

NORMAN MAILER & SUSAN MAILER

NM: How much do you know of these ideas of mine, what we're going to talk about tonight? You know, about the notion that the normal situation of the psyche is not that it is the possessor of one soul, but rather that it is a house which encloses two souls who live in a relation to each other that's analagous to marriage.

SM: Well, I read Of a Fire on the Moon when I was about 16 or 17 and I remember... (pause)

NM: Yea, I know. But tell me what you remember, because I don't remember what you remember.

SM: I remember what you talked about with dreams, that dreams weren't just a wish fulfillment, but there was the breaking-out of situations.

NM: I remember very well, so I just want to--

SM: Well, that's why I thought I'd tell you what I remembered.

NM: Right.

SM: It was the working out of a situation--an unknown situation --between the two sides of the soul.

NM: Yea.

SM: The two schizophrenic sides.

NM: Be careful there, because this is what I want to get into. You see, I'm not saying that both sides--that because the psyche

is the mansion of a marriage--and let's use this as the
fundament of the discussion. In other words, when I--
when we speak of the psyche normally, in normal psycho-
analytical or psychiatric conversation, we think of a unity,
don't we?

SM: Uh huh.

NM: We think of--if we're of a sort--we think of selves;
we call it a soul. If we think of a self, we call it (?)
a self. If we think merely of a--in Freudian terms, we
think of a vertical organization, of superego, ego and id.

SM: That's right.

NM: In having them living on top of _____.
Like a house which has three levels, but then this is one
house. And I speak of the psyche as being something else,
to wit, its being a mansion in which two entities, two selves,
two personas, two selves are married. Married willy-nilly.
Put together by the nature of the situation in which they
find themselves. In other words, if you were suddenly dropped
through a hole in the earth and you landed in China and you
had a roommate, that is the situation of certain people's
psyches. They are two selves that have absolutely nothing
in common.

But the fact that we have two souls is not the--does
not mean that one is schizophrenic. Any more than if we
speak of marriage, not all marriages are bad. You see, you
establish the idea that the first thing you say to yourself

is the fact that we are all possessors of two souls, two freely developed systems and schools of personalities within ourselves, doesn't mean, therefore, that we're schizophrenic. I start from the premise that although we all have two souls, most of them work in some sort of _____ relation with one another. It's only when they fail to work, in any kind of comprehension with one another, that we begin to speak of schizophrenia. You see, schizophrenia in my mind is--according to a marriage--a tragic lack of communication between the two people.

SM: But I think that Freudian thought had in it-- It wasn't a house that had three levels. It was a house that had one level. And those levels were always working with each other. There was always (pause)-- How can I explain it? It's as though Freud thought of life as a conflict. You're born into a marriage. You have a mother and a father. If you're a boy you fall in love with your mother, and if you're a girl you fall in love with your mother, as well. And there's a way--something happens along the way, and you have to fight. Either as a son (let's talk about the son, which is a lot clearer than with the daughter). As a son, you're in love with your mother, and that's not allowed, because your father is the one who belongs to your mother and vice versa. And that's the first conflict you have. And that's where the superego starts. It's not on three levels. It's all on the same level, and it's all interacting with each other, all the time.

NM: As I was about to say, you don't take this seriously,
do you?

SM: What, the three levels?

NM: No, I mean you don't take it seriously, this outline
of the universal human psyche is not something that you
take seriously, is it? I mean, it seems to me it's incredibly
bourgeois, middle class, 19th century. It has very little to
do with modern-- with the construction of personality today.
In the world in which we live, society does not put personal-
ities together that way. Babies that are born today don't
have those kinds of charged relations to their parents. There's
a vast consciousness in the parents. And in this society, even
in children at the age of two or three, they're perfectly at
liberty to love either parent at a great rate, or not at all.
You know, Freudian psychology comes-- Never did a school
of thought come more profoundly out of a period in human his-
tory. And Freudian psychology came out of Vienna, at the very
end of the 19th century. It was the perfect, final expression
of the 19th century. Do you take it more seriously than that?
I mean, I take it as a species of illumination into the depths
of the 19th century, not a guide to behavior in the 20th century.

SM: I agree with you up to a certain point, but I feel that--
How can I explain it? It's very hard for me. I agree with you,
because that's one of the things that I've always discussed
and that I've always felt was true: that Freud came from the
19th century and that all his thought--a lot of it, anyway--

especially all his behavior mechanisms, came from the 19th century. But I do feel that life is a conflict, that right from the beginning.

NM: I don't disagree with you at all--

SM: And I feel that's the way he thought about it.

NM: Oh, fundamental to my philosophy of psychology is that life is a conflict. I really don't (u) disagree with you.

But I started by asking you what you knew of my psychology. I mean, I'm making a claim. I'm going to introduce a new psychology into modern thought. That's not a small claim. So I'm asking you what you know of it of my writings up to now, so that we can proceed to get into it.

SM: Well, I know what you just said, and I know what I started to say about dreams, that dreams were the working-out of these two personas that you were talking about. I call them schizophrenic, but I didn't mean schizophrenic in the psychiatric term, but just the two halves of your personality. You have the self that you know, and the other self. And they're always fighting in between. And in your dream, one or the other is looking for new situations. It's coming out, with tentacles, into new situations, and looking those situations out, feeling them out. And that's--but I'm not sure what I know about your--what you've written down.

NM: Well, I've written about it in other places, if you haven't seen it (?). At any rate, let me get into a little of what I believe.

I believe that the psyche is a mansion that houses a marriage of two souls. Now, you sense it's an essentially (?) poetic remark, and it has very little to do with science. And I would say that science is that skill of exact observation that is capable of becoming codified when it is exact enough. So the first time I say something that is not exact, you make me cease, desist, and reply to your criticism of what I'm saying.

I say that we're born out of the medium of man and a woman, who each, at the least, possess one soul--one which we can agree. They m_____ my theories are allowed, possess two souls--each of them. But at least we agree they have one soul, or if the word soul is repugnant to you, they have a psyche. And that much, I think, most people in the 20th century would agree. That we not only have a body, and a physical presence, but we have a psyche. And so, each of us is born as the product of two psyches. Now, philosophically speaking, there is no need to assume automatically, that when two psyches meet they fuse into one. One physical creation comes out of the fusing of two people, but that does not mean that that one physical creation cannot contain two souls, two presences, two psychic presences, any more than it that one physical creation cannot contain two eyes, two nostrils, two ears--all of which, by the way, see better, hear better, breathe better--a mouth, and a tongue, and teeth, and a throat, at which point we could say the simple scheme of two is put in

some jeopardy, because it now becomes complex. But in any rate, we can agree the mouth is not altogether simple, although it does have two lips. We can say there are two arms, there are two nipples, women have two breasts, we have one navel, we have two cheeks to our buttocks. If we're men we have two testicles and one penis, out of which two completely separate kinds of liquid emerge. If we're women we have two lips, out of which two completely separate kinds of fluids emerge. And if we're women, we have a third hole. And if we're men, we have a second hole which makes us think somewhat easily of the XY and the XYY of the chromosomes. Again, we do not have any more clarity of the sexual organs than we do of the mouth. And then we descend to the happier lands where we have two legs, and two feet. We're then face-to-face with the fact that we have five digital objects on each foot, even as we have five digital objects on each hand. But as we traverse the body and number its products in this fashion, we can recognize that the presence of 'two' in the human body is certainly not small. And we recognize more than that, which has occurred to all of us, that we are right-handed or left-handed, that the legs, while vastly more equal than the arms. in most people, still possess any number of asymmetries, emphases on one or the other. We can speak of a separate personality for the right arm or the left arm, to the right hand or the left hand, to the right nostril or the left nostril, to better vision. And if we had sense enough to observe it,

we might see that one eye tends to perceive in a fashion that is slightly more exact or slightly more poetic than the other eye. We certainly hear in different fashion from one ear to the other. If you don't believe me on this, try the experiment of putting the phone to your ^{right} ear on a long, boring conversation, and then putting the phone to your left ear on that same boring conversation; you will find that you were bored in somewhat different fashion.

If we take all these divisions within ourself into account. If we add up within ourselves these dualities, we can then, I think, at the least, as a hypothesis, entertain the notion that when we're conceived, two presences enter into our conception and are contained within us. In fact, to jump a step and to make a large assumption, it may be if I insist on my hypothesis--that everyone alive has a psyche that is a mansion in which two souls are housed in a marriage, that in the moment of our conception we have the two souls of a woman meeting (?) the two souls of a man. It may be that the very nature of immediate conception is that those two souls, happily or unhappily married in each person (the man or the woman), unite for that one incandescent, transcendent moment. So that the new creation does not consist of four souls, but two. The two in the man and in the woman meet in that fashion. And so I say, as my working hypothesis, and no more than that, that we enter life with two souls.

SM: What I don't understand is how the two souls of the woman

and two souls of the man meet, at some point, and create two souls, and not four.

