

**POLITICAL
PONEROLOGY**

Andrew M. Łobaczewski

POLITICAL PONEROLOGY

**A science on the nature of evil
adjusted for political purposes**

Translated from the original Polish
by Alexandra Chciuk-Celt, Ph. D.

Corrected by the author in 1998

Edited with Notes and Commentary by
Laura Knight-Jadczyk
Henri Sy

Red Pill Press

First Edition

First English publication

© Andrew M. Łobaczewski

Preface, Notes and Commentary © Laura Knight-Jadczyk and Henri Sy

ISBN 1-897244-18-5

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the written prior permission of the author.

Translated in 1985 from the original Polish *Ponerologia Polityczna*

by Alexandra Chciuk-Celt, Ph. D.

University of New York, N.Y.

Corrected by the author in 1998.

CONTENTS

EDITOR'S

EDITOR'S PREFACE.....7

AUTHOR'S FOREWORD.....ERROR! BOOKMARK NOT DEFINED.

PREFACE TO THE RED PILL PRESS EDITION27

CHAPTER I INTRODUCTION.....30

**CHAPTER II SOME INDISPENSABLE CONCEPTS.... ERROR!
BOOKMARK NOT DEFINED.**

 PSYCHOLOGY **ERROR! BOOKMARK NOT DEFINED.**

 OBJECTIVE LANGUAGE..... **ERROR! BOOKMARK NOT DEFINED.**

 THE HUMAN INDIVIDUAL..... **ERROR! BOOKMARK NOT DEFINED.**

 SOCIETY **ERROR! BOOKMARK NOT DEFINED.**

**CHAPTER III THE HYSTEROIDAL CYCLE..... ERROR!
BOOKMARK NOT DEFINED.**

**CHAPTER IV PONEROLOGYERROR! BOOKMARK NOT
DEFINED.**

 PATHOLOGICAL FACTORS **ERROR! BOOKMARK NOT DEFINED.**

 ACQUIRED DEVIATIONS **ERROR! BOOKMARK NOT DEFINED.**

 INHERITED DEVIATIONS **ERROR! BOOKMARK NOT DEFINED.**

 PONEROGENIC PHENOMENA AND PROCESSES ..**ERROR! BOOKMARK
NOT DEFINED.**

 SPELLBINDERS **ERROR! BOOKMARK NOT DEFINED.**

 PONEROGENIC ASSOCIATIONS..**ERROR! BOOKMARK NOT DEFINED.**

 IDEOLOGIES..... **ERROR! BOOKMARK NOT DEFINED.**

 THE PONERIZATION PROCESS... **ERROR! BOOKMARK NOT DEFINED.**

 MACROSOCIAL PHENOMENA.... **ERROR! BOOKMARK NOT DEFINED.**

 STATES OF SOCIETAL HYSTERIZATION..... **ERROR! BOOKMARK NOT
DEFINED.**

 PONEROLOGY..... **ERROR! BOOKMARK NOT DEFINED.**

**CHAPTER V PATHOCRACY.....ERROR! BOOKMARK NOT
DEFINED.**

THE GENESIS OF THE PHENOMENON.....	ERROR! BOOKMARK NOT DEFINED.
MORE ON THE CONTENTS OF THE PHENOMENON.....	ERROR! BOOKMARK NOT DEFINED.
PATHOCRACY AND ITS IDEOLOGY	ERROR! BOOKMARK NOT DEFINED.
THE EXPANSION OF THE PATHOCRACY	ERROR! BOOKMARK NOT DEFINED.
PATHOCRACY IMPOSED BY FORCE	ERROR! BOOKMARK NOT DEFINED.
ARTIFICALLY INFECTED PATHOCRACY AND PSYCHOLOGICAL WARFARE	ERROR! BOOKMARK NOT DEFINED.
GENERAL CONSIDERATIONS.....	ERROR! BOOKMARK NOT DEFINED.
CHAPTER VI NORMAL PEOPLE UNDER PATHOCRATIC RULE.....	ERROR! BOOKMARK NOT DEFINED.
FROM THE PERSPECTIVE OF TIME.....	ERROR! BOOKMARK NOT DEFINED.
UNDERSTANDING	ERROR! BOOKMARK NOT DEFINED.
CHAPTER VII PSYCHOLOGY AND PSYCHIATRY UNDER PATHOCRATIC RULE..	ERROR! BOOKMARK NOT DEFINED.
CHAPTER VIII PATHOCRACY AND RELIGION	ERROR! BOOKMARK NOT DEFINED.
CHAPTER IX THERAPY FOR THE WORLD	ERROR! BOOKMARK NOT DEFINED.
TRUTH IS A HEALER	ERROR! BOOKMARK NOT DEFINED.
FORGIVENESS.....	ERROR! BOOKMARK NOT DEFINED.
IDEOLOGIES.....	ERROR! BOOKMARK NOT DEFINED.
IMMUNIZATION	ERROR! BOOKMARK NOT DEFINED.
CHAPTER X A VISION OF THE FUTURE	ERROR! BOOKMARK NOT DEFINED.
BIBLIOGRAPHY	34
INDEX.....	41

EDITOR'S PREFACE

“Aspire to be like Mt. Fuji, with such a broad and solid foundation that the strongest earthquake cannot move you, and so tall that the greatest enterprises of common men seem insignificant from your lofty perspective. With your mind as high as Mt Fuji you can see all things clearly. And you can see all the forces that shape events; not just the things happening near to you.”

Miyamoto Musashi

The book you hold in your hand may be the most important book you will ever read; in fact, it *will* be. No matter who you are, what your status in life, what your age or sex or nationality or ethnic background, you will, at some point in your life, feel the touch or relentless grip of the cold hand of Evil. Bad things happen to good people, that's a fact.

What is evil? Historically, the question of evil has been a theological one. Generations of theological apologists have written entire libraries of books in an attempt to certify the existence of a Good God that created an imperfect world. Saint Augustine distinguished between two forms of evil: “moral evil”, the evil humans do, by choice, knowing that they are doing wrong; and “natural evil”, the bad things that just happen - the storm, the flood, volcanic eruptions, fatal disease.

And then, there is what Andrew Łobaczewski calls Macro-social Evil: large scale evil that overtakes whole societies and nations, and has done so again and again since time immemo-

rial. The history of mankind, when considered objectively, is a terrible thing.

Death and destruction come to all, both rich and poor, free and slave, young and old, good and evil, with an arbitrariness and insouciance that, when contemplated even momentarily, can destroy a normal person's ability to function.

Over and over again, man has seen his fields and cattle laid waste by drought and disease, his loved ones tormented and decimated by illness or human cruelty, his life's work reduced to nothing in an instant by events over which he has no control at all.

The study of history through its various disciplines offers a view of mankind that is almost insupportable. The rapacious movements of hungry tribes, invading and conquering and destroying in the darkness of prehistory; the barbarian invaders of the civilized world during medieval times, the bloodbaths of the crusades of Catholic Europe against the infidels of the Middle East and then the "infidels" who were their own brothers: the stalking noonday terror of the Inquisition where martyrs quenched the flames with their blood. Then, there is the raging holocaust of modern genocide; wars, famine, and pestilence striding across the globe in hundred league boots; and never more frightening than today.

All of these things produce an intolerable sense of indefensibility against what Mircea Eliade calls the Terror of History.

There are those who will say that *now* this is all past; mankind has entered a new phase; science and technology have brought us to the brink of ending all this suffering. Many people believe that man is evolving; society is evolving; and that we now have control over the arbitrary evil of our environment; or at least we will have it after George Bush and his Neocons have about 25 years to fight the Endless War against Terror. Anything that does not support this idea is reinterpreted or ignored.

Science has given us many wonderful gifts: the space program, laser, television, penicillin, sulfa-drugs, and a host of other useful developments which should make our lives more tolerable and fruitful. However, we can easily see that this is

not the case. It could be said that never before has man been so precariously poised on the brink of such total destruction.

On a personal level, our lives are steadily deteriorating. The air we breathe and the water we drink is polluted almost beyond endurance. Our foods are loaded with substances which contribute very little to nourishment and may, in fact, be injurious to our health. Stress and tension have become an accepted part of life and can be shown to have killed more people than the cigarettes that some people still smoke to relieve it. We swallow endless quantities of pills to wake up, go to sleep, get the job done, calm our nerves and make us feel good. The inhabitants of the earth spend more money on recreational drugs than they spend on housing, clothing, food, education or any other product or service.

At the social level, hatred, envy, greed and strife multiply exponentially. Crime increases faster than the population. Combined with wars, insurrections, and political purges, multiplied millions of people across the globe are without adequate food or shelter due to political actions.

And then, of course, drought, famine, plague and natural disasters still take an annual toll in lives and suffering. This, too, seems to be increasing.

When man contemplates history, *as it is*, he is forced to realize that he is in the iron grip of an existence that seems to have no real care or concern for his pain and suffering. Over and over again, the same sufferings fall upon mankind multiplied millions upon millions of times over millennia. The totality of human suffering is a dreadful thing. I could write until the end of the world using oceans of ink and forests of paper and never fully convey this Terror. The beast of arbitrary calamity has always been with us. For as long as human hearts have pumped hot blood through their too-fragile bodies and glowed with the inexpressible sweetness of life and yearning for all that is good and right and loving, the sneering, stalking, drooling and scheming beast of unconscious evil has licked its lips in anticipation of its next feast of terror and suffering. Since the beginning of time, this mystery of the estate of man, this Curse of Cain has existed. And, since the Ancient of Days, the cry has been: My punishment is greater than I can bear!

It is conjectured that, in ancient times, when man perceived this intolerable and incomprehensible condition in which he found his existence, that he created cosmogonies to justify all the cruelties, aberrations, and tragedies of history. It is true that, man, as a rule and in general, is powerless against cosmic and geological catastrophes, and it has long been said that the average man can't really do anything about military on-slaughts, social injustice, personal and familial misfortunes, and a host of assaults against his existence too numerous to list.

This is about to change. The book you hold in your hand is going to give you answers to many of the questions about Evil in our world. This book is not just about macrosocial evil, it is also about everyday evil, because, in a very real sense, the two are inseparable. The long term accumulation of everyday evil always and inevitably leads to Grand Systemic Evil that destroys more innocent people than any other phenomenon on this planet.

The book you hold in your hands is also a survival guide. As I said above, this book will be the most important book you will ever read. Unless, of course, you are a psychopath.

"What does psychopathy have to do with personal or social evil?" you may ask.

