The genesis of homosexuality is one of the most interesting problems in psycho-analysis. The homosexual element is present in some form or other in all psycho-neurotics and it forms a dominant trait in some psychoses. A good deal of discussion has centered round the problem whether homosexuality is a primary trait and whether the active or the passive form is the more primitive one. The relationship of homosexuality to the oedipus complex and its connection with analeroticism and castration complex have not been thoroughly elucidated as yet. Then again the difference between male and female homosexuality requires a careful study. Our knowledge of homosexuality is far from complete. I here venture to lay down my experience as gained from analyses of psychoneurotics, psychotics and a few out and out homosexuals of the passive and active type. My subjects were mostly Indians of different nationalities. There were a few Europeans and Eurasians.

Homosexuality and Evolution

Two of my cases independently raised an interesting point when the homosexual tendencies first began to make their appearance. It was pointed out to me that the interpretation could not be true as the homosexual tendencies stood in opposition to the race preserving heterosexual craving which was the only fruitful tendency in the sex sphere. It served no useful purpose in nature. Therefore it could not form a component of the human mind, being against the evolutionary trend. In perverts it was present merely as a result of environmental conditions and it could not possess any important hold on the subject’s mentality. This theoretical biological objection does not of course prove the actual absence of homosexuality in human nature but it serves to draw our attention to the fact that homosexuality—since it is universal in its latent form—must have some definite biological signi-
ficance. In its sublimated form, homosexuality leads to the development of many social traits and has a very great biological value. Homosexual tendencies however are present in animals having no social life. Homosexuality therefore must also have some special significance in the development of the individual’s psychic life.

SEQUENCE OF EMERGENCE OF UNCONSCIOUS TRENDS

In analysing cases of psycho-neuroses one is often struck by the definite sequence of emergence of the different unconscious trends. This would seem to point to a close inter-relationship between the various unconscious elements so that the innermosting of the one makes it easier for the immediately related element to arise in consciousness. If the order of emergence is found to be more or less constant in different cases generalisation as to the nature of the relationship among the different unconscious trends becomes justifiable.

The homosexual trend is one of the earliest to appear in the course of analysis. In its order of emergence it either precedes the Oedipus or immediately follows it. That a sort of relationship exists between these two tendencies has long been known; that homosexuality arises out of the Oedipus is more or less an established fact. It has been assumed that the narcissistic phase of the libido immediately precedes the object choice. In the narcissistic phase the subject’s sexual and mental characteristics attract the ego so that in the immediately following objective phase of the libido the object selection is determined by the narcissistic attitude and in the case of the male child the mother, on whom a part of the libido has already been fixed, is looked upon as a person of the same sex. The Oedipus love becomes thus tinged with homosexuality. Under certain conditions of failure of development this homosexuality dominates the choice of love objects. The above account however is not complete nor does it go deep enough to explain satisfactorily the interesting problem of the genesis of homosexuality.

INFANT

In the new born child it is assumed that the ego is unable to differentiate itself from the environment. Gradually however...
wishes corresponding to the mother-situation gradually become patent and the identification with the mother becomes developed and tends to result in action. Under such circumstances the child consciously imitates the mother and plays the mother with dolls i.e., the child becomes the mother. The opposite pairs of wishes of the mother-child situation are thus satisfied resulting in a better appreciation of the object i.e., the mother on the part of the child who is the subject. This has got a very important bearing on the development of the child's mentality. The conscious imitation of the mother is not only restricted to the mother-child situation but also irradiates to other phases of the mother's activity. This irradiation of identification with the mother seems possible only when the opposite pairs of wishes corresponding to the mother-child situation become free by alternate satisfaction. Such pairs of satisfied opposite wishes, it would appear, act as catalytic agents in effecting the irradiation of identification to other spheres of activity. The child is enabled to appreciate even such characteristics in the mother, as are not called into play in the mother-child situation. The interests of the mother now become the child's interest by the mechanism of irradiation and the child looks upon the objects of his mother's interest from the standpoint of the mother. This results in the expansion of the child's ego and ultimately leads to the appreciation of the characteristics of his new objects of interest. Analysis of interests of students for special subjects has proved the fact that such interest can very often be traced to the influence of persons whom the students love or loved at some period of their lives. The teacher who can earn the affection of the student can also instil into him an interest in his subject.

