

PEOPLE WHO HATE

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I would like to portray for you how a psychoanalyst looks upon people who hate, and what he sees in people who hate; and more than that how he sees hate and people who don't know that they hate.

I would like to begin by describing for you a few of the characters I would like to analyze a little bit for you tonight. I'll start with some kind of character I'm sure you all know, or at least you have read about: a murderer. A man who cold-bloodedly murders his wife, for example. I'm sure this is not strange to you. A man who plans it, cleverly, carefully. He might make errors, but he has thought about it.

Another character in this gallery: a man who didn't plan it, but got drunk and got into a fight, and in this fit of frenzy killed someone, his wife let's say. I know you will feel for the subject matter.

A third character in People Who Hate: a man I saw last week in a locked ward in a hospital, who, when I asked him what was bothering him, said well, he had a red spot on his wrist that bothered him. He wondered, he was worried if that were an infection. And when I looked at his wrists I saw two thick scars, one on each wrist and I said to him, "Well, what happened?" And he said, "Well, you know, I was full of bad, bad feelings. I'm no good, and I didn't want to be a burden to anybody, so I did a foolish thing--I cut my wrists." He belongs also in our gallery of People Who Hate.

I will mention to you a fourth: a woman this time, who goes from doctor to doctor, and they can't find anything wrong with her. She doesn't hate anybody; she likes people. But she has terrible, terrible pain in her abdomen, and colitis, and it becomes clear she doesn't hate anyone, but her guts hate her. She also suffers from hatred, sick hatred.

I could add a fifth person: a Southerner, upstanding citizen of Little Rock, who hates Negroes, believes there's a good point to lynching. He belongs in this group.

A sixth: a delicate, tender little lady, fragile, who can't kill a fly, can't stand the sight of blood, but is mean and cruel to her children. You know the type. She belongs here too: People Who Hate.

A seventh: a woman who complains about her bad luck. Married three times and strangely and unexpectedly always ends up married to the same drunken brute that she first divorced. Each time a drunk and a brute. Always in bad luck, always a jinx. Bad luck pursues her: accident-prone. Let's add her. She belongs in this group.

An eighth member: the alarmists who are sure the Russians are going to destroy us. They know it, inside information, from the neighbor next door. They know it, and

the only thing to do is preventive war. Kill them. Millions of them. Kill them. Let's add him to our group, and I think, unfortunately, to sort of round out the picture I must look in my own profession, pick out a psychiatrist of sorts who loves to do shock treatment, who enjoys it and thinks this is the best kind of treatment for everybody, and if he has to take out a little piece of the brain, well he thinks that serves useful purposes too and he's so eager to do it. Let me add him to our group: People Who Hate.

It's quite a combination. Put together, they all hate. They all suffer, every one of this group, from pathological hatred. It's complicated, they are complicated, and they're all different, and they have to be understood. Think a moment over these nine different types I have sketched briefly. Some of them hate consciously; some of them don't know they hate, they hate only unconsciously. Some hate others, some hate only themselves or mainly themselves. Some hate actively, they go out and do destructive damage and things; and others seem to be pursued by hate. In some the hate is transformed. What you see is not hate. You see pity, exaggerated distorted pity or over-concern. Some apparently hate what they fear, and some fear what they hate. Unfortunately it is a very complex picture that I present here, but all have in common, they're sick in the way they hate. Now all these ways of hating that I have described are pathological ways of hating. They are the result of distortions in the development of the person. You know, everybody hates; more than that, hate is contagious. It's a curious thing, love isn't contagious. Partly, of course, one doesn't love publicly, but hate publicly we all do. And how easy it is to get supporters whenever you hate anything. How easy it is to rouse a group of people, or a few people, or a mob of people, to hate. To love? Boring. You can kill any dinner conversation by making a statement, "Tom Jones is a nice guy." You can perk it up by saying, "He is a son of a bitch." Everybody's interested, and contributes readily. Why? Why? We all hate. Hate is inevitable. I'll go further and say hate is necessary, and all of us are loaded with it. Yeah, all of us, you and you and you and me too. Listen to me. What matters is what we do with it. I said hate is all over, we all have it, it is even necessary; and I want to clarify that.