NM: I say, here at this point, there's absolutely nothing about this that's common sense at all, or self-evident, and it's not necessary to what I'll argue later. It strikes me in the nature of things, there's a certain transcendence among every other faculty there's also an economy, to wit, it keeps matters relatively simple. It seems to me that it's in the nature of the very poetry of human creation that certain things would be simplified. As I say, "will be simplified" is that the new soul that is born, the human that is conceived at that moment, does not consist of four souls. Of course, that would reduce us to the endless geometrical progression of two, four, eight, sixteen, etcetera. But rather, at that moment--that this is the very meaning of creation, the creation of a certain affirmation--two souls really become one, in order to join with another set of two souls that become one, in order to form a new soul that will be two. This is the statement I'm making. I'm saying this is my hypothesis. Scientifically, there's no evidence for it whatsoever. I state this is my hypothesis. The value of an hypothesis is that it is useful to the degree it explains facts you cannot explain before. And so that we will embark upon in that fashion. We will use it as an hypothesis. There's no claim made for it. It is nothing poetic, but it seems to me, reasonably exact, to my knowledge of the human

body and the human spirit. And, on that basis, I'll proceed. And I think you have now, maybe-- I will skip that period when it is an embryo, because it's beyond my comprehension. I'll ask you merely to bring your attention to that creation when it is born. And take into account my notion that it is born, not with one soul, but with two. It has a psyche, which is a mansion. It is a mansion in which the soul of the mother and the father; the fused soul of the father and the fused soul of the mother are now married in a new relation. And these souls exist as separate entities, separate presences in the infant. As the infant begins to regard the universe, all experience that enters that human creation is received by a consciousness that is double, and that very quickly, in the interest of order, begins to assign greater hegemony for certain kinds of experience to one of the two, one of the two souls or to the other. So that, for example, very quickly the two souls often agree on which will have more hegemony in the day and which will at night, which will encounter the problems of heat, and which will organize the body to meet the effects of cold.

SM: But how is this done?

NM: How it's done I don't begin to know. I don't think it's necessarily relevant to what we're saying, because again I'm proceeding with my hypothesis. In fact, I can't answer you how it is done. Obviously, it does not mean that it cannot be done. There is nothing in our understanding of the human

body or the human psyche that says it cannot be done. You know, there are nervous systems that rally themselves against heat or cold; there are nervous systems that deal with cold and nervous systems that deal with heat. I think the formal physiology I'd ask you to contemplate is that as the physiology of the infant is formed, it is subject to terrible threats--threats sufficient to make it live or die, threats that can change it from a condition of health to a condition of illness. Its death can result from too much heat or too much cold. So one of the first acts of a new creation is to live and deal with heat and cold.

I'm saying there's nothing alien to my hypothesis, but one of the two souls might say: "All right." (They're having a discussion--between them.) From the very beginning, from the moment of conception, through all their existence in the womb, over which we have passed, into their existence on earth after they are born, this discussion continues of "who will do what." In the beginning of the infant, it's relatively--it's again, hypothetically--it's simple. One aspect of the infant, one soul, says: "Let me handle the heat. I know more about it." The other aspect of the infant says: "Let me deal with the cold." What I propose, you see, is that one of the two personalities in each psyche claims hegemony over heat. The other claims hegemony over cold. If they contest the issue, they may have a quarrel or a debate. Or the infant may get ill. Does it kind of organize

itself to defend itself against heat or cold, whichever it is? And in the course of that, if the infant lives, you see, from the illness that results, from the being able to defend itself against heat or cold, one of the two souls within the psyche prevails. It's the one that saves the day, and saves the infant.

Now, if the infant is saved and we're in modern times and you can buy an antibiotic against a fever, you may not know which one saved the system, the collaboration, from the onslaught of the heat or the cold, from the illness, because the issue was smuggled. And a long continuing debate may be laid into the system. But nonetheless at that experience, where they both were at odds, I would suggest that in any continuing organism, in any man or woman that continues to live after their first illness, there's a profound recognition that there can't be too many quarrels within the body about which aspect of the body, which aspect of the physiology manages a dangerous situation, an onslaught of illness. You follow me up to here?

SM: Yes. But I don't agree with you on one thing. Less say, on the issue of fever. Fever comes because of an infection, usually. And infection is some body that goes into your--

NM: That's only the way you're accustomed to thinking. I'm thinking a different way. I would suggest that the infection enters the body where there's an inability to enter (?)

situations of heat or cold. Now this is stranger to you, but there's nothing about it that's antipathetic.

SM: It sounds strange to me, because I'm thinking about something like pneumonia or bronchitis.

NM: Well, we all know that all bacteria exists within us. At certain moments bacteria are able to strike. When there are thieves that strike in a city, they strike--they attack precisely when the police are on strike.

SM: Or when there are no policemen.

NM: Or when there are no policemen. So if you have a system --a physiological system, with two kings, two souls, and they're arguing over who can control the system, so ineffect, they're not functioning. And in this particularly crude analogy, the thieves strike, the bacteria are off. The bacteria are kept in balance by constance surveillance within the body. Remember, the body is not collaborating. You don't two halves of the body, speak of conflict. You don't place too much conflict within the body and the psyche to protect yourself against disease. This is drugs.

SM: And there's another thing that's hard for me to accept. And that's that when a child is conceived it's one sperm and one egg, and--

NM: A sperm is a head and a tail.

SM: I know. And the egg is an egg.

NM: No, no no no no. It's round, but it has an outer skin that has a nucleus. At the least. You can't call the egg

an egg any more than you can call a ship a ship. A ship has a motor, a ship has a steering apparatus, a ship has people in it who steer it and control it. Without those people, an ship is nothing. No, you can't call the egg an egg and _____.

SM: Well, this is my word (?), and it's what I believe in, that a sperm has a certain amount of chromosomes and the egg has a certain amount of chromosomes and they merge together and they form a new being. And I feel that sometimes the conflict in a human being comes precisely because of that. You have the chromosomes of one person with the chromosomes of another. And that's what brings about in a human being--that's what creates the conflict right from the beginning.

NM: How does that disagree with anything I've said? You're talking about 12 & 12, or 24 & 24, or 36 & 36, and--

SM: It's just that I don't see--

NM: You're speaking of one committee meeting another committee. I'm speaking of one entity meeting another entity. A committee is an entity. We don't have to argue over this. I don't have to say there are no chromosomes. All I have to say is that when you say the word 'chromosome' you don't say any more than you did before you knew the word 'chromosome'. You should stop thinking about it because you don't know a damn thing about chromosomes.

SM: You're right, I'm wrong.

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NM: So all we're talking about is one entity meeting another. You still agreed with me, the man and the woman meet. We're still going to relate to that meeting, I mean, I expect you to relate to the extent that I say a double soul fuse from _____ become single souls that meet, and form a new double soul. That's all I claim. I claim that as my working hypothesis, and I claim it only as speculation. My speculation is as valid as your 36 chromosomes that meet in this huge committee relationship, which future generations may say merely reflected the technological and committee bent of the 20th century. You see, if you're going to deal in a tremendously complex structure, which might at some point have 36 elements in it, you might say, "These 36 elements are tremendously important," you make the same error of anyone who sees the 88 keys of a piano and says, "That's all of music." Because it gives you the scales. And what do the 88 keys of a piano have to do with music? Very little. They have no more to do with music than the stones of a brook have to do with all ideas of roads, passage, traverse. I mean, I'd go so far as to argue that the nature of the 20th century is to mistake the boundaries for the motive forces.

SM: What do you mean by that?

NM: Well, I take the stones of a brook. They're merely _____ by which one crosses the brook. They are not the unique way in which you would understand the nature of crossing a brook. You see, modern science has a tendency to claim that

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the chromosomes are the unique and only way to understand the meeting of the two cells. I say that's klotch (?). That's the answer we got from our electron microscopes, which everyone agreed are enormously distorted. If someone from another planet were looking at earth, trying to understand music, and they finally located a piano and they saw it has 88 keys, and they said; "How beautiful! How fantastic! That's the nature of music," that would be equal to what we talk about when we talk about chromosomes. You think you know something when you speak about chromosomes, but you know nothing. You merely substituted CHR for X.

SM: Well, I might not know anything about chromosomes, but I think probably doctors or scientists do.

NM: You assume that.

SM: I assume that, yea.

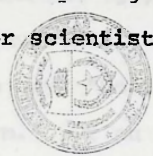
NM: I doubt there's a doctor in the house who could stand up and tell me what he knows something absolutely final about chromosomes that will get further in this discussion than I have done so far.

SM: Could you tell me something about why it is that a certain sperm reaches the egg?

NM: Yea, I know a great deal about that. It is said that the man determines the sex of the child. Right?

SM: Right.

NM: Because the male sperm contains the sexual future of a child. The male sperm determines whether it's going to be



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a male or female child. And I agree that, so far as I know, the scientists are not in error on this occasion--and they've determined that. I say this out of vast ignorance, equal to yours.

SM: Woman is XX and man is XY.

NM: Yews I say that the notion, therefore--this is a perfect example of modern science and the profound errors of which it's capable--but the notion that because man contains that key factor which will determine the sex of the child, that the man therefore determines the sex of the child, is exactly that fallability of modern science. Because as the male and female sex approach the egg, are you going to stick philosophically, will you hypothesize that that female egg has no power whatsoever to say, "Come here, little female egg, go away, oh male sperm." Or on the contrary, say, "Get lost, bitch, come toward me male sperm." Are you going to say the egg has no such power? That it's there, as some passive blob of femininity, incapable of making up its own mind? Is that in accord with your own experience?

SM: I don't know if it has a mind.

NM: Do you have a mind?

SM: I -do. I don't know if the egg does.

NM: Why do you ascribe more power to your mind than to your egg, when your egg has more importance--will determine the future of your life more than your mind, or at least equal to it. The child you have is going to determine far more

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about your life than yourself.

SM: I think that used to be true. I don't think--

NM: Well, it may not be true at all, but at the very least will you admit that it's a little frightening to ascribe no intelligence whatsoever to your egg--no power to choose?

NM: I think you need a stronger argument than--

NM: You think I need a stronger argument.

SM: I think you do, because I think you need a stronger argument than to say, "Don't you think it's a little frightening not to ascribe more power to your egg?" I'm willing to ascribe no power to my egg, than to have this little sperm come up and whatever comes there--that's it. That's what I was brought up with.

