

Self-Analysis, by K. Horney

a. People / Organizations:

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b. Quotes:

"The deepest source of a man's philosophy, the one that shapes and nourishes it, is faith or lack of faith in mankind. If he has confidence in human beings and believes that something fine can be achieved through them, he will acquire ideas about life and about the world which are in harmony with his confidence. Lack of confidence will generate corresponding ideas." - Max Otto (pg. 22)

c. General Notes:

- Introduction (pg. 9)
 - "Life itself is the most effective help for our development. The hardships that life forces upon us a necessity to leave one's country, organic illness, periods of solitude and also its gifts a good friendship, even a mere contact with a truly good and valuable human being, cooperative work in groups- all such factors can help us reach our full potential." (pg. 10)
- Chapter 1 - Feasibility and Desirability of Self-Analysis (pg. 13)
 - "every analyst relies on the operation of these underground mental activities. Such reliance is implicit in the doctrine that an analysis will proceed satisfactorily if the "resistances" are removed. I should like to stress also the positive aspect: the stronger and the less hampered a patient's incentive toward liberation, the more productive activity will he display. But whether one emphasize the negative aspect (resistance) or the positive one (incentive), the underlying principle is the same: by removing obstacles or by eliciting sufficient incentive the patient's mental energy will be set to work and he will produce material that will eventually lead to some further insight." (pg. 15-16)
 - "All these attempts suggest that it is an easy matter to recognize oneself. This is an illusion, a belief built on wishful thinking, and a positively harmful illusion at that. People who embark on that promised easy road will either acquire a false smugness, believing they know all about themselves, or will become discouraged when they are blocked by the first serious obstacle and will tend to relinquish the search for truth as a bad job. Neither result will happen so easily if one is aware that self-analysis is a strenuous, slow process, bound to be painful and upsetting at times and requiring all available constructive energies." (pg. 18)
 - "**Freud's goal [of analysis] is thus essentially to be defined in a negative manner: gaining 'freedom from'**" (pg. 20-21)
 - "Other authors, however, including myself, would formulate the goal of analysis in a positive way: by rendering a person free from inner bondages make him free for the development of his best potentialities. This may sound like a mere difference in emphasis, but, even if it were nothing but that, the different emphasis suffices to alter the matter of incentive entirely. To set the goal in the positive fashion has a realistic value only if there is in the patient an incentive, sufficiently powerful to be reckoned with, to develop whatever faculties he has, to realize given potentialities, to come to grips with himself despite all the ordeals he may have to go through at times; to put it in the simplest way possible, if there is an incentive to grow." (pg. 21)
 - "When the issue is stated thus plainly it is clear that there is more involved here than a difference in emphasis, because Freud emphatically denied that such a wish exists. He even scoffed at it, as if the positing of such a wish were a sort of hollow idealism. He pointed out that urges toward self-development emanate from "narcissistic" desires, that is, they represent a tendency toward self-inflation and toward excelling others." (pg. 21)
 - "The fostering of this phony self is always at the expense of the real self, the latter being treated with disdain, at best like a poor relation. My experience is that **the more the phony self evaporates, the more the real self becomes invested with interest and the more unbridled an incentive emerges to unfold by becoming free from internal bondages, to live as full a life as given circumstances permit.**" (pg. 22)
 - "But in order to arrive at a proper evaluation of the technical possibility of self-analysis we must visualize in concrete detail what constitutes the equipment of a professional analyst. In the first place, the analysis of others demands an extensive psychological knowledge of the nature of unconscious forces, the forms of their manifestation, the reasons responsible for their power, the influence wielded by them, the ways of unearthing them. In the second place, it demands definite skills, which must be developed by training and experience: the analyst must understand how to deal with the patient; he must know with a reasonable degree of certainty which factors in the maze of material presented should be tackled and which left out for the time being; he must have acquired a highly developed ability to "feel into" the patient, a sensitivity to psychic undercurrents that is almost a sixth sense. Finally, the analysis of others demands a thorough self-knowledge. In working with a patient the analyst has to project himself into a strange world, with its own peculiarities and its own laws. And there is considerable danger that he will misconstrue, mislead, perhaps even inflict positive injury - not through bad will but through carelessness, ignorance, or conceit. Therefore not only must he have a thorough familiarity with his tools, and skill in using them, but, equally important, he must be straightened out in his relations to self and