicated in the *Ich-Analyse*, becomes again and again more evident for me.

I hope that I can maintain the correspondence with you also in the future and remain

With Best Regards

Yours L. Szondi]

The second letter from Szondi was dated November 18, 1977, and I present its content:

Sehr verehrter Herr Professor,

Heute lade ich Sie ein, am 27.-30. August 1978 in Pamplona, Spanien, am VIII. Kolloquium der Internationalen Forschungsgemeinschaft für Schicksalsanalyse einen Vortrag (von etwa 30 Minuten) halten zu wollen.

Ich glaube, Ihr Thema "Der Kainkomplex" würde sehr gut in das Programm des zweiten Tages hineinpassen, dessen Hauptthema die Religion in verschiedenen Beziehungen (z.B. zum Wahn, zur Ideologie usw.) sein wird.

Ich hoffe sehr, dass Sie unsere Einladung annehmen können und verbleibe mit herzlichen Grüßen STIFTUNG SZONDI-INSTITUT Ihr L. Szondi, Dr.med. L. Szondi.

[Dear Esteemed Professor,

Today I invite you to give a lecture (of approximately 30 minutes) at the VIII colloquium of the International Research Council for Schicksalsanalysis on the 27 - 30 of August 1978 in Pamplona, Spain.

I believe, your topic “the Cain complex” would fit in very well in the program of the second day, whose main topic will be religion in various relations (e.g. to delusion, to the ideology, etc.).

I hope very much that you can accept our invitation and remain with cordial wishes Yours L. Szondi, Doctor of Medicine. L. Szondi.]

On January 11, 1978 I replied to Szondi, and I quote the pertinent part of that letter:

Dear Dr. Szondi:

I accept your invitation to discuss “The Cain Complex” at the Eighth International Colloquium on Schicksalsanalysis at Pamplona, Spain on August 27-30, 1978. Please send me more information on this conference.

I am pleased that you approve of my essay “The Cain Complex.” I am making some minor changes in the text. Soon I will seek to publish it in a journal. I am planning to write more essays on the theological significance of Schicksal theory. I believe that your system is the most comprehensive theory available today; and I think it deserves dialogue in the United States. I am especially interested in the concept of the paroxysmal drive, particularly its relationship to anxiety, evil, the demonic, etc. I have long been interested in the concept of fate/destiny; this was the subject of my Ph.D. dissertation at Boston University in 1970. The idea of a paroxysmal destiny has also helped me to understand family experiences. I am a Protestant minister—as well as a scholar—and I married into a family which has suffered Cain events. So I do appreciate the insight into the Hebrew symbols of Moses and Cain.

Szondi answered me on February 6, 1978, as follows:

Sehr verehrter Herr Professor Hughes,

Haben Sie herzlichen Dank für Ihr Schreiben vom 11. Januar. Ihr Brief freute mich sehr. Erstens, dass Sie in Pamplona (August 27.-30., 1978) am Kolloquium teilnehmen und auch ein Referat über den Kain-Komplex halten werden.

Zweitens, dass Sie sich meiner Triebtheorie gegenüber positive einstellen.

Drittens, dass ich mit Ihnen genverwandt bin, da ich auch-abstammungsmässig-dem Paroxysmalen Kreis angehöre.

Nun warte ich auf Ihr Schreiben über Ihr Werk und Tun-Mit herzlichen Grüssen
Ihr L. Szondi.

[Esteemed Professor Hughes,

You have my cordial thanks for your letter of 11 January. Your letter made me very happy. First of all that that you will participate in the colloquium at Pamplona (August 27 – 30, 1978) and also will give a paper on the Cain complex.

Secondly that you are positive toward my drive theory.

Thirdly that I am gene related as you, since I also belong greatly to the genealogical paroxysmal circle.

Now I am waiting on your letter about your work and do so with cordial wishes, Yours Szondi]

I continued working on the paper, and I sent the final draft to Harry Slochower, editor of *American Imago*, the journal founded by Sigmund Freud in 1939. He accepted my essay for publication and explained that he had commissioned Susan Deri to write a review of Szondi's *Cain*, but she never sent him her review. In the following year my paper was published as "Szondi's Theory of the Cain Complex" (Hughes 1979).

In May, 1978 I sent two letters to Szondi. In the one, on May 1, I informed him that my essay on the Cain complex would be published in *American Imago* and that I would prepare another paper for the Pamplona conference. I explained that as a philosopher-theologian I was working on the idea that relatedness provides an

accurate description of fundamental physical reality in light of modern physics. Relating is the most general property of being, and *Schicksalsanalyse* is thoroughly relational. I cite one paragraph of my May 1 letter:

For my Pamplona lecture, I think I will work on the boundary line between relational ontology and Schicksal analysis. I believe your theory is consistent with a relational model of reality; this occurs in your notion of the self and in your critique of Freud's dualism and Jung's monism. I would like to develop a theory of the origin of good and evil which takes account of the paroxysmal drive and which is consistent with cosmology. This will require a critique of the Western notion of the temporalization of the will.

In the second letter of May 5 I also informed Szondi that I was applying his Cain-Moses polarity to the field of New Testament studies and, in particular, that I was writing an essay on "The Cain Complex and the Apostle Paul." I sent a copy of the paper to Professor Krister Stendahl, a leading Pauline scholar at Harvard Divinity School. I quote one paragraph of my second letter to Szondi:

Dr. Stendahl has asked me to find an English equivalent for Schicksal. He believes that "fate" is inadequate, as do I. He thinks that "destiny" is partially helpful. He has written that he will try to help me find a suitable term.

I continued writing another essay on Cain, and I sent Szondi a copy. In that paper I discussed Szondi's work as a Jewish scholar and how it could contribute to the Jewish-Christian dialogue. As a Holocaust survivor, Szondi had experienced the most brutal forces of fateful violence in the twentieth century, and he remained faithful to the Mosaic legacy. He replied on June 1, 1978. I cite the pertinent part of the letter:

Sehr geehrter Herr Professor,

Herzlich danke ich Ihnen für die liebenswürdige Zusendung Ihrer Arbeit "The Destiny of Cain."