NM: That's what you were brought up with, but you who've studied psychiatry know that the fact that you were brought up with something has--is not something you bring into your psychic court of inquiry.

SM: But there's something I'm willing to agree with you. If a woman is perfectly fertile physically and not able to get pregnant, there are possible reasons: because she's too anxious about getting pregnant, or because she doesn't want to get pregnant; then I feel there's something in the human body that can reject or receive the sperm in a woman's body. So I'm willing to go along with your theory up to that point. But I think it has to be stronger in whether it's the female sperm or the male sperm that fertilizes the egg.

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NM: Can we agree on this: that the fact that a male sperm or a female sperm is approaching will produce various reactions on the egg. The egg will say: "A male sperm is now approaching me, and I don't want a male sperm." But if the male sperm is vital enough, the egg may have to receive it, despite its will. But are you prepared to say that the egg, the female egg, has no will, no power to choose whatever? I mean, you've just said, that in your opinion a _____ does have the power to choose.

SM: Oh, I do believe it does have a power to choose--

NM: It has the power to affect--

SM: But not the egg!

NM: --perhaps not totally. (cross-conversation, here)

Well, Obviously I'm arguing that the egg is connected to the deepest parts of your mind and your spirit. I would not say that the egg is its own little brain down there.

SM: What would you say about people who now believe--a lot of people I know--doctors, psychiatrists and psychologists who feel that if you fertilize an egg either at the beginning of a woman's period (not menstrual period, but a fertile period) or at the end of a fertile period, when she has less acidic content in her vagina, she'll probably--

NM: Have a woman.

SM: Right. What do you think about that?

NM: I think it may be true. I think, at the least, that there are large determining conditions that prevail statis-

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tically, so that, let's say, in a given set of conditions, there's a chance that's three or four or five or six to one that the issue will be male or female, depending on particular conditions. But I still say that to assume that the process is automatic, that there's no choice on the part of the egg, to not even give the egg this dignity, that it may wish to have a male or a female and get the opposite, but that its power to choose is a factor--you see, it may be overcome by more powerful factors, like the acidity that's too great or too little. There is timing, there is timing.

SM: That's the way I would look at it. I would look at it in terms of timing. I would think that--

NM: Would you make timing prevalent over all else?

SM: No.

NM: Obviously. You can't.

SM: No.

NM: I mean, the world is not a clock.

SM: No.

NM: Timing is a factor, a powerful factor. At certain times, if there's anything we can learn from the nature of the moon, timing is all. It's very hard to disobey the dictates of a full moon. But one can. Just as it's possible to be inspired by the moon when there's no moon at all. Very difficult. But one can. So the egg has periods, let's say, when its power to choose between the male and female sperm is large, and periods when it's relatively small. But to state scien-

tifically, as the scientists state, that the male determines the sex of the child, is to violate the very complexity of the question. That's all I'm claiming.

You had a question.

SM: My next question was: what about the sperm (because we've talked about the egg a lot)?

NM: Isn't it interesting that I know more about the egg than about the sperm! I can't tell you much. I would think that--Let me say this. I have thoughts about it. I'll give you a hint of these thoughts, but I would rather not plunge into that part of the discussion, because I want to continue with the main line of what we talk about tonight. So I'll say only (I think you've got some more to say about the sperm than I do)--but I would say only that some of the sperm is not equal. It's not as if one million units of male sperm rush across the great divide with two million units of female sperm. On the contrary, that there is vast individuality. Some of these sperm don't even have the bloody ghost of a chance, but ~~there~~ there to be extinguished, but to give aid to one possibility among them.

SM: Like a football team.

NM: Like mountaineers. Like an army, in which one man will plant a flag on top of a hill after a hundred-thousand have been lost. Whatever. But they see a role of themselves. They don't all go forward as equal competitive units. That my would be/speculation on the nature of (long pause)-- Do you

accept that, provisionally, for the purposes of continuing to--

SM: I was just thinking about the implications of abortion, in what you were saying. If you give such great importance to the egg, and such a great importance to the sperm. The sperm that gets to the egg, and all the play that's been going for that sperm to get to the egg, that's a very complicated mechanism. But if it's not mechanical, if it's not just by chance, then that sperm and that egg that get together are special. So when you have an abortion, it's something that's being ripped out, a very complicated process that's being aborted.

NM: Yes. Yes the cosmos is being disturbed. Abortion is more disturbing to the cosmos than the death of a man or woman that has lived a life. The cosmos is more frustrated by the death of an embryo than the death of a human being. But the cosmos will accept it, because those are the rules of the game, as the cosmos is set up. Humans have the power to dispose of embryonic life, not the cosmos. Those are the rules of the game. I'm saying the cosmos has set up powerful rules. The cosmos, after all, has great rights over us, because the cosmos receives us when we die. So we have rights over the cosmos in our choice of embryos. It is a most powerful argument, but I accept what you're saying. Every abortion, from the point of view of the cosmos, is at least a frustration and at worst a monstrosity. Some of the most beautiful poems ever written never saw light,

never saw expression. And the cosmos is altered.

SM: So how do you explain that when a baby is born, he can be such a raw--he can be raw material or she can be raw material. Sometimes when I see a baby, and I see the way that baby is, and I see that baby ten years later, it's not the same baby. It's a completely different person. It's different. And that's when I begin to doubt about everything we've been talking about.

NM: Well, that's because you were raised in a world in which there's either no God or that God had better well damned be all-powerful, and all on the side of impeccable design. And my notion of the cosmos, and my notion of God, and again this anticipates the arguments that I would say for the purposes of understanding what I'm talking about, that nothing is determined altogether. Some things are more determined than others. There's no business of "God knows our future". He may know our future better than we do. She may know our future better than we do. He and she may indeed be a marriage. But it's not determined what that future may be. For instance, if God is a marriage, that marriage may end in divorce, that all of this may be a failure. On a vast scale.

To return to the issue of abortion, they are used to huge disappointments. They're also used to huge sentimentalities, because they've indulged in many of them. The human race may end up being one of their most immense sentimentalities. Since it's possible we were brought into existence

tance against the advice of older gods, ^{we} who may be the crea-
tion of younger gods.

SM: Well, we're getting away from our---

NM: We're getting far away, but, you know, sometimes it's
hard to perceive on the line I'm attacking unless we at least
make a pass at the heavens.

SM: But you see, one of the things that I'm seeing is that
it's very hard to accept what Freud says or any of his follow-
ers say--but ~~let's~~ begin with Freud--if you believe and if
you think of everything that you've been saying. If you
believe in God, if you believe in a Cosmos, if you believe
in karma, then forget about--not about the unconscious, but
forget about the mother and the father, and ~~what~~ the mother
should do and what the father should do and about psycho-
therapy and a lot of those things. Because if you have a
karma with you from the time you begin, (pause)

NM: Ah, but that's because your idea of karma is not the
same as mine. Karma is ~~merely~~ Karma is an intense and well-
chosen set of directions. It's a lovely one (?) and often
a punitive set of goals that are put into you. But we live
in a situation which is much more analogous to war than to
order. If you send an army out, if you send a really good,
crack set of troops out to capture a given objective, to
capture town A, you don't send them out in most situations
unless it is absolutely demanded that you capture town A
at the price of everything else. That's the key phrase:

"the price of everything else." What you say is you're going out to do the maximum of damage to the other side and the maximum good for our side, so capture town A 'cause that's what we need the most. But if for any reason you run into situations that we're not prepared for, and you cannot capture town A then swing over to town B and take that. And if you can't get town B get town C. And if that's not to be captured then destroy everything in sight. (end of side 1)

You were saying that--We're getting to something very important here.

SM: I think we've gone to something very important because my feeling is that, why don't we know about these things? Why not save time? In the whole scheme of things, with god and goddess together as a marriage, why not save time and why have everything repeat the same mistakes, the same things, and the process be so slow, and the progress just go step by step by step.

NM: Well, look. We're getting into discussions that are really to the side, and are not terribly interesting, because there's something about--Your questions not that good, not nearly so good as other questions you could ask because, to begin with, your question about "Why don't we know this?" is absurd, since, after all, I have as much right to claim I'm a human being as you do, and I'm claiming that I know this, so if it's true and I know this, then we know this. You cannot say, "I am a human being," without saying, "We are

human beings. I know this and now to some extent you know this, since I'm imparting it to you, and we're discussing it, we're arguing it back and forth. You know have familiarity with the idea even if you don't agree with it.

SM: Yes, but you know this, and I don't know this, and a lot of people don't know this, and some people know this. I don't feel most people know this.

NM: No, but somehow (?) knowing, to begin with, it proves you're interested in another discussion than the one I want to pursue. You're interested in ^{what} ~~why~~ is not all knowledge immediately available?'. I want to talk about the psyche as the mansion in which two souls are married, rather than the Freudian.

SM: But you see, this is what was interesting to me about Freud, because Freud feels that not everything is known to the human person, well, to the person, because there is repression, there is a society which forces your unconscious into certain areas. And--

NM: Can I say the same? Can I say that this is a technological society to which every one of these ideas is anathema? Because these ideas, if believed and pursued, would destroy technological society, and science. That is, not destroy the physical creations of science, but the intellectual creations of science would flounder. Are you surprised that these ideas are strange? You believe--you have that Marxist temperament, that temper of mine, that I would call Marxist,

to which I also subscribe. But society is capable of acting as an organism which protects its interests. Do we think we know that, that society tends to act as an organism which protects its interests? We're always amazed by the way in which society acts as something separate from men and women. And society is perfectly capable of keeping certain ideas from ever entering the consciousness of 99% of the people alive. That's what societies are built on, that certain ideas don't enter the consciousness. Up to now in human history, no society has ever existed in which all ideas were equally available. In other words, I think you're bringing us off into a place where the argument is less interesting because I can just _____ my ideas. I can just discuss the ideas of others.