It is necessary to hate for good mental health. Good mental health does mean to love, but it also means to hate, but to hate well. The cases I have described, these nine different types are sick, not because they hate, but in the way they hate, and how they hate, and why they hate. I think it is my task tonight to try to explain to you on the basis of pathological hatred, how to hate better, but I warn you, it is not easy to understand hate, and you must be prepared to follow a rather complicated journey through many twistings and turnings, and I certainly cannot cover the subject tonight, really thoroughly. I can highlight what I think is important or interesting to you, sketch what I think are the basic ingredients, but if you want to learn something about how one ought to hate, listen.

And I would like to begin by going back to the origins of hate. I said, a few moments ago, that we all hate, but I want to add to that statement: but you know we are not born with hate. We have to learn to hate, we have to grow into it, mature into it. In a strange way we have to become civilized into hating. By that I mean the following. Basically and essentially we are born with instincts, predominantly. You know, the vital bodily instincts, the sexual, i.e. bodily pleasure instincts, and the aggressive instincts. We are born with this. Freud believed that the bodily pleasure instincts, the sexual instincts, had to do with love. He called this whole group of instincts, Eros, and then he described another group of instincts which he attributed to the death instinct. Freud believed in his later writings that all of us are born with an instinct that drives us to die. We seek death from birth on. This theory has been contested. Many don't agree with it, I'm not sure I agree with

it. But one thing is clear. Just as parallel to the love instinct is sexuality, so from the so-called death instinct is aggression, destructiveness. Perhaps there isn't a drive to die, but a drive to hurt, to destroy, certainly. Oh there are analysts who will say, well that only comes about from pain and frustration. Perhaps. But since life begins with pain and frustration, and being born is painful, it's already there at birth. No matter how you want to explain it, the new-born starts life already with a great deal of aggressive drive and instinct. Now it is striking that to express aggression there are already present at birth inborn mechanisms for the new-born to express his hostilities. New-born children can express rage, fury, anger, they all do. They don't have to be taught that at all. You can see typical emotional reactions, bodily reactions, and, above all, violent muscular reactions, with rage and fury. It's very significant that all of us are enraged and infuriated in this same way. There's no difference, rich or poor, white or black, peasant's child, psychoanalyst's child, all are enraged and infuriated in the same way. And we're also at birth and thereafter shortly infuriated and enraged by the same things, namely, pain. Anything which causes pain, we are enraged about. Of course frustrations of all kinds cause pain, and so everything frustrating enrages and infuriates us. This is impersonal and indiscriminate. Rage, fury, anger, exist before hate. They are the forerunners, they are the substance from which hate later develops. If you observe a child, as this child grows, as the ego develops, you will see the intensity of the rage begin to diminish, controls begin to develop, and as thinking commences the capacity to wait grows, the ability to postpone. Rage changes, it is directed from the pain itself to the situation which causes the pain, and from the situation which causes the pain to the person who causes the pain. And it's only when we hate persons that we can really strictly talk about hate. When the child who is enraged at his hunger pangs and at his stomach stops hating his hunger and his stomach and hates Mommy who doesn't bring him the bottle, he has advanced to hate. Roughly, if you watch children you will see somewhere between one and three, (the smarter ones earlier) around 1 to 3 years of age, they develop this capacity to hate instead of just being infuriated or enraged. I think it's interesting to recognize that at first hate is preambivalent. Those of you who are familiar with psychoanalysis in the literature, know what I mean by this. You hate something or somebody, but the person whom you hate is very different from the person whom you love, even though the person who brings you the pleasure and the person who brings you the pain is the same one. It's very curious to notice how children hate the Mommy who frustrates them and doesn't give them what they want. The minute she does that, she stops being Mommy. She's a witch, or a step-Mommy, but not Mommy. Mommy is synonymous with good Mommy. All fairy tales are built on this, to separate the good and the bad mother; they're not the same, one is Mother and one is a false Mother, a witch, a step-mother, etc. But it's also interesting to observe that the child develops as his thinking, judgment, perception, intelligence develop. He can't do this any more, he can't split it, and he recognizes yes, the same Mommy brings him the milk is also the Mommy who sometimes doesn't bring the milk. And he hates Mommy. There's a good Mommy and a bad Mommy, but Mommy it is. This is a big step in development. He has reached ambivalence. I mention it because many of you will think--ambivalence, you know, this is a terrible thing to have achieved. I want to reassure you. You may be miserable, but you've accomplished something. The ability to feel simultaneously love and hate for the same object is something. Very sick people can't do it. They always split them apart, and the ones they hate are very different from the ones they love. It's a real problem. But from here on hate becomes controllable. The intensity diminishes, it is no longer overwhelming, you don't have purposeless tantrums, explosions of purposeless wasted rage, because hate brings with it the need for action. I will come back to this point when I talk about the value of hate. Let me only say, as the child develops and his ego develops he develops a whole form, or different various forms of hate, aversion, resentment, dislike, annoyance, repugnance, disgust, etcetera--all varieties of hate. Above all,