Absolutely everything. Whether you know it or not, each and every day your life is touched by the effects of psychopathy on our world. You are about to learn that even if there isn't much we can do about geological and cosmological catastrophe, there is a lot we can do about social and macrosocial evil, and the very first thing to do is to learn about it. In the case of psychopathy and its effects on our world, what you don't know definitely can and will hurt you.

Nowadays the word "psychopath" generally evokes images of the barely restrained - yet surprisingly urbane - mad-dog serial killer, Dr. Hannibal Lecter, of *Silence of the Lambs* fame. I will admit that this was the image that came to my mind whenever I heard the word; almost, that is. The big difference was that I never thought of a psychopath as possibly being so cultured or so capable of passing as "normal". But I was wrong, and I was to learn this lesson quite painfully by direct experience. The exact details are chronicled elsewhere; what is

important is that this experience was probably one of the most painful and instructive episodes of my life, and it enabled me to overcome a block in my awareness of the world around me and those who inhabit it.

Regarding blocks to awareness, I need to state for the record that I have spent 30 years studying psychology, history, culture, religion, myth and the so-called paranormal¹. I also have worked for many years with hypnotherapy - which gave me a very good mechanical knowledge of how the mind/brain of the human being operates at very deep levels. But even so, I was still operating with certain beliefs firmly in place that were shattered by my research into psychopathy. I realized that there was a certain set of ideas that I held about human beings that were sacrosanct – and false. I even wrote about this once in the following way:

...my work has shown me that the vast majority of people want to do good, to experience good things, think good thoughts, and make decisions with good results. And they try with all their might to do so! With the majority of people having this internal desire, why the Hell isn't it happening?

I was naïve, I admit. There were many things I did not know that I have learned since I penned those words. But even at that time I was aware of how our own minds can be used to deceive us.

Now, what beliefs did I hold that made me a victim of a psychopath? The first and most obvious one is that I truly believed that deep inside, all people are basically “good” and that they “want to do good, to experience good things, think good thoughts, and make decisions with good results. And they try with all their might to do so....”

As it happens, this is not true as I - and everyone involved in our research group - learned to our sorrow, as they say. But we also learned to our edification. In order to come to some understanding of exactly what kind of human being could do the things that were done to me (and others close to me), and why they might be motivated - even driven - to behave this

¹ I have never received any academic degrees, so I am not a “professional”, in that respect.

way, we began to research the psychology literature for clues because we needed to understand for our own peace of mind.

If there is a psychological theory that can explain vicious and harmful behavior, it helps very much for the victim of such acts to have this information so that they do not have to spend all their time feeling hurt or angry. And certainly, if there is a psychological theory that helps a person to find what kind of words or deeds can bridge the chasm between people, to heal misunderstandings, that is also a worthy goal. It was from such a perspective that we began our extensive work on the subjects of narcissism, which then led to the study of psychopathy.

Of course, we didn't start out with such any such "diagnosis" or label for what we were witnessing. We started out with observations and searched the literature for clues, for profiles, for anything that would help us to understand the inner world of a human being - actually a group of human beings - who seemed to be utterly depraved and unlike anything we had ever encountered before. We found that this kind of human is all too common, and that, according to some of the latest research, they cause more damage in human society than any other single so-called "mental illness". Martha Stout, who has worked extensively with victims of psychopaths, writes:

Imagine - if you can - not having a conscience, none at all, no feelings of guilt or remorse no matter what you do, no limiting sense of concern for the well-being of strangers, friends, or even family members. Imagine no struggles with shame, not a single one in your whole life, no matter what kind of selfish, lazy, harmful, or immoral action you had taken.

And pretend that the concept of responsibility is unknown to you, except as a burden others seem to accept without question, like gullible fool.

Now add to this strange fantasy the ability to conceal from other people that your psychological makeup is radically different from theirs. Since everyone simply assumes that conscience is universal among human beings, hiding the fact that you are conscience-free is nearly effortless.

You are not held back from any of your desires by guilt or shame, and you are never confronted by others for your cold-bloodedness. The ice water in your veins is so bizarre, so

completely outside of their personal experience, that they seldom even guess at your condition.

In other words, you are completely free of internal restraints, and your unhampered liberty to do just as you please, with no pangs of conscience, is conveniently invisible to the world.

You can do anything at all, and still your strange advantage over the majority of people, who are kept in line by their consciences will most likely remain undiscovered.

How will you live your life?

What will you do with your huge and secret advantage, and with the corresponding handicap of other people (conscience)?

The answer will depend largely on just what your desires happen to be, because people are not all the same. Even the profoundly unscrupulous are not all the same. Some people - whether they have a conscience or not - favor the ease of inertia, while others are filled with dreams and wild ambitions. Some human beings are brilliant and talented, some are dull-witted, and most, conscience or not, are somewhere in between. There are violent people and nonviolent ones, individuals who are motivated by blood lust and those who have no such appetites. [...]

Provided you are not forcibly stopped, you can do anything at all.

If you are born at the right time, with some access to family fortune, and you have a special talent for whipping up other people's hatred and sense of deprivation, you can arrange to kill large numbers of unsuspecting people. With enough money, you can accomplish this from far away, and you can sit back safely and watch in satisfaction. [...]

Crazy and frightening - and real, in about 4 percent of the population....

The prevalence rate for anorexic eating disorders is estimated a 3.43 percent, deemed to be nearly epidemic, and yet this figure is a fraction lower than the rate for antisocial personality. The high-profile disorders classed as schizophrenia occur in only about 1 percent of [the population] - a mere

quarter of the rate of antisocial personality - and the Centers for Disease Control and Prevention say that the rate of colon cancer in the United States, considered "alarmingly high," is about 40 per 100,000 - one hundred times lower than the rate of antisocial personality.

The high incidence of sociopathy in human society has a profound effect on the rest of us who must live on this planet, too, even those of us who have not been clinically traumatized. The individuals who constitute this 4 percent drain our relationships, our bank accounts, our accomplishments, our self-esteem, our very peace on earth.

Yet surprisingly, many people know nothing about this disorder, or if they do, they think only in terms of violent psychopathy - murderers, serial killers, mass murderers - people who have conspicuously broken the law many times over, and who, if caught, will be imprisoned, maybe even put to death by our legal system.

We are not commonly aware of, nor do we usually identify, the larger number of nonviolent sociopaths among us, people who often are not blatant lawbreakers, and against whom our formal legal system provides little defense.

Most of us would not imagine any correspondence between conceiving an ethnic genocide and, say, guiltlessly lying to one's boss about a coworker. But the psychological correspondence is not only there; it is chilling. Simple and profound, the link is the absence of the inner mechanism that beats up on us, emotionally speaking, when we make a choice we view as immoral, unethical, neglectful, or selfish.

Most of us feel mildly guilty if we eat the last piece of cake in the kitchen, let alone what we would feel if we intentionally and methodically set about to hurt another person.

Those who have no conscience at all are a group unto themselves, whether they be homicidal tyrants or merely ruthless social snipers.

The presence or absence of conscience is a deep human division, arguably more significant than intelligence, race, or even gender.

What differentiates a sociopath who lives off the labors of others from one who occasionally robs convenience stores, or from one who is a contemporary robber baron - or what makes the difference between an ordinary bully and a sociopathic murderer - is nothing more than social status, drive, intellect, blood lust, or simple opportunity.

What distinguishes all of these people from the rest of us is an utterly empty hole in the psyche, where there should be the most evolved of all humanizing functions.²

We did not have the advantage of Dr. Stout's book at the beginning of our research project. We did, of course, have Robert Hare and Hervey Cleckley and Guggenbuhl-Craig and others. But they were only approaching the subject of the possibly large numbers of psychopaths that live among us who never get caught breaking laws, who don't murder - or if they do, they don't get caught - and who still do untold damage to the lives of family, acquaintances, and strangers.

Most mental health experts, for a very long time, have operated on the premise that psychopaths come from impoverished backgrounds and have experienced abuse of one sort or another in childhood, so it is easy to spot them, or at least, they certainly don't move in society except as interlopers. This idea seems to be coming under some serious revision lately. As Łobaczewski points out in this book, there is some confusion between Psychopathy and Antisocial Personality Disorder and Sociopathy. As Robert Hare points out, yes, there are many psychopaths who are also "anti-socials", but there seem to be far more of them that would never be classified as anti-social or sociopathic! In other words, they can be doctors, lawyers, judges, policemen, congressmen, presidents of corporations that rob from the poor to give to the rich, and even presidents.

In a recent paper, it is suggested that psychopathy may exist in ordinary society in even greater numbers than anyone has thus far considered:

Psychopathy, as originally conceived by Cleckley (1941), is not limited to engagement in illegal activities, but rather encompasses such personality characteristics as manipulative-

² Stout, Martha: *The Sociopath Next Door*, Broadway. 2005

ness, insincerity, egocentricity, and lack of guilt - characteristics clearly present in criminals but also in spouses, parents, bosses, attorneys, politicians, and CEOs, to name but a few. (Bursten, 1973; Stewart, 1991). Our own examination of the prevalence of psychopathy within a university population suggested that perhaps 5% or more of this sample might be deemed psychopathic, although the vast majority of those will be male (more than 1/10 males versus approximately 1/100 females).

As such, psychopathy may be characterized ... as involving a tendency towards both dominance and coldness. Wiggins (1995) in summarizing numerous previous findings... indicates that such individuals are prone to anger and irritation and are willing to exploit others. They are arrogant, manipulative, cynical, exhibitionistic, sensation-seeking, Machiavellian, vindictive, and out for their own gain. With respect to their patterns of social exchange (Foa & Foa, 1974), they attribute love and status to themselves, seeing themselves as highly worthy and important, but prescribe neither love nor status to others, seeing them as unworthy and insignificant. This characterization is clearly consistent with the essence of psychopathy as commonly described.

The present investigation sought to answer some basic questions regarding the construct of psychopathy in non forensic settings... In so doing we have returned to Cleckley's (1941) original emphasis on psychopathy as a personality style not only among criminals, but also among successful individuals within the community.

What is clear from our findings is that (a) psychopathy measures have converged on a prototype of psychopathy that involves a combination of dominant and cold interpersonal characteristics; (b) psychopathy does occur in the community and at what might be a higher than expected rate; and (c) psychopathy appears to have little overlap with personality disorders aside from Antisocial Personality Disorder. ...

Clearly, where much more work is needed is in understanding what factors differentiate the abiding (although perhaps not moral-abiding) psychopath from the law-breaking

psychopath; such research surely needs to make greater use of non forensic samples than has been customary in the past.³

Łobaczewski discusses the fact that there are different types of psychopaths. One type, in particular, is the most deadly of all: the Essential Psychopath. He doesn't give us a "checklist" but rather discusses what is inside the psychopath. His description meshes very well with items in the paper quoted above.