SM: I had a question about your hypothesis, about the doubles, and what I had said about the chromosomes. I was trying to figure out what was explained by your hypothesis.

NM: Well, I haven't begun to outline it. I had to get off to a long defense of some of the fundamental objections to my hypothesis, like chromosomes.

SM: OK. So, just pushing over those objections, my other question would be: what is explained by your theory that wasn't explained by Freud, and why your theory and not Freud's?

NM: You are very Spanish.

SM: I know, I know!

(SM & NM laugh)

NM: "Let me hold the heart of my man in my right, and the

root (?) of the man in my left, and then I'll begin to tell you if they balance.

Let me go on with what I was talking about before you so profoundly interrupted me, with this discussion of chromosomes and other matters. We started to talk about one matter. The newborn, the babe, assigns the powers of heat and the power of cold to two souls. And I went off on that little discussion with you against my better judgment because I felt it's terribly important at the beginning to establish the possibility of this idea again as a hypothesis.

I will remind you that Einstein--I don't compare myself, but I'm just saying that Einstein started by creating a series of hypotheses. He went through 528 hypotheses (I make up the number) in which there's not a single point of verification. And then to the wonder and absolute ecstasy of generations of physicists not even yet born, the first scientific experiment by which they were able to measure the last of his hypotheses proved all the 528 before, because it was a precise measurement that we made. Sometimes you have to hypothesize, hypothesize, hypothesize, till you get to a point where you're absolutely far away from where you began. And then you can say, "Oh, there is an experiment possible. We can test this theory." You see, that is truly scientific, not to stop after each yard you climb upward and put in five more bolts in the rotten wall, and plug in five more shock absorbers, so nobody could ever possibly fall down. You see, the way you conduct

an inquiry is you go forward and forward and...forward, and maybe you come to a place where you can measure whether you're moving in the right direction or not.

So, to continue. I say that if you're born with two souls, and I argue ~~this~~ _____ (on the basis of our experience I argue other things) that the nature of having two souls is that we tend to ascribe and assign more power to one than the other on almost every duality that we encounter. I'm precise for the moment, but when I ask you if you'll say, well, "who" when you say, "We tend to assign, I state that from the very beginning that if you're were born with two souls, if you're going to survive, then there is a vast tendency to look for points of collaboration between the two souls. There's immediate meeting between these separate entities, to discuss the continuation of their existence.

I also recollect that in the course of outlining the duality of the body I left out the most important duality, which is the left and right lobe of the brain, and the left lung and the right.

That's right. But you have one heart.

MM: You have one heart that has four chambers, and two halves. You have one stomach, and one intestine, which is divided into two parts. I don't present a perfect scheme of duality. I just suggest that there are dualities in such bewildering profusion throughout the body that we certainly cannot dismiss

the notion of two souls in the mind as being antipathetic to the very idea of body and self, or human nature itself, as we can understand it through the body, which is all we have to deal with.

All right. I asked you to look at the dualities of existential experience. In other words, what do we contend with when we live? We contend with night and day, We contend with night and day, We contend with hunger, and the satisfaction of hunger. Those situations in which we are strong, existentially speaking, and those situations in which, existentially, we feel weak. We contend with happiness and misery.

SM: Love and unlove.

NM: Love and hate, or love and unlove. Name me some more.
(pause) Well, we contend with lust and chastity, with violence and peace.

SM: That whole philosophy of the early philosophes, of the dichotomy between good and bad, body and soul, mind and body, love and hate, always one or the other--

NM: Now, wait. I _____ the dualities.
No, that's not what I'm saying. I'm asking you to contribute, not to tell me what I'm saying.

SM: All right.

NM: I'm saying: let's lay out the dualities. We bogged down long before we had to. There are hundreds and thousands of these dualities. I should go through a good many of them before--

SM: Capitalism and socialism.

NM: All right. Republicans and democrats. Death and life.

Yes. Let's stop there. That's a good one. As the baby becomes a child, it encounters the notion of death. Now to an infant, death is full-stop to the notion of life. Certainly to an infant it is. To a child it isn't. In other words, life is something that moves on, it speaks of growth, it speaks of continuation. And death speaks of the exact opposite of that, of mystery, of discontinuation, of separation, of bewilderment, of disorientation. The powers of soul that enable you to grow well are not necessarily at all the powers of soul that enable you to deal with those other questions of death. So I would say that even the separation of faculties, the separation of powers over these dichotomies that exist in the psyche, in the two souls that inhabit the mansion, there is a natural tendency, a comfortable economic tendency--and by economic I mean order-making--to assign more interest in one of the souls to life and more in the other soul to death. Now, as they develop, we come to think off them as they grow older as being equal to what we usually think of as human personality. We usually tend to think of human personality as being at most no more complicated than a tree, to wit, it has a root, it has a trunk, and it has exfoliations. But we tend to think of human personality as being built around the spine. Now think of it as being twin trees, to wit, they each have all of these

dualities. You cannot really conceive of a human person-
ality that can live with only an idea of life, only an idea
of death. They each have their own idea of life and death.
So what I'm saying is that when they agree, that one of the
two souls will take on more hegemony over this quality.
It doesn't mean it takes over all hegemony; it means that
questions of life tend to concern one of the two souls more
than the other, although both will absorb the experience
that is coming their way. In other words, if you're walking
down the street and someone comes at you who is immensely
lively, do you meet him, shake hands and say, "What a mar-
velous person that is! So full of life?" "Got a wonder-
ful sense of life," you say. One of the two personalities
in you, one of the two souls in you, draws an immense amount
out of that experience. The other draws less, but will still
draw from it. Even as the two nostrils will not breathe
equally at any given moment.

SM: Are these souls, when a baby is born--how do they develop?

NH: That's what we're talking about. We're talking about
their development now. I'm saying they start, virtually, as
a tabula rasa. They start almost undeveloped. But they
each have a character. They come out of the mother and the
father. The mother may be oriented more toward life and more
toward death; the father may be oriented more toward one or
the other. They could be both equally oriented, ~~one~~ ^{life}, toward
one highly unusual. They may have a debate over it. I'm
perfectly



perfectly willing to conceive of certain debates over dualities that go on for many years. You see, when you have these two personalities, very often they will have long, continuing flights where they don't agree, they don't agree that one should have hegemony over it. There are certain kinds of experience where we feel that all our nature is absolutely disturbed. We sometimes don't even know where we're moving toward an experience or away from it, we're so disturbed.

SM: Can you see this in people? I know you hate, but can you give me examples?

NM: You're rushing too quickly. I haven't begun to expatiate upon my theme.

SM: Okay.

NM: Think of it. We have a lot to talk about before we get into whether we can see this in people. I'm perfectly willing to discuss that in a moment. You're getting interested in the subject.

SM: Uh humm. Yes I am.

NM: Ah, good. Think then of this--let me speed up a little. You have these two personalities. They're each developing.

They each contain all the dualities we've mentioned. Every last one of them. In certain situations, both personalities, both souls, are highly interested in the same duality, and would argue over who should have hegemony. They really could argue like a man and wife could argue. Each says, "I know more than you do about this." Just as in other situations,



where the husband and wife would say, in effect, "Okay, this is your department. That's mine." There's a full range of possibility, on any duality. But in all dualities there's a tendency for each, on the basis of previous experience they have acquired, to acquire more experience. If I'm the personality that claims to know more about the nature of the night, then all phenomena that have to do with the night are my domain.

Until we go to the deep unconscious, not the dumb part of our heads that we call consciousness, which is usually blank or stupid--Okay, what about the unconscious? Our receiving apparatus is that as we move through life, ten thousand things happen. We're crossing a street, someone interesting is in the corner of our eye. We never think of them again. They've entered our unconscious. If they enter our unconscious, they enter the dualities within us. One of the dualities of the duality says, "I'm more interested in that."

AM: And how does society fit into this? Mother--

NM: That's a long--We're a long way away from society.

I Let's just concentrate on this for awhile.

BM: Well, you see, the problem with me is that I have a very concrete type of mind.

NM: Yes you do. You're having a terrible time with this as a result.

BM: I'm having a hard time with this because I think of the two souls that are born with the baby, and I'm thinking,

"Those souls can't be old people."

NM: Wait a minute.

SM: They have to be--brand new.

NM: Brand new.

SM: Brand new, Right.

NM: That's why I believe they were born out of a transcendence.

SM: Uh huh.

NM: That's why I believe precisely they were born--I don't believe you can conceive, unless these two developed personalities within you fuse long enough to meet the two souls of the other, a man and a woman meet in order to form two souls --different from these, this or this one. A and B make C and D.

SM: That's very important.

NM: That's why we can start as fresh souls. That's why I believe there's a fusion before they meet, while it's not 'these two and these two meet, and you've got a four-soul creature.' Do you follow?

SM: Yes, I follow.

NM: Which is divided into two and two, so the next one down the line is four and four and so on. I believe, this could even be a profound expression of rhythm. Rhythm consists of augmentations and diminutions.

SM: I don't follow that part of rhythm.

NM: Rhythm consists of _____ larger and smaller, larger and smaller, having a climax.

SM: Right. That's a lot like Reich. You know?

NM: (Heavy sigh)

SM: I insist on deciding. I insist on mother and father, real mother and father, not the mother and father that were fused into this one being. How do they form, these two beings, the two souls that are fighting, that are saying-- that are always having conversations with each other, that are always trying to get one the upper-hand on the other? How do they--

NM: You tell me. You know enough about what I've been talking about now. Tell me what I want to say next. Obviously, I've _____ all my mind for many years, but I've given you enough of what I'm talking about so that you should have a clue of how I'm going to answer.