hate becomes controllable, hate becomes discriminatory. It's attached to people for definite reasons, causes, and it leads to purposeful actions, purposeful in terms of the child of course.

One of the basic principles in understanding problems of hate is to realize that all uncontrolled hate, all primitive hate, all hate and varieties of it which are regressions back to early childhood forms of hate or rage are very frightening, not to the outsider alone, but to the person who feels it. Primitive hatred is a danger, is perceived as a danger. More mature hate means a danger for the outsider. There's an urge with hate always to destroy, to hurt, to get rid of, a painful object. But primitive hate always brings a danger to the self, to the person who feels it. It is a threat to one's own existence, and you know, one says, one is eaten up with rage, bursting with hate, or flooded with hate, or full of poison, venom, consumed, consumed with hate. And all these phrases describe how hate is a danger; primitive hate, a danger to the self. The man with the slit wrists was full of hate. He was full of bad feelings, and when I talked more to him, he was full of rottenness, poison. He wanted to get rid of himself. I have seen a man, some time ago, tied in a bed, brought to me. I was asked to see him by a dermatologist because this man had a terrible dermatitis which did not yield to treatment. In his sleep, he tore his flesh to ribbons, bleeding. Nothing restrained him, and when they gave him sedatives he did it even worse. Then when I talked to him for some time I discovered all of this began shortly after the death of his father for which he felt guilty because he was negligent. And every night, when he became unconscious, he hated himself, and he tore at his flesh, and ripped off his skin again and again to pay in this primitive way. And it scared him--it scared him. He was right. Such primitive hate.

The more aggression, the more the self is in danger. Hatred has to be controlled for it always is a danger to the self, always. How we do this I will try to describe briefly, later. So much, a brief outline, insufficient, the most I can do now about origin of hate. Let me go on to a new subject, a new aspect.

Factors Which Influence the Development of Hate. Now one has achieved the capacity to hate when one is three-four years old. What influences the development of the hate in a person? Let's try to understand the murderer, the lady who can't kill a fly, the depressive, the phobic, the ones who want to bomb Russia. What happened? What factors influenced them? Some general remarks on factors which influence the development of hate. Certainly I would agree that constitutional factors must play a role, and I would agree people vary in their temperaments in terms of their basic aggressiveness or destructiveness, their potential for hate. I would agree that there is some difference; but that this ever makes the difference between normal and pathological, I wouldn't agree. I have never seen anybody where I felt satisfied the difference was the constitutional factor. But maybe we don't know enough about constitutional factors, and someday we will learn. There are constitutional factors, admitted, but I put them in secondary position.