Martha Stout also discusses the fact that psychopaths, like anyone else, are born with different basic likes and dislikes and desires, which is why some of them are doctors and presidents and others are petty thieves or rapists.

"Likeable", "Charming", "Intelligent", "Alert", "Impressive", "Confidence-inspiring," and "A great success with the ladies". This is how Hervey Cleckley described most of his subjects in *The Mask of Sanity*. It seems that, in spite of the fact that their actions prove them to be "irresponsible" and "self-destructive", psychopaths seem to have in abundance the very traits most desired by normal persons. The smooth self-assurance acts as an almost supernatural magnet to normal people who have to read self-help books or go to counseling to be able to interact with others in an untroubled way. The psychopath, on the contrary, never has any neuroses, no self-doubts, never experiences angst, and *is* what "normal" people seek to be. What's more, even if they aren't that attractive, they are "babe magnets".

Cleckley's seminal hypothesis is that the psychopath suffers from profound and incurable *affective* deficit. If he really feels anything at all, they are emotions of only the shallowest kind. He is able to do whatever he wants, based on whatever whim strikes him, because consequences that would fill the ordinary man with shame, self-loathing, and embarrassment simply do not affect the psychopath at all. What to others would be a horror or a disaster is to him merely a fleeting inconvenience.

Cleckley posits that psychopathy is quite common in the community at large. His cases include examples of psychopaths

³ Salekin, Trobst, Krioukova: (2001) "Construct Validity of Psychopathy in a Community Sample: A Nomological Net Approach" in *Journal of Personality Disorders*, 15(5), 425-441.

who generally function normally in the community as businessmen, doctors, and even psychiatrists. Nowadays, some of the more astute researchers see criminal psychopathy - often referred to as anti-social personality disorder - as an extreme of a particular personality type. I think it is more helpful to characterize criminal psychopaths as "unsuccessful psychopaths".

One researcher, Alan Harrington, goes so far as to say that the psychopath is the new man being produced by the evolutionary pressures of modern life.

Certainly, there have always been shysters and crooks, but past concern was focused on ferreting out incompetents rather than psychopaths. Unfortunately, all that has changed. We now need to fear the super-sophisticated modern crook who does know what he is doing ... and does it so well that no one else knows. Yes, psychopaths love the business world.

Uninvolved with others, he coolly saw into their fears and desires, and maneuvered them as he wished. Such a man might not, after all, be doomed to a life of scrapes and escapades ending ignominiously in the jailhouse. Instead of murdering others, he might become a corporate raider and murder companies, firing people instead of killing them, and chopping up their functions rather than their bodies.

[...T]he consequences to the average citizen from business crimes are staggering. As criminologist Georgette Bennett says, "They account for nearly 30% of case filings in U.S. District Courts - more than any other category of crime. The combined burglary, mugging and other property losses induced by the country's street punks come to about \$4 billion a year. However, the seemingly upstanding citizens in our corporate board rooms and the humble clerks in our retail stores bilk us out of between \$40 and \$200 billion a year."

Concern here is that the costume for the new masked sanity of a psychopath is just as likely to be a three-piece suit as a ski mask and a gun. As Harrington says, "We also have the psychopath in respectable circles, no longer assumed to be a loser." He quotes William Krasner as saying, "They - psychopath and part psychopath - do well in the more unscrupulous types of sales work, because they take such delight in 'putting it over on them', getting away with it - and have so little conscience about defrauding their customers." Our society is fast

becoming more materialistic, and success at any cost is the credo of many businessmen. The typical psychopath thrives in this kind of environment and is seen as a business “hero”.⁴

The study of “ambulatory” psychopaths - what we call “The Garden Variety Psychopath” - has, however, hardly begun. Very little is known about subcriminal psychopathy. Some researchers have begun to seriously consider the idea that it is important to study psychopathy not as a pathological category but as a general personality trait in the community at large. In other words, psychopathy is being recognized as a more or less a different type of human.

Hervey Cleckly actually comes very close to suggesting that psychopaths are human in every respect - but that they lack a soul. This lack of “soul quality” makes them very efficient “machines”. They can write scholarly works, imitate the words of emotion, but over time, it becomes clear that their words do not match their actions. They are the type of person who can claim that they are devastated by grief who then attend a party “to forget”. The problem is: they really *do* forget.

Being very efficient machines, like a computer, they are able to execute very complex routines designed to elicit from others support for what they want. In this way, many psychopaths are able to reach very high positions in life. It is only over time that their associates become aware of the fact that their climb up the ladder of success is predicated on violating the rights of others. “Even when they are indifferent to the rights of their associates, they are often able to inspire feelings of trust and confidence.”

The psychopath recognizes no flaw in his psyche, no need for change.

Andrew Łobaczewski addresses the problem of the psychopath and their extremely significant contribution to our macro-social evils, their ability to act as the *éminence grise* behind the very structure of our society. It is very important to keep in mind that this influence comes from a relatively small segment

⁴ Ken Magid and Carole McKelvey: *The Psychopaths Favourite Playground: Business Relationships*.

of humanity. The other 90-some percent of human beings are not psychopaths.

But that 90-some percent of normal people know that something is wrong! They just can't quite identify it; can't quite put their finger on it; and because they can't, they tend to think that there is nothing they can do about it, or maybe it is just God punishing people.

What is actually the case is that when that 90-some percent of human beings fall into a certain state, as Łobaczewski will describe, the psychopaths, like a virulent pathogen in a body, strike at the weaknesses, and the entire society is plunged into conditions that always and inevitably lead to horror and tragedy on a very large scale.

The movie, *The Matrix*, touched a deep chord in society because it exemplified this mechanistic trap in which so many people find their lives enmeshed, and from which they are unable to extricate themselves because they believe that everyone around them who "looks human" is, in fact, just like them - emotionally, spiritually, and otherwise.

To give an example of how psychopaths can directly affect society at large: the "legal argument" as explicated by Robert Canup in his work on the *Socially Adept Psychopath*. The legal argument seems to be at the foundation of our society. We believe that the legal argument is an advanced system of justice. This is a very cunning trick that has been foisted on normal people by psychopaths in order to have an advantage over them. Just think about it for a moment: the legal argument amounts to little more than the one who is the slickest at using the structure for convincing a group of people of something, is the one who is believed. Because this "legal argument" system has been slowly installed as part of our culture, when it invades our personal lives, we normally do not recognize it immediately. But here's how it works.

Human beings have been accustomed to assume that other human beings are - at the very least - trying to "do right" and "be good" and fair and honest. And so, very often, we do not take the time to use due diligence in order to determine if a person who has entered our life is, in fact, a "good person". When a conflict ensues, we automatically fall into the legal

argument assumption that in any conflict, one side is partly right one way, and the other is partly right the other, and that we can form opinions about which side is mostly right or wrong. Because of our exposure to the “legal argument” norms, when any dispute arises, we automatically think that the truth will lie somewhere between two extremes. In this case, application of a little mathematical logic to the problem of the legal argument might be helpful.

Let us assume that in a dispute, one side is innocent, honest, and tells the truth. It is obvious that lying does an innocent person no good; what lie can he tell? If he is innocent, the only lie he can tell is to falsely confess “I did it”. But lying is nothing but good for the liar. He can declare that “I didn’t do it”, and accuse another of doing it, all the while the innocent person he has accused is saying “I didn’t do it” and is actually telling the truth.

The truth, when twisted by good liars, can always make an innocent person look bad, especially if the innocent person is honest and admits his mistakes.

The basic assumption that the truth lies between the testimony of the two sides always shifts the advantage to the lying side and away from the side telling the truth. Under most circumstances, this shift put together with the fact that the truth is going to also be twisted in such a way as to bring detriment to the innocent person, results in the advantage *always* resting in the hands of liars - psychopaths. Even the simple act of giving testimony under oath is a useless farce. If a person is a liar, swearing an oath means nothing to that person. However, swearing an oath acts strongly on a serious, truthful witness. Again, the advantage is placed on the side of the liar.

It has often been noted that psychopaths have a distinct advantage over human beings with conscience and feelings because the psychopath does not have conscience and feelings. What seems to be so is that conscience and feelings are related to the abstract concepts of “future” and “others”. It is “spatio-temporal”. We can feel fear, sympathy, empathy, sadness, and so on because we can *imagine* in an abstract way, the future based on our own experiences in the past, or even just “concepts of experiences” in myriad variations. We can “see our-

selves” in them even though they are “out there” and this evokes feelings in us. We can’t do something hurtful because we can imagine it being done to us and how it would feel. In other words, we can not only identify with others spatially - so to say - but also temporally - in time.

The psychopath does not seem to have this capacity.

They are unable to “imagine” in the sense of being able to really connect to images in a direct “self connecting to another self” sort of way.

Oh, indeed, they can *imitate* feelings, but the only real feelings they seem to have - the thing that drives them and causes them to act out different dramas for the effect - is a sort of “predatorial hunger” for what they want. That is to say, they “feel” need/want as love, and not having their needs/wants met is described by them as “not being loved”. What is more, this “need/want” perspective posits that only the “hunger” of the psychopath is valid, and anything, and everything “out there”, outside of the psychopath, is not real except insofar as it has the capability of being assimilated to the psychopath as a sort of “food”. “Can it be used or can it provide something?” is the only issue about which the psychopath seems to be concerned. All else - all activity - is subsumed to this drive.

In short, the psychopath is a predator. If we think about the interactions of predators with their prey in the animal kingdom, we can come to some idea of what is behind the “mask of sanity” of the psychopath. Just as an animal predator will adopt all kinds of stealthy functions in order to stalk their prey, cut them out of the herd, get close to them, and reduce their resistance, so does the psychopath construct all kinds of elaborate camouflage composed of words and appearances - lies and manipulations - in order to “assimilate” their prey.

This leads us to an important question: what does the psychopath *really* get from their victims? It’s easy to see what they are after when they lie and manipulate for money or material goods or power. But in many instances, such as love relationships or faked friendships, it is not so easy to see what the psychopath is after. Without wandering too far afield into spiritual speculations - a problem Cleckley also faced - we can only say that it seems to be that the psychopath *enjoys* making others

suffer. Just as normal humans enjoy seeing other people happy, or doing things that make other people smile, the psychopath enjoys the exact opposite.

Anyone who has ever observed a cat playing with a mouse before killing and eating it has probably explained to themselves that the cat is just “entertained” by the antics of the mouse and is unable to conceive of the terror and pain being experienced by the mouse. The cat, therefore, is innocent of any evil intent. The mouse dies, the cat is fed, and that is nature. Psychopaths don’t generally eat their victims.