SM: You see, that's what I feel, that the stimulation you have with either your mother or your father or with both, will strengthen whatever soul, either one or the other.

NM: Of course it will. A child who comes--hey, now look! What I'm saying is you come as two out of four. How much do you owe to those four? If you're suddenly removed from one or both of those four, how much more horrific is the intensity of your choices. You have nothing; you have no guide.

You see, if you're created in the corner of a cave, and you have your parents with you, there's a long period where you can be given a certain feeling of reasonable order in the way in which you make your choices. You have your parents

influencing you--the father on one side, the mother on the other. There, the father still has his two changing souls. After all, the two souls within the psyche change all the time. As one grows older they change more slowly, but they change. Still that father can recollect that occasion on which you were conceived. So, there's a vibration, obviously, from the father to the two souls in you now, in a different fashion. One soul he speaks to is the one that came, in some sense, in his instinct of a fusion of his two souls into the side he thinks that was nearer to himself. And the other is into the side that is farther from himself, but if he loves his wife, they get more communication to that side. And vice versa.

SM: And what happens with the child that is adopted?

NM: Well, as I say, they're cut off from those experiences. They're vastly different. I'm not saying anything different from anything you're familiar with. I'm just deepening the stakes. In the same way that you deepen the stakes when you abortion. When you say, "Well, if you attribute this much to it, then look at what the consequences are," and I agree with you completely.

SM: I still don't understand why the souls and not the genes?

NM: What are the genes? The genes are what? Now, I got to remember: do the genes make up the chromosomes or the chromosomes make up the genes?



SM: I don't remember, dad.

NM: Then why are you bringing this in? You're talking about something--

SM: Because to me, 'soul' sounds mystical, and--

NM: Well, speak of personality, then. Speak of--but you have to underline personality, because 'personality' usually means 'charm'. Speak of the 'persona' if you wish. Speak of 'persona A' or 'persona B' if you have a scientific temperament. I agree with you that 'soul' is a difficult word for you to take if you have no religious temperament. Speak of 'psyche sub-one' and 'psyche sub-two' that would inhabit the set of 'psyche'. You follow? We don't have to speak of 'the two souls in the mansion of the psyche'. We can speak of 'psyche sub-one' and 'psyche sub-two' that inhabit the set that we speak of as 'psyche magnum'.

SM: Well, maybe I'm running ahead, but I feel that if you've thought about all of these things it's because these things are answering something that whatever theories that exist now are not answering.

NM: Yes, and I'm trying to come up with a--

SM: That's what I'm trying to get at right now. And if I'm running along too fast, then keep going, but that's why I'm questioning--

NM: No, but I don't want you to run along so fast that if anyone were able to hear, they wouldn't know what the interstices would be. You see, you're jumping ahead too points

of discussion three and five hours out, at the rate at which we're going. I want to establish certain fundamental matters first, because I don't think you're necessarily aware of them. For instance, you were surprised at the simplicity of my explanation of the influence of father and mother upon this new scheme. But there was nothing remarkable in what I was saying. It was comfortable, wasn't it, once I explained it?

SM: Yes.

NM: All right. I proceed with this idea, that in the course of developing, whether one is near to one's parents or far away from them, whether one has an existence that is relatively continuous, or terribly discontinuous, as in the case where a child has moved from country to country or city to city, from environment to environment, whether the form of life is harmonious or disruptive, all through it the two--that can we call them if you don't like the word 'soul'?--the human and the animal? You see, 'cause recognize that one of the profound dichotomies is that one of the two souls tends to take on all matters that are human, and the other tends to take on all matters that are animal. That is, one of the two souls tends to be most interested in mind. The other tends to be most interested in the senses. If you start to say, "Oh, no no no. The mind is a reflection of the senses," I say, "Yes, but ~~the~~ where the mind is the reflection of the senses only because the senses speak to the mind."

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SM: What about unconscious and conscious?

Q. All right. Suppose that I pay enough respect to Freud to state that in each personality there is a superego, an ego and an unconscious, and what we're dealing with is not one, but two. And now we begin to approach some of the more interesting questions of psychiatry.

Everybody in psychiatry has felt the profound discomfort of trying to explain all sorts of absolutely crazy phenomena by 'superego', 'ego' and 'unconscious', ~~because~~ it doesn't work. But the moment you begin to think of two unconsciousnesses at war, to some degree, with one another or one unconscious at war with its own ego or the other ego within the psyche all _____ because ~~we have~~ many more combinations now we then begin to see that it begins to make more possibilities open to our analysis.

SM: What are the things that haven't been explained? I really don't know. I mean, the idea of an ego, a superego, and an unconscious.

NM: All right. Let's get into it. The Freudians have no explanation whatsoever for narcissism, homosexuality, love, death. For example, Freud posited a death impulse. That's about as interesting as saying, "There's a life impulse. There's a death impulse. I understand neither. Therefore I call them X and Y. However, I have no equations to attach them to." Freud was merely underlining his ignorance in these matters. One of the matters is that psychoanalysis

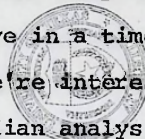
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is unequivocal--it's absolutely unequivocal--to deal with psychosis. Freudian analysis is as dead before psychosis, it's limp before creativity, it's numb before the nature of women. And Freud's most immortal remark may finally be, "What do women want?" --profound and generous remark from a man not many leaders are willing to admit had much ignorance. You ask me what it is that Freudian analysis fails to account for? I would say it fails to account for everything but the nature of power. Freudian analysis has a profound grasp on power relations, and the reason people thought that it was the entire--that it was the better part of psychiatry, is because most people are enormously oriented in the 20th C. toward power, since we live in a time that's both democratic and power-oriented. So we're interested in acquiring more and more power. And Freudian analysis was one of the avenues toward more power. No one would argue with a Freudian analyst on the hoof in his office, (that he) is a man without power. He has enormous power over people's lives. But that's all he has. He does not have, on the basis of the results, any power to cure equal to the living he extracts from his reputation to be able to cure. Many a neurotic has remained in the same position year after year after year while enriching the analyst, precisely because the analyst is only equipt to deal with power relations, and he maintains those power relations intact with that particular neurotic, neither advancing him nor demoting him. We're dealing with p _____.



NM & SM
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SM: I agree completely.

NM: Okay.

SM: In therapy, how do you get around that power relationship? How do you get around it so that you can do what you're supposed to do, make somebody who is a neurotic into a non-neurotic person? And what is the neurosis in a society like this? And how do you circumvent that power-play? How do you stop being God in the eyes of the patient? And how do you not fall into the role of being God? And why do people become therapists?

NM: Well, I would say in answer to you that all these questions exist precisely because there's no awe in the transaction, to wit, it is a transaction rather than a relation. All you psychiatrists speak of relations, but in fact, you have transactions. If I go into a store and I buy something, I'm having a transaction. And that's what's going on.

SM: You think it's because they get paid?

NM: Well, I think it's not only that you get paid, but that you get paid in a mechanical fashion. That freezes a large aspect of the relation. Since money ~~is~~ -- now there's an example of our dichotomy. There's paid labor and free labor, you talk about the two personalities. One personality tends to have much more of a relation to money than the other, I would argue. Which would explain--let's stop for a moment and enjoy ourselves--stop to think about some of the funny attitudes you have towards money, and if you stop to think

SEM: 11h hum.

about it you'll realize sometimes there's one part of yourself asserting yourself, sometimes an altogether different part. Start to think about the nature of living with two personalities within yourself. But I'm not talking about, now, 'split'; I'm talking about two coherent personalities.

RM: You know, we could speak of Suzy ferocious and Suzy tender. Or Suzy smart and Suzy dumb. Suzy alpha, Suzy brava. Suzy in one manifestation, Suzy in quite another manifestation. I would propose that the art and the task of psychoanalysts in the future will be precisely to delineate the separate halves of the personalities within

in such a way that's some use to the patient to contemplate the two halves, the two separate personalities he trying to within themselves, in such a way as he can even see the dialogue that goes on with peculiar situations. In other words, the patient will say to himself "this personality, alpha, at this point, had too much influence upon me, because it really was brava's domain, but brava was so full of consternation over the last time it fussed up in this area that it

to alpha. With that wisdom enough, "Okay, you handle it next time." Keep thinking of one's own personality, one's own psyche, as a marriage in which two people, two personalities, are trying to get along. Sometimes one of them does badly and you have a better conception of psychic dynamics. I mean, if you try to think of it as one entity

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with conflict--the conflict, you see--I not only believe in conflict, I believe that conflict is built-in. The conflict is built-in. The conflict is in the nature of the creation. The conflict is precisely--do we have to argue about conflict in marriage? If two people are, living together, there's going to be conflict. If you have two personalities living together, you have conflict. When you get to marriage, the marvelous--a lot of people live together. They live together because the play of two against two is absolutely incandescent in its stimulations, at times. An absolutely happy relationship consists of two cross-relationships, or four. In other words, if you have something you truly love, each of the two personalities in you can get all kinds of excitement from the two personalities in the other. This way and this way. You know that game we play? (hands clapping) Oh no, I'm sorry. It's this game.

SM: That one. Yea.

NM: That's the game of the psyches.

SM: Sure.

NM: Or this game. (More clapping). It's simpler. Four, four. (SM & NM laugh)

SM: Okay, let's get back to why it explains, for example, that narcissists or homosexuality or love--I don't think you've explained them enough.

NM: I haven't begun to. I haven't begun to.

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SM: Okay.

NM: All right. What shall we start with? Narcissism.