The first important factor which influences the development of hate is the amount of frustration and deprivation which one has to endure in early childhood. As I have said, rage and hate are responses to pain, a response which means ill-will, an urge to destroy the pain or what causes it. Satisfactions make it possible that frustrations are bearable. Frustrations with some amount of satisfaction, and above all the satisfaction of being loved, make it possible for people to bear, for the child to bear, a good deal of frustration. But if there is a great deal of frustration and pain, and little or no love and satisfaction, you will get repeated reactions of rage and hate, until eventually they will stop, and you will get apathy and death. This we have seen clinically, this is not just a dramatic story. We have seen children, neglected, and seen what has happened to them by repeated periods of neglect. Rage,

fury, depression, sadness, quieter, quieter, apathy, apathy and death, with no clear-cut clinical sign or pathological finding to explain it. Obviously excessive frustrations will produce excessive rage and hate. Unreliable satisfaction, plus frustration, will do the same thing. Satisfactions without security, satisfactions which are unreliable, undependable, plus frustration, will also produce excessive rage and hate reactions. In the history of people who hate pathologically you will always find excessive frustration, little love, or if there was love it was unreliable, undependable.

Second developmental factor which influences what happens to hate. I want to talk about greed. Greed is one of the primitive forms, first manifestations of what later becomes pathological hate. Greed has to do with the state of being insatiable, to want more and more, because one can never get enough, and one can never get enough because one doesn't trust that what one has gotten will come back. One only expects deprivation and frustration, so one has to take in more and more and more, because it will never come again. But this is done out of hatred, out of rage, and what one takes in one also hates, and because one hates it one destroys it, and so there's never enough. More and more and more and more and I'm describing, I hope, an infant, a disturbed infant, but I think I could be describing lots of other people. (Not people here). More and more and more, it's never enough. Do you notice this around you? I do. Certainly, it's never enough. This recent, this present murder trial impresses me. A man supposedly loves a girl, but that's not enough. He needs his wife's money in addition. Love? Greed, nothing but greed.

I mentioned to you in my gallery of people who hate the lady who didn't hate anybody, but her guts hate her. This is a lady who is greedy. Richer and richer and richer she became, and richer and richer and richer, and it never was enough. She used to say, "Whatever I eat turns to poison." But the way she ate. She hated everything she ate. She hated to spend for what she ate; it turned to poison and it hated her. She hated it. Never enough, never enough, more, more, more, more possessions. Whatever you accumulate out of hate will turn against you, will haunt you. Marvelous paper by Otto Fenichel many years ago, "The triumph of trophy," in which he brings out that the trophy of the hunter always comes back to haunt the hunter. It's true.

The next development of greed is envy: to want what someone else has, and to hate him for having it; to feel constantly like a have-not, and to hate everyone who has. Not a desire to be an equal, oh no, but to take away what he has, so he becomes a have-not and you become a have. This is envy. To have it for yourself, and if possible to have it all by yourself, and alone. Very important ingredient in all of us. I must say, in my experience, more prominent in women than in men. Envy. Partly because of our society which gives so many favors to the men; partly I think for pure reasons of physiology and anatomy, where women feel they were deprived of this marvelous male organ, and they have something less. They've never gotten over it, and hate men for it, belittle them, and if they had the chance would castrate them gladly. Not all women, please, I don't mean to say all women. Someone said, "Thank God." We could thank others. But I find envy a very common trait, and I do find it more pronounced in women, for this reason, I believe.

But I want to mention to you a relative of envy, contempt. How often you see people who don't seem to suffer from envy, but are full of contempt, ready to belittle and despise. You realize of course that contempt is more palatable than envy. Envy is painful. To admit you're envious--one is ashamed, it's embarrassing, it's childish. But contempt is grown-up, is respectable. This is superior, to have contempt. But did you ever try to study a little bit people who are full of contempt? What goes on? One of the most crass examples of this is to be seen in people who are prejudiced, people who are prejudiced--fanatically prejudiced: the Jew hater, the Negro hater.

