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Understanding Donald Trump

And a Review of Yale's "Duty to Warn" Conference Publication¹

Joseph Isaac Abrahams², M.D.

As a psychoanalyst increasingly apprehensive concerning national politics, despite the Goldwater Rule of abstention by our profession from political discourse (minus responsible professional relations with the subject), utilizing data gained as a citizen involved in the political process, I am compelled to state in public my presumptive analysis of Trump's personality and the thrust of his career. In seven decades of work as a psychoanalyst, I spent much of it devoted to the analysis of the severest disorders. His and the behavior of his followers in the concluding phase of the Republican Convention, also subsequent to his nomination and election, brings to mind the tone and attitudes present in prewar Germany and current day Turkey. In both the historic and current examples, the leader concocts an Armageddon-like situation and presumes to be a heaven-sent solution. In Turkey, they are locking up people like you and me, and Trump's clique would in time want to do the same. Commentators exhibiting professionalism and a willingness to risk the wrath of the Trumpist throng, continuously see through Trump's messianism to its dictatorial core. The apartheid regressive aspect of his character was next shown in history in the Know-Nothing

¹ *The Dangerous Case of Donald Trump: 27 Psychiatrists and Mental Health Experts Assess a President*, Bandy X. Lee, M.D., M.Div., Organizer of Yale's "Duty to Warn" Conference, Thomas Dunne Books - St. Martin's Press, 2017, 384 Pages.

² www.josephabrahams.org

A Distinguished Fellow of the American Psychiatric Association
and a member of both the San Diego and Washington Psychoanalytic Societies.

Movement. It culminated in the secessionist Civil War. One can infer that what the Know-Nothing idealists envisioned was an ideal society that could be traced all the way back to Athenian democracy, replete with slave population. One can identify that same ideological configuration in Hitler's *Mein Kampf*, along with his obsession with order and strength, two prominent features of Trump's approach.

My own analysis of Trump's early years suggests a history of concerted childhood rebelliousness resulting in a correctional course in military schools. Also noteworthy is what I take to be his messianism, where he conceives himself as the heaven-sent solution to problems. Along with this heaven sent perspective, I also detect a satanic streak. It is maybe possible that his messianism may give us access to the better angels of his nature, indications of such the public sees in his relationship with his older daughter and his wife, and also possibly operative in his counseling transaction with President Obama. But his almost childish Twitter-attacks on anyone questioning his actions or person, plus his appointments of advisors and cabinet members with fascist tendencies, also brings to light the more satanic – or at least certainly very un-American – tendencies. My hypothesis is that that he suffers from a personality disorder I would characterize as hebephrenic. He is obviously not hebephrenic but he does possess the underlying characteristics of that, namely disorganized thought, variously distorted affect, and foolish behavior.

Most thinking people, when asked what Trump's mental problem is, answer that he is narcissistic. But we have to go more deeply into that disorder to comprehend its applicability to this man. In depth analytic penetration of the Narcissus myth is appropriate: there his mother was advised by the wise man of that era that her son Narcissus would die when he got to know himself. Narcissus himself was the son of a river god and a mortal maid. As such, his psyche was split between that of the Olympian gods and that of the mortals.

It is helpful to consider the god aspect of this formulation to stem from the Greek Theogony. Of the ancient peoples, the Greeks came forth with an in depth inquiry into its gods. They stemmed from Chaos through Chronis, then Zeus, Prometheus, and finally man. In each generation's death of the previous was followed by a resurrective birth of the new.

Donald Trump manifests this death and resurrection phenomenon. One can anticipate the cracking of this man's rigid defenses to result in a deathly state, from which he would arise resurrected, powerful, and mind fresh as a daisy. The only indication of such a morbid process so far to this viewer is the deathly grimace that Trump exhibits when cornered intellectually.

This remarkable man has proved capable of engaging the American polity in a dramatic fashion. Perhaps pertinent there is the legend of the Pied Piper of Hamelin. This medieval character, stemming from a tombstone, rid Hamelin of its rats. He did this with his pipe, a mechanism perhaps related to Trump's tweets. When the town failed to recompense him adequately, he then magically led its young folk into the interior of a mountain, an outcome alluded to as paradisiacal. The story carries us deep into medieval myth, into our feral nature, and into the role of this messianic and alienated creature that resembles our Donald Trump. Listening to Trump's noises coming from a tombstone, we get the clue to the genesis of his alienation from self.

This alienation was exemplified by Napoleon, a remarkable figure in man's history at the juncture time of the birth of democracy. Like Trump, he was imbued with initiative concerning the reconstruction of French society. He changed the face of Paris and its legal code, to *Code Napoléon*. On his trip back from Moscow, accompanied by Rochefoucauld, he confessed that he intended to remain true to the ideals of the French revolution i.e. liberty, fraternity, equality, but got waylaid by his concept of strength and order. He demonstrated the democratization element by his identification with the common man in his army, called reciprocally *Le Petit Caporal*. Trump has a similar

democratizing tendency, in this case inviting construction workers to his meeting with union heads.

We do not have data on Trump's rebelliousness and his antecedent relationship with his maternal object. Further study is highly indicated. However, we do know a great deal about the matter of man's messianism. Then man considers self as an emissary of the deity as exemplified in the story of Christ, sent to save. Trump has testified in this regard as the only one who can save man's civilization from its current folly. A similarly constituted segment of America readily joins him in what they consider a divine endeavor. The rest of us see Satanism there.

Also relevant is another mythic phenomenon, exemplified in the legend of Till Eulenspiegel. Till was a prankster who led community on a merry chase. This ostensibly was related to the function of a mirror that he ostensibly held up to the community to its consternation and possible education. I consider that the Trumpist sub community will be inadvertently letting us in on its motivation and reasons for alienation. As I have noted earlier, in regard to Trump's mind and its pathology as related to that of a hebephrenic, I must observe that the hebephrenic in my practice were highly intellectual, reflective of a multilateral set of observations on the nature of reality. They saw things from opposite points of view simultaneously, along with one that was converse to the other two. They acted as if they knew something that nobody else did, itself of multidimensional nature. They were bemused with the interesting nature of their experience and lead me a merry chase on its identification.

Au fond the disorder reaches to this man's very soul, divided and partitioned on multiple levels of reality, calling for the stretching of our own soul to make sense so we can deal with this potent latter day force, which is now moving and shaking our world. My corollary hypothesis is that we all partake in Trumpism. The Trumpist phenomenon would then be at the core of the schism, political, social, and personal. We now have the opportunity, if not the imperative, to analyze and master man's

problematic and regressive existence. Failure to do so can conceivably lead to mortal danger. Success could open a political and social world to the vistas ahead we now dimly glimpse.

In my paper on Comprehending Trump published on my website, I had expressed interest in formation of a study group of the behavioral professions. In that study group, I had planned to inquire more deeply into Mr. Trump's disorder, mental and emotional. Now I am happy to see that other concerned mental health professionals have taken that initiative, organizing the "Duty to Warn" Conference at Yale leading to the publication of *The Dangerous Case of Donald Trump* that I have reviewed for this journal.

This historic work fulfills the responsibility of the mental health profession, its allied professions and the larger society at a moment of great danger yet positive portent. The book is packed full of professions of faith and practice by some 27 mental health practitioners that uniformly voice alarm concerning the wide and deep impact of the regressive visionary Donald Trump which deeply penetrates to the core of our Democracy. They point to the fact that the vitality, the very life of their professions depends on the integrity of our political processes. The inherent dilemma is summed up in Theodore Rilke's poem quoted by Robert Lifton in chapter one, "*In a dark time, the eye begins to see.*"

Part One (The Trump Phenomenon) is a form of ego and self-analysis centering around time perceptions, Trump repeating a trauma of the past- school and military school presaging antisocial patterns in his adult life. Craig Malcolm points to the behavioral aspects of narcissism in context of American presidents of the past, chiefly Nixon, a pathologic/ malignant narcissist. He holds that we are all narcissistic in varying degrees of health and sickness. Healthy narcissism keeps us going in a useful fashion. However, Trump's narcissism falls in a dangerous zone stemming from his ego deficits.

I find Tony Schwartz's chapter on Art of the Deal to be the most instructive. Tony Schwartz, a journalist, vividly described his experience over the course of a year in writing a book at the request of Donald Trump. Adhering to professional discipline, he was able to evoke the data concerning Trump's life course, at times incisively intrapsychic. There he found at core a "black hole into which everything disappears" except for what turned out to be data concerning Trump's narcissism. Along the way, data concerning Trump's father, Frank, and their intermeshed relationship appeared, along with data concerning his father's most unusual mind, allegedly capable of comprehending and processing five columns of data simultaneously. Along with that came Trump's estimate of his own special mind, uniquely equipped, concerning we are all mired by the system which only he can decode. At the end of their relationship, he vividly describes an incidence in which Trump accuses him of disloyalty and he defends himself gingerly resulting in rage on Trump's part that suddenly gives way to a calm and the statement "Have a good life". An inference from that could be that Trump in that encounter was able to deal with an inner reality concerning his own life course, involving insight relative to what could be a good life

Gail Sheehy, a journalist and student of the human condition, published many books, chief of which is "*Passages*". She sketches *en pistache* a grand picture of this unique man's inner life, life course, family dynamics, professional career, and especially his similarity to that of Richard Nixon. She cites not only the professional literature but also the contemporary media. All of this is presented to emphasize the saturation in data accomplished by this man, sufficient for the American public to comprehend the task of dealing with him. In effect, she places it alongside the professional community to handle the current emergency. Her mind matches his in pertinacity, also in its hypomanic character.

Lance Dodes writes about Trump in a far-ranging essay on Sociopathy. Lance Dodes MD, a psychoanalyst who has pioneered in addiction research, details the dynamics

and life course of the sociopath. He links this condition with malignant narcissism and anti-social personality disorder. He emphasizes the DSM listing of traits that amount to a severe and dangerous disorder. He then details the profusion of instances in Trump's life story and their mounting occurrence. He relates them to the phenomenon of paranoia and its interpersonal consequences. Central is the sociopath's lack of empathy and destructive striving. He grants the sociopath the empathy that a tiger has for the state of mind and self of the victim, all towards a predatory outcome.

John Gartner, PhD, in explaining Hitler, refers to Eric Fromm who views him as evil and crazy. To this observer, he points to the soul of the problem, to its core. On further search, we come to the epistemology of the word "evil", to its Germanic sources. There we find the word "Übel", suggestive of demonic sources. Further in the discussion, he brings in the role of death in the internal psycho drama in the malignant narcissist, a finding prominent in this reviewer's experience. Combining the three, paranoia, narcissism and anti-social personality disorder, results in omniscience and entitlement to total power. This is attended by rages, a prominent feature of Trump's psychology. Failure to kiss the leader's ring makes an enemy that must be destroyed. Gartner goes on to cite Fromm on malignant narcissism as resident on the borderline between sanity and insanity, an apt description of Trump's vacillating personality. He goes further to cite Caesar and his capacity to bend reality to the point of Godhood for himself. Gartner concludes with a closely articulated presentation of Trump's hypomanic character trait, which he relates to the other aspects of his narcissism.

Michael J Tansey, on the basis of easily observable behavior and other data evidenced by Trump, attempts to educate America concerning the eminent danger presented by Trump. He starts by citing a delusional statement "I alone am the chosen one, invincible, extraordinary beyond words, the very best of the best in every way". That state is central to Trump's existence and challenge results in visceral and jolting reactions. He goes on to cite a philosophical term, solipsism, which pertains to being

the only real thing in the universe. Tansey details Trump's identification with a number of the world's despots and his wish to rule as they do, tyrannically.

David M. Reiss, MD is a psychiatrist exhibiting academic and clinical acumen of the highest order, in a closely reasoned treatise tracts through impairment due to character logic and emotional factors, along with impairment due to physical illness, medication, illicit drug uses, and aging. He considers the matter a slippery slope, but firmly cites the need for the professions and society to continuously scrutinize the presidents in this regard. Along with this, he considers Trump to be significantly disordered as cause for concern. Concerning neurophysiological disorder, David Reiss, a prominent medical examiner of extensive forensic experience, writes of its importance in this case because of Trump's declining capacity for order and pertinence as he has grown older, as evidenced in his multiple public statements and appearances.

James A Herb, esquire, probate attorney, compiled a list of 200 items, as a guardianship attorney who has filed petition concerning mental incapacity. James used fables concerning animal- human interaction to illustrate the basic conundrum regarding Trump, his dangerousness. In that analogy the scorpion explains why he bit the frog in mid-stream resulting in the death of both by citing that he could not control his nature. Concerned for the issue of survival of our democracy, James consulted widely with the professions and on a nonpartisan basis. James goes on to cite that his petition was turned down on the state and national level, despite a closely reasoned affirmation of the value of the electoral college for its independent intellectual and emotional capacity in accordance with the estimate of the founding fathers. James Herb petitioned the court regarding Trump's continuous malefaction in office under the 25th amendment. It was turned down and he repartitioned. He appealed in the Florida district court

Part Two (The Trump Dilemma) mostly addresses questions of the ethical obligations of mental health professionals. Leonard Glass, a practicing psychiatrist circumvents both the Goldwater and Tarasoff regiments to assert the public health role of the mental

health professional. Ethically, the psychiatrist position is called upon to make relative estimates available to the general public. He condemns the gag rule nature of the Goldwater rule and instead urges psychiatry to exercise moderation and caution in coming to its estimates. It would leave the psychiatrists in exercise of their conscience an essential aspect of their professional function. Leonard Glass sums up his closely reasoned inquiry by citing the profound impediment that Trump exhibits through proper exercise of the challenges of the Presidency. He dismisses the need to deal with psychosis or other diagnostic pieces and cites the superior performance of Lincoln or Churchill, both of whom had exhibited psychotic periods.

Henry Friedman, “On seeing what you see and knowing what you know,” eloquently holds forth on the mandated necessity for the mental health professional to deal with his personal and professional responsibility for the personal and public health issues of the day. He goes on to present a theory on social progress, combined essentially with regress in the service of integration of their progress against the hard fought advance of the day relative to the human condition. The belief by Obama, the first Black president that America had arrived at a post racial state of equity had been proven vastly wrong by the emergence of the Trumpist movement. Basic to Trump’s appeal to the white working class that resisted liberalism, itself held to be a regression for the ideals of the American Revolution. Friedman holds this to be based on paranoid superiorism. A superiorism evidenced fulsomely by Hitler and Stalin. Friedman eventually tackles the issue of whether Trump can be analyzed even from a distance. Citing the fundamental necessity of in-person interaction and readiness to detect the unconscious. He moves on the deal with the interpersonal aspect and the function of the analyst descriptively in ascertainment of character logic and other malfunctions. He despairs of comprehension of Trump’s childish character as a gateway to helping him grow up. That regression on Trump’s part, Friedman holds to be the evidence of a

deeply paranoid character rooted in the past, which has become autonomous and parse resistive to reality.

James Gilligan, MD, begins by offering us a broader definition of the role of the psychiatrist and mental health professional. He goes on to cite the misguided silence on part of the German psychiatry regarding the danger of Hitler to the world. Mental health professionals which go all the way to the clergy and educator. The real issue isn't whether he is really ill but if he is dangerous to our reality. The presence of evil is held to be determinative since only a small percentage of the mentally ill are dangerous. Citing an inherent readiness to the use of violence, Gilligan recounts Trump's behavior at rallies at which he openly incited the members to violence. He boasted about the power of his celebrity to get away with personal sexual assault on women. Gilligan calls on behavioral scientists who have studied the epidemiology of violence and its encroachment on American society. He waves a warning flag, on the basis that our democracy may be more fragile than we know. We need to identify the potential causes of injury and illness before they have harmed any victims as severely or as extensively if they were to go unchecked towards life threatening injury. American democracy in its two centuries, as compared to the millennium of monarchy would be in a developmental crisis that calls for special leadership dialectically opposite to that presented by Donald Trump. Gilligan calls on the professional community to avoid making the mistake of the German version and not responsibly alerting the country to imminent danger. Central there would be what Gilligan calls evidence-based politics, a variant of evidence-based medicine. In here is the imperative for the professional communities to collaborate in determination of that evidence. As Bob Dylan has stated "You don't have to be a weatherman to know which way the wind is blowing". Gilligan calls our attention to the complex of characters that makes up Donald Trump, there is one that is frank and honest on the subject of his dangerousness and that we need to heed that aspect of his sense of reality.

Diane Jhueck, DMHP, approaches the issue of dangerousness not only from a point of view of clinical illness but also that of personality disorder. She then goes into instances of his threatening incitement of others towards violence, explained the way by his followers as joking behavior. She cites this as characteristic of Anti-Social Personality disorder. She quotes him as being impulsively attracted to kissing behavior and to invasion of the other, grasping the woman's genitals. This invasive behavior has resulted in re-wounding of previously traumatized women over the American landscape. Jhueck again goes as far to cite this as psychopathy towards his relationship to women. She goes on to cite the rise in hate crimes since Trump's election, parallel to his vowel of inferiority in the part of important segments of the American community, immigrants and women. She labels it as the "Trump Effect". She cites testimony of a part of Republicans of professional status to the effect that Donald Trump would be the most reckless president in history. She writes of Trump's developmental background to the extent that showing that his father had similar issues. She concludes by arguing that he is by virtue of his personality and clinical manifestation a danger to all on earth and to the planet itself.

Howard Covitz, Ph.D. is a psychoanalyst who has extended his practice and comprehension to treatment of disturbed inner-city youth as well as readings into the scriptures on the essential nature of man. He begins his meticulously reasoned treatise with a biblical reference, "Don't go loose lipped among your people but don't stand idly by either as your neighbor bleeds, I am God." (Leviticus). Covitz addresses the issue of the responsibility of the professional too, his highest responsibility to themselves and others. He moves on to pose the dialectic Goldwater Rule and duty to warn. His godlike criteria are opposed to those pertaining to the human dimension and then he considers the range of human aberration, settling on that of character or personality disorder. With the inclusion of god in the equation comes the issue of the dialectic of god and devil, good and evil. Covitz goes on to quote Freud's chose on what he considers to be

empiric science vs that an illusion. Central however are the situations in ones' investigation of the values of a healthy polity. A healthy person would there know the nature of his extant impulses, attitudes, orientation and the agency to deal with that consideration. Freud moves on to identify the center of goodness—conscience-- in the maturation of the growing child. Disturbances in that conscience result in limitations which in extreme cases are manifested in monomania, or lacking in the many sided nature of human relationship. Covitz goes on to cite several of what he calls fables which encompass evidence of severe character disorder. In this account, he finally reaches the designation of soul. He goes on to the consideration of the state of Trumps soul and the possibility that in that soul he uses alternate reality as in his leadership of society towards its good life. He then moves to a further test and that is the alienation of the majority of that society. He then goes on to calculate risk in mathematic terms, concluding that we may risk losing our entire house. He concludes that, agreeing with the Goldwater Rule, he still has to face his duty to warn and the probability of a disastrous outcome. Trump to him displays signs of a serious personality disorder

William J Doherty, Ph.D., Professor of family and social science, begins his piece in an explosive fashion citing the rupture of the bubble in which the mental health professional has lived separating himself from the larger society. He has his professional reexamine his mission relative to the individual, interior and interpersonal and in that reexamination fit him for his vastly expanded role in meeting the current social emergency. That emergency has been decades long in the building and is quickly becoming deeper. Doherty guides the reader into inquiry into the issue that he calls public and political stress. Such inquiry into such changes in life since Trump opens the dialogue to political questions deemed formally outside the arena of investigation. He then invites his population, liberals and conservatives to include their views, apprehensions, and expectations an integral part of their coming discourse or dialogue. He recommends reducing exposure to the 24-hour news cycle also other to self-care

efforts. He advocates better information to reliable sources, volunteering to help others, being kinder to societies others. The aim is somewhere between numb and hyperactive responses to the situation. He then asserts the identity of psychotherapy and democracy which consists of building a shared life in the community. He then cites that the polarization he has been doing with red and blue Americans, was like doing couples therapy with 21 people. He concludes that his efforts had been spectacularly successful and cites organizations such as Better Angles.

Part Three (The Trump Effect) involves discussions of the social and psychological impact of Trump's presidency. Betty Teng's paper on Trauma, Time, Truth, and Trump: How a President Freezes Healing and Promotes Crisis begins forthrightly by her subjective shock relative to Trump's election and infers that she is suffering from PTSD of pervasive nature. She then writes of Trump's action, resulting in massive and compulsive attentiveness on the part of America to the operations of his psyche and to a multi-lateral, multi-ocular set of crisis. She cites an incessant barrage of traumatic words. She cites re-traumatization as a lead to analysis, namely that population has already been traumatized. She compares Trump's daily communication to an abusive parent, a bully, an authoritarian teacher, to rape, torture, and misuse. She reports research concerning past sexual trauma, and cites statistics that 1 in 5 Americans have experienced sexual trauma, 1 in 3 couples engage in physical violence, and 1 out of 8 witnessed their mother being beaten. She infers that Trump would fuel unrest in this population. Teng then goes into axioms of trauma therapy and the relationship of time and a narrative play in recovery. She then analyzes the magnetism of Trump and his postings: "*I post, therefore I am.*" Betty Teng who professionally helps the afflicted individuals in an experience of decontamination, calls on society to free its capacity to contextualize its reality. Teng envisions a process of mass de-Trumpification that to this observer would match that of de-Nazification of the post-World War II.

Jennifer Contarino Panning, Psy.D., details the Trauma Epidemic in her patient population occasioned by Trump. She aims to minimize its effect on the general population. She notes how the role of media shapes our concept of times and events. She then goes into trauma therapy and its relationship to time and person. She notes the advent of deep isolation. Its opposite is communicating fully. We are rendered literally speechless and call for external support. The person is caught and fit in a crisis. Imprisonment results. The American public becomes fixated in his toxic behavior. This is all driven by the Internet and the 24-hour news cycle. She recommends abstention from this engagement, beginning an hour before bedtime. We have become unable to verify the truth of the massive data broadcast online.

The psychologist Harbor West begins by citing the traps that her clients find themselves in analogous to that of the populous with Donald Trump, that of a domineering narcissistic individual and a confused subject to his servitudes. She renders a series of diagnoses of narcissistic personality disorder, paranoid personality disorder, some form of dementia, delusional disorder, etc. to describe Trump. She attempts to get at the character flaw common to all of these disorders, "other blamers." Central there is the emotion of shame. She cites that this constellation exists in millions of Americans. Central there is the issue of dominance. They surround themselves with coterie of family members and sycophants. They fear questioning their leaders. In the background, are the parents who avoid guidance of the child; they are conflict avoiding. Incoherence, fight and flight mechanism serve the individual transcendence toward survival. Anger is shame's bodyguard. Violence may stem from fear of rejection, illustrated by Trump's rape of his first wife. Harbor West contends that behind such characters there lies a lack of accountability in the other blamer stemming from aversion to such in themselves. The offender is a special person, beyond human accountability. He is a god of some kind. As such, he is beyond and above the law that governs everything. This self-transcendence leads to paradoxes and existence in other

worlds. In that self-transcendence, Trump needs to be right at any cost. His statement that he could shoot someone and not be held accountable exemplifies this otherness. She cites Tony Schwartz, a collaborator of Trump's to the effect that lying is second nature to him. This nature would be there alongside his other natures. Trump has emphasized loyalty and has induced a loyal following of considerable size and tenacity. This loyalty would be that exhibited by the mafia, his family and following. She cites how this configuration can carry through in a multi-generational fashion.

Luba Kessler M.D, a psychiatrist and psychoanalyst in private practice, received education in Soviet Union, Poland and US. He writes on how Trump began his career in straddling Americas divide by boldly challenging the validity of Obamas presidency. A previous sense of invulnerability has been followed by an unending struggle beyond its border with forces of instability. Contrariwise, the horizon towards a one world living in equity were open by the election of a black man to the presidency. The collision of America's idealistic aspiration and Trumps regressive drive has caused America to be profoundly disjointed in its decision making. Trump resolutely assented himself from the felicity of truth. The world has globally been caught up in a comparable paradigm of progress and regress. What it called for was division and moral purpose of Lincoln, Washington, and Roosevelt. Dr. Kessler moves on to inquire to what made America accept him and being receptive to this business based newcomer to American politics. She calls attention to a fault line occasioned by the residues of slavery and the challenges toward equity.

Steve Wruble, M.D, psychiatrist, writes on Trump's daddy issues. He starts on a personal basis, with his frustration with his father's Trumpism. He also searches within himself of signs and symptoms of Trumpism. He goes on to cite his origin in an Orthodox Jewish family, which moreover embraces Trumpism for his promise to Israel. His father felt his son's abstention from orthodoxy as a threat to his own leadership within the family. In attempting to answer questions on his evolving identity as a

liberal, he plunges the reader into an inquiry into Trump's evolution. Trump's other siblings were successful, the eldest was a woman judge, and the younger brother died of alcoholism at the age 43. That tragedy linked to the father's intensity and channeled by Donald into his central tenants of character. He was filling a void left by his brother. The challenge of being more successful of his largely successful father catapulted the son into ascendancy in the New York real estate. He had watched his father squeeze the most out of every dollar. He had transcended at basic competition with his father by taking over Manhattan all to himself. The elder supported his sons growing audacity in regard to deal making. Steve Wruble moves on to talk about his father as an altruistic physician. He goes into the ability of the human brain to deny what would be an obvious reality. He goes on to cite Trump's identification with his aggressive father. The subject's powerlessness plays a role there. He needs to be seen as powerful and special so he can feel that way. *At au fond* lies a negative view of the self, itself occasioned by early trauma. The influence of his father's still presence was shown when he cited that his father would have allowed him to be president. He gets to the heart of the affiliation of his father with Trump in citing the need to feel special. He cites Trump's confusion on winning as pertinent too needing to put his persona on a shelf and become the President, itself of a vastly different special nature.

Thomas Singer, MD. starts with citing the interest in Trump and the collective American psyche. He writes on the worship by a segment of America by Trump's brash bullying and self-aggrandizement. There are energies and structures at the level of the group psyche which are activated at points of stress heightened at the core identity of the group, he refers to that as the group self. He moves on to cite the energy as a shadow. The energy structures on social, political, economic, and geographic themes. He optimizes the god we worship mindlessly. We become intoxicated with celebrity, with an attendant moral void. The result in narcissism compensates for that populations dwindling sense of self in the world. Central to the consideration of the wounded spirit

is what is most sacred to it. Amplification occurs at bottom with what he calls extinction anxiety. He goes on to cite the devout wish of a conservative middle age woman “I want my country back.” He goes on to cite Americas 300 years of optimistic growth and its transcendence through many massive crisis. Central to that transcendence was the belief in our exceptionalism. The point here is the purity underlying this exceptionalism is at the heart of Trump’s appeal to get rid of what he considered to be problematic areas in American culture “get him outta here.” Thomas Singer goes on to mention that Trump uncovered a dark, raw sinkhole centering on elements that were losing their previously prominent positions like the coal miners and steel workers. The loathing of the disadvantage moved, therefore, from secret to center stage. There is a reversal of values exemplified by the appointment of cabinet members whose job is to reverse previous policy and practice. The underlying tribal spirit then appears to surface, exhibiting archetypal emotions. Those violent elements take charge of the group self. Calling it truthful hyperbole. He sets himself up as the achievement of modern culture and the messiah reinstated. He is groping the population’s pussy. He calls for mobilization of individual and group identity, self-directed and energized and contradistinction through the maligned narcissism of an individual he considers to be an interloper.

The psychologist Elizabeth Milka starts off by citing a “toxic triangle’ the tyrant, his supporters, and the society at large. The force binding all three is narcissism. This configuration goes back to antiquity. She defines the tyrant as a dictator gone bad, afflicted with malignant narcissism and a defect in conscience. The vanity of the tyrant can be traceable to childhood, a defect in the capacity of object constancy resulting in inability to deal with changing reality. Tyrants survive through their capacity for charisma and talent in reading the ideals of others and feedings on them for positions of power and influence. She mentions Hitler’s identification with Genghis Khan in his happy murder of polish population on the invasion there. Connection between the

tyrant and the followers is through identification and sharing of glory. The enmeshment with the dominant tyrant and the adjunctive narcissist is of a saviorist nature. She cites the redemptive value to the Hitler youth of victory in his battles. Aggrieved entitlement plays a part. Along the way, she notes the intense loyalty of the followers, coupled with a normalization of the image of the tyrant. Remarkable too, the persecution visited by the narcissistic tyrant on populations is the act of purging of defect, experienced in the other but inherently present in the tyrant. Drawing from the history of Nazism, the author cites its origin from the escape from a growing secular world into dreams of glory based upon that of the past. Reviewing a natural history of tyranny, the tyrant at first espouses law and order, only to move into persecution. Values are distorted basically as a new norm. The ideal of a new man is forced on the consciousness of the country. She concludes by noting the resurgence of tyrannical leadership around the globe. She calls on humanity to transcend its narcissism.

The psychologist Edwin B Fisher begins by citing the loneliness that Kennedy experienced in resolving the dilemmas regarding the Cuba missile crisis with its threat of doom. He compares his loneliness to that of the common citizen in shaping his own world and its choices. Central there is the issue of human connectedness. He draws a parallel between Kennedy and Trump's situation. Along the line of the importance of connectedness, the author mentions the importance of Kennedy's connection to Khrushchev as guiding him in their confronted situation. Khrushchev had written Kennedy about their situation as analogous to pulling on a rope that had a knot. The pull tightened the knot and Khrushchev in his human wisdom recommended that they stop pulling. Kennedy reciprocated that sentiment and position. Kennedy followed a council on avoidance of self-righteousness that leads to moral blindness. The author emphasizes that Kennedy had assembled a group of advisors from a wide political spectrum and emphasized their autonomy by absenting himself from time to time. He then talks about the need by the individual for variety of social contacts versus isolation of

homogeneous nature. Contrary to Kennedy, Trump is considered as a governing president of a Third World country with its limitation of perspective and purview. The author emphasizes the element of multiplicity of diagnosis and the identification of dominant behavioral concerns. The issue of confluence of deficit and function is emphasized. Distortion of reality is found to be of central importance here. His inability to follow the law is dully noted. Dangerousness becomes then the central criterion. The author emphasizes the shrinking network both in number and in capacity for differing of Donald Trump; *World in His Hand and Finger on the Trigger*.

Finally, Nanette Gartrall, M.D., and Dee Mosbacher, M.D., Ph.D., start by citing that 49% of Trump's psychological profile met the criteria of serious disorder. They assert a range of behavioral and emotional disorders that would render Trump unfit of command of the nuclear arsenal. They recommend an impartial evaluation of trump as president. They refer back to the concerns relative to Nixon's drinking and erratic behavior at the end of his presidency. The two psychiatrists lead a group that called on congress to establish a non-partisan commission to evaluate yearly and in an ongoing fashion the competency of the president and the vice-president in regard to their capacity to discharge their responsibility, centering on national security and the nuclear arsenal.

Epilogue

In her epilogue, Bandy Lee, M.D., assembles the opinion of the scientific and professional communities concerning the threat to the survival of the earth and the species as adversely affected by the accession of Donald Trump to power. This is related to the threat of climate change, but more so to nuclear confrontation. She expects the Trumpian program to fail in its promise of plenty to replace by scapegoating of all in sundry of its opponents. She holds that currently power rests in the narrow segment of the population composed of private and corporate wealth.

In summary, this work is a must-read for many professionals and ordinary citizens interested in making sense of the chaos that Donald Trump has created under the pretense of “making the America great again.” It is a valuable collection of papers for psychoanalysts, psychologists and other behavioral scientists that are looking for a live casebook on Malignant Narcissistic Personality Disorders.

About the Author

Joseph Isaac Abrahams, M.D., was born in Dallas, Texas, in 1916. He attended City College of New York, and later Emory University, where he received his M.D. in 1939. There, his interest was in treating the disadvantaged and alienated. On completion of an internship at New York City Hospital, he volunteered to fight Hitler, was battalion surgeon for two and a half years, then psychiatrist in charge of psychotherapy at an Army treatment prison camp at Fort Knox.

At Fort Knox, Abrahams found his footing, running a large, ultimately sophisticated program. That success led him to pursue group treatment, then psychoanalysis, and he spent 25 years in Washington, D.C. pioneering an "extended practice of psychoanalysis." Abrahams conducted ground-breaking work in group therapy at Howard Hall, the maximum security wing at St. Elizabeth's Hospital. He also ran a flourishing private practice, treating a wide range of disorders. Abrahams next moved to California where he spent 20 years in private practice in La Jolla. He applied his group experiences to politics, organizing and inspiring groups at various levels of the political process. He has spent the last 15 years on the Central Coast of California, where he worked as lead psychiatrist with sexual offenders at Atascadero State Hospital. He also ran a private practice in San Luis Obispo.