SM: Let's start with narcissism.

NM: Okay. In narcissism, I would argue, that the demands, the collaboration between the two personalities within one's self, are so great that there's almost nothing left for anyone outside themselves. You see, the fundamental relation over long periods of years, until habits form around it, narcissism is a relationship that is entirely within. Now, the normal view of narcissism, is, "Oh, they're so absolutely in love with themselves." Nothing could be further from the truth. To be absolutely engaged with one's self is a horror and a nightmare. Most of the time. It is not highly satisfactory. It's like a marriage that never leaves the room.

SM: But Freud wouldn't have disagreed with that.

NM: Well, more power to him.

SM: I mean, he--

NM: But he never did anything with it.

SM: He never would have said, "Oh he's absolutely in love with himself or she's absolutely in love with herself, and--"

NM: What did he say on it?

SM: He said very much what you were saying. Very much so.

NM: All right, but did he go to the next point I would make, that precisely because of this desperately locked-in quality, where there is continuous dialogue between the two hatreds of

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the self, as a result, love affairs between narcissists have an intensity that love affairs between two people who are not narcissists do not have. Because of the fact that narcissists become like crystals that can vibrate. They have resonance. And so, the only way they can reach out--You see, what I would propose is--We played that game before. That's the normal form of love, to wit, there are relations in 1, 2, 3, 4, directions. Plus--hold out your hands-- (Here NM illustrates the various permutations of relations between the two individuals using "patty-cake" gestures.) There are an incredible number of relations there. That's _____ if we're in love, is to have a play of these. . . The point of the game is you touch each other and you go out. But in narcissism you're doing this all the time (steady clapping). That's a narcissist's relationship. It's so intense that when you move forward, you go like that. Most of the great love affairs have been between two narcissists, because their need is greater. They're so locked within themselves that there is that ecstatic feeling, "I am in love, I am in love, I am coming out of myself." But precisely--

SM: But are they out of themselves?

NM: Well, precisely because all the havoc of their lives has been built upon having all the _____ within themselves. It gives it that ~~ebb~~ quality to it. It's ~~very~~ hard for them to get out of themselves. Very hard to get out of themselves.

SM: So you would say that narcissists become narcissists

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because they have two very strong souls who are always fighting between each other--

NM: Well, that's one reason. The other reason is they're terrified of the outside world. Almost all narcissists are cowards.

SM: What makes them cowards?

NM: Oh, who knows. I mean, that's another matter for discussion. Sometimes people are cowards legitimately, because they were pistol-whipped before they had a chance to complain. Sometimes people are cowards because they just aren't brave enough to dare the odds (which is a small word for 'gods'; I remember that from Freud). Love we've described in reverse by narcissism. Narcissism is the adverse of love. It's another form of love.

SM: Can I describe someone to you who's one of the--he's a French psychoanalyst. His name is Jacques Lacan. I don't know if you've heard of him.

NM: How does he spell his name?

SM: L-a-c with a squiggle, a-n.

NM: Jacques Lacan. It's a cedula under the 'c'.

SM: Right.

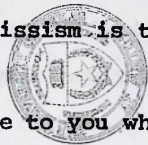
NM: Jacques Lacan.

SM: Well, they call him Lacan.

NM: Well, that's Mexican.

SM: Um, he's a structuralist.

NM: What does that mean, a structuralist?



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SM: He's in the--He wants to see a structure in Freud's theory and in the world and in the universe and in everything. He's like Misistrot, like Simone de Beauvoir.

NM: You're just telling me names. You're not explaining to me what he sees.

SM: Well, I don't really know what--You know, to tell the truth--

NM: You don't really know? So why did you bring up his name? Non't you know that the first part of wisdom is that you never bring up the name of someone you can't explain.

SM: I it before bringing it up, but I wanted to bring it up because I heard about an interesting theory that he had, which I'd like to read about. I'm just throwing it out as an idea. He feels that--Do you know the word in Spanish, 'completuffe'?

NM: Completuffe?

SM: Completeness.

NM: Ya.

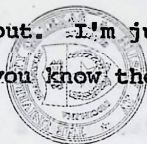
SM: Okay. When a child is in its mother's belly, it's complete. There's a sense of completeness.

NM: Okay.

SM: When that child comes out into the world, it isn't complete anymore.

NM: All right.

SM: It has to breathe, it has to shit, it has to eat, it has to start thinking, it has to start its whole process of being,



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and the search of that child will be to get that completeness again, and that's what love will be, getting to that state again. And that's what making love is, trying to regain--

MM: It's too simple. It's too simple.

SM: I knew you would say that.

MM: It's too simple.

SM: I liked it as a beginning of something.

MM: Well, it's the beginning of something, but that's all it is. It's a first chapter which destroys the subsequent chapters, by assuming too quickly that that's the nature of love.

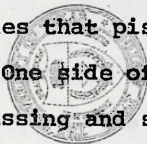
All that childhood is interested in is adaptation! Why call it love? A child can feel happiness, and warmth-- close to love--if it finds a successful adaptation. That's not love. _____ is a certain baby I could name. Don't you ever feel your ties with the happiness it feels is a slightly larger adaptation? There are ties where opposite satisfactions fit the adaptation. There are other ties where its feeling is "Hello!" _____ matters.

And to talk about love as if love is a formula is absurd. What I would say is that this man Magan or Iacani hasa _____ of in relation to what I'm talking about, which as, I agree completely that the child is not in a state of completeness or whatever you want to call it when it comes out of the womb. And I mean, at that point it begins, tries to deal

with existence in every form: piss, shit, all.

So let's take those, pissing and shitting. One of the personalities tends to know more about pissing; the other tends to know more about shitting. When we sit on the can, maybe one of those personalities more than the other is figuring out the nature of the shit. Unconsciously, consciously, whatever. And the other tends to say, "OH, shit. Fuck it. It's a dull subject." But pissing, you see. Now both of them tend to--Maybe pissing and shitting are both reserved to one personality, 'cause that's what chemistry is allowing. There's nothing internal about them. I'm not speaking like a Platonist, that these things exist in the heavens, but say, the personality decides that pissing and shitting, both of them are on one side. One side of the personality is far more interested in both pissing and shitting; the other side is far more interested in chastity, antiseptis, purity, or rational thought, whatever. You see, sometimes the dualities are formed as if their tendencies are for one to be interested more in one and the other to be interested more in the other.

Now, you can say, "When do these personalities rule?" We haven't begun to get into any of the complexities of the adult of these personalities. We haven't had to go into specific hypothetical situations: a man's a computer programmer; he's married to such and such a woman. We haven't



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begun to look at what it's like in any life. That's many discussions away; to get to that point you practically-- But for an opening let me just suggest that there probably is a recognition of a form of government in most of all those situations. In other words, if we're going to understand psychological practice, let's look for normal situations first, so that the--in the normal practice of a given psyche you might decide on a given day that where one personality knows a great deal more about a subject than another, it has its temporary hegemony. Have you ever noticed that when you go to the bathroom, it sounds like there's a little click in your mind? And when you talk to some people and you're talking to some people and they say they go to the bathroom, very often that's the other side. In other words, there's a dichotomy between the secret and the public self. Let me finish this now; there's an interesting thought here.

The public self is out front. The secret self goes to the bathroom. There are other people who say, "No, no, no. I don't do that at all," because the nature of those two personalities--the secret self that goes to the bathroom is equally valid in public. So the same personality only goes to the bathroom and comes out and says, "You're full of fucking shit." There's another personality that has nothing to do with either. It may be submerged altogether, a personality that's planning a revolt.

Very often, one of the two personalities will take over the entire personality, as we understand personality. We

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meet people who seem to be monolithic; there's one presence all the time. Those are the people who truly have a mighty unconscious, because the other personality has been cut-off. It just can't have any expression. Neither does it talk at the restaurant table, nor does it shit. It's buried. It's given small rations and it's _____ revolt.

SM: And that's psychosis?

NM: That's the approach to psychosis. That is, pre-psychotic condition, that one of the two personalities does not allow any freedom to the other.

SM: What about child psychosis? (End of side 2)

* * *

SM: I'd like to talk about female sexuality.

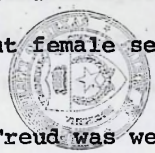
NM: All right.

SM: Because I feel that Freud was weak in that. Very weak.

NM: Okay.

SM: What makes up a woman that is different from a man?

What makes her--In terms of Freudian psychology what makes her go, shift, from her first love object, which is her mother to the man? If you think of Freudian psychology--let's just talk in strict Freudian terms--the little boy, his first love-object, is (and this is 19th C. thought, and I agree with it) his mother. He comes out of the mother, he is fed by the mother, he is cared by his mother,, and at a certain point he realizes that he's not the same as his mother. He has a penis and (he also realizes) that his father has a penis.



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NM: Well, this is part of Freud's insanity.

SM: I know.

NM: When does he discover that his mother doesn't have a penis? Some babies discover as soon as they can see, because the mother is always around nude. Other babies don't ever discover it. If it were left for them to discover it they could be eighty-eight years old and they'd never know their mother didn't have a penis. "Cause they've never seen a woman naked.

SM: But you see, according to Freud--it didn't matter whether NM: the mother ran around naked or not.

NM: He was mystical. Freud was mystical about this little matter. He believed that the infant baby could see right through the infant's mother's dress, and say she didn't have a penis.

SM: No. In the beginning, he thought--

NM: This is one of the best kept secrets in Freudianism. But it's true.

SM: No--

NM: Freud was mystical about the power of the infant to perceive that the mother didn't have a penis.

SM: That's not true, because, in the beginning, the little boy thought that everyone was like himself. And through his sister, supposing he had a sister--

NM: Often he didn't.