Die theologischen Auseinandersetzungen finde ich - als Nicht-Theologe - sehr interessant. Es gefiel mir insbesondere die Anwendung der Doppelnatur des Paroxysmaltriebes auf Kain und Abel bzw. Mose. Ich habe inzwischen erfahren, dass die Legende über "Kain, Abel und Moses" aus dem 13. Jahrhundert stammen müsste, da erst zu dieser Zeit die Idee der Reinkarnation in die kabalistische

Philosophie des Juden aufgetreten ist. Die Auffassung, dass Moses die Reinkarnation von Abel gewesen war, wäre die Folge dieser Philosophie. Die Schicksalsanalyse ist der Auffassung, dass die paroxysmal-epileptiforme, Kainitische Konstitution zwei Phasen aufweist:

- I. die Phase des Cainkomplexes:
 1. Paroxysmale (anreizende) Phase,
 2. Epileptiforme (Anfalls-) Phase.
- II. die des Moseskomplexes:
 3. Wiedergutmachungsphase.

(Siehe: Schicksalsanalytische Therapie, S. 331. Tab. 10).

Das will sagen: Wir dürfen nur dann von einer paroxysmalen Konstitution sprechen, wenn das sog. "Böse" nach der Tat versucht, das Böse wieder gut zu machen. Vorläufig soviel zum Kain-Komplex.

NB. Es würde mich ausserordentlich freuen, wenn Sie über die Polarität Kain-Mose ein Essay schreiben würden. Ein Kritiker des Buches Moses hat mich auf einen Irrtum im Buch aufmerksam gemacht, und zwar bei der Brunnen-Geschichte vom Zusammentreffen Mose mit Zypora. Dieser Irrtum werde ich in der 2. Auflage richtigstellen.

[Esteemed Professor,

I thank you cordially for your kindly forwarding of your work "The Destiny of Cain."

I -- as a non--theologian -- find the theological explanations very interesting. In particular the application of the dual nature of the paroxysmal impulse to Cain pleased me and Abel and respectively Moses. I have since learned that the legend about "Cain, Abel, and Moses" must have stemmed from the 13th Century, since only at this time appeared the idea of reincarnation into the kabbalistic philosophy of the Jews. The interpretation that Moses was the reincarnation of the former Abel would be the result of this philosophy.

The fate analysis interpretation is that the paroxysmal-epileptic form and Cainish constitution exhibit two phases:

I. the phase of the Cain complex:

1. Paroxysmal (stimulating) phase,
2. Epileptic form (attack) phase.

II. that of the Moses complex:

3. Compensation phase.

(See: *Schicksalsanalytische Therapie*, p. 331. Table. 10).

That means: We may speak only then of a paroxysmal constitution, when that so-called “evil” tries after the act to make good again for the evil. So much for the time being on the Cain complex.

Note well: It would make me extraordinarily happy, if you would write an essay about the Cain-Moses polarity. A critic of the book *Moses* made me notice a mistake in the book, and indeed the history of the meeting Moses with Zypora. This mistake I will rectify in the 2nd edition.]

At the Pamplona conference I presented a paper on August 28, 1978 on “Moral Destiny and Relational Cosmology,” and several delegates asked me to send a copy to Szondi. He was absent due to the untimely death of his daughter Vera earlier in August. Szondi had prepared a paper for the conference, entitled “Die Formen der Aggression” in which he correlated types of aggression with his four-fold drive theory and its specific energy sources. Professor Claude Van Reeth read Szondi’s paper to the delegates. In Pamplona I enjoyed fruitful discussions with Werner Huth, Dankwart Mattke, and Vera Roboz, an original Budapest colleague of Szondi who had worked out the mathematics of the “Szondi triad,” i.e. the genetic interrelatedness of epilepsy, migraines, and stuttering. She encouraged me to continue my study of Schicksal analysis from a relational perspective.

After the Pamplona conference, on November 20, 1978 I sent Szondi a copy of a short article, entitled “A Concept of Destiny,” which I had published in a university magazine as well as a copy of my conference paper. I cite three paragraphs of the letter:

Other essays on the Cain-Moses polarity are in progress. Your writing on religion is the most superior presentation to come from a psychiatrist. For example, the Kenite hypothesis is receiving strong

support from English speaking archaeologists. Some of the German scholars have not yet confirmed the fundamental historicity of the early traditions of Israel. I am confident that archaeology will support your theory.

Though I am not a biologist, I continue to read in that field. I would like to ask your permission in the interpretation of your Triebtheorie [drive theory]. In the United States Paul MacLean's model has become widely accepted. Carl Sagan of Cornell University interprets the MacLean model of the brain in psychoanalytic categories. I believe that your theory is closer to MacLean's than is Freud's. So may I suggest the following?

MacLean	Szondi
Cerebral cortex, etc.----Neo-Mammalian	Ego--Schizoform
Limbic system etc----Paleo-Mammalian	Paroxysmal-epileptoid
Sex, territory, etc.----Reptilian	Sexual and Contact

Sagan correlates the Super-ego, Ego, and Id respectively with MacLean's theory. With my interpretation the Szondi drives are precisely correlated with phylogenetic evolution and the hierarchy of the brain-mind system.

While in Pamplona, I learned of the sorrow in your family. I extend my heart to you in warmth and consolation. Although I come from another culture, I deeply appreciate the genius of your work. I sincerely believe that you are one of the great giants of the twentieth century who will soon be discovered. Since science moves slowly in a problem-by-problem manner, eventually it will become clear that your theory is the most comprehensive view for all the sciences in the late twentieth century.

Szondi replied with a revealing letter of December 8, 1978:

Lieber Professor Hughes,

Mit Ihrem Schreiben und der Zusendung zwei Ihrer Arbeiten haben Sie mir eine grosse Freude bereitet.

Ihr "A Concept of Destiny" ist sehr schön und klar, so dass sogar ich den ganzen Artikel gut verstanden habe, obwohl ich nicht leicht englische Texte lese.

Ihr Vortrag in Pamplona wird von meinem Mitarbeiter, Dr. K. Bürgi (Schulleiter) für das Institut übersetzt.

Vielen Dank für Ihr Bild und den Lebenslauf, das ich im "A Concept of Destiny" gesehen und den ich gelesen habe.

Ihr biologisches Interesse hilft Ihnen, sich mit meiner Theorie über das Schicksal (Genotropismus) zu identifizieren. Ich musste in der Periode von 1937 bis heute nichts an dieser Theorie ändern: die Wahl macht in der Tat Schicksal.