Contempt for these inferior peoples. Dirty, greedy, ambitious, cunning Jews. Contempt. Negroes: animals, lazy, over-sexed, brute strength. Contempt. But wait a minute, what are they saying. Of course partly this may be a projection that he projects onto the Jew or the Negro--his own animal impulses--but did you not hear in every attack on the Jew or the Negro by the fanatical prejudiced one something that sounds like envy? I did. The Jew is ambitious, clever, successful. The Negro: animal, but potent, yes, potent. And do you hear under the contempt the repressed envy that all prejudiced people have for the object of their prejudice? Haters. Contempt--one of the derivatives of hate. I would not want to pick only on the prejudiced ones in this regard. I'm broadminded, I will pick on other fanatics as well. You know all kinds of people who love mankind but hate people. There are many. They love mankind. Mankind is great, but people they have a contempt for. At least the people around them, near them, in the same country--they're worthless. Do you remember--it sounds peculiar--but think a moment how that was with the communists, the fanatical communists who said until recently, "Only the Russian people are really people. We? No, we're not people." You have to be at least 6000 miles away to be a person.

All right, greed, envy, contempt, all unpleasant. Sorry. But you came to hear about hate, and it's hateful, so let me go on. Other factors. Now I want to talk about guilt, and the relationship between guilt and hate. Actually if you think about it a moment, guilt is self-hate. If you do something for which you feel guilty, the feeling that brings with it is "I hate myself for doing it." You know the cliché, "I will hate myself in the morning," for having done something about which I feel guilty. Technically guilt is the reaction when you have a tension between the super-ego and the ego, the conscience and the ego. But where does this come to hate, where hate? Because the conscience, the super-ego is derived and built up on hate. Not only on hate, I stress the hate for tonight's discussion. But the conscience in human beings is derived from hate. Isn't it strange how much more often our conscience is cruel and mean and demanding, and how rarely kind and good-natured? Yes, from hate. Let me explain it briefly, simply, over-simplifying.

Basically, the definitive form of our conscience takes place roughly between ages 3 to 6 somewhere, during the period we call the Oedipal phase--the triangle, child, mother, father. Child loves parent of opposite sex and feels rivalry, jealousy, hate and love for the parent of the same sex. I will take the boy as my example, it's simpler. Now there he is, loving mother with sexual feelings involved, loving father but also hating him and being jealous and being frightened of him, and what does he do? How do you resolve this kind of an Oedipal conflict? Well, the resolution of this basic and nuclear conflict in the development of a child comes about by the child internalizing part of his father. In order to cope with this man, this big, gigantic, frightening, lovable but object-of-his-hatred, in order to contend with him, cope with him, understand him, deal with him, he takes part of his father into him, he transforms part of himself into his father, into his childish version and conception of his father. And now he has something in him who has the rules, the values, the standards of his childhood conception of his father. But this is done primarily out of fear and hate, and I think this is why so much of the conscience is full of hate. Again I want to say carefully, of course it will depend a great deal on how much love there was to the father, how brutal the father really was--how frightening, how cruel, how mean he was. That certainly plays a role. But the gentlest fathers, the most considerate fathers will still have children who will build up a conscience which will have a good deal of hate, and in fact too gentle fathers have the same kind of a result as very brutal. As you know, in emotional development, extremes are very close to each other. Brutal fathers and too docile fathers have always the same kind of reactions on kids. But the end result is, the conscience is developed, this internalized version of the parent which is loaded with hate, but now, hate directed toward the self and toward the ego. But this is a step in development. We have now in addition to fear, reactions:

in a child who fears. "I will be punished by the parent." Something new, an internalized fear, guilt: a new emotion, self-hate. Now the father doesn't have to punish the child, nor does the mother--he doesn't have to be caught to be punished. He punishes himself. When a child punishes himself he has learned guilt. I described several instances: the man who tore his flesh, the woman who married three times and always somehow the same drunken brute. What motivated her? Guilt. Why? Because there is only one way to get rid of guilt. That's a curious thing about human beings there's only one way to get rid of guilt, and that's to suffer. Guilt demands pain, suffering, punishment. It makes a lot of difference who does it, and whether you're conscious and decide, "Yes, I have been guilty and I want to pay." Correctly, rationally, reasonably, intelligently--fine. But the people I described don't pay this way. They pay unconsciously, much too high a price, because the unconscious guilt is irrational and terrible. But the only way you ever get rid of guilt is to suffer. But one can suffer intelligently. God knows, in the army I saw this again and again and again. In the Air Force my soldiers would be guilt-laden: they ran away from a plane that was burning, and they didn't help the pilot, and he exploded and they felt guilty. You can understand that. I certainly could. But what did he do now? On the basis of his guilt, he got into trouble. He fought the MP's, he beat up an officer, he ran away from the camp and they sentenced him to ten years prison in a federal penitentiary. Who did that help? No one. No one. What good did it do, this pain, this suffering? I saw this man. The psychiatric wards used to serve as the prison ward--in hospitals it's the only place where they have the bars, this kind of bars, iron bars. Of other bars we had plenty. And I often would talk and say, "All right, you feel guilty, you should be guilty. I don't disagree. But pay intelligently. This man was killed, and you feel guilty. Be smart, don't go to prison for ten years. Find out, does he have a wife, does he have a family. Take a year of your earnings, send it to them. They will benefit from it. You will feel better. Ten years in the penitentiary does nothing."

Many, many such problems with guilt. And guilt-ridden people are hate-ridden people of kinds some of which I have described to you. I hate to go past this. I hate-- I'm reluctant--to skip this chapter without mentioning a few interesting types Freud described particularly. It takes an extra few moments. Guilt-ridden types of people, because they escape your notice. Those wrecked by success. You know the people who as long as they have adversity, they have a bad job, they complain about the boss, they complain cheerfully and go working on and on and on. Then they become boss: nervous breakdown, instantly. You know this: people who can always be a vice-president who complains. But a president--depression. Have to resign from the job. The suicide attempts you read in the paper are often after a man has been given a promotion. Guilt; can't stand success.

The Sunday neuroses, the people who cheerfully complain during the week. Sunday: no work, no suffering--misery. Criminals from a sense of guilt. I once had to see a man in jail. I was asked by his brother to see him. He had just gotten out of the army, this young man, from a good family, intelligent, reasonable. To everybody's amazement (wealthy people, too), he went and held up a liquor store, and robbed the man of--I don't know--some thirty or forty dollars. And, when I talked to him, I asked him, "Well, how did you get caught?" He said, "Well, it's funny you know, after I held up that store, I was very curious about what was gonna happen, so I got in my car and I rode around the block." And this man literally rode around the block again and again, waiting for the police. The police were slow. Patiently he waited. Finally, he got tired and double-parked. Strangely, the police came out, saw a car double-parked, went over to him, and he said, "Yes, I did it," and they arrested him. I don't want to tell this as funny, because I want to tell it as sad. And I was puzzled and I said, "Well why did you do it," and he said, "I don't know. I just-- I've been so depressed and so restless since I've gotten out of the army. I don't

know what to do with myself. I don't want to go to work. I can't settle down to anything." I said, "Well what gave you the idea to rob?" He doesn't know; he thought of it, it came to his mind, he read it in the paper and he thought of it and he did it. I said, "Tell me something. Where were you in the Army or the Air Force or what it was?" And then he tells me in five minutes the story, the crux of the story. He was a flyer. He was shot down over Germany and was captured, and he was in a prisoner-of-war camp. And then, there was an opportunity to escape, and he escaped. He could have told another person about this opportunity, there were just a few of them in on this escape route, and he didn't. And he had this terrible sense of guilt, that he didn't tell his friend to escape. This friend died, he found out later, and he always thought "I killed him." And now I say to you, he had to rob, well, he didn't have to rob. He had to go to prison. This, unconsciously he had to do, to pay. But how wrong and stupid and ignorant and destructive a way to pay. But a criminal from a sense of guilt. Many of the organ neuroses (you know, the so-called psychosomatic illnesses, in which an organ in the body becomes a scapegoat for hatred and now torments the bearer) have this quality of hate, internalized hate, and that is what guilt is.