SM: Often he didn't. Exactly. Or, let's say, through his mother, if he ever saw his mother naked, as Freud did--



Well, what happened, obviously, is that Freud saw his mother naked, and it was the incredible shock of his life, 'cause Freud, who had a most special and peculiar development, thought that everything living had a penis, and then discovered that this object that he loved and adored absolutely didn't. And out of that, being a good Jewish son, filled with the frustration of the fact that he did not rule the world (you know, they really suffered in the ghetto while their fine brains were extinguished generation after generation after generation), Freud came up with this universal thesis that all young men are born believing that all women have penises and are profoundly shocked when they discover they don't. This has absolutely nothing to do with the average infant's experience.

But, you see, this is the crux of all Freudian thought. This is where the castration complex comes from.

I said before, and I'll say again: Freudian theory is absolutely inadequate to explain anything except power relations. And on that ~~he's~~ superb. And that's why it has prevailed. This is my thesis: It explains power relations like nothing else. If you devote your life to Freudian analysis, you will be successful; you will have power over other people. That's its great appeal, and that's all it has. It never puts one drop of compassion in your soul. It never ameliorates your anxiety in any real way, because you always know that what you're being told is klutsh. It certainly doesn't have any power to calm dread, because the things it's saying are dreadful. It is essentially a species of psychology that is cut out for (?) the sadist, and for the torturer. It's a monstrosity.

SM: I agree. I really do. I agree completely. But what is there

NM: But you have to keep it to yourself, or they will torture

you, and you of your love (?).

SM: They have. Most of my professors have.

NM: No, you have to wait until you're prattising. Then you

can do whatever you want. That's another part of the hypocrisy of Freudian analysts and Freudian schools, is that they'll teach anyone, knowing they'll betray them the moment they leave, but the more people they teach and train, the more powerful they'll remain. They know they're full of shit from beginning to end. But no self-respecting mind could be a Freudian analyst for 20 or 30 or 40 years without knowing that the school is totally inadequate. A talmudist in Krakow, in 1300, knew more about the human psyche, in the practical sense, than a Freudian analyst.

SM: Yea, but the thing that surprises me is that when I bring

up these things--I don't say them the same way you say them, but

I say them in other ways--They can come up with a lot of examples.

SM: Not against me they can't. They can against you, 'cause

you're just beginning. You're in your first year of this. I've

gone this for forty years.

SM: They'll say for example--this isn't one of my professors,

this is one of my fellow students--~~how~~ She said: "How can you explain that my

son (and I used to run around naked, and my husband did also;

we're not from the 19th C.)--my two sons had the same experience.

They had seen me naked all through up to their second or third

year, and they kept insisting that I had a penis even though I

hadn't."

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NM: How did they ~~smile~~?

SM: They would say, "Mom, you're the same way I am," and

she would say, "No I'm not. I don't have a penis." I have a vagina." And they would say, "Well, what's a vagina?" "Well, a vagina's a hole, etc., etc.," and they would say, "No, you don't have a vagina. You have a penis. Just like me. Just like daddy." Until finally they once saw her and they said, (this was at three years old--or two, or three)--and they said, "How come you don't have a penis?" "Well, that's what I've been telling you" I don't have one." "Well, I always thought you did."

NM: Can I tell you a joke?

SM: Yea.

NM: As an additive (?) to that story--which I don't believe for a minute, by the way. It's too comfortable; it's too pat. I've never known anyone who could ever tell me a story like that, who could stand me looking into their lives while they proceeded to tell that story. I just don't believe it for a minute. I mean, she told you, but she could never tell me that story. It's not true.

SM: You see, I don't have kids. That's the other thing.

NM: Well, kids just don't act like that, so far as I know kids. But if her kids act that way, that's fine. That's one in a hundred. I'm not saying that Freud was absolutely inaccurate. I'm saying that what he describes is true for one kid in a hundred, or one kid in ten, or whatever. It's not universal.



That's my claim. But let me tell you a counter-joke: Little Johnny walks into the bathroom. He sees his sister, who's older, in the bath--and she's nude of course, because she's taking a bath. And he says; "What's that?" And she's profoundly embarrassed. "Oh," she says, "That's where an axe hit me." And he says, "Jesus. Right in the cunt!"

You know, I think the burden (?) of the evidence would suggest that Freud had a most special experience. And having suffered--you know, to have been a Jew in the ghetto in that period, and being a proud Jew, meant that you had to inflict your shame upon all of humanity. You know, just as the Blacks are now taking revenge upon humanity for everything that was done to them. So did Jews, through Freud and many others, take revenge upon humanity.. And that revenge, you know, without that revenge we cannot proceed. You can't have people enter the human race without taking a revenge upon you for what you've done to them. That's part of the damn problem, that about the time we're all ready to move and everything is fine, there's one person around who has not been treated fairly, and they're now spoiling the trip. That's part of the social problem, not the psychological problem. But I think it's simpler to assume that Freud was taking a mighty and masterful revenge upon Western Society for the outrages that were perpetrated upon the Jews of the ghetto, than to assume that what he had to say about the nature of a child recognizing a mother's vagina and a father's penis has anything to do with reality. Do you simply have any recollection of this in your own experience?

--of saying, "Oh my God!"

SM: No, I don't.

NM: I don't. I literally don't. But I was bewildered when

I read it. Usually I have some information on something. I just don't recollect it that way. I do remember being three

years old, four years old, and being with all my aunts, and my mother, being dressed in a bath-house, and seeing they

all had vaginas. It seemed to me that I'd always known that

I was born . Which I think is just as reasonable.

If you come out of a woman's cunt, you don't feel that cock flappin' on your forehead as you come out.

SM: And if you're going to think of 'unconscious' then--

NM: The unconscious, I ~~always~~ assume, is as intelligent on day-one as it is on day-~~twenty-two~~ thousand-and-on.

SM: And supposed ~~any~~ when you're first born, it's all unconscious, and there's no ego, and there's no superego.

NM: That party--I always felt that was the weakest part. In all of Freud, there's nothing weaker, I think, than this business of the child going through all that business of who slices

who's cock off when and how.

SM: That's what I feel about it, and that's one of my main fingers. I get very angry at this whole thing, and it just

doesn't explain anything to me. To me, it's a way of explaining--it's using a concept that's not true, to explain a social structure that did exist, in terms of female and male power plays.

NM: Yes.

SM: Women wanted to have power; men had the power. And that was the whole aspiration thing that he was talking about.

What he felt was the immense resentment of woman toward the fact that they were put in a position of subtle enslavement. He felt their genuine rage. And he saw it as a power to castrate. There was nothing inaccurate--Again, Freud is superb on power relations. If you're a slave, what do you try to do? You try to castrate the master. He wasn't talking about men and women; he was talking about masters and slaves.

So then, how do women become women, and how do men become men?

well, that's a large question, and that's not what we're talking about right now. All I'm saying is this: when you have men and women who are, may we suggest, free souls, in the sense that their sexual relation is not a power relation, or not a predominant power relation), then the desire to castrate is not predominant. When a woman loves anything in sex, she loves living with a man who arouses her profoundly, and she loves living in sex, the last thing---the last desire she has is to castrate him. Her desire is to build him up. We all know that experience. We all have that experience, that they only wish to build men's cock's up. They have no desire whatsoever to castrate. Just as there are women whose profoundest desire is to castrate a man. We're talking now about power relations, or the absence of them. You could almost say that you cannot begin to speak of love in any really interesting way (what can love accomplish?) what can love fail to accomplish?) so long as there is a predominant power relation present. The

moment there's not a power relation present in love, then you can speak about what love can accomplish and what it ~~can't~~ can't.

What's why there are these terrible battles and skirmishes among people who love each other. They have to ~~get~~ the power relations out of the way. There's a tremendous desire to

destroy, or dominate, or end the war of power relations. Once a piece is laid, a front(?) piece is laid on what power relations are, then harmonies enter, resonances enter. What does the sexual act consist of at its best, but harmonies and resonances? What is a power relation when it comes to _____?

You can have a gymnastic in love, but you cannot have a resonance.

So, as I say, an effort between lovers is always--if they really love each other--to end power relations. Which is not simple because we're all born with a certain healthy desire to have power over others. But _____ power relations are present in the sexual relation, resonance, and the extension of the act is impossible.

SM: Wouldn't you say that the power relation is ended, maybe for a moment, _____?

NM: Well, it's an immensely complex question. Very few people-- although, you're talking hypothetically. Very few people ever enter into a relation of love in which the power disappears completely and for all time. That's as corny as happiness. That we're talking about very often is that there is an agreeable power relation, in which there are amusements, surprises, deceptions, and very often there's a happiness _____ occasion when

me of: You. for a night. There's a certain amusement in it, and then the resonance beddins. Then, the next day it recommends. Most happy relations are of that order. There are power relations in it. Love relations without an attempt to take power by force or the other are often tasteless. But whenever there are powerful, heavy power relations, it's very hard to speak of love. Maybe a drop of compassion in the midst of tyranny. And, of course, a drop of compassion in the midst of tyranny can feel like an insult. Come on, you're getting so look like Anais Nin, my dear. I always wondered who she reminded

those ten
s, and then
a great

Lenin once spoke of all those ten years that pass like
 a day, 'cause nothing happens, and then that day is like
 ten years, which I always had a great belief in.
 Let's try to recapitulate a little of this. I would say
 that Freudian ideas are incapable of speaking about love,
 the most except on general and contestable terms, because they are
 concerned exclusively with power relations; power relations
 between people, power relations between the new world and his
 environment, power relations between the patient and the analyst.
 So Freudian analysis has nothing to say about love. The nature
 of female sexuality has to begin with the fact that female
 sexuality has a peculiar *Masculinisation* of both.
 Female sexuality starts with the fact that a mother is the first
 object of love of both the male and the female. So the course

of female sexuality is altogether different from the course of male sexuality.