THE FIRST HOMOSEXUAL PHASE

If at this stage of development the boy happens to observe the mutual caressing of the parents his identification goes with the mother and a passive sexual attitude towards the father is the result. This is the first phase of homosexual development in the boy and precedes the true Oedipus point which comes later. The passive sexual attitude towards the father is thus originally a true feminine attitude.

The appreciation of the object (father) through the identification with the mother at this phase hastens the development of the male psycho-sexual trends. These trends diverge in two directions. The appreciation of the father's characteristics means an unconscious identification with the father and the father has a two fold relation one with the mother and the other with the boy himself. It will be observed that these two father attitudes are the counterparts (opposites) of the previous attitude towards his father viz. (i) in the situation of identification with the mother and (ii) independent of such identification respectively. The former is responsible for the first hetero-sexual love which is directed towards the mother and the latter for the homosexual love of the active type which is directed against the father in the first place and acts also as a defence against the original passive attitude.

THE OEDIPUS POINT

Elements of gross sexuality are to be observed in the feminine attitude of the boy towards the father and also in the subsequent active attitude towards the mother (Oedipus). In point of time so far as gross sexuality is concerned in the boy under ordinary conditions of family life, the passive homo-sexuality, which is here another name for the feminine attitude is the first to develop and is directed towards the father. Next in order of development are the active homo-sexual attitude towards the father and the hetero-sexual trend towards the mother. These two are more or less co-existent. The true Oedipus trait therefore, comes after the identity with father has been established and I call this stage of development the Oedipus point. The true Oedipus trait is characterised not only by a love for the mother but also by a hatred towards the father. The genesis of hatred is to be sought for in the homo-sexual attitude of the boy towards the father.

HOMO-SEXUALITY IN THE GIRL

Under normal conditions of family life the psycho-sexual development of the girl proceeds in a slightly different manner. The first identity with the mother leads, as in the case of the boy, the development of a passive sexual attitude towards the father. The first sexual love therefore, is heterosexual and is of the passive type. As this is
directed against the father the Oedipus point develops earlier than in the case of the boy. Later on when the identification with the father has been established the girl begins to love the mother in an active homosexual way. The first homosexual love of the girl is therefore of the active type and in order of development dates later than the first passive homosexuality of the boy. The other aspect, corresponding to the active homosexual phase in the boy, leads to the appreciation of the active hetero-sexual male trait. The development of passive homosexuality in the girl can only come as a defence against the active homosexuality directed against the mother just as the homosexuality in the boy is a defence against the primitive passive homosexuality directed towards the father. The defence is traceable to the functioning of the opposite wish by identification.

THE HYSTERICAL PREDISPOSITION.

This difference in the development of sexual life between a boy and a girl has got an important bearing in the genesis of mental disorders. The greater liability of girls to hysteria is to be explained on the basis of this factor. As I have noted above the first indication of sexual love under ordinary conditions in the case of both the girl and the boy is a desire of the passive hetero-sexual type directed against the father. The psycho-sexual constitution of the girl invests this passive attitude towards the father with a strength greater than in the case of the boy. The oedipus in the girl develops earlier than in the boy and the identification with the mother is more intense. The girl more than the boy loves to play with dolls and to act like the mother towards the father. The next homosexual active phase which comes as a sort of defence against the oedipus love and serves to break the father fixation is more marked than the homosexual phase of the boy's sexual life. The strong fixation of the libido on the father and the active homosexuality are invariably unearthed in the analysis of hystericis. The active homosexual trend prevents the normal displacement of the erogenous centre from the clitoris to the vaginal orifice. The clitoris retains its sexual primacy as long as the hysterical constitution lasts. In some cases the action of homosexual trend might completely inhibit the development of the normal passive feminine cravings and sexual anaesthesia might result.

It must not be supposed that the development of the libido in boys and girls always follows the course indicated above. The oedipus point in boys might be shifted to an earlier stage of development if the boy happens to receive an excessive amount of amorous caresses from the mother. Under such conditions however the typical hatred towards the father is wanting. There might occur under similar conditions corresponding changes in the order of development of the libido in the case of the girl.

THE OBJECT CHOICE IN HOMOSEXUALITY.

The original form of homosexuality is as stated before active in the female and passive in the male. It is interesting to note that in the normal object choice the male in the first instance plays the passive role, and the female the active role. The male under natural conditions of courtship want to show off his strength and other desirable traits. This is a form of exhibitionism. The female looks on with pleasure when the male is exhibiting himself so that she functions as an observationist. Exhibitionism is generally associated with female traits and the attitude too as far as it can be judged from the analysis of actual cases, is of the passive type. The feeling of an exhibitionist primarily is not that "I am showing myself off " but that the "object is getting pleasure out of my activities." So that the exhibitionistic attitude is primarily a passive attitude. In observationism on the other hand there is enjoyment in the active phase of looking at the object and there is no passivity originally attached to this aspect of sexual life although later on a passive type of observationism may develop; in such cases expressed grammatically the form would be "others are exhibiting to me and not that I am looking at them". In my analysis of female homosexuals the earliest phase that I have been able to trace is a sort of admiration for a superior person. Apparently this would appear to be a passive sort of feeling but in reality deeper analysis would always show that the admiration consists in looking at or thinking about the good points of the object. This is of the type of observationism which I have described before as an active attitude. Later on the desire to be caressed or to be spoken to by the beloved arises. This is certainly a passive phase. A peculiarity that will at once strike an observer is the
apparent anomaly that why should an active attitude in girls be directed towards a person older in years and of the same sex. In the case of male homosexuals on the other hand the first homosexual object is generally the father and the subject plays a passive role. With reference to the love object. Here there is no anomaly. The passive subject is younger in years to the object. To understand this difference between the two sexes in the genesis of homosexuality reference will be necessary to the problem of the oedipus complex as described before. To recapitulate, the male child loves the mother because she happens to the first object with whom love reactions are possible. According to the theory of the opposite wish this love is opposed by the desire of the male child to take the place of the mother and thus to reverse the subject-object relationship, so instead of the oedipus attitude of a child loving a mother the opposite phase of a mother loving a child arises in the mind of the male child. This mother attitude results in an unconscious identification with the mother and there is an effort to replace her in actual life. The child now plays with dolls and becomes a mother to them. Irradiation of identity leads the boy to look upon his father from the standpoint of his mother. This is the earliest phase of homosexuality in the boy who plays a passive role towards the father who is older in years.

In the case of girls the first identification with the mother leads to the development of the same type of passive desires as in the boy but the father being a person of the opposite sex the love remains heterosexual. Identification with the new object who is now the father is the next phase. At this stage the boy begins to love the mother in the true oedipus way and the girl develops an active male attitude corresponding to that of the father towards the mother. The first homosexual love in girls is therefore active and is directed towards the mother who is older in years. This homosexual phase in a girl exactly corresponds to the oedipus phase in the boy.

THE CASTRATION COMPLEX

The castration complex has got a strong affinity with the homosexual trend and the mechanism of its genesis can only satisfactorily be solved from a consideration of the homosexual component of the libido. A very interesting fact in connection with the castration complex may be noted here. During my analysis of Indian patients I have never come across a case of castration complex in the form in which it has been described by European observers but the castration idea in its typical form could however be discerned in my European patients. This factor would seem to indicate that the castration idea develops as a result of environmental conditions acting on some more primitive trend in the subject. I have reasons to believe that the modified castration idea as seen in Indian patients is a more direct expression of this primitive trend and gives a better understanding of its genesis than the form in which it is seen in European patients. The difference in the social environment of the Indian and European is responsible for the difference in the modes of expression in two cases. It has been usually proposed that the threat of castration in early childhood days, owing to some misdemeanor on the part of the child, is a factor which is directly responsible for the origin of this complex, but the histories of Indian patients would seem to disprove the idea. In the average Indian family the boy or the girl usually goes about naked, unless the weather conditions forbid it, up to a comparatively late period in life. It is quite common to see children 9 or 10 years old going about absolutely naked and in the case of girls the nudity period extends to about 7 years. Under the usual family and social conditions children acquire a fair knowledge of sex before the nudity period ends. Threat of castration is extremely common and is almost a daily admonition. In the case of girls the threat usually takes the form of chastisement by snakes. The children have ample opportunity of comparing their genitalia from the moment they are intelligent enough to do so. The difference between the sexes never comes as a surprise to the girl under usual conditions of Indian life. The boy, although he may be caught during some mischievous sexual activity and threatened with castration, never develops the castration complex in its original form.

The castration idea however very often comes up in dreams in indirect forms such as decapitation of the subject himself or of his child or a cut on a finger or a sore in some part of the body. Analysis of these dreams would always lead us to the conclusion that behind this symbolic expression the idea of being a woman was present. So that in case of males it seems that the desire to be a woman is the primitive form on which the castration idea depends. In European patients it is more difficult to push the analysis up to this stage, so
that it appears as if the castration idea is a primary one but with sufficient care and effort I have been able to trace the origin of the castration idea even in Europeans to the operations of the female cravings. In women the corresponding desire is the desire to be a male and indications of this trait are to be found in dreams of female patients. A curious case was that of a woman patient who repeatedly dreamt that she had a long penis. Women with a penis have been represented in artistic creations.

In analysing my cases I have been able to trace this desire to be a woman on the part of a male to the identification with his own mother. This would lead us to the early stage of sexual development when the boy by identifying himself with his own mother played a passive role with reference to the father.

CASTRATION AND OEDIPUS

The desire to have a child by the father belongs to this phase of life and the operation of the wish can often be noticed in patients in connection with the castration idea. In female patients also such desire may be present and would be traceable to the same developmental phase of sexual life. The identification of the boy with the mother results in an attitude of passive homosexuality of the subject directed towards the father. It would therefore be seen that the castration idea belongs to the passive phase of homosexual life in the male. The small penis complex so often occurring in male neurotics, can be traced to the functioning of the passive homosexual attitude and ultimately to the feminine trend. There is a sort of antagonism between the castration idea which has its origin from the passive feminine trend and the oedipus idea which is derived from the identification with the father, as I have described before. The castration complex is thus often requisitioned by the patient to keep the oedipus in check. The punishing conscience takes advantage of the opposition and in the oedipus story the hero ultimately comes through a symbolic castration.

CASE HISTORY OF PATIENT “A” (No. 147)

The patient was first examined on 7th May. He was 43 years old and had been married 23 years. The first wife died and he married again at the age of 37. At the age of 18 he had typhoid fever with delirium. At the age of 29 he had syphilis and had two injections of neo-salvarsan. He had gonorrhoea next year. The first mental attack came when he was 30 years old. It was marked by mental depression and loss of interest in work. This lasted for about a month and the patient was cured. The attacks continued to recur at intervals and up to the time of coming under treatment he had about 12 attacks in all. The maximum normal period between the attacks was about 8 months. The reflexes were normal. Two of the brothers and mother were insane (paranoiacs). One brother was wayward and another died by drowning. The patient also had a drowning accident due to carelessness on his part during the course of treatment. He was saved by one of his servants. Treatment was begun on the 11th of May and the first days were devoted to getting a full life history of the patient. The patient gave his free associations for the first time on the 15th of May. Self-reproach and evidence of punishing conscience were prominent in the associations. The patient dreamt of decapitation of his youngest child, obviously a castration dream although no interpretation was attempted at this stage. The free thoughts gave indication of momentary worries which were later found to be related with passive homosexuality. At this period in conscious thought there was fear in connection with the passive homosexual situation but the patient in his free associations mentioned incidents in which he played the active homosexual role. The active homosexuality was the first to come up in the patient’s mind in the naked form. The patient had a dream at this time which was interpreted as an oedipus love dream. The next night’s dream showed defiance of the father imago. There was still the feelings of disgust in connection with passive homosexuality as revealed by free association and the patient denied any such experience in his life. The next day however the patient could recall such incidents in his past life and the fear in connection with them. Worry about money and a resistance to cure were prominent. Three days later there was revival
in memory of a passive homosexual situation in early childhood associated with pleasurable feelings and the next day the patient felt actual sexual thrill in reviving memories of passive homosexuality. Passive homosexual feelings came up in consciousness on the 27th of May i.e., ten days after the emergence of active homosexuality while the oedipus was only discernible by dream interpretation. On the 28th of May the patient had an active homosexual dream which on interpretation showed a passive attitude and on the 29th in his free associations there was distinct reference of the connection of passive homosexuality with female traits and the feeling of disgust became again prominent in connection with the passive attitude. The alternate prominence of the active and the passive attitudes and the change in affect from a pleasant to an unpleasant one in connection with an attitude whenever it became recessive are interesting points to be noted. I have described the mechanism of this alternation elsewhere and have called it the see-saw phenomenon. Following the homosexual dream there came another dream of death wish directed against a father imago. The conscious attitude towards