Yes, in extreme cases of psychopathy, the entire cat and mouse dynamic *is* carried out. Cannibalism has a long history wherein it was assumed that certain powers of the victim could be assimilated by eating some particular part of them. But in ordinary life, psychopaths don’t normally go all the way, so to say. This causes us to look at the cat and mouse scenario again with different eyes. Now we ask: is it too simplistic to think that the innocent cat is merely entertained by the mouse running about and frantically trying to escape? Is there something more to this dynamic than meets the eye? Is there something more than being “entertained” by the antics of the mouse trying to flee? After all, in terms of evolution, why would such behavior be hard-wired into the cat? Is the mouse tastier because of the chemicals of fear that flood his little body? Is a mouse frozen with terror more of a “gourmet” meal?

This suggests that we ought to revisit our ideas about psychopaths with a slightly different perspective. One thing we do know is this: many people who experience interactions with psychopaths and narcissists report feeling “drained” and confused and often subsequently experience deteriorating health. Does this mean that part of the dynamic, part of the explanation for why psychopaths will pursue “love relationships” and “friendships” that ostensibly can result in no observable material gain, is because there is an actual energy consumption?

We do not know the answer to this question. We observe, we theorize, we speculate and hypothesize. But in the end, only the individual victim can determine what they have lost in the dynamic - and it is often far more than material goods. In a

certain sense, it seems that psychopaths are soul eaters or “Psychophagic”.

In the past several years, there are many more psychologists and psychiatrists and other mental health workers beginning to look at these issues in new ways in response to the questions about the state of our world and the possibility that there is some essential difference between such individuals as George W. Bush and many so-called Neocons, and the rest of us.

Dr. Stout's book has one of the longest explanations as to why none of her examples resemble any actual persons that I have ever read. And then, in a very early chapter, she describes a “composite” case where the subject spent his childhood blowing up frogs with fire-crackers. It is widely known that George W. Bush did this, so one naturally wonders...

In any event, even without Dr. Stout's work, at the time we were studying the matter, we realized that what we were learning was very important to everyone because as the data was assembled, we saw that the clues, the profiles, revealed that the issues we were facing were faced by everyone at one time or another, to one extent or another. We also began to realize that the profiles that emerged also describe rather accurately many individuals who seek positions of power in fields of authority, most particularly politics and commerce. That's really not so surprising an idea, but it honestly hadn't occurred to us until we saw the patterns and recognized them in the behaviors of numerous historical figures and, lately, including George W. Bush and members of his administration.

Current day statistics tell us that there are more psychologically sick people than healthy ones. If you take a sampling of individuals in any given field, you are likely to find that a significant number of them display pathological symptoms to one extent or another. Politics is no exception, and, by its very nature, would tend to attract more of the pathological “dominator types” than other fields. That is only logical, and we began to realize that it was not only logical, it was horrifyingly accurate; horrifying because pathology among people in power can have disastrous effects on all of the people under the control of such pathological individuals. And so, we decided to write about this subject and publish it on the Internet.

As the material went up, letters from our readers began to come in thanking us for putting a name to what was happening to them in their personal lives as well as helping them to understand what was happening in a world that seems to have gone completely mad. We began to think that it was an epidemic, and, in a certain sense, we were right. If an individual with a highly contagious illness works in a job that puts them in contact with the public, an epidemic is the result. In the same way, if an individual in a position of political power is a psychopath, he or she can create an epidemic of psychopathology in people who are not, essentially, psychopathic. Our ideas along this line were soon to receive confirmation from an unexpected source: Andrew Łobaczewski, the author of the book you are about to read. I received an email as follows:

Dear Ladies and Gentlemen.

I have got your Special Research Project on psychopathy by my computer. You are doing a most important and valuable work for the future of nations.[...]

I am a very aged clinical psychologist. Forty years ago I took part in a secret investigation of the real nature and psychopathology of the macro-social phenomenon called “Communism”. The other researchers were the scientists of the previous generation who are now passed away.

The profound study of the nature of psychopathy, which played the essential and inspirational part in this macro-social psychopathologic phenomenon, and distinguishing it from other mental anomalies, appeared to be the necessary preparation for understanding the entire nature of the phenomenon.

The large part of the work, you are doing now, was done in those times. ...

I am able to provide you with a most valuable scientific document, useful for your purposes. It is my book “Political Ponerology – A science on the nature of evil adjusted for political purposes”. You may also find copy of this book in the Library of Congress and in some university and public libraries in the USA.

Be so kind and contact me so that I may mail a copy to you.

Very truly yours!

Andrew M. Łobaczewski

I promptly wrote a reply saying yes, I would very much like to read his book. A couple of weeks later the manuscript arrived in the mail.

As I read, I realized that what I was holding in my hand was essentially a chronicle of a descent into hell, transformation, and triumphant return to the world with knowledge of that hell that was priceless for the rest of us, particularly in this day and time when it seems evident that a similar hell is enveloping the planet. The risks that were taken by the group of scientists that did the research on which this book is based are beyond the comprehension of most of us.

Many of them were young, just starting in their careers when the Nazis began to stride in their hundred league jackboots across Europe. These researchers lived through that, and then when the Nazis were driven out and replaced by the Communists under the heel of Stalin, they faced years of oppression the likes of which those of us today who are choosing to take a stand against the Bush Reich cannot even imagine. But, based on the syndrome that describes the onset of the disease, it seems that the United States, in particular, and perhaps the entire world, will soon enter into "bad times" of such horror and despair that the Holocaust of World War II will seem like just a practice run.

And so, since they were there, and they lived through it and brought back information to the rest of us, it may well save our lives to have a map to guide us in the falling darkness.

Laura Knight-Jadczyk

PREFACE

TO THE RED PILL PRESS EDITION

Twenty years have passed since the writing of this book. I became a very old man. One day, my computer put me in contact with the Scientists of the Quantum Future Group who convinced me that the time had matured for my book to become useful and to serve the future of humanity. They took the trouble of publishing it.

The passing of these last twenty years has been fraught with political occurrences. Our world has changed in essential ways due to the natural laws of the phenomenon described in this book. Knowledge has increased dramatically thanks to the efforts of the people of good will. Nonetheless, our world is not yet restored to good health; and the remainders of the great disease are still active. The illness has reappeared connected to another ideology. The laws of the genesis of evil are working in millions of individual cases of individuals and families. The political phenomena threatening peace are confronted by military force. The small-scale occurrences are condemned or restrained by the word of moral science. The result is that great efforts of the past, undertaken without the support of objective natural knowledge about the very nature of evil, have been insufficient and dangerous. All these efforts have been made without taking into account that great maxim of medicine that

serves as a motto in this book: *Ignota nulla curatio morbid.** The end of Communist subjugation has come at a high price, and those nations that now think they are free will soon find they are paying still.

The question must be asked: why was this work, produced by eminent researchers and the author for just this purpose – to prevent the spread of the disease of macrosocial evil, not able to perform its function?

This is a long story.

I had been recognized as the bearer of this “dangerous” science in Austria by a “friendly” physician who then was revealed to be an agent of Communist Secret Services. All the Red nodes and networks in New York were mobilized to organize a counteraction against the information contained in this book being made publicly and widely available. It was terrible to learn that the overt system of suppression I had so recently escaped was just as prevalent, though more covert, in the United States. It was demoralizing to see how the system of conscious and unconscious pawns worked; to watch people who trusted their conscious “friends” – unknown to them as Communist agents - and performed the insinuated activities against me with such patriotic zeal. As a result of these activities, I was refused any assistance, and to survive, I had to take work as a labourer when already of an age to retire. My health collapsed and two years were lost.

I learned also that I was not the first such emissary who had come to America bringing similar knowledge; I was rather the third one; the other two had been similarly dealt with.

In spite of all these circumstances, I persevered and the book was finally written in 1984 and carefully translated into English. It was esteemed by those who read it as being “very informative”, but it was not published. For the psychological editors it was “too political”; for political editors, it contained too much psychology and psychopathology. In some cases, the “editorial deadline was already closed”. Gradually, it became clear that the book did not pass the “insider’s” inspections.

* *Do not attempt to cure what you do not understand.*

The time for this book's major political value is not over; it's scientific essence remains permanently valuable and inspirational. It may serve a great purpose in coming times, when properly adjusted and expanded. Further investigations in these areas may yield a new understanding of human problems that have plagued humanity for millennia. Ponerology may buttress the centuries old moral science by a modern natural approach. Thus this work may contribute to progress toward a universal peace.

That is the reason that I laboured to retype on my computer the whole already fading manuscript after twenty years. No essential changes have been introduced, and it is presented as it was written in New York all those many years ago. So let it remain as a document of a very dangerous work of eminent scientists and myself, undertaken in dark and tragic times under impossible conditions; still a piece of good science.

The author's desire is to place this work in the hands of those who are capable of taking this burden over and progressing with the theoretical research in ponerology, enrich it with detailed data to replace that which has been lost, and put it in praxis for various valuable purposes it may serve – for the good of individual people and for all nations.

I am thankful to Madame Laura Knight-Jadczyk and Professor Arkadiusz Jadczyk, and their Friends for their heartfelt encouragement, understanding, and their labour in bringing my old work to be published.

Andrew M. Łobaczewski.

Rzeszów – Poland, December 2005

CHAPTER I

INTRODUCTION

May the reader please imagine a very large hall in an old Gothic university building. Many of us gathered there early in our studies in order to listen to the lectures of outstanding philosophers and scientists. We were herded back there – under threat - the year before graduation in order to listen to the indoctrination lectures which recently had been introduced.

Someone nobody knew appeared behind the lectern and informed us that he would now be the professor. His speech was fluent, but there was nothing scientific about it: he failed to distinguish between scientific and ordinary concepts and treated borderline imaginings as though it were wisdom that could not be doubted. For ninety minutes each week, he flooded us with naive, presumptuous paralogistics and a pathological view of human reality. We were treated with contempt and poorly controlled hatred. Since fun-poking could entail dreadful consequences, we had to listen attentively and with the utmost gravity.

The grapevine soon discovered this person's origins. He had come from a Cracow suburb and attended high school, although no one knew if he had graduated. Anyway, this was the first time he had crossed university portals, and as a professor, at that!

"You can't convince anyone this way!" we whispered to each other. "It's actually propaganda directed against them-

selves.” But after such mind-torture, it took a long time for someone to break the silence.

We studied ourselves, since we felt something strange had taken over our minds and something valuable was leaking away irretrievably. The world of psychological reality and moral values seemed suspended as if in a chilly fog. Our human feeling and student solidarity lost their meaning, as did patriotism and our old established criteria. So we asked each other, “are you going through this too”? Each of us experienced this worry about his own personality and future in his own way. Some of us answered the questions with silence. The depth of these experiences turned out to be different for each individual.