SM: That's right.

NM: Male sexuality obviously starts with the female and then merely in the simple, normal, healthy course of things, repeats itself. Female sexuality starts with the mother, and in certain moments detaches itself from the mother in order to move toward the father. Now to the degree that Freud had anything to say on this, it's possible that the Electra complex is far more interesting than the Oedipus complex, and as usual, he got it all backwards. Because the Oedipus complex is not necessarily a complex at all, it can be the natural growing-out from the mother. Given our modern, most permissive temperament, the father is almost never a threat. In fact, if the father is a threat in any way at all, it's that he will kiss with even greater tenderness than the mother, because he's less harried(?) in the situation. The infant, being properly able to distinguish between male and female at that point, because the infant, being eminently distractable, is hard put to tell a penis from a finger. He does not know that the mother doesn't have it, wouldn't have less, but, in fact, is enormously attracted to warmth, tenderness and human communication, which it can get more easily from the father than the mother, because the mother is caught up in all the apparatus and paraphernalia of getting that food out of the baby.

SM: The Oedipus complex is supposed to start between age two and three.

NM At that point the infant may have already formed firm, lovely, beautiful attachments to the father.

SM Oh! Freud doesn't deny that at all. But at a certain point Freud says--I don't agree with it but this is what he says--that the little boy is going to have--he goes through the oral stage, which is sucking and all that. Then he goes through the anal stage, which is shitting, and controlling his sphincter. And then he begins to attach a different importance to his penis. He already knew he had a penis, he always did, but it gains a different importance. His libido, as he calls it, his energy, goes into his penis, and he gets his gratification from his penis. And that is the point where 'apres coup(?)' you could say--

NM: 'Apres coup(?)'?

SM: 'Apres coup(?)'. Looking backwards--

NM: 'Aperçu'?

SM: It's looking backwards that he realizes his mother doesn't have a penis, that his father does, and that the penis is a very important thing, and that he can't have his mother, because the penis is a power--

NM: What in the scheme of things makes him think it's a very important thing? He feels his sexuality throughout his lower belly. It doesn't focus in his power. Maybe it does in certain kids, but my general impression, from my own experience watching many infants, is that it isn't localized in the tip of the penis. It's in the lower limbs; it's in the belly. The happiest infant's sexuality is precisely that the entire body feels happy. How do they dare locate it in the penis?



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SM

Well, you know cases at three--At three, it's like magic! First it's the oral, then it's the anal, then it's the genital.

NM

Again I say--

BR

Phallic. The phallic stage.

NM

It goes back to that unique experience which Freud had, which he visited upon all mankind. He was probably a wonderkind, he was a genius, and so at the age of one or two--whatever it was, he noticed that his mother did not have a penis and his mother did, and that he was indignant about the whole thing. Suddenly, he made this divine connection, that no one ~~else~~ ever made, that he was going to have to remove his father's penis, and get his penis into his mother. But that ain't the way--I'm willing to admit that many children desire to remove the father from the scene--his sons--and supplant the father, and replace him. But they don't think of doing it with their penis. They think of doing it with the total of their personality. Now, when Freud said these things, it was awfully shocking and exciting, because the people who supported him in those days felt: 'I don't understand what the man is talking about, but I can't deny him, because what he's right about is that there's a tremendous repression upon sexuality. So maybe he is right.' But now that we have no repression upon sexuality what we recognize is that it was ever true--which it probably wasn't--it was only true for a certain period, toward the end of the 19th C. It has nothing to do with out experience today. The son may still wish to supplant the father, but as a whole personality, not as a cock, not as a penis. He doesn't wish

to cut off his father's cock. He may wish to kill his father, but he doesn't want to go and get into the intimate operation of finding pinkie shears and taking his dick off

SM And in the whole operation, feeling that he's going to get his dick cut off

NM He isn't afraid of his father taking his cock off. He's afraid of his father hitting him on top of the head, knocking him across the room, throwing him out a window. And Freud will insist that all of this goes back to the fact that the father really wants to cut the cock off, and these are all substitutes for that fear. Freud never had anybody coming down on him with anger in their eye. I mean, I've been ready to do damage to my sons, but it never occurred to me to grab em by the dick and start doing it there. What an expensive procedure!

SM But you see that's where the whole power-play with Freud comes in, then, at that point. He wants his mother, his father has his mother, and he knows he can't get his mother, so he has to--

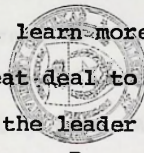
NM All right. I'm willing to accept that power play. I'm willing to accept the fact that Freud had more insight into power relations between people than most people alive. What I'm not willing to accept--and I think he's done a great deal of damage with it--is the attachment he then made of that about infantile sexuality. You see, infantile sexuality exists; there's no question about it. Infants feel sexual pleasure.



I think Freud's concept of the libido may be generally more or less correct. The libido is terribly important to an infant; because-- You know what 'tracer bullets' are?

SM No.

NM They're bullets that leave a phosphorescence so you can see if you're hitting the target or not. Or you can see where you're off. In other words, if you miss the target, you can see the bullet missing the target, so you bring your shot over. The libido has that phosphorescence to it. The only way you can ever feel the play of energy in your body is when you're feeling libido. If you feel libido, suddenly your body is awake, and sexuality is moving through your body, and you can trace its movements; you learn more about your body. So I think that Freud had a great deal to say about libido. I think that sexual energy is the leader of all energy in the body, obviously. You can tell a great deal about it. And infants have it and need it, because the navels then become closer to the parts of their parts of their own bodies (?) to understand their bodies. And all that's true. And they receive great pleasure from the mother, which a happy child would, then their libido would change at a certain point when sexuality is aroused, to be gathered toward the mother. They begin to want the mother. But how do they want the mother? They would just want the physical presence of the mother. They would want the mother finally paying more attention to them than anyone else. Beyond libido, there's psychic atten-



tion. And the father's in the way, there's going to be re-
sentment.

Okay, so at that point, all these power relations begin.
with
An and love is interested/by power relations. Freud understood

that brilliantly that there were profound and ugly power
relationships within a family, that had to do with who was
getting the love, and how, and when. But this further assump-
tion that fathers want to go around and cut the son's cock off,
and sons want to go around and cut the father's cock off, and
women were wishing to grow penises, was a monstrosity. Now,
Freud got away with it, because in those days people like me would
have been baffling him. Because I would have said, "This guy's
got more balls, he's got more to say about sex than anybody I've
ever heard about; and he has that much balls, I believe he
is right about the other thing too. And he is right about these
things, even though I don't understand them." And one of the
interesting things about Freudian psychology, is that nobody ever
came in as a cover and said, "Yes! Yes! I have seen that."
You always got some friends, who were saying, "Yes, uh, I have
this friend who says, my son talks about wanting to cut his
father's penis off." But it never happens to one's self, it's
always ~~the~~ friend who's telling it.

SM So where does the female sexuality come in?

NM Ah, much more interesting. Women start by being profoundly
attached to their mother. And then, at a certain point, they
find that opposite presence, the male. And ~~that~~ at moment, dur-
ing that era, of ~~the~~ idealizes, advance (?) treacher is incumbent



upon them. They have to betray their mother, if they're gonna voyage out. Because the simplest and easiest thing for a woman, ever, is to stay close to her mother. She has a perfect sexuality, and a perfect relation. So for men, sexuality is a natural continuation of their infantile experience; for women, it's a profound betrayal of their mother.

SM: Why would they want to do that?

NM: What, betray their mother?

SM: Uh hnm.

NM: Oh, because of this profound instinct, greater, even, than their attachment to their mother, and that that's the way the race continues. In other words, the instinct is to voyage out from their mother, but their inclination is to stay close to the mother. So female sexuality gets jammed. It's something that feels very good, potentially, in the expectations and anticipations is a betrayal. So, to the degree that they are of good conscience, they feel awful, profoundly awful. They are betraying the first creature who gave them nourishment and guidance. Whereas men are getting back to that first creature who gave them nourishment and guidance. So, female sexuality is diametrically opposed to male sexuality, because it starts from a rotten feeling rather than a good one.

SM: But I don't understand why a human being is born and has a rotten feeling. I mean, you say it's because--

NM: No, they don't want to have a rotten feeling. They are born to it in spite of the rotten feeling. But it jams them

no. Have you ever noticed that women of good character have the most trouble with sex? Without exception. Kind me a treacherous woman, and she never has trouble with sex.

SM: Well, I don't think Barbara (?) is a treacherous woman.

NM: Well, I wouldn't say she's a treacherous woman, but I wouldn't say she's unacquainted with treachery. I think, Barbara (?) would be the first person to say that she was not born a virtuous woman on the half-shell.

SM: I don't think good _____ is virtue. You see, this

is that I'm talking about, dad. It seems very natural with men, but somehow, you always have to have an added explanation about women, because they have a need to recreate the human race, reproduce the human race.

NM: They have a greater responsibility than that. They do.

Migrant (?) women will fight that like nothing beyond belief.

They hate the thought they have a greater responsibility than that. Because we live in an age where technology is promising us that we have another type of responsibility. Technology

is also an age where people are more afraid of death than

they've ever been. You know, I'm not afraid of death. You know that.

SM: No, I didn't.

NM: I think I have much less than the average fear of death.

SM: Why?

NM: Because I see it as a part of a great many things I understand very well.

SM: I'm afraid already (?)

NM & SM
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