All right. Sorry, there's much more to say. Hold on. Endure, if you want to learn about hate. It's complicated and painful.

So many people hate and don't know they hate. In some it's unconscious, as I have described. Why? Why is it unconscious, ever? Because hate is objectionable, one doesn't even like to use the word. In ordinary society you rarely say, "I hate," unless it's about something innocuous: "I hate mushrooms." All right. You don't ordinarily say, "I hate so-and-so." "I dislike him," you may say, if you're particularly bold, but you usually say, "I'm not crazy about him." Again, it sounds funny when I say it that way, but it's amazing how many times people say, "I'm not crazy about him," which means, "I despise and hate this man." In psychoanalytic circles you don't say that. You say, "I have negative feelings." Real elegant, huh? And meaningless, cowardly, sterile, hypocritical. You don't like to admit it. You hate. Why? I can't answer it altogether. I can give you some ideas why.

First of all, hate is closely related to fear and dread. When one hates in particular, primitive hate, it frightens him. It's not only destructive outwardly, but it's also a threat to the self. Whatever one hates and one is scared of, whatever is frightening, is painful, and pain is hateful, and then you get into this vicious cycle. You hate what you fear and you fear what you hate, and back and forth. Then, too, hate brings the innate response to destroy, to get rid of what you hate, and there is always the fear of retaliation. If I destroy, I will be destroyed. That's not pleasant either. But on top of all of that, hate is related to love, and this complicates matters enormously, because--think a moment--to love means, among other things, to be vulnerable to the person you love, which means to be accessible to be hurt, among other things. But to be hurt means to hate, brings with it this innate basic reflex, hate. And now you love, and you are hurt, and you hate and you want to destroy, and how terribly, terribly painful that is, and one wants to avoid it. You know one doesn't hate one's wife ordinarily for the fact that she hurt your feelings. Instead, you drop the platter of cocktail things on the living room floor, or better. But underneath it, if you were to look really, there's hate. Combated, distorted, camouflaged, hidden, but hate. We fight it. We fight it in many ways, and some of the people I described to you have done it. A few of the disguises of hate. I will finish in a few minutes, five or ten minutes, no longer.

Some of the Disguises of Hate--this you should know, if you're interested in the subject. (1) Reaction formations of hate. You know--where hate is disguised by reversing it. The people who hate hate. You know, hate-haters. I can't hurt a fly,

that lady. Can't hurt a fly, can't stand blood. But to her children, as I said, cruel, mean, cold, that she could be, yes. Why? Where? The hate is hidden, comes out with over-concern. She was always worrying about them, and taking them to the doctor or taking their temperature and dressing them warm and giving them diets and food they hated, but for their own good! And do you see how the hate creeps out. She wanted to preserve their lives for ever and ever, but as long as they were miserable--all the things she wanted. The pacifist who will kill you gladly, because you like war. You know.

Another category: those who project hate. "I don't hate. They hate me." You know--the Russians, they're barbarians, brutes, ready to kill us. Out of pure self-defense, with the best motives in the world, let's destroy ten million of them tomorrow. It's not I, not I, it's They. Paranoid reactions of all kinds are based on this. They're obvious and I think that you know and that's so pathological and so clear I don't have to stress it. The prejudiced ones I described, hate the Negro for such-and-such, or the Jew for such-and-such, for qualities that are in themselves which they project onto a group.

But there's a whole other group who hate, and vent their hate, not upon themselves, not upon certain people or groups of people, but who vent it on society at large. The whole group of delinquents. Children who hate. That whole tremendous group of children between the ages of 10 and 14 to 18 (loaded with hate and venting it on society), who didn't internalize their hate and develop guilt and conscience pangs and so on, because they didn't have the models for it. Their parents were either corrupt, obviously decrepit people with no moral character, or parents who pretend to be moral and are hypocrites. Look in the study of delinquency and you will always find obvious demoralization or hypocritical pretentious parents who have latent delinquency in them which their kids pick up.