others. Since all three of these requirements are indispensable, nobody who does not fulfill them should assume the responsibility involved in analyzing others. These requirements cannot be automatically attributed to self-analysis as well, because analyzing ourselves is in certain essential points different from analyzing others. The difference most pertinent here is the fact that the world that each of us represents is not strange to ourselves; it is, in fact, the only one we really know. True enough, a neurotic person has become estranged from large parts of this world and has an impelling interest not to see parts of it. Also there is always the danger that in his familiarity with himself he will take certain significant factors too much for granted. But the fact remains that it is his world, that all the knowledge about it is there somehow, that he need only observe and make use of his observations in order to gain access to it. If he is interested in recognizing the sources of his difficulties, if he can overcome his resistances to recognizing them, he can in some respects observe himself better than an outsider can. After all, he lives with himself day and night. In his chances to make self-observations he might be compared with an intelligent nurse who is constantly with a patient; an analyst, however, sees the patient at best only for an hour each day. The analyst has better methods for observation, and clearer viewpoints from which to observe and to make inferences, but the nurse has opportunities for a wider range of observation. This fact constitutes an important asset in self-analysis. Indeed, it reduces the first of the requirements demanded of a professional analyst and eliminates the second: **in self-analysis less psychological knowledge is demanded than in the analysis of others, and we do not need at all the strategic skill that is necessary in dealing with any other person. The crucial difficulty in self-analysis lies not in these fields but in the emotional factors that blind us to unconscious forces. That the main difficulty is emotional rather than intellectual** is confirmed by the fact that when analysts analyze themselves they have not such a great advantage over the layman as we would be inclined to believe." (pg. 23-25)
 - "**The best representatives of psychoanalysis, on the other hand, would emphasize not only the responsibility toward others but that toward oneself as well.** Therefore they would not neglect to stress the inalienable right of the individual to the pursuit of happiness, including his right to take seriously his development toward inner freedom and autonomy." (pg. 28)
 - "...recognition of self is as important as the recognition of other factors in the environment; to search for truth about self is as valuable as to search for truth in other areas of life." (pg. 28)
 - "Observation in every analysis shows that patients are well able to protect themselves from insights they are not yet able to receive. If they are given an interpretation that represents too great a threat to their security they may consciously reject it; or they may forget it, or

- invalidate its relevance for them, or ward it off with arguments, or simply resent it as unfair criticism. One may safely assume that these self-protective forces would operate also in self-analysis. A person attempting to analyze himself would simply fail to make any self-observations that would lead to insights as yet intolerable. Or he would interpret them in such a way as to miss the essential point. Or he would merely try to correct quickly and superficially an attitude conceived by him as faulty, and thereby close the door to further investigation. Thus in self-analysis the actual danger would be less than in professional analysis, because the patient intuitively knows what to avoid while an analyst, even a sensitive one, may err and present to the patient a premature solution. Again the danger is one of futility through too much evasion of problems rather than of positive damage." (pg. 31-32)
- "Every successful analysis increases self-confidence, but there is a certain extra gain in having conquered territory entirely through one's own initiative, courage, and perseverance. This effect is the same in analysis as in other areas of life. To find a mountain path all by oneself gives a greater feeling of strength than to take a path that is shown, though the work put in is the same and the result is the same. Such achievement gives rise not only to a justifiable pride but also to a well-founded feeling of confidence in one's capacity to meet predicaments and not to feel lost without guidance." (pg. 34)
 - Chapter 2 - The Driving Forces in Neurosis (pg. 35)
 - "Psychoanalysis, as already discussed, has not only a clinical value as a therapy for neuroses but also a human value in its potentialities for helping people toward their best possible further development. Both objectives can be pursued in other ways; **peculiar to analysis is the attempt to reach these goals through human understanding**—not alone through sympathy, tolerance, and an intuitive grasp of interconnections, qualities that are indispensable in any kind of human understanding, but, more fundamentally, through an effort to obtain an accurate picture of the total personality. This is undertaken by means of specific techniques for unearthing unconscious factors, for Freud has clearly shown that we cannot obtain such a picture without recognizing the role of unconscious forces. Through him we know that such forces push us into actions and feelings and responses that may be different from what we consciously desire and may even be destructive of satisfactory relations with the world around us." (pg. 35)