Heute bekam ich von meinem gewesenen Schüler, Prof. Dr.med. Dietrich Blumer (Chairman, Department of Psychiatry, Henry Ford Hospital, Professor of Psychiatry, University of Michigan) die Nachricht, dass die Kosten für die englische Uebersetzung der Schicksalsanalyse aus den Forschungsgeldern des Ford-Spitals gesichert wurden. Prof. Blumer hat - genau so wie Sie - sehr grosses Vertrauen, das er und seine Mitarbeiter meine Arbeiten endlich auch in den USA zur Anerkennung verhelfen können. In der französischen Sprache sorgt dafür Prof. Schotte, Dozent Van Reeth, Mélon und Prof. Legrand. Es wäre sehr gut, wenn Sie mit Blumer die Verbindung aufnehmen könnten. Er ist ein äusserst lieber Mensch.

Die Kain-Moses-Polarität in Bezug auf die Religion ist seit langem mein Lieblingsthema (kein Wunder: ich habe 2 Neffen und eine Nichte, die Anfälle (Epilepsie) hatten.) Ich glaube es lohnt sich, sich mit dieser Theorie zu beschäftigen, da ich selbst des Thema nicht bis zu Ende verfolgte. Doch bin ich überzeugt, dass das "Numinosum" mit Anfallsprozessen zusammenhängt.

Ueber die Beziehung der Triebfunction und Hirnfunktionen werden Sie in meinem neuen Buch ein grosses Kapitel "Die Trieb-Entmischten" (erscheint Frühjahr 1979) finden. Hier beschäftige ich mich auch mit der Hirnlokalisation der verschiedenen Triebe.

Es freute mich zu lesen, dass Sie in Pamplona mit der Bildung einiger meiner Schüler zufrieden waren. Ich hätte Ihnen ein Gespräch mit Prof. Dr.med. J. Schotte empfohlen, der sich seit Jahren mit der "Philosophie der Triebe" beschäftigt (Prof. der Psychologie in Neu-Löwen, Belgien.)

Mit herzlichen Grüssen an Sie und Ihre Frau verbleibe ich Ihr L. Szondi

[Dear Professor Hughes,

Your letter and the forwarding of two of your works gave me great pleasure.

Your “A Concept of Destiny” is very well-done and clear, so that even I understood the entire article well, although I do not easily read English texts.

Your lecture in Pamplona is translated by my coworker, Dr. K. Bürgi (head master) for the Institute.

Thank you for your picture and the personal career history, which I saw in “A Concept of Destiny” and which I read.

Your biological interest helps you to identify with my theory about fate (genotropism). I had nothing to change in this theory in the period from 1937 to today: choice indeed makes fate.

Today I received from my former colleague Professor and medical doctor Dietrich Blumer (Chairman, Department of Psychiatry, Henry Ford Hospital, Professor of Psychiatry, University of Michigan) the message that the costs for the English translation of the *Schicksalsanalyse* has been secured from the research funds of the Ford hospital. Professor Blumer has -- exactly the same as you -- very great confidence that he and his coworkers can finally also help attain recognition for my work in the USA. In the French language Professor Schotte, university lecturer Van Reeth, Mélon and Professor Legrand take care of this. It would be very good, if you could make a connection with Blumer. He is an extremely nice person.

The Cain-Moses polarity in relation to religion is for a long time my favorite topic (no miracle: I have 2 nephews and a niece, who have had (epileptic) seizures. I believe it is worthwhile myself to concern myself with this theory since I have not pursued the topic up to its end. But I am persuaded that the “Numinosum” is connected with the attack processes.

On the relationship of the drive function and brain functions you will find a large chapter in my new book *Die Trieb-Entmischten* (which

appears in the spring 1979). Here I am concerned also with the brain localization of the various drives.

I was happy to read that you were pleased in Pamplona with the formulations of some of my colleagues. I would have recommended to you a discussion with Professor and medical doctor J. Schotte, who for years has been occupied with the “philosophy of the drives” (Professor of psychology in Neu-Löwen, Belgium.)

With cordial greetings to you and your wife I remain Yours L. Szondi]

In those years I was writing my book *Theology and the Cain Complex*, and I decided to apply Szondi’s ideas to eminent historical personalities. One of the reasons why psychoanalysis became popular was that Freud’s students and colleagues applied his ideas to culture, history, and the arts. I chose to offer Szondian interpretations of Adolf Hitler and Mohandas Gandhi, who had achieved virtual “archetypal” status of evil and justice, respectively, in the twentieth century. As an activist in the American Civil Rights Movement, I had received training in nonviolence and studied Gandhi’s life and work. I sent Szondi a copy of my Hitler chapter and explained that I was applying his ideas to history and culture. He answered in a letter of August 23, 1979:

Lieber Herr Professor Hughes,

Ich danke Ihnen herzlich für die liebenswürdige Zusendung des wertigen Kapitels Ihres Buches, welches Herr Dr. Karl Bürgi, der Schulleiter im Institut, deutsch zusammengefasst hat.

Aus diesem Kapitel erfuhr ich vieles, was ich über Abstammung und Biographie Hitlers nicht wusste.

Die mütterliche Familie scheint – wie Sie annehmen – paranoid, die väterliche paroxysmal gewesen zu sein. Auch in meinen genealogischen Untersuchungen kommt es häufig vor, dass sich die Paroxysmalität (e) mit dem Paranoid (p) im gleichen Erbgut einer Person zusammentrifft. Die e-p Menschen sind oft extreme Varianten, sowohl für die Gesellschaft, wie für die Wissenschaft und Religion. Sie können schaden, aber auch nützen. Auch in den wissenschaftlichen Forschungen leisten sie nicht selten Ausserordentliches und Neues. Es wäre interessant, das Schicksal der e-p Konstitution bei den Religions-stiftern (z.B. Mose, Mohammed

und bei den heutigen Reformatoren) mit der Familienforschung durchzuleuchten. Sicher findet man viele Anfallsranke in ihren Familien.

Die Tagträumereien kommen auch von den e-p –Quellen. Sie sind charakterisiert einerseits durch die plötzlich auftretende Entfremdung von der Realität, andererseits durch Grössen-Phantasien. – Auch die hepeterische Reaktionsart gesellt sich oft zu der Entfremdung. Wut, Hass, Zorn und Rache, Neid und Eifersucht in ihrem Charakter stammen vom Factor e, d.h. von latenter Epilepsie. Vielleicht war die Gefühllosigkeit Hitlers die Folge der Entfremdung.

Ich habe Schwierigkeit mit dem Kain-Komplex bei Hitler. Denn der Kainkomplex wird durch zwei Eigenschaften bestimmt:

1. die tötende Gesinnung, die oft vollständig unreal ist;
2. durch die Tendenz der Wiedergutmachung.