Let me remind you. I said pain brings hate, but also pain brings wakefulness, alertness. Satisfaction brings sleep. It's very pleasant. But pain brings wakefulness, thoughtfulness, action. People who can't hate properly have real difficulty in communicating, have real difficulty in thinking. Pathological haters also do. But the people who work at maximum efficiency in their thinking or in their occupations, really successful people, and I don't mean those who've accumulated the most possessions, but the really successful people, people who are expert, and have mastered their field, they hate well. They think well, and they work well, because pain and the handling of hate make for this. It is only people who can sublimate their hate, who can use it effectively in doing things, in thinking things who become successful, because hate becomes turned into mastering difficulties, attacking problems, overcoming obstacles, etc., etc. This is the benign and healthy fate of hate, in healthy people. Good natured, satisfied people, are wonderful to have around, to be, but they do not necessarily make the greatest workers or thinkers. Unpleasant. I think so. Hate energies can be harnessed for work and thinking. I must say right away, please don't get the idea that if you do this, then you stop hating. No. There's plenty left over, as much as you will sublimate it and put it into your work and your thinking, there's still lots left over. Drive along Wilshire Boulevard sometime. Watch it. Look at the people in the cars and how they drive. Try once, to slow down two miles an hour slower than the guy in front of you. You'll be destroyed. You rarely meet a good-natured driver. Neither are you when you drive. I know I change completely. I get into the car, I start out in a good mood. In three minutes, murderer, gangster, that's me. Hate is contagious.

But I want to say not all our hate can be channelized, some has to come out in other forms. You know we have all kinds of harmless ways, play, sports, go to the baseball game, "Kill the Umpire." Good clean ways of expressing aggression. The rest of it

comes out, sometimes pathologically, sometimes painfully, but also in healthy people who can sublimate it, in their work. How this is achieved, I think have indicated to you and because it is late and I feel I'm taking advantage of you, I want to rush a little bit.

How do people develop the capacity to sublimate their hate? Briefly, a goodly amount of predictable reliable love in childhood, frustrations which are moderate, not excessive, permissive expressions of hate and rage which are not too destructive, lots of activity but particularly for muscles and harmless destruction, and then, when there are outbursts of violent rages and hatred, physical restraint to the child so that he knows you are strong enough to control his terrible hate. It doesn't overwhelm you, you are bigger than that. I said restraint, not necessarily punishment.

What do you do with adults who hate? Much harder, much harder. Many of them don't know they're sick, this is the problem: the prejudiced ones; many of the jinxed people who feel it's just bad luck; the delinquents who feel society's at fault. For many adults, one has to make them aware they're sick. If prejudiced people became aware that prejudice is a sign of envy, you know I think it would make them neurotic, which is an improvement. Oh yes, I definitely believe this, because if they're neurotic one can treat them in this way. It is important, I think, to treat the sick people who hate. I think they do very well with all kinds of insight. I think they respond well to therapy. For the others I would only say it is important to respect hate and to realize we must keep some healthy hates for ourselves in order to function, hates which are clear, undistorted, specific, appropriate, reasonable. Hates, of course, which are either harmless or which have to do with issues about which you are willing to take a stand. I would like to say to you something you may not agree with but I do. I think intelligent and active people ought to be willing to have enemies. I decry this quest for universal popularity. I think a person who is really worth something in a community ought to be hated by a few people. Besides, there are so many things that are worth hating. I mean this very seriously and this is what I want to close with. I would like to remind you where it is worth hating, if you're worried about what to do with hatred. Please: the perpetrators of injustice, hate them; tyrants and all tyranny, warmongers, people who like war, who want it, hate them; people who seem to want poverty and bring about poverty--hate poverty, hate ignorance, hate disease, hate all of these things. But above all, when you hate, be willing to act upon it and do something, and if you'll do that, you will not hate yourselves. Thank you.