 - **"Freud believed that the disturbances generate from a conflict between environmental factors and repressed instinctual impulses. Adler, more rationalistic and superficial than Freud, believes that they are created by the ways and means that people use to assert their superiority over others. Jung, more mystical than Freud, believes in collective unconscious fantasies which, though replete with creative possibilities, may work havoc because the unconscious strivings fed by them are the exact opposite of those in the conscious mind. My own answer is that in the center of psychic disturbances are unconscious strivings developed in order to cope with life despite fears, helplessness, and isolation. I have called them "neurotic trends."** My answer is as far from final as that of Freud or Jung. But every explorer into the unknown has some vision of what he expects to find, and he can have no guarantee of the correctness of his vision. Discoveries have been made even though the vision was incorrect. This fact may serve as a consolation for the uncertainty of our present psychological knowledge." (pg. 37-38)
 - "the outstanding characteristic of neurotic trends is their compulsive nature..." (pg. 39)
 - "The function of these trends can be better understood if we take a look at their genesis. They develop early in life through the combined effect of given temperamental and environmental influences. Whether a child becomes submissive or rebellious under the pressure of parental coercion depends not only on the nature of the coercion but also on given qualities, such as the degree of his vitality, the relative softness or hardness of his nature." (pg. 40)
 - **"Under all conditions a child will be influenced by his environment. What counts is whether this influence stunts or furthers growth.** And which development will occur depends largely on the kind of relationship established between the child and his parents or others around him, including other children in the family. If the spirit at home is one of warmth, of mutual respect and consideration, the child can grow unimpeded. **Unfortunately, in our civilization there are many environmental factors adverse to a child's development.**" (pg. 41)
 - "Thus the foundations are laid for the neurotic trends. They represent a way of life enforced by unfavorable conditions. The child must develop them in order to survive his insecurity, his fears, his loneliness. But they give him an unconscious feeling that he must stick to the established path at all odds, lest he succumb to the dangers threatening him." (pg. 42)
 - "To understand this persistence one must fully realize that **these trends are more than a mere strategy evolved as an effective defense against a difficult parent. They are, in view of all the factors developing within, the only possible way for the child to deal with life in general.** To run away from attacks is the hare's strategy in the face of dangers, and it is the only strategy he has; he could not possibly decide to fight instead, because he simply has not the means to do so. Similarly, a child growing up under difficult conditions develops a set of attitudes toward life which are fundamentally neurotic trends, and these he cannot change by free will but has to adhere to by necessity." (pg. 43-44)
 - "Neurotic trends may be classified in various ways. Those entailing strivings for closeness with others might be contrasted with those aiming at aloofness and distance. Those impelling toward one or another kind of dependency might be bundled together in contrast with those stressing independence. Trends toward expansiveness stand against those working toward a constriction of life. Trends toward an accentuation of personal peculiarities could be contrasted with those aiming at adaptation or at an eradication of the individual self, those toward self-aggrandizement with those that entail self-bellitting. But to carry through such classifications would not make the picture clearer, because the categories are overlapping." (pg. 50)
 - **cf. pg. 51-56*
 - "...**neurotic pursuits are almost a caricature of the human values they resemble. They lack freedom, spontaneity, and meaning.** All too often they involve illusory elements. Their value is only subjective, and lies in the fact that they hold the more or less desperate promise of safety and of a solution for all problems. And one further point should be emphasized: not only are the neurotic trends devoid of the human values that they mimic, but they do not even represent what the person wants." (pg. 58)
 - "Also, the neurotic trends largely determine the image a person has of what he is or should be. All neurotic persons are markedly unstable in their self-evaluation, wavering between an inflated and a deflated image of themselves. When a neurotic trend is recognized it becomes possible to understand specifically the reasons why a particular person is aware of certain evaluations of himself and represses others, why he is consciously or unconsciously exceedingly proud of certain attitudes or qualities and despises others for no discernible objective reason." (pg. 59)
 - **"each neurotic trend generates not only a specific anxiety but also specific types of behavior, a specific image of self and others, a specific pride, a specific kind of vulnerability and specific inhibitions."** (pg. 63)