Diese letztere Reaktion fehlt bei Hitler.

Dieser Umstand rückt – an Stelle des Kains – den Sadismus (Faktor s) in den Vordergrund.

Die Koprophilie mit dem Sadismus spricht für die Möglichkeit des Anal – Sadismus!.

All diese Bemerkungen genügen aber nicht, um den Triebmensch Hitler zu verstehen! Wir wissen gegenwärtig noch zu wenig über seine familiar-bedingten Möglichkeiten.

Mit besten Grüßen verbleibe ich Ihr L. Szondi

[Dear Professor Hughes,

I thank you cordially for kindly forwarding the valuable chapter of your book, which Dr. Karl Bürgi, head master in the Institute, has summarized in German.

From this chapter I learned much that I did not know about the ancestry and biography of Hitler.

The maternal family seems -- as you accept – paranoid, the paternal to be paroxysmal. Also in my genealogical tests it frequently occurs the fact that the paroxysmality (e) with that of the paranoid (p) is met in the same genetic make-up of a person. The e-p persons are often

extreme variants, both for society, and for science and religion. They can harm and also be useful. Also in the scientific research they carry out fairly often something great and new. It would be interesting to analyze the fate of the e-p constitution with the religion founders (e.g. Moses, Mohammed and with today's reformers) with the family research. One finds many attack patients in their families.

Daydreams also come from the e-p sources. They are characterized on the one hand by the suddenly appearing estrangement from reality and on the other hand by greatness fantasies. Also the bitter kind of reaction is often associated with the estrangement. Rage, hate, anger and revenge, envy and jealousy in their character come from the factor e, i.e. from latent epilepsy. Perhaps the unfeelingness of Hitler was the result of the estrangement.

I have difficulty with the Cain complex with Hitler. Because the Cain complex is decided by two characteristics:

1. the killing conviction, which is often completely unreal;
2. the tendency of the making amends.

This latter reaction is missing with Hitler.

This circumstance moves -- in place of Cain -- sadism (factor s) into the foreground.

The coprophilia with sadism speaks for the possibility of anal-sadism!

All these comments are not sufficient however, in order to understand the drive-being Hitler! We know at present still too little about his familiar-conditioned possibilities.

With best greetings I remain Yours L. Szondi]

I wrote back to Szondi in a letter of September 11, 1979, and I cite that letter:

Dear Dr. Szondi:

I deeply appreciate your reading my Hitler chapter from my book-manuscript. Your critique helps me to make some corrections. My intent in that chapter is to demonstrate that Schicksal psychology is more comprehensive than psychoanalysis

in interpreting prominent historical figures. There is great concern about the Hitler period among American scholars now, and I believe your work should be introduced into the research. The theory of “the Cain complex” is an excellent means by which to introduce Schicksal psychology into the USA.

As for Hitler, I stress the following points:

1. The Cain complex is present but unresolved, incompleting in the Hitler biography. The resolution is prevented by the paranoia and sadism.

2. The paroxysmal drive is the most prominent in his biography. It fits his entire life. The sadism appears toward the end in correlation with the Nazi “scorched earth” policy of the 1940s.

3. Because Hitler failed to atone for his crimes, the resolution must come from a transcendent source. The “Akt-Schicksal” structure of the Bible requires a necessary judgment and atonement.

I believe your understanding of destiny is the most important contribution to theology of this century. I am now working on a paper entitled “Theology after Szondi.” In this paper I correlate the implications of the paroxysmal drive with *Das Daimonische* (Tillich), *Ungrund* (Boehme, Berdyaev), and *Numinosum* (Otto). It is necessary to integrate Schicksal psychology with theology, because Protestant theology has never had a profound theodicy. American theologians have looked to Freud and Jung for psychological dialogue, but I do not think they help us. Your work is better because of the scientific power. In the USA theology must contend with science also.

Cordially,

Richard Hughes

Szondi’s answer came to me in his letter of September 26, 1979:

Lieber Herr Professor Hughes,

Ihr Brief vom 11. September 1979 hat mir grosse Freude bereitet. Und zwar weil Sie merkten, dass in der Schicksalsanalyse der Kain komplex eine zentrale Rolle spielt. Ich bin der Auffassung, dass der Kainkomplex in der Schicksalsanalyse die gleiche Wichtigkeit hat wie der Oedipuskomplex in der Psychoanalyse. Nur jene, die den Kainkomplex in ihrem Schicksal richtig zu lösen vermögen, können sagen, dass sie ihr Schicksal selber lenken und freie Menschen geworden sind.

Die Entdeckung des Paroxysmaltriebes halte ich für Tiefenpsychologie, insbesondere für die Triblehre des Menschen für einen grossen Erfolg. Sie löste auch die Ursprungsfrage von Gut und Böse.

In meinem neuen Buch, die "Trieb-Entmischten", das noch 1979 bei Huber, Bern, erscheint, habe ich die Frage von "Gut und Böse" ausführlich behandelt. Dort betone ich, dass man von "Kainkomplex" nur dann und dort sprechen sollte, wenn and wo das Böse von der Strebung der Wiedergutmachung gefolgt wird.

Ihre Absicht, einen Artikel über "Theologie nach Szondi" zu schreiben, freut mich bereits im voraus. Ich hoffe sehr, dass es Ihnen gelingen wird, die Schicksalsanalyse mit der Theologie zu integrieren and dass ich dies noch erleben werde. Sie müssen sich mit dieser Integration beeilen, da ich ja im vergangenen März 86 Jahre alt wurde.

Ich wünsche Ihnen gute, erfolgreiche Arbeit und bleibe mit herzlichen Grüssen Ihr
L. Szondi

[Dear professor Hughes,

Their letter of 11 September 1979 brings me great joy. Because you indeed noted that in fate analysis the Cain complex plays a central role. I have the conviction that the Cain complex in fate analysis has the same importance as the Oedipus complex in psychoanalysis. Only those who are able to solve the Cain complex correctly in their fate can say that they direct their fate and become free persons.

The discovery of the paroxysmal drive I maintain for depth psychology, in particular for the drive tenets of persons, as a great success. It solved also the origin question of good and evil.

In my new book, *Die Trieb-Entmischten*, which will appear in 1979 with Huber, Berne, I have treated in detail the question of "good and evil." There I stress the fact that one should speak of the "Cain complex" and there only if and when the bad is followed by the striving for making amends.