We thus wondered how to protect ourselves from the results of this “indoctrination”. Teresa D. made the first suggestion: Let’s spend a weekend in the mountains. It worked. Pleasant company, a bit of joking, then exhaustion followed by deep sleep in a shelter, and our human personalities returned, albeit with a certain remnant. Time also proved to create a kind of psychological immunity, although not with everyone. Analyzing the psychopathic characteristics of the “professor’s” personality proved another excellent way of protecting one’s own psychological hygiene.

You can just imagine our worry, disappointment, and surprise when some colleagues we knew well suddenly began to change their world view; their thought-patterns furthermore reminded us of the “professor’s” chatter. Their feelings, which had just recently been friendly, became noticeably cooler, although not yet hostile. Benevolent or critical student arguments bounced right off them. They gave the impression of possessing some secret knowledge; we were only their former colleagues, still believing what those “professors of old” had taught us. We had to be careful of what we said to them. These former colleagues soon joined the Party.

Who were they, what social groups did they come from, what kind of students and people were they? How and why did they change so much in less than a year? Why did neither I nor a majority of my fellow students succumb to this phenomenon and process? Many such questions fluttered through our heads

then. It was in those times, from those questions, observations and attitudes that the idea was born that this phenomenon could be objectively studied and understood; an idea whose greater meaning crystallized with time.

Many of us newly graduated psychologists participated in the initial observations and reflections, but most crumbled away in the face of material or academic problems. Only a few of that group remained; so the author of this book may be the last of the Mohicans.

It was relatively easy to determine the environments and origins of the people who succumbed to this process, which I then called "transpersonification". They came from all social groups, including aristocratic and fervently religious families, and caused a break in our student solidarity to the order of some 6 %. The remaining majority suffered varying degrees of personality disintegration which gave rise to individual searching for the values necessary to find ourselves again; the results were varied and sometimes creative.

Even then, we had no doubts as to the pathological nature of this "transpersonification" process, which ran similar but not identical in all cases. The duration of the results of this phenomenon also varied. Some of these people later became zealots. Others later took advantage of various circumstances to withdraw and re-establish their lost links to the society of normal people. They were replaced. *The only constant value of the new social system was the magic number of 6 %.*

We tried to evaluate the talent level of those colleagues who had succumbed to this personality-transformation process, and reached the conclusion that, on average, it was slightly lower than the average of the student population. Their lesser resistance obviously resided in other bio-psychological features which were most probably qualitatively heterogeneous.

I found that I had to study subjects bordering on psychology and psychopathology in order to answer the questions arising from our observations; scientific neglect in these areas proved an obstacle difficult to overcome. At the same time, someone guided by special knowledge apparently vacated the libraries of anything we could have found on the topic; books were indexed, but not physically present.

Analyzing these occurrences now in hindsight, we could say that the “professor” was dangling bait over our heads, based on specific psychological knowledge. He knew in advance that he would fish out amenable individuals, and even how to do it, but the limited numbers disappointed him. The transpersonification process generally took hold only when an individual’s instinctive substratum was marked by pallor or certain deficits. To a lesser extent, it also worked among people who manifested other deficiencies in which the state provoked within them was partially impermanent, being largely the result of psychopathological induction.

This knowledge about the existence of susceptible individuals and how to work on them will continue being a tool for world conquest as long as it remains the secret of such “professors”. When it becomes skillfully popularized science, it will help nations to develop immunity. But none of us knew this at the time.

Nevertheless, we must admit that in demonstrating the properties of this process to us in such a way as to force us into in-depth experience, the professor helped us understand the nature of the phenomenon in a larger scope than many a true scientific researcher participating in this work in other less direct ways.

BIBLIOGRAPHY

- Adler, Alfred: *Über den nervösen Charakter (The Neurotic Character)* 1912
- Allilueva, Svetlana : *Twenty Letters To A Friend*, Harper & Row, London 1967
- Assagioli, Roberto: *Dynamic Psychology and Psychosynthesis*, New York Research Foundation 1959
- Becker, Ernest: *The Structure of Evil*, The Free Press, New York 1968
- Bilikiewicz, Adam (ed.): *Psychiatria*, PZWL, Warszawa 1998
- Buhler, Charlotte Malachowski: *The Course of Human Life: A Study of Goals in the Humanistic Perspective*, Springer Pub Co (June 1, 1968)
- Campbell, Philip: "The nature of belief systems in mass publics." in David Apter, ed., *Ideology and Discontent*, Free Press, New York, 1964
- Chiot, Daniel: *Modern Tyrants*, Princeton University Press, Princeton, New Jersey 1994
- Cleckley, Hervey: *The Mask of Sanity*, (4th Edition) Mosby, St. Louis 1983
- Dabrowski, Kazimierz: *Psychoneurosis is Not an Illness*, Gryf Publications Ltd.; London 1972
- DeMause, Lloyd: *Foundations of Psychohistory*, Creative Roots, New York, 1982
- Doren, Denis M.: *Understanding and Treating the Psychopath*, J. Wiley & Sons, New York 1987
- Drewa, Gerard (ed.): *Podstawy genetyki*, Volumes, Wrocław 1995
- Edwards, Paul, Editor-in-Chief: *Encyclopedia of Philosophy*, Macmillan Publishing Co., Inc & Free Press, New York 1972
- Ehrlich, S. K. and R.P. Keogh: "The psychopath in a mental institution" – *Archiv neurol. Psychiatr.* vol 76 pp. 286 – 95. 1956
- Ferrari, Giuseppe: *Teoria dei Periodi Politici*. 1872

- Freud, Sigmund: *Basic Writings*, Modern Library, New York 1955
- Freud, Sigmund: *Studies in Hysteria*, Basic Books, New York 1957
- Goertzel, Ted: "Generational Conflict and Social Change", *Youth and Society*. 1972
- Goleman, Daniel: *Inteligencja emocjonalna*, Media Rodzina of Posań 1997
- Gordon, Thomas and Max Morgan-Witts: *Pontif*, New American Library, New York 1964
- Granovetter, Mark: "Threshold Models of Collective Behavior", *American Journal of Sociology* 83: 1420-1443. 1978
- Gray, K.C. and H.C. Hutchinson: "The psychopathic personality – a survey of Canadian psychiatrists' opinions". *Canadian Psychiatric Association*. J. vol. 9, pp. 452-61. 1964
- Greenfield, Susan (ed.): *The Human Mind Explained: An Owner's Guide to the Mysteries of the Mind*, Holt, New York 1996
- Hartau, Frederyk: *Wilhelm II*, Median s.c., Lublin 1992
- Herling-Grudzinski, Gustav: *A World Apart*, Penguin, New York 1996
- Hoess, Rudolf: *Commandant of Auschwitz: The Autobiography of Rudolph Hoess*, World Pub. Co, 1960.
- Horney, Karen: *Neurosis and Human Growth*, W. W. Norton & Company, New York 1950
- Horney, Karen: *The Neurotic Personality of Our Time*, W. W. Norton & Company, New York 1959
- Irving, David: *Secret Diaries of Hitler's Doctor*, Grafton Books, London 1991
- Jenkins, Richard: *Social Identity*, Routledge, 1996
- Jenkins, Richard: "The psychopathic or antisocial personality, J. nerv. Ment". *Disease*, vol 131, pp318-32. 1960
- Keller, Morton: "Reflections on Politics and Generations in America." Pp. 123-135 in Stephen Graubard, ed., *Generations*, Norton, New York, 1979
- Kepiński, Antoni: *Psychopatie*, PZWL, Warszawa 1977
- Koestler, Arthur: *Darkness at Noon*, Bantam Books, 1966.
- Klinberg, Frank: "The historical alternation of moods in American foreign policy". *World Politics* 4: 239-273. 1952
- Konorski, Jerzy: *Integracyjna działalność mózgu*, PWN, Warszawa 1969
- Kraupl Taylor, Frederick: *Psychopathy: Its Causes and Symptoms*, The Johns Hopkins University Press, Baltimore, 1979
- Kretshmer, E.: *Physique and Character*, Routledge, reprinted 1999
- Klinberg, Frank: "The historical alternation of moods in American foreign policy". *World Politics* 4: 239-273. 1952

- Łobaczewski, Andrew M.: *Political Ponerology*, New York 1984
- Łobaczewski, Andrzej: *Ponerologia polityczna – Nauka o naturze zła w zastosowaniu do zagadnień politycznych*, Rzeszów 1997
- Łobaczewski, Andrzej: *Chirurgia słowa*, Mitel, Rzeszów 1997
- Luria, Aleksander R.: *Zaburzenia wyższych czynności korowych na skutek ogniskowych uszkodzeń mózgu*, PWN, Warszawa 1967
- Maher, Brendan, selected by: *Contemporary Abnormal Psychology*, Penguin Books Ltd. Harmondsworth, Middlesex, England 1974
- Mannheim, Karl: *Essays on the Sociology of Knowledge*, Routledge and Kegan Paul, London. 1952
- Marias, Julian: *Generations: A Historical Method*. University of Alabama Press, translation, 1970
- McCord, W. and J.: *Psychopathy and Delinquency*, Grune & Stratton, 1956
- Merz, Ferdinand und I. Stelz: *Einführung in die Erbpsychologie*, Verlag W. Kohlhammer, Stuttgart und Berlin 1977
- Miller, Alice: *Am Anfang war Erziehung*, Surkamp Verlag, Frankfurt am Main 1951
- Neumayr, Anton: *Dictators in the Mirror of Medicine: Napoleon, Hitler, Stalin*, Trans. by David J. Parent. Bloomington, Ill.: Med-Ed Press 1995
- Poradowski, Ks. Michał: *Dziedzictwo rewolucji francuskiej*, Civitas, Warszawa 1992
- Psychotherapy* – Journal of the Division of Psychotherapy of the American Psychological Association
- Russell, E.S.: *Form and Function: A Contribution to the History of Animal Morphology*, Univ of Chicago Press, 1982
- Schlesinger, Arthur M., Sr: *Paths to the Present*, MacMillan, New York, 1949
- Simonton, Dean Keith.: “Does Sorokin's data support his theory?: A study of generational fluctuations in philosophical beliefs.” *Journal for the Scientific Study of Religion* 15: 187-198. 1976
- Sommerhoff, G., *Analytical biology*, Oxford University Press, 1950
- Sorokin, Pitirim: *Social and Cultural Dynamics, Volume Four: Basic Problems, Principles and Methods*, American Book Company, New York. 1941
- Sorokin, Pitirim: *Social and Cultural Dynamics, One Volume Revision*. Boston: Porter Sargent. 1957
- Styczeń, Tadeusz SDS: *Wprowadzenie do etyki*, Towarzystwo Naukowe KUL, Lublin 1995
- Stout, Martha: *The Sociopath Next Door*, Broadway, 2005
- Taylor, Frederick K.: *Psychopathology in Causes and Symptoms*, The Johns Hopkins University Press, Baltimore and London, 1979

Ziskind E, Somerfield-Ziskind E. Peter Jacob FROSTIG, 1896-1959.
Am J Psychiatry. 1960 Nov;117:479-80

About the Author

Andrew M. Łobaczewski was born in 1921 and grew up on a rural estate in the beautiful piedmountain vicinity of Poland. Under the Nazi occupation he worked on the farm, was an apiarist, and then a soldier of the Home Army, an underground Polish resistance organisation. After the Soviet invasion of Poland, the family estate was confiscated and the owners driven out from their old house.