 - "...each neurotic trend carries within itself the germ of conflict" (pg. 64)
 - "It should now be clear that **the essence of a "neurosis" is the neurotic character structure, the focal points of which are the neurotic trends.** Each of them is the nucleus of a structure within the personality, and each of these substructures is interrelated in many ways with other substructures. It is not only of theoretical interest but of eminent practical importance to realize the nature and complexity of this character structure. Even psychiatrists, not to speak of laymen, tend to underrate the intricacies of the nature of modern man. **The neurotic character structure is more or less rigid, but it is also precarious and vulnerable because of its many weak spots - its pretenses, self-deceptions, and illusions.** At innumerable points, the nature of which varies in each individual, its failure to function is noticeable. The person himself senses deeply that something is fundamentally wrong, though he does not know what it is. He may vigorously assert that everything is all right, apart from his headaches or his eating sprees, but he registers deep

- down that something is wrong. Not only is he ignorant of the source of trouble, but he has considerable interest in remaining ignorant, because, as emphasized above, his neurotic trends have a definite subjective value for him. In this situation there are two courses he may take: he may, despite the subjective value of his neurotic trends, examine the nature and causes of the deficiencies they produce; or he may deny that anything is wrong or can be changed." (pg. 65)
- "I should like now to return to my initial assertion that **neurotic trends are in the center of psychic disturbances**. This statement does not mean, of course, that the neurotic trends are what the individual feels most keenly as disturbances: as mentioned before, he is usually unaware that they are the driving forces in his life. Nor does it mean that the neurotic trends are the ultimate source of all psychic troubles: the trends themselves are a product of previous disturbances, conflicts that have occurred in human relationships. My contention is rather that the focal point in the whole neurotic structure is what I have called the neurotic trends. They provide a way out of the initial calamities, offering a promise that life can be coped with despite disturbed relationships to self and others. But also they produce a great variety of new disturbances: **illusions about the world and about the self, vulnerabilities, inhibitions, conflicts. They are at the same time a solution of initial difficulties and a source of further ones.**" (pg. 67)
 - Chapter 3 - Stages of Psychoanalytic Understanding (pg. 68)
 - "Usually, however, the mere recognition of a neurotic trend does not engender any radical change. In the first place, the willingness to change which is elicited by the discovery of such a trend is equivocal and hence lacks forcefulness, and, in the second place, a willingness to change, even if it amounts to an unambiguous wish, is not yet an ability to change. This ability develops only later. The reason why the initial willingness to overcome a neurotic trend does not usually constitute a reliable force, despite the enthusiasm that often goes with it, is that the trend has also a subjective value which the person does not want to relinquish. When the prospect arises of overcoming a particular compulsive need, those forces are mobilized which want to maintain it. In other words, soon after the first liberating effect of the discovery the person is confronted with a conflict: he wants to change and he does not want to change. This conflict usually remains unconscious because he does not like to admit that he wants to adhere to something which is against reason and self-interest. If for any reason the determination not to change prevails, the liberating effect of the discovery will be only a fleeting relief followed by a deeper discouragement." (pg. 84)
 - Chapter 4 - The Patient's Share in the Psychoanalytic Process (pg. 93)
 - "**Self-analysis is an attempt to be patient and analyst at the same time, and therefore it is desirable to discuss the tasks of each of these participants in the analytic process.** It should be borne in mind, however, that this process is not only the sum of the work done by the analyst and the work done by the patient, but is also a human relationship. The fact that there are two persons involved has considerable influence on the work done by each. There are three main tasks that confront the patient. Of these the first is to express himself as completely and frankly as possible. The second is to become aware of his unconscious driving forces and their influence on his life. And the third is to develop the capacity to change those attitudes that are disturbing his relations with himself and the world around him." (pg. 93)