Your intent to write an article on "Theology According to Szondi" already in advance makes me happy. I hope very much that you will succeed in integrating fate analysis with theology and that I will live

to see this. You must hurry with this integration, since I became 86 years old this past March.

I wish you good, successful work and remain with cordial greetings
Yours L. Szondi]

My next letter was sent on October 10, 1979:

Dear Dr. Szondi:

Your letter of September 26 gave me a sense of deep emotion and urgency. I appreciate your telling me your age. I am 38; my wife is 27. I am at the beginning of my academic career. I hope to work on the problem of Schicksal all of my life.

In 1929 Paul Tillich reopened the question of destiny for theology and philosophy. He developed a polarity of freedom and destiny in his theology. With this polarity he tried to account for the basic structure of existence, estrangement, and the providence of God, but he did not have a scientific theory of destiny, as in Schicksal psychology, to support his insight. So his view remained static and undeveloped.

Nicholas Berdyaev, the great Russian philosopher, investigated the origin of good and evil. He borrowed the concept of the *Ungrund* from Jacob Boehme and identified it with primitive emotion, but he did not have a scientific understanding of the paroxysmal drive.

Thus, your understanding of destiny, including that of the paroxysmal drive, provides the most comprehensive and profound theory for philosophy and theology. With your theory of destiny it is now possible to understand the meaning of good and evil in separation from the classic ideas of predestination. In one of your books I read that you have been criticized for expounding a form of Calvinist predestinarian theory. Such a criticism misunderstands Schicksal psychology and Calvinism. The idea of the paroxysmal drive—I believe—has a closer historical parallel to the notion of the *Ungrund* in German mysticism.

Paul Tillich thought that the concept of the *Ungrund* was the most important idea since Aristotle. I agree, and I think that the paroxysmal drive makes the *Ungrund* scientifically accurate. Your understanding of good and evil is the most profound in modern times.

My writing is proceeding well. My essay "The Cain Complex" should be published soon in *American Imago*.

Sincerely,

Richard Hughes

Szondi wrote to me on February 25, 1980:

Lieber Herr Professor Hughes,

Schon lange habe ich Ihnen kein Lebenszeichen mehr von mir gegeben. Die Ursache war, dass mein neues Buch "Die Trieb-Entmischten" vor dem Erscheinen stand and sehr viel Korrekturarbeit benötigte.

Nun is das Buch fertig und wird ab 26. 11. 1980 in den Buchhandlungen kaufbar sein.

Ich hoffe, dass der Umstand, dass ich für die Erscheinung der Triebentmischung ein sicheres Testzeichen (+ - oder - +) gefunden habe, in der Deutung eines Testes eine grosse Hilfe sein wird. Man muss nämlich die ernste seelische Störung immer in dem Testvektor suchen, in dem die meisten Triebentmischungen auftreten. Ausserdem wissen wir jetzt, dass die überdurchschnittliche Stärke einer Triebtendenz durch die Entmischung entsteht.

Was Sie in Ihrem Brief über die Polarität zwischen Freiheit und Schicksal bei Tillich geschrieben haben, interessiert mich sehr, da ich am 2. Mai 1979 in Paris an der Universität gerade über die Polarität im Triebssystem der Schicksalsanalyse gesprochen habe. Der Vortrag wird bald französisch erscheinen, und zwar in der Zeitschrift "psychoanalyse à l'Université" (directeur Jean Laplanche, Paris.) Wenn ich Sonderabdrücke bekomme, werde ich Ihnen ein Exemplar schicken.

Polarität = Gegensatz + Vereinigung

Beide Bedingungen sind im Aufbau meines Triebtestes vorhanden, somit auch in der Trieblehre der Schicksalsanalyse.

Freiheit + Zwang =Schicksal. Dominiert die Freiheit, so sprechen wir von Freiheits-Schicksal. Ist aber der Zwang des Erbes stärker als die Willens-Freiheit, so entsteht ein Zwangs-Schicksal.

In dem Büchlein “Freiheit und Zwang im Schicksal des Einzelnen” (Huber-Verlag, Bern, 1968 und “Liberté et contraint, dans le destin des individu: (Verlag Desclée de Brouwer, 1975) habe ich über diese zwei Formen des Schicksals geschrieben.

Was Sie über den “Ungrund” und die “Paroxysmalität” geschrieben haben, ist hoch interessant. Ich möchte selber über den Begriff “Ungrund” mehr wissen. Könnten Sie mir ein Buch empfehlen, in dem ich über den “Ungrund” mehr Wissen erwerben könnte als ich derzeit besitze?

Mit herzlichen Grüßen verbleibe ich Ihr L. Szondi

[Dear Professor Hughes,

For a long time I gave you no more signs of life from me. The cause was that my new book “Die Trieb-Entmischten” awaits its appearance and requires very much correction work.

Now the book is finished and can be bought in the bookstores starting from 11/26/1980.

I hope that the circumstance that I found for the feature of the drive separation [*Triebentmischten*] a secure test sign (+ - or - +) that will be a great assistance in the interpretation of a test. One must always look for serious mental disturbance in the test vector where appear most often the drive contrary mixtures [*Triebentmischten*]. In addition we know now that the above average strength of a drive tendency results from the separation [*Entmischung*].

What you wrote in your letter about the polarity between freedom and fate with Tillich interests me very much, since I spoke on May 2 1979 in Paris at the University directly about the polarity in the drive systems of fate analysis. The lecture will soon appear in French, in the magazine “psychoanalyse à l’Université” (Director Jean Laplanche, Paris.) When I receive the special reprints, I will send a copy to you.

Polarity = opposition + union

Both conditions are available in the structure of my drive test, thus also in the drive tenets of fate analysis.

Freedom + Compulsion = Fate. If the freedom dominates, then we speak of freedom fate. However if the compulsion of the inheritance is stronger than the free will, then a compulsion fate arises.

In the booklet *Freiheit und Zwang im Schicksal des Einzelnen* [Freedom and Compulsion in the Fate of the Individual] (Huber publishing house, Berne, 1968 and “Liberté et contrainte, dans le destin individu” [Liberty and Constraint in the Destiny of the Individual]: (Publishing house Desclée de Brouwer, 1975), I wrote about these two forms of fate.

What you wrote about the “Ungrund” and “the paroxysmality” is highly interesting. I would like to know more about the concept “Ungrund.” Could you recommend a book, in which I could acquire more knowledge about the “Ungrund” than I possess at present?