Working hard for living, he studied psychology at Yagielonian University in Cracow. The conditons under “Communist” rule turned his attention to the matters of psychopathology, especially to the role of psychopathic persons in such a governmental system. He was not the first such researcher who followed a similar path. The work was begun by a secret understanding of scientists of the older generation, which was destroyed shortly after by the Red security authorities. Łobaczewski then later became the one who succeeded in accomplishing the work and putting it down on paper.

Working in a mental hospital, than a general hospital, and in open mental health service, the author improved his skills in clinical diagnosis and psychotherapy. Finally, when suspected by the political authorities of knowing too much in the matter of the pathological nature of the system, he was forced to emigrate in 1977. In the USA he became engulfed by the activity of the long paws of the Red diversion. Instead of his very hard times, the work presented now was written in New York in 1984. All attempts to publish this book at this time failed.

With broken health, he returned in 1990 to Poland and went under the care of doctors, his old friends. His condition improved gradually, and he became able to work and to publish

another of his works in matters of psychotherapy and socio-psychology. He is still living in his homeland.

INDEX

- Acquired deviations, 105
- Adler's Rhombus, 184
- Alexander II, 266
- Alliluieva, Svetlana, 117
- America, 91. *See* United States of America. *See* United States of America
- Anti-Smoking Campaign, 223
- Asperger's Syndrome, 133
- Association, 157, 158, 161, 164, 168, 169, 170, 172, 312, 313
- Asthenic psychopathy, 133, 134, 223
- Auschwitz, 38, 312
- Bad Times, 88
 - Psychological Value of, 85, 87
- Behaviorists, 49
- Beria, L., 116
- Biological factors, 55, 186, 228
- Blocking out, 152
- Bonaparte, Napoleon, 105
- Borman, Martin, 163
- Brain Cortex Damage, 114
- Brain Tissue Lesions, 89, 100, 105, 106, 111, 113, 118, 132, 227, 291
- Acquired deviations and, 105
- Braithwaite, R.B., 87
- Brzezicki, Eug., 135
- Bulgaria, 225
- Bush, George W., 8, 24, 109, 207
- Caesar, Julius, 105
- Canup, Robert, 20
- Capitalism, 239, 305
 - Communist societies as state capitalist, 239
- Catholic Church, 8, 27, 58, 134
- Censorship, 49, 177, 248
- Characteropathy, 106, 111, 113, 116, 117, 120, 137, 148, 154, 155, 188, 189, 214
 - and religious groups, 272
 - And social movements, 189
 - Effects on Normal People, 107, 109
 - Elimination of from social movements, 192
 - Relation to schizoids in ponerogenesis, 188
 - Role in Ponerogenesis, 106
- Characteropathy, 110
- Charcot, Jean-Martin, 90, 176

- Cheney, Dick, 191
- Christianity, 45, 46, 47, 167
 and Greek Heritage, 47
 and Roman Influence, 48
 Appropriates Roman forms, 47
 Appropriates Roman forms, 48
- Church, 276
- Circumcision, 150
- Cleckley, 15
- Cleckley, Hervey, 17, 22, 122, 128, 132, 148, 311
- Cognition, 47, 48, 49, 51, 58, 121, 267, 269, 293, 307, 308
 and acceptance of religious truths, 268
- Communism, 25, 37, 112, 116, 160, 166, 239, 240, 263, 315
- Communist Manifesto*, 166
- Comte, Auguste, 57
 law of three phases, 57
- Conscience, 133, 143, 151, 164, 181, 199, 289
 in new pathocratic bourgeoisie, 225
 Religion as drug on, 271
- Conservative thinking, 63, 91, 151, 152, 153, 177, 211, 264, 280
- Dabrowski, Kasimir, 311
- Dabrowski, Kazimierz, 126, 146
- Dabrowski, Kazimierz, 126
- Daltonists, 121
 Analogy to pathocratic system, 230
- Darkness at Noon*, 38
- Doubletalk, 165, 205, 242
 and religion, 271
- Drury, Shadia, 192
- Dzerzhinsky, Felix, 134, 135
- Egotism, 41, 43, 54, 55, 56, 82, 88, 89, 91, 95, 106, 112, 131, 145, 146, 147, 148, 155, 177, 181, 185, 189, 196, 231, 233, 234, 242, 251, 269, 270, 272, 303
- Ehrlich, S.K., 122, 311
- Eliade, Mircea, 8
- Emotion, 53, 63, 81, 89, 91
- Emotional life, 251
- Engels, Frederick, 186
- Essential Pathocracy
 Former opponents integrate into new regime, 227
- Essential Psychopathy, 29, 43, 125, 132, 133, 136, 137, 138, 140, 162, 189, 193, 195, 219, 225, 230, 288, 290
 And social movements, 190, 191
 Desire to change world, 190
- Conscious of their difference, 204
- Inspirational role in social movements, 193
- Involved in pathocratic activity, 194
- Percentage of population, 223
- Role in pathocracy, 198
 special knowledge of, 35
- Europe, 8, 90, 91, 92, 93, 108, 115, 135, 136, 175, 177, 214, 278, 290
- Evil, 30, 38, 39, 40, 42, 43, 48, 55, 62, 69, 70, 78, 86, 87, 88, 93, 95, 96, 97, 98, 99, 101, 102, 103, 104, 106, 109, 116, 117, 120,

- 122, 126, 129, 132, 134,
 135, 141, 142, 143, 144,
 148, 149, 150, 157, 164,
 172, 173, 178, 179, 180,
 181, 182, 188, 242, 249,
 267, 269, 274, 275, 276,
 277, 280, 281, 283, 288,
 289, 292, 293, 294, 295,
 302, 306, 308, 309, 311
 as a continuum, 280
 Christian civilizations loses
 immunity to, 48
 Deficiencies in instinct and,
 62
 Genesis of, 30, 38, 40, 42,
 43, 69, 96, 97, 98, 99,
 101, 102, 103, 104, 106,
 109, 120, 122, 126, 132,
 134, 141, 142, 143, 144,
 148, 173, 178, 179, 180,
 267, 274, 276, 277, 280,
 288, 289, 295, 302, 308,
 309
 Macrosocial, 7
 Moral, 42
 Moral interpretation of, 100
 Moralistic interpretation of,
 149
 Moralistic interpretaton of,
 102
 Psychobiological, 42
 Relationship of
 pathological types to, 99
 Religion, 268
 Study of using model of
 medicine, 98
 Extraordinary Rendition, 205
 Family, 37, 52, 58, 90, 114,
 115, 137, 142, 150, 151,
 155, 265, 269, 284, 285,
 315
 and society, 70
 Children of pathocrats, 227
 Fascism, 91, 166
 Forgiveness, 47, 182, 249,
 288, 289, 290, 293
 Freudian Psychology, 91
 Frontal Characteropathy, 113,
 140, 162, 189, 224
 Frostig, Peter Jacob, 186
 Germany, 38, 107, 109, 258,
 292
 Psychiatry and praise of
 pathological types, 69
 Gray, K.C., 122, 312
 Greece, 45
 Greek philosophy, 45
 Grossman, Arthur, 112
 Grossman, Vassily, 112
 Guilt, 109, 128, 129, 131,
 132, 180, 288, 291
 Happy times, 84, 89, 154, 176
 Hare, 15
 Hare, Robert, 15, 126, 131,
 262
 Harrington, Alan, 18
 Herder, J.S., 86
 Herling-Grudzinsk, Gustav,
 38
 History, 9
 Hitler, Adolf, 163
 Hitlerism, 91, 200
 Hungary, 28, 225
 Hutchison, H.C., 122
 Hysteria, 90, 114, 115, 147,
 154, 175, 176, 177, 183,
 217, 280, 312
 Europe, 108
 Social, 89
 Hysteriodal Cycle
 European, 90
 Length of, 90
 Hysteroidal Cycle, 84, 183,
 203
 Hysteroidal Cycle
 America, 91, 92, 94

- European, 92
- Ideology, 30, 37, 68, 74, 145, 155, 156, 157, 158, 160, 162, 164, 165, 166, 167, 171, 172, 185, 188, 189, 190, 191, 193, 195, 199, 200, 201, 202, 203, 204, 205, 209, 214, 217, 218, 219, 220, 226, 227, 228, 229, 235, 237, 239, 242, 253, 255, 257, 260, 263, 270, 280, 285, 288, 296, 297, 299, 300
- And Pathocracy, 200, 205
- and pedagogues, 74
- And psychological warfare, 218
- As camouflage for pathocracy, 200
- Confrontation with original adherents, 200
- Contamination of, 201
- Pathological, 86
- Pathological ideas hide within, 184
- Primitive character of 19th century, 71
- Split in social movements between founders and pathological types, 192
- Ignota nulla curatio morbi*, 30, 44, 229
- Immunity, 36, 47, 48, 82, 88, 120, 140, 141, 154, 156, 160, 179, 206, 217, 234, 236, 244, 245, 247, 275, 276, 277, 279, 286, 287, 288, 289, 293, 298, 299, 300, 301, 308
- as holistic factor of organism*, 224
- From psychopathy, 34
- of human reason, 88
- Of normal people against pathocracy, 196
- of society, 78
- Individual, 28, 32, 34, 35, 36, 38, 42, 46, 48, 49, 54, 57, 59, 62, 65, 71, 72, 73, 79, 82, 83, 85, 89, 91, 92, 96, 101, 102, 106, 108, 110, 114, 120, 123, 137, 140, 141, 145, 153, 156, 160, 162, 163, 165, 175, 176, 178, 180, 181, 182, 189, 215, 218, 224, 235, 237, 242, 251, 268, 273, 279, 282, 283, 287, 289, 291, 293, 296, 300, 301, 307
- Ability to intuit
- psychological states in others, 60
- Adaptation to pathocratic system, 246
- and place in society, 75
- and practical knowledge of pathocracy, 93
- and society, 70
- As fundamental unit of analysis*, 59
- Healing, 44
- Hysteroidal Cycle, 86
- Overpowered by schizoids, 185
- Pathologizing of, 195
- vs. collective interests, 81
- World view as basis for decision-making, 53
- Individual and place in society, 75
- Individual freedom, 81
- Individual psychological anomalies, 43
- Indoctrination, 33, 34, 195, 197, 245, 250
- Failure of, 196

- Of American soldiers by
North Vietnamese, 233
- Induction, 36, 147, 267
- Pathological, 142
- Information selection, 152
- Innate traits, 52
- Instinct, 53, 60, 61, 62, 63,
71, 80, 81, 82, 127, 148,
213, 232, 237, 252, 262,
293
- Inability to distinguish
pathological aberrations,
61
- Pathological aberrations, 61
sthenic, 62
- Instinctive endowment, 59,
60, 150
- Instinctive substratum, 60,
118, 124, 126, 145, 225,
240, 262
- Deficits in allow
pathological influence
of, 36
- Factor in joining the
opposition, 237
- Human difference from
animals, 60
- Normal, 235
- Pathocratic belief they can
change others, 231
- Intelligence, 64, 77, 78, 102,
113, 114, 115, 121, 124,
127, 157, 202, 210, 225,
231, 235, 237, 238, 251,
262, 291, 307
and instinctual substratum,
64
- Collective, 73
- Correlation with internal
projection, 64
- Deficiencies in
pathological types, 240
- Individual differences in,
64
- Judgments by people on, 77
- Level of and understanding
of pathocracy, 238
- Normal people's superior,
240, 241
- Percentage of gifted, 64
- Specific of pathocracy, 211
- Introspection, 49, 63, 85, 267
- Israel, 271
- Jackals, 136
- Jenkins, R., 122, 312
- Jung, C.G., 49
- Knowledge, 28, 31, 42, 44,
47, 48, 49, 57, 68, 69, 70,
77, 83, 85, 88, 93, 94, 95,
102, 103, 104, 110, 127,
129, 134, 135, 137, 143,
148, 152, 172, 173, 179,
227, 235, 239, 241, 243,
257, 259, 260, 261, 262,
263, 264, 266, 267, 269,
278, 280, 281, 284, 293,
294, 297, 298, 300, 301,
303, 304, 309, 310
- Acquired, 62
- and religion, 268
- Emergence of individuals
who understand the
pathocracy, 243
- Illusory, 158
- Incorporating practical
knowledge, 252
- Misformed through
characteropathy, 107
- Moral knowledge, 268
- Natural, 185
- Objective, 220
- Objective Neutral, 30
- of psychological resistance
to pathocracy, 236

- Practical k. about
 pathocracy, 234
 Practical knowledge of
 pathocracy, 196, 220,
 241, 244, 245, 275
 Religious justification to
 reject, 270
 Scientific, 237
 Secret, 34
 Special knowledge of
 psychopaths, 211
 Special knowledge of
 psychopath, 36
 Special knowledge of
 psychopaths, 127, 128,
 145, 171, 240, 241
 Special knowledge of the
 psychopath, 36
 Specific knowledge of
 psychopaths, 257
 Koestler, Arthur, 38
 Kraepelin, Emil, 123
 Kraul Taylor, F., 122, 312
 Kretschmer, E., 135, 136
 Kretschmer, Ernst, 135
 Language, 27, 39, 41, 42, 45,
 51, 55, 58, 70, 97, 128,
 165, 173, 188, 225, 239,
 243, 244, 252, 274, 287,
 301
 Common among
 pathocracies, 200
 Conceptual, 50
 Content Plane, 72
 Description of psychopathy
 through natural
 language, 38
 Expression Plane, 72
 Formation of new language
 of normal people, 241
 Formulated for this work,
 57
 Inability to deal with
 analysis of psychopathy,
 56
 Influence of Greek on
 Christianity, 47
 Limits in describing
 psychopathy, 39
 Moralizing, 104
 Natural, 39, 42, 55, 68, 72,
 73, 89, 127, 206, 222,
 258
 Inability to explain
 world, 53
 Natural conceptual, 158
 Need for objective
 language to understand
 pathocracy, 222
 Objective, 42, 51, 53, 55,
 66, 70, 72, 270, 274
 Elaboration of, 55
 Psychological, 50, 51, 59,
 74
 Scientific, 40, 41
 Semiotics, 72
 Social Science, 41
 Using pathocratic language,
 243
 Law, 45, 47, 85, 87, 121, 142,
 143, 148, 157, 168, 193,
 207, 213, 276, 279, 288,
 289, 290, 293, 295, 308,
 309
 Beyond moralizing, 309
 Botany, 103
 Emergence of monotheistic
 idea, 268
 Incapable of counteracting
 pathocratic phenomena,
 212
 Moral, 151
 Natural, 138, 139
 Roman, 46

- Simplified notion of a being, 48
- Laws of social life, 71, 94, 297
- Lecter, Hannibal, 10
- Legal Argument, 20
- Lenin, V.I., 112
- Leśmian, Bolesław, 249
- Life and Fate*, 112
- Łobaczewski, 7
- Łobaczewski, Andrew, 15, 16, 19, 25, 72, 73, 144, 238, 258, 263
- Biography, 315
- Lorenz, Konrad, 60
- Luria, 113
- Macropathy, 79, 80
- Macrosocial pathological phenomenon, 82, 128, 203, 206, 216, 229, 253, 279, 280, 285
- and religion, 269
- Macrosocial Phenomena, 42, 43
- Macrosocial Phenomenon, 28, 29, 55, 91, 203, 204, 213, 226, 241, 243, 245, 247, 253, 262, 263, 264, 282, 283, 285, 291, 294, 301
- Magid, Ken, 18
- Marx, Karl, 125, 188, 255
- As example of schizoid personality, 186
- Schizoidia, 188
- Marxism, 166
- Mask of Sanity, The* (Cleckley), 128, 311
- McKelvey, Caroline, 18
- Mill, J.S., 58
- Mill, John Stuart, 58
- Moral judgment, 54, 180, 181
- and pathocrats, 222
- As result of natural world view, 53
- Moral reason, 64, 78, 150
- Moralizing interpretation, 39
- Moralizing interpretation, 42, 53, 148, 151, 157, 181, 184, 207, 220, 221, 239, 274, 285, 292, 293
- Of schizoid declaration, 187
- Mumps, 119, 159
- Munthe, Axel, 89
- Mythological imagination, 46
- Neoconservatives, 8, 24, 109, 186, 207
- Neoconservevatives, 206
- Neurosis, 139, 226, 234, 283, 312
- Natural reaction to subordination to pathocrats, 251
- Ontogeny*, 52
- Opinion Polls, 77
- Paralogism, 90, 154, 205, 211, 251
- Paralogistics, 155
- Paramoralism, 110, 149, 150, 151, 155, 205, 211, 218, 236, 248, 251, 271
- Paramoralism, 170, 171
- Paranoid Character Disorders, 110
- Paranoid Disorder
- Effects on Normal People, 110
- Pathcracy
- Imposed by force, 220
- Pathocracy, 36, 43, 175, 177, 180, 183, 184, 195, 196, 197, 199, 200, 201, 202, 204, 208, 212, 213, 214, 216, 218, 219, 220, 221, 223, 224, 227, 228, 230,

- 237, 238, 249, 250, 253,
256, 257, 266, 269, 270,
271, 275, 276, 280, 285,
287, 288, 291, 293, 297,
298, 299, 300, 301, 304,
305, 306
- Affecting susceptible
personalities, 211
- and Children, 234
- And conquest, 210
- And Ideology, 200
- And morals*, 205
- and Religion, 267, 269
- Art of psychological terror,
244
- artificially infected, 203,
216
and religion, 275
- As disease, 44
- as macrosocial disease, 229
- Control over psychology,
257
- Control over scientific
organizations, 259
- Definition of, 193
- Destruction of normal
people as biological
necessity*, 208
- Dissimulative form, 220
- Double game of new
bourgeoisie, 226
- Effects on normal people,
244
- Eliminating books from
libraries, 35
- Essential factors in genesis
of, 183
- Etiological factors of, 203
- Expansion of, 206
- Expansionism derived from
very nature of, 209
- Feels threatened by society
of normal people*, 207
- Found in all societies and
social movements, 199
- Immunity by effects of
toxic substances, 223
- imposed by force, 203,
213, 214, 221, 275
- Incapable of management,
210
- Inherent economic
weakness, 210
- Key roles filled by
pathological types, 194
- Lack of creative skills, 198
- Legalistic thinking, 212
- Limited by military of
others, 210
- Need for expansionism,
209
- New bourgeoisie of, 225
- Percentage of population,
223
- Period of maturation, 195
- Psychophysiological shock
of, 236
- Purging of transitional
leadership, 220
- Religion under, 274
- Revenge upon normal
people, 215
- Role of characteropathy in,
188
- Role of instincts in, 262
- Role of liberal pathocrats,
197
- Role of schizoids in
formation of, 185
- Science a danger to, 258
- Second group of influence,
224
- Structure of, 226
- Susceptible individuals,
225

-
- Percentage of population, 223
 - Terror, 233
 - War as means of eliminating normal people, 208
 - Weakness of, 198, 199
 - Pathological conspiracies, 78
 - Pathological factors, 42, 69, 87, 101, 102, 104, 105, 109, 111, 116, 119, 122, 137, 141, 143, 145, 149, 151, 154, 155, 157, 160, 163, 167, 168, 169, 177, 180, 181, 188, 218, 234, 235, 265, 273, 274, 276, 292, 301
 - And final transformation of social movements, 189
 - And ideology, 201
 - Monitoring of, 103
 - Pathological thought, 74
 - Pathological types
 - Inherited deviations, 162
 - Paranoid, 189
 - Pavlov, Ivan, 49, 111
 - Perinatal damage, 105, 113, 114, 116, 142
 - Personality, 34, 42, 48, 51, 59, 62, 63, 67, 71, 72, 85, 87, 94, 102, 103, 110, 111, 112, 114, 115, 117, 139, 140, 145, 146, 147, 152, 155, 157, 176, 182, 185, 187, 211, 213, 217, 226, 232, 234, 237, 248, 250, 262, 264, 270, 285, 286, 299, 312
 - 6% succomb to pathocratic influences, 35
 - Causality of, 51
 - Changes of due to shock, 214
 - Characteropathic influence of Wilhelm II, 106
 - Destructive effects upon, 234
 - Development of, 94
 - Disintegrative states, 67, 145, 153, 286
 - Effects of pathocracy upon, 231
 - Effects of pathological types on, 140
 - Egotization of, 67
 - Emotional factors affect perception, 53
 - Formation of, 70
 - how influenced by characteropathy, 106
 - In the face of psychopathy, 34
 - Instability of, 66
 - Judeo-Christian Notion, 46
 - Oversimplifications by Church, 58
 - Pathocracy and children, 251
 - Psychological causation of, 65
 - Psychological differences in, 65
 - Psychological View, 49, 50
 - Recession of in happy times, 89
 - Reconstruction of, 282
 - Reintegrative state, 67
 - Roman notion, 46
 - Supra-sensory causation and, 66
 - PersonalityEffects of pathological factors upon, 142
 - Poland, 28, 32, 37, 99, 124, 136, 239, 249, 315

-
- Ponerization process, 160, 161, 165, 167, 168, 169, 253, 272
 - Ponerogenesis, 40, 42, 43, 99, 158, 173, 178, 180, 184, 203, 213, 221, 265, 269, 274, 281, 295
 - Dissimulative phase, 172, 197, 198, 215, 221, 236, 273
 - in a religious movement, 271
 - in religious groups, 272
 - Transitional phase, 193
 - Ponerogenic Association and Religion, 271, 272
 - Ponerogenic associations, 158, 160
 - Primary and secondary, 160, 161
 - Secondary, 161, 162, 164
 - Ponerogenic process, 101, 103
 - Ponerogenic process, 164
 - Ponerogenic processes, 144, 145, 149, 154
 - and Religion*, 270
 - Ponerology
 - Monitoring of pathological factors, 103
 - Ponerology, 29, 32, 42, 43, 99, 122, 149, 157, 170, 176, 178, 179, 180, 181, 221, 280, 281, 312
 - first criterion of, 158, 170, 176
 - Powell, Colin, 198
 - Project For A New American Century, 186
 - Propaganda, 33, 43, 71, 163, 164, 165, 193, 197, 201, 211, 226, 231, 236, 248, 250, 252, 257, 304
 - Activation of pathological ideas in society, 189
 - Attacking religious convictions, 275
 - Ineffectual propaganda against pathocracy, 243
 - To hide true character of pathocracy from world, 197
 - Psychiatry, 123, 135, 256
 - Abuse of*, 266
 - Abuse of for political purposes, 265
 - Disease and delusions, 202
 - in Soviet Union, 256
 - in the Ukraine, 260
 - Under Communism, 255
 - Under pathocracy, 260
 - Under pthocracy, 264
 - Psychology, 31, 35, 42, 50, 58, 59, 62, 66, 91, 95, 98, 104, 132, 136, 137, 142, 144, 154, 172, 176, 178, 234, 241, 246, 256, 260, 261, 262, 265, 282, 311, 313, 315
 - Association, 63
 - Barren under Roman rule, 46
 - Behaviorists, 49
 - Common substratum, 61
 - Consequences of repressed attitudes, 66
 - Historical overview, 49
 - Need for solitude, 63
 - Possibility of subjective error, 49
 - Progress depends upon practitioners, 49
 - Study of personality, 49
 - Suffers censorship, 49
 - Under Communism, 255
 - Under pathocracy, 260

- Under pthocracy, 264
- Universal law on
psychological
differences in a
population, 65
- Used to study moral
problems, 98
- Psychopathology, 27, 28, 31,
35, 41, 42, 43, 69, 101,
122, 145, 154, 178, 212,
222, 233, 256, 259, 261,
262, 282, 292, 297, 298,
313, 315
- Frozen evolution of
personality, 66
- Psychopathy, 29, 43, 123,
125, 129, 131, 133, 134,
136, 137, 140, 154, 227,
233, 240, 263, 312, 313
- Awareness of as healer,
233
- Characteristics of, 130
- Imitating feelings, 21
- Psychopathy and Delinquency*
(W. and J. McCord), 131,
313
- PsychopathyStudy of under
pathocracy, 262
- Purusha, 51
- Quantum Future Group, 30
- Rasputin, 87
- Reasoning, 49, 60, 68, 87, 90,
102, 110, 116, 117, 122,
124, 133, 146, 150, 152,
154, 175, 176, 188, 203,
240, 270, 304
- and Moralists, 103
- Deterioration of, 75
- Examples of objective, 72
- in Hysteroidal Cycle, 91
- Ongoing development of,
63
- Religion, 150
- Succumbs to
ponerogenesis, 270
- Reverse blocking, 211
- Reversion blockades, 155
- Reversive blockade, 151
- Rice, Condoleeza, 198
- Roman civilization, 45, 168
- Rome, 47, 249
- Philosophy in, 46
- Roosevelt, F.D., 119
- Rove, Karl, 191
- Rumsfeld, Donald, 191
- Russell, E.S., 87, 313
- Saint Augustine, 7
- Salekin, Trobst, and
Krioukova, 129
- Salekin, Trobst, Krioukova,
126
- Schizoid declaration, 124,
125, 186
- Correction of, 187
- How interpreted by normal
person, 186
- Pathological acceptance of*,
187
- Three reactions to, 187
- Schizoida, 214, 223
- Schizoidia, 123, 137, 186,
188
- And Jews, 186
- Impose conceptual views
on others, 185
- Schizophrenia, 123, 124, 165,
167
- Search for Truth, 85
- See *Stalin, Josef*, 116
- Selection of premises, 152
- Semiotics, 72
- September 11, 2001, 209
- Shah of Iran, 118
- Silberman, Steve, 133
- Silence of the Lambs*, 10
- Skirtoidal, 223

- Skirtoids, 135, 136
Smoke over Birkenau, 38
 Snezhnevsky, Andrei, 256
 Social hysteria, 89
 Social order indicator, 76
 Social Science, 41, 55, 87, 222
 and psychological complexity, 68
 Reaction to Psychology, 59
Socially Adept Psychopath, 20
 Society, 35, 48, 49, 51, 52, 59, 64, 70, 72, 73, 74, 75, 77, 78, 79, 80, 81, 83, 85, 86, 89, 108, 120, 124, 131, 133, 135, 136, 138, 140, 141, 154, 156, 159, 160, 161, 168, 169, 172, 173, 174, 176, 177, 179, 181, 183, 184, 190, 193, 194, 195, 196, 197, 203, 207, 208, 209, 213, 214, 216, 217, 218, 219, 221, 224, 225, 226, 227, 228, 231, 232, 234, 235, 236, 237, 239, 240, 241, 242, 243, 244, 247, 248, 250, 253, 255, 259, 275, 287, 289, 291, 292, 294, 301, 305, 308, 309
 Ability to progress, 71
 Ability to understand psychological phenomena, 74
 and Deviants, 78
 and neurosis, 251
 And pathocracy, 193
 and pathological members, 68
 and religion, 249
 and self-involved pedagogues, 73
 Apiary, 71
 Consequences of large, 79
 Creative potential of, 65
 Democracy, 305
 Deviants in, 74
 Division of under pathocracy, 238
 Dreams of obtaining power in, 78
 Effects of upward and downward social adjustment, 76
 Eugenics, 143
 European study of, 45
 Expansion of pathocracy within, 207
 Family as unit (Comte), 58
 Foreign character of imposed pathocracy, 215
 Hysteroidal Cycle, 86
 Man as basic unit of, 59
 Network of normal people, 246
 Normal people majority in pathocratic, 225
 of normal people under pathocracy, 246
 Pathocracy potentially present in all, 183
 Pathologizing of, 195
 Poisoned by schizoid ideas, 186
 Psychologist's view of, 72
 Psychopath's view of, 141
 Quality of psychological world view in, 73
 Role of instinctual substratum in, 62
 Role of intelligence in, 65
 Science useful for, 50
 Stratification of under pathocracy, 214
 vs. individual survival, 61

- with non-homogeneous populations, 79
- Socrates, 88, 268
- Solzhenitsyn, A, 38
- Solzhenitsyn, Alexander, 112
- Sommerhoff, G., 87, 313
- Soviet system, 59
- Spellbinders, 145, 155, 156, 157, 162, 163, 166, 171, 178, 188, 217, 218
- Spiritual crisis, 169, 174, 183
- Stalin, Josef, 116, 117, 313
- Stout, Martha, 12, 17, 24, 126
- Strauss, Leo, 191
- Subconscious Selection, 91, 108, 115, 176, 280, 282
- Szasz, Thomas, 282
- Szmaglewska, Severina, 38
- Szmaglewska, Seweryna, 38
- Teleology*, 87
- The Mask of Sanity*, 17
- The Other World*, 38
- Thought, 47, 49, 53, 57, 66, 70, 75, 86, 90, 104, 108, 109, 111, 114, 115, 124, 130, 132, 153, 154, 167, 177, 179, 181, 223, 225, 247, 250, 252, 262, 268, 294, 295, 296, 306, 307
- Ability for complex operations of, 64
- Characteropathic defects of, 188
- Deadened by contact with psychopathy, 236
- De-Criterialization of, 140
- Discipline of, 303
- Early Christian, 47
- Gap between thought and psychological reality, 48
- In a truly Communist society, 255
- in Hysteroidal Cycle, 85
- Inability of pathocrat to think like normal people, 243
- Man's ability for abstract, 63
- Mental effort develops understanding, 248
- Pathological anomalies in, 86
- Pathologizing of, 195
- Philosophical, 98
- Psychological, 51
- Tillier, William, 146
- Transpersonification, 36, 233, 235
- At university, 35
- Pathological nature of, 35
- United States of America, 26, 80, 202, 260, 263, 271
- and atomic bomb, 258
- and ignorance of pathocracy, 263
- On way to pathocracy, 217
- Upward social adjustment, 76
- van Voren, Robert, 59, 256, 260, 261
- Vatican, 27
- War on Terror, The, 211
- Wikipedia, 123
- Wilhelm II of Germany, 107
- William of Ockham, 299
- World View, 51, 52, 102, 248
- Causative conditioning of, 51
- Deviant, 55, 74
- Natural, 41, 43, 53, 54, 57, 82, 106, 127, 140, 142, 144, 145, 160, 214, 237, 240, 241, 269, 270, 273, 274, 282, 307, 309
- Egotism of, 54
- Errors of, 52

- Mirrors reality or perception, 53
- Moralistic categories of, 83
- Tendencies towards deformation, 53
- Objective, 73
- Psychopathic, 54
- World View
 - Objective, 41
- XYY Karyotype, 121, 137
- Zarathustra, 268