 - "Complete self-expression is achieved by means of free association. It was Freud's ingenious discovery that free association, hitherto used only for psychological experiments, could be utilized in therapy. **To associate freely means an endeavor on the part of the patient to express without reserve, and in the sequence in which it emerges, everything that comes into his mind, regardless of whether it is or appears trivial, off the point, incoherent, irrational, indiscreet, tactless, embarrassing, humiliating.** It may not be unnecessary to add that "everything" is meant literally. It includes not only fleeting and diffuse thoughts but also specific ideas and memories - incidents that have occurred since the last interview, memories of experiences at any period of life, thoughts about self and others, reactions to the analyst or the analytical situation, beliefs in regard to religion, morals, politics, art, wishes and plans for the future, fantasies past and present, and, of course, dreams. It is particularly important that the patient express every feeling that emerges, such as fondness, hope, triumph, discouragement, relief, suspicion, anger, as well as every diffuse or specific thought. Of course the patient will have objections to voicing certain things, for one reason or another, but he should express these objections instead of using them to withhold the particular thought or feeling. Free association differs from our customary way of thinking or talking not only in its frankness and unreservedness, but also in its apparent lack of direction. In discussing a problem, talking about our plans for the week end, explaining the value of merchandise to a customer, we are accustomed to stick fairly closely to the point. From the diverse currents that pass through our minds we tend to select those elements for expression which are pertinent to the situation. Even when talking with our closest friends we select what to express and what to omit, even though we are not aware of it. In free association, however, there is an effort to express everything that passes through the mind, regardless of where it may lead." (pg. 94-95)
 - "In general terms this purpose is to enable both analyst and patient to understand how the latter's mind works and thereby to understand eventually the structure of his personality." (pg. 95)
 - "Free association would be entirely unfit as a method for making an astronomical calculation or for gaining clarity as to the meaning of a political situation. These tasks require sharp and concise reasoning. But free association constitutes a thoroughly appropriate method - according to our present knowledge, the only method - for understanding the existence, importance, and meaning of unconscious feelings and strivings." (pg. 97)
 - "The second task confronting the patient in analysis is to face his problems squarely - to gain an insight into them by recognizing factors that were hitherto unconscious. This is not only an intellectual process, however, as the word "recognize" might suggest; as emphasized in analytical literature since Ferenczi and Rank, it is both an intellectual and an emotional experience." (pg. 102)
 - "strictly speaking there is no such thing as an isolated insight" (pg. 107-108)
 - "The third task awaiting the patient is to change those factors within himself which interfere with his best development." (pg. 108)
 - Chapter 5 - The Analyst's Share in the Psychoanalytic Process (pg. 113)
 - "**The analyst's general task is to help the patient to recognize himself and to reorient his life as far as the patient himself deems it necessary.** In order to convey a more specific impression of what the analyst does in pursuing this goal, it is necessary to divide his work into categories and discuss these individually. Roughly, his work can be broken down into five main divisions: observation; understanding; interpretation; help in resistance; and general human help." (pg. 113)
 - "Like everyone else, the analyst will observe general qualities in the patient's behavior, such as **aloofness, warmth, rigidity, spontaneity, defiance, compliance, suspicion, confidence, assertiveness, timidity, ruthlessness, sensitivity.**" (pg. 113)
 - "patients exhibit an endless variety of attitudes toward the analyst himself, with as many individual shades as exist otherwise in human relationships. Finally, patients show innumerable subtle and gross vacillations in their reactions, and these vacillations themselves are revealing. These two sources of information - the patient's communications about himself and the observation of his actual behavior - complement each other just as they do in any relationship." (pg. 114)
 - "The analyst's interest does not focus upon one part of the patient, not even upon the disturbed part, but necessarily **embraces the whole personality**. Since he wants to understand its entire structure, and since he does not know offhand what may be more relevant and what less, his attention must absorb as many factors as possible. The specific analytical observations derive from the analyst's purpose of recognizing and understanding the patient's unconscious motivations. This is their essential difference from general observations. In the latter, too, we may sense certain undercurrents, but such impressions remain more or less tentative and even unformulated; also, we do not bother as a rule to distinguish whether they are determined by psychic factors of our own or by those of the observed person. The analyst's specific observations, however, are an indispensable part of the analytic process. They constitute a systematic study of unconscious forces as revealed in the patient's free associations. To these the analyst

- listens attentively, trying not to select any one element prematurely but to pay an even interest to every detail." (pg. 115)