With cordial greetings I remain Yours L. Szondi]

I answered Szondi with my letter of March 19, 1980:

Dear Dr. Szondi:

My essay “Szondi’s Theory of the Cain Complex” has been published in *American Imago*, 36:3 (Fall, 1979). When I receive the reprints, I will send you a copy. I believe this the first exposition of the Cain Complex in English.

Harry Slochower has given me a copy of a 1955 letter written by Carl Jung, explaining that his book *Antwort auf Jib* is a reflection of his relationship to Freud. I am enclosing a Xerox copy.

Since you asked me for references on the *Ungrund* and *Schicksal* in my work, I include the following:

Nicholas Berdyaev, *The Destiny of Man* (New York: Harper, 1969).

Jacob Boehme, *Vom dreifachen Leben des Menschen, Sämmtliche Werke*, ed. by Schiller, Vol. IV, pp. 284-289, 406, 428.

Alexandre Koyré, *La Philosophie de Jacob Boehme* (New York: Burt Franklin, 1968).

Paul Tillich, "Das Demonische," *Gesammelte Werke, Band VI* (Stuttgart: Evangelisches Verlagswerk, 1963).

_____, *Der Mut zum Sein, G.W., Band XI*, 1969.

_____, "Philosophie und Schicksal," *G.W. Band IV*, 1961.

In this letter I am enclosing a xerox copy of the introduction to my book manuscript. In section three of the introduction I would like to make a brief statement of your biography. May I have your permission? Is my statement correct? May I include more materials on "Szondi's Schicksal"? Are there published writings available to me? I do have your Festschrift [commemorative publication].

I would like to ask you one question about your ancestry. When I was in Pamplona, talking with your colleague Vera Roboz, she said that there is an interesting painting in Toledo, Spain: El Greco's "Burial of Count Orgaz." She said the seventh face from the left, in that painting, is Szondi. I have been to Toledo and seen El Greco's painting. I also have your photograph in your Festschrift. So I wonder, if you have ancestry in the Sephardic Jewish community of Spain before 1492? I know that the Jewish community emigrated from Spain to Eastern Europe after that year.

My book manuscript is intended to be a non-technical exposition of the Cain complex in a theological context. In order to introduce Schicksal psychology into the USA, I must use simple language and imagination; but I am confident of succeeding, because I know that your work will help us Americans, particularly in understanding our families. There is a great interest now in the USA in genealogy.

I also am working on other essays. When I finish teaching this semester, I will complete them and send you copies. Harry Slochower has invited me to publish more Szondi essays in *American Imago*.

Cordially,

Richard Hughes

I sent Szondi a reprint of my essay "Szondi's Theory of the Cain Complex" in my letter of April 17, 1980:

Dear Dr. Szondi;

I am pleased to send you a copy of my published essay on the Cain complex. I believe it is one of the first expositions of your work in the United States. It will be followed by more essays on the Cain complex in particular and Schicksalsanalyse in general.

I am now reading your *Die Trieb-Entmischten*. It is a great book and one of the most comprehensive in the field. I am acquainted with the literature on aggression, since I am now teaching a course on the subject. In my course I work with Lorentz, Fromm, May, Eibl-Eibesfeldt, and Skinner. I have translated portions of your books privately for my students. Your work helps us to understand the complexity of aggression and the neuro-physiological basis. It is also helpful in my study of the Hitler biography. I now understand the nature of sadism, terrorism, and necrophilia better than before.

During this summer, I will write an extensive essay on aggression and submit it to *American Imago*. In this essay I will illustrate your theory with materials from the biographies of influential historical figures (e.g. Hitler, Khomeini, Paul, et al.). There is great interest now in the USA in the problem of aggression. The current crisis in Iran is an example. I think the Ayatolla Khomeini may be paroxysmal-paranoid and the militants, holding the American hostages, are an example of frustration-aggression. The failure of the American and Iranian governments to negotiate the hostage issue is that (1) no one has atoned for the crimes of the Shah and (2) frustration-aggression cannot be socialized in political form.

I continue working on my theological examinations of Schicksal theory. I will send you my essays when I finish them.

Cordially,

Richard Hughes

Szondi replied on May 30, 1980:

Lieber Herr Professor Hughes,

Vor allem entschuldige ich mich, dass ich so spät auf Ihren Brief antworte. Ich war in den Ferien; ausserdem hatte ich viel Arbeit mit dem neuen Buch "Die Triebentmischung."

Ich freue mich sehr, dass Sie einen Teil aus diesem Buch, besonders den Teil über Aggression, für Ihre Studenten übersetzt haben und dass Sie das Buch bei Ihrem Hitler-Studium benützen können. Leider sind immer noch sehr wenige Autoren in Amerika, die sich in die Schicksalsanalytische Denkart beim Verstehen historischer Gestalten – wie z.B. Hitler – eingearbeitet haben. Darum bereiten Sie mir eine besondere Freude, dass Sie sich in die Schicksalsanalyse vertiefen. Ich bin mir dessen völlig bewusst, dass dies sehr schwer ist. Darum schätze ich Ihre Bemühungen so hoch!

Ihr Artikel über den Kainkomplex in der “American Imago” ist hervorragend. Ich bin – wie Sie selber – überzeugt, dass solche Arbeiten – die Sie leisten – die Verbreitung der Schicksalsanalytischen Denkart in Amerika sehr fördern werden. Ich bitte Sie, arbeiten Sie weiter über die Frage der Aggression. Meines Erachtens ist die Aggressionsfrage wenigstens so wichtig wie die Sexualitätproblematik. Ich grüsse Sie herzlich Ihr L. Szondi

NB. Für die Mitteilung der Literatur-Angabe danke ich Ihnen.

Ueber meine Vorfahren väterlicherseits weiss ich nichts, da die meisten seiner Verwandten nach Amerika ausgewandert und die Eltern des Vaters früh gestorben sind. Ihre Auslegung bezüglich “Spanien” würde ich gerne annehmen, doch kann ich es nicht beweisen.

Mit der gleichen Post schicke ich Ihnen eine kleine Biographie, die Dino Larese geschrieben hat.

[Dear Professor Hughes,

Above all I apologize that I answered your letter so late. I was on holiday; in addition I had much work with the new book “Die Trieb-Entmischung.”

I am very pleased that you have translated particularly a part from this book, the part about aggression, for your students and that you can use the book with your Hitler study. Unfortunately there are still very few authors in America, who have trained themselves in the fate-analytic mode of thought when understanding historical figures like Hitler. Therefore you give me particular joy that you immerse yourself in fate analysis. I am completely conscious that this is very difficult. Therefore I so highly treasure your efforts!

Your article about the Cain complex in the “American Imago” is outstanding. I am persuaded -- like you -- that such work that you carry out promotes very much the spreading of the fate-analytic mode of thought in America. I ask you to continue working on the question of aggression. My judgment is that the aggression question is at least as important as the sexual problem. I greet you cordially
Yours L. Szondi

Note well: For the report of the information on literature I thank you.

About my ancestors on the paternal side I do not know anything, since most of his relatives migrated to America and parents of the father died early. Regarding your interpretation concerning “Spain,” I would gladly accept that, but I cannot not prove it.

With the same post I send you a small biography, which Dino Larese has written.]

I wrote to Szondi on October 29, 1980:

Dear Dr. Szondi:

I have two purposes in sending you this letter. First, I wish to thank you for sending me your biography written by Dino Larese. I enjoyed reading it, and I appreciated getting a complete bibliography of the works of you and your students. Your biography is heroic and inspiring. I liked especially the description of your mother and father, your roots in Judaism, and your experiences in the First World War. Since I began reading your books in 1972, I have deeply appreciated the rich Jewish heritage that shines through your pages. One reason why I am writing essays on your work is to promote further dialogue between Judaism and Christianity.

My second purpose in this letter is to send you another essay. The title is “Instinctual Defusion and the Forms of Aggression.” It is based upon *Die Trieb-Entmischten*. My intent is to develop the thesis of your book into a description of contemporary history. I have taken your outline on the forms of aggression and expanded it with more historical content.

If you—or Dr. Bürgi---could evaluate this for me, I would submit it to *American Imago* for publication. The editor of *Imago* wants me to publish more of my “Szondian” studies.

I continue working on other essays. I have completed a book-manuscript on the Cain complex and theology. I am now looking for a publisher. Getting a publisher may take a long time, because of the economic conditions in the USA. I am confident that your work will soon become known in this country.

Cordially

Richard Hughes

Szondi responded to that letter on December 8, 1980:

Sehr geehrter, lieber Herr Hughes,

mit Freude las ich Ihren Brief vom 29.10. 1980. Inzwischen hat Herr Dr. K. Bürgi auch Ihre Arbeit "Instinctual Defusion and the Forms of Aggression" ins Deutsche übersetzt. Ich fand Ihre Arbeit sehr aktuell und sehr gut. Ich hoffe, Ihr Artikel in der American Imago lesen zu können.

Wir alle hier im Zürcher Institut freuen uns sehr, dass Sie so unermüdlich unsere und Ihre eigenen Gedanken in den USA zu verbreiten versuchen. Dies ist kein leichtes Unterfangen! Vielleicht gelingt es Ihnen?

Wir warten auch auf die baldige Erscheinung Ihres Buches "The Kain-Complex and Theologie." Dieses Buch wird Ihnen viele Negierung im Rahmen der Theologen bringen. Doch es werden auch Theologen mit "offenen" Augen Sie lobend begrüßen. Mit freundlichen Grüßen verbleibe ich Ihr dankbarer L. Szondi

[Dear Esteemed Professor Hughes,

With joy I read your letter from 10/29/1980. In the meantime Dr. K Bürgi also translated into German your work "Instinctual Defusion and the Forms of Aggression." I found your work very effective and very good. I hope to be able to read your article in the American Imago.

We all as the members of Zurich Institute are made very happy here that you try to spread our and your personal thoughts so untiringly in the USA. This is no easy venture! Perhaps you will succeed?

We wait also for the imminent appearance of your book *The Cain Complex and Theology*. This book will bring you many denials in the realm of the theologians. But also theologians with “open” eyes will greet you with praise. With kind regards, I remain gratefully
Yours L. Szondi]

My next letter to Szondi was dated August 3, 1981:

Dear Dr. Szondi:

I am writing to tell you of my next publication. My essay “The Cain Complex and the Apostle Paul” will be published in *Soundings*. This is a major interdisciplinary journal located at Vanderbilt University. The clinical profile of the Cain complex fits Paul’s experience exactly, including horizontal, vertical, and diagonal splitting. My essay also includes a statement of the Cain-Moses polarity and a critique of psychoanalysis. I believe this essay will begin an original research tradition on religious leaders. I will send you a copy when it is published.

I am now convinced that monotheism is a sublimation of the Cain intent. This is what makes it different from all other religious traditions. I would like to write an essay showing how this is true. I could analyze Islam, Judaism, and Christianity, but I need to study Islam more.

I wish to thank you for sending me a copy of *Psychiatries* “Numero Special Szondi.” I will read it with great interest.

I am not able to attend the conference on Schicksal psychology in Zürich. Recently, I became a father for the first time. My wife delivered a baby girl. It would be too difficult to travel at this time. But I would like to visit the Institute some time. Now as a father I am able to understand the concept of Schicksal better.

Cordially,

Richard Hughes

Szondi replied on August 21, 1981:

Lieber Herr Professor Hughes,

Vor allem gratuliere ich Ihnen von Herzen zur Geburt Ihrer Tochter!

Kinderhaben ist eine Gnade, weil nur die Kinder eine Familie machen.

Ihr Plan ausführlich über Kain und den Monotheismus zu schreiben, ist ein guter Gedanke und Sie werden damit berühmt werden. Ihr Buch wird mich sehr interessieren.

Es ist schade, dass Sie nicht zum Kolloquium kommen können, ich freute mich schon im voraus, Sie endlich persönlich kennen zu lernen. Doch verstehe ich, dass Sie die Familie und nicht das Kolloquium gewählt haben. Ich hoffe aber, dass Sie bald nach Zürich kommen.

Mit den besten Wünschen für die Tochter verbleibe ich Ihr L. Szondi

[Dear Professor Hughes

Above all I warmly congratulate you on the birth of your daughter!

Having a child is a grace, because only the children make a family.

Your plan to write in detail about Cain and monotheism is a good one and you thereby will become famous. Your book will interest me very much.

It is unfortunate that you cannot come to the colloquium. I was looking forward to getting to know you personally. But I understand that you have chosen the family and not the colloquium. I hope however that you will come soon to Zurich.

With the best wishes for your daughter, I remain Yours L. Szondi]

In my next letter of October 22, 1981 I informed Szondi of my two new publications:

Dear Dr. Szondi:

I am writing to tell you of my new publications. My book *Theology and the Cain Complex* is now being published by the University Press of America in Washington, D.C. It will appear in the spring of 1982. My essay—"Instinctual Defusion and the Forms of Aggression"—is also being published now in *American Imago*, but the title of this essay will be changed to the following: "On Aggression: The Szondian View."

My book extends the Cain complex into a theory of history. It discusses the creation of the world in a scientific and religious context. It interprets Adam and Eve in a paroxysmal-hysteroid mode and Cain in a paroxysmal-epileptoid. The origin of good and evil is derived from the paroxysmal drive. I also emphasize the significance of the family in the Bible.

I discuss the history of Moses with the new archaeological evidence. I also examine the biography of Hitler, showing how he broke the Cain-Abel cycle. Then I examine the psychiatric materials coming from the Viet Nam War, the Hiroshima atomic bombing, and the Holocaust. I know that these are sensitive topics for Europeans, but I hope to show that your psychology is very powerful in analyzing historical events.

I also discuss the post-war liberation movements in Asia and Africa. I analyze the African colonists as Cain types. I show the roots of revolution in the instinctual drives.

Toward the end of the book I examine the biography of Jesus in the New Testament. I prove that Judaism was not responsible for the death of Jesus. I also interpret the crucifixion of Jesus as mainly sadistic (by the Romans).

My basic thesis is that the Cain-Abel cycle accounts for moral and religious experiences. When this cycle is broken—for example by Hitler's sadism—a grieving process is begun. When examining grief, I follow the classical psychiatric paradigm. The grief work cannot be accomplished in this life; it must be completed after death. This leads to the question of belief in God as one who completes the grief work. The book ends with a discussion of this idea.

When these works are published, I will send you copies immediately.

Cordially,

Richard Hughes

I followed my October 22, 1981 letter with one on March 1, 1982:

Dear Dr. Szondi:

I am sending you a copy of my new essay entitled "Symposium on Aggression: The Szondian View." This essay is based upon your ideas in *Die Trieb-Entmischten*. I hope it is faithful to your intentions.

This essay also contains the thesis that monotheism is the sublimation of the Cain homicidal intent. I am now developing this material into a book-length manuscript. This will be my second book. The title will be *Alienation and Aggression*. I will connect your theory of diagonal splitting with the philosophical idea of alienation. This book will expand the four kinds of aggression and include the thesis on monotheism.

My wife and I send you our deepest greeting. I enjoy being a father.

Sincerely,

Richard Hughes

In the spring of 1982 Szondi sent me a copy of an interview he had given to Alexandre Szombati, and it was published as "A Touch of Abel" *The Guardian* (May 9, 1982): 14. The interview contains a remarkable anecdote on his departure from Bergen-Belsen Concentration Camp. Szondi affirmed the essential goodness of humanity: "...in the bloodiest Cain there is a touch of Abel, a touch of humanity: that all hope isn't lost after all. It's that perhaps which kept me alive, despite everything."

I sent him a thank you note on November 18, 1982:

Dear Dr. Szondi:

I am writing to thank you for sending me a copy of "A Touch of Abel" *The Guardian* (May 9, 1982). It is significant that your work is mentioned in an English-language paper. The interview contains useful biographical materials.

My book *Theology and the Cain Complex* is getting excellent reviews. I enclose with this letter a copy of a recent review. I am confident that your work will be well received in the USA.

The work on my next book—on the problem of aggression—is slow, but it is developing well. Also I am still working on shorter essays, dealing explicitly with your concept of destiny. I hope to send you copies in a few months.

Cordially,

Richard Hughes

On December 12, 1982 Szondi sent me a handwritten card, acknowledging his receiving my book *Theology and the Cain Complex* and a reprint of my essay “The Cain Complex and the Apostle Paul,” but his handwriting was so shaky that I had difficulty reading it. Finally, I received my last letter from Szondi on January 25, 1983:

Sehr geehrter Herr Hughes,

Vielen Dank für Ihren Brief vom 18. November 82. Ich bin mit der Beantwortung meiner Briefe sehr verspätet, da ich an meinem neuen Buch (Integration der Trieb) arbeite.

Ich freue mich, dass Ihr Buch ein gutes Echo hat, auch die eingesandte Rezension fand ich interessant.

Ich wünsche Ihnen weiterhin alles Gute für Ihre Arbeit und verbleibe mit vielen Dank und besten Grüßen Ihr L. Szondi.

[Dear Mr. Hughes,

Thank you for your letter of November 18 1982. I am very late with answering my letters, since I am working on my new book (Integration der Trieb [Integration of the Drive]).

I am pleased that your book has a good response, also I found interesting the review you sent.

I wish you all the best for your work and remain with many thanks and best regards, Yours L. Szondi.]

I sent my last letter to Szondi on April 28, 1983:

Dear Dr. Szondi:

I am sending you a copy of a paper entitled “Leopold Szondi and the Concept of Destiny.” I would like to publish this in a journal, but I would like to have your approval first. Could Dr. Bürgi-Meyer help you with a critical reading of it? I would like to know if the dates of your biography are correct. Also are there any materials you would like me to add or omit?

If this essay receives your approval, then I could make any corrections during the summer and then submit it to an editor in September.

My family and I send you our deepest greetings on the occasion of your 90th birthday in March.

Cordially,

Richard Hughes

According to his biographer, Szondi was having trouble seeing and hearing, and he was beginning to withdraw from social and interpersonal interaction (Bürgi-Meyer 2000: 111). By early summer, 1983 he stopped going to the Szondi Institute, and by the summer of 1984 Szondi had completely withdrawn from the social world. On May 9, 1985 the Szondis gave up their home and moved to a nursing home in Küsnacht. Szondi died on January 24, 1986, and his wife Lili died on August 18, 1986.

I sent my essay entitled “Leopold Szondi and the Concept of Destiny” to the editor of *American Imago*, informing him of Szondi’s death and suggesting that an issue of the journal should be devoted to Szondi’s life and work. Szondi had been a member of the editorial board of the journal. Slochower replied saying that he valued Szondi’s contribution, even though marginal to psychoanalysis, and that he would be interested in an issue on Szondi. I received no further reply from the editor, and *American Imago* failed to acknowledge one of the greatest medical scholars of the twentieth century.

References

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