- "It is mainly from the patient's free associations, as described in the previous chapter, that the analyst derives his understanding of unconscious motivations and reactions. The patient is not usually aware of the implications of what he presents. Therefore the analyst, in order to form a coherent picture out of the multitude of discrepant elements presented to him, must not only listen to the manifest content but also try to understand what the patient really wants to express. He tries to grasp the red thread that passes through the apparently amorphous mass of material. If too many unknown quantities are involved he sometimes fails in this endeavor. Sometimes the context almost speaks for itself." (pg. 116-117)
 - "The analyst will find valuable clues also in the patient's contradictions, of which as many are bound to appear as are present in the patient's structure. The same holds true of exaggerations, such as reactions of violence, gratitude, shame, suspicion, apparently disproportionate to the provocation. Such a surplus of affect always signals a hidden problem, and it leads the analyst to look for the emotional significance that the provocation has for the patient. Dreams and fantasies are also of eminent importance as a means toward understanding. Since they are a relatively direct expression of unconscious feelings and strivings they may open up avenues for understanding that are otherwise hardly visible." (pg. 124)
 - "the particular point at which the patient turns from cooperation to defensive maneuvers of one kind or another furnishes another help for understanding" (pg. 124)
 - "Nevertheless, it is the analyst's task to recognize such evasive maneuvers and to direct the patient's activity toward a square recognition of the existing conflict." (pg. 130)
 - "All these clues help the analyst to obtain gradually a coherent picture of the patient's life, past and present, and of the forces operating in his personality." (pg. 125)
 - "**Psychoanalysis in its very essence is cooperative work, both patient and analyst bent on understanding the patient's difficulties.** The latter tries to lay himself open to the analyst and, as we have seen, the analyst observes, tries to understand, and, if appropriate, conveys his interpretation to the patient. He then makes suggestions as to possible meanings and both try to test out the validity of the suggestions. They try to recognize, for instance, whether an interpretation is right only for the present context or is of general importance, whether it has to be qualified or is valid only under certain conditions. And as long as such a cooperative spirit prevails it is comparatively easy for the analyst to understand the patient and to convey to him his findings. The real difficulties arise when, in technical terms, the patient develops a 'resistance.'" (pg. 127)
 - "**to think of ourselves as all important is radically different from taking ourselves seriously. The former attitude derives from an inflated image of the self; the latter refers to the real self and its development.** A neurotic person often rationalizes his lack of seriousness in terms of "unselfishness" or in a contention that it is ridiculous or presumptuous to give much thought to oneself. This fundamental disinterest in the self is one of the great difficulties in self-analysis, and, conversely, one of the great advantages of professional analysis is the fact that it means working with someone who through his own attitude inspires the courage to be on friendly terms with oneself." (pg. 132)
 - "It is good to lose harmful illusions about oneself. But we must not forget that in all neuroses solid self-confidence is greatly impaired. Fictitious notions of superiority substitute for it. But the patient, in the midst of his struggle, cannot distinguish between the two. To him an undermining of his inflated notions means a destruction of his faith in himself. He realizes that he is not as saintly, as loving, as powerful, as independent as he had believed, and he cannot accept himself bereft of glory. At that point he needs someone who does not lose faith in him, even though his own faith is gone." (pg. 132-133)
 - "There is no doubt that the observations of a trained outsider will be more accurate than our observation of ourselves, particularly so since concerning ourselves we are far from impartial. Against this disadvantage, however, stands the fact, already discussed, that we are more familiar with ourselves than any outsider can be." (pg. 133)
 - **I would contest this*
 - "The real difficulty in analysis is not that of intellectual understanding but that of dealing with the patient's resistances. I believe that this holds true for self-analysis as well." (pg. 134)
 - Chapter 6 - Occasional Self-Analysis (pg. 138)
 - "To analyze oneself occasionally is comparatively easy and sometimes productive of immediate results. Essentially it is what every sincere person does when he tries to account for real motivations behind the way he feels or acts. Without knowing much, if anything, about psychoanalysis, a man who has fallen in love with a particularly attractive or wealthy girl could raise with himself the question whether vanity or money plays a part in his feeling. A man who has ignored his better judgment and given in to his wife or his colleagues in an argument could question in his own mind whether he yielded because he was convinced of the comparative insignificance of the subject at stake or because he was afraid of an ensuing fight. I suppose people have always examined themselves in this way. And many people do so who otherwise tend to reject psychoanalysis entirely. The principal domain of occasional self-analysis is not the intricate involvements of the neurotic character structure, but the gross manifest symptom, the concrete and usually acute disturbance which either strikes one's curiosity or commands one's immediate attention because of its distressing character." (pg. 138-139)
 - "**The goal of occasional self-analysis is to recognize those factors that provoke a concrete disturbance, and to remove them.** The broader incentive, the wish to be better equipped to deal with life in general, may operate here too, but even if it plays some role it is restricted to the wish to be less handicapped by certain fears, headaches, or other inconveniences. This is in contrast to the much deeper and more positive desire to develop to the best of one's capacities." (pg. 139)
 - "The only indispensable requirement is a willingness to believe that unconscious factors may be sufficiently powerful to throw the whole personality out of gear. To put it negatively, **it is necessary not to be too easily satisfied with ready-at-hand explanations for a disturbance.**" (pg. 140)
 - "It should be understood clearly that **it is impossible to cure a severe neurosis, or any essential part of it, by occasional self-analysis.** The reason is that the neurotic personality is not a piecemeal conglomeration - to use the expression of Gestalt psychologists of disturbing factors, but has a structure in which each part is intricately interrelated to each other part. It is possible through occasional work at oneself to grasp an isolated connection here or there, to understand the factors immediately involved in an upheaval and to remove a peripheral symptom. But to bring about essential changes it is necessary to work through the whole structure, that is, it requires a more systematic analysis. Thus occasional analysis, by its very nature, contributes but little to comprehensive self-recognition. As shown in the first three examples, the reason is that insights are not followed up. Actually each problem that is clarified automatically introduces a new one. If these leads that offer themselves are not picked up the insights necessarily remain isolated." (pg. 157)
 - Chapter 7 - Systematic Self-Analysis: Preliminaries (pg. 159)
 - "there is, of course, a difference between the will to be honest and the capacity to be so" (pg. 160)
 - "Dreams, according to Freud, are the royal road to the unconscious" (pg. 160)
 - "...dreams are an important source of information, but only one among several" (pg. 162)
 - "in analysis regularity of work is not an end in itself but is rather a means that serves the two purposes of preserving continuity and combating resistances." (pg. 169)
 - "**The method in self-analysis is no different from that in work with an analyst, the technique being free associations.**" (pg. 170)

- Chapter 8 - Systematic Self-Analysis of Morbid Dependency (pg. 173)
 - See text
- Chapter 9 - Spirit and Rules of Systematic Self-Analysis (pg. 225)
 - "...**the process of free association, of frank and unreserved self-expression, is the starting point and continuous basis of all analytic work** - self-analysis as well as professional analysis - but it is not at all easy of achievement" (pg. 225)
 - "this conscientiousness is particularly important in regard to the expression of feelings. Here there are two precepts that should be remembered. One is that the person should try to express what he really feels and not what he is supposed to feel according to tradition or his own standards...The other rule is that he should give as free range to his feelings as he possible can" (pg. 226)
 - "One more word as to the technique of free association: it is essential to abstain from reasoning while associating. Reason has its place in analysis, and there is ample opportunity to use it - afterward. But, as already stressed, **the very essence of free association is spontaneity**. Hence the person who is attempting it should not try to arrive at a solution by figuring out." (pg. 227)
- Chapter 10 - Dealing with Resistances (pg. 243)
 - "Analysis sets going or accentuates a play of forces within the self between two groups of factors with contrasting interests. **The interest of the one group is to maintain unchanged the illusions and the safety afforded by the neurotic structure; that of the other group is to gain a measure of inner freedom and strength through overthrowing the neurotic structure.** It is for this reason that analysis, as has already been strongly emphasized, is not primarily a process of detached intellectual research. The intellect is an opportunist, at the service of whatever interest carries the greatest weight at the time. The forces that oppose liberation and strive to maintain the status quo are challenged by every insight that is capable of jeopardizing the neurotic structure, and when thus challenged they attempt to block progress in one way or another. They appear as "resistances" to the analytical work, a term appropriately used by Freud to denote everything that hampers this work from within." (pg. 243)
 - "**the sources of resistance are the sum total of a person's interest in maintaining the status quo**" (pg. 246)
 - "The ways in which resistances express themselves in professional analysis may be roughly grouped under three headings: first, an open fight against the provoking problem; second, defensive emotional reactions; and third, defensive inhibitions or evasive maneuvers. Different though they are in form, essentially **these various expressions merely represent different degrees of directness.**" (pg. 249)
 - "in self-analysis resistances express themselves in the same three ways, but with an inevitable difference" (pg. 251)

d. Further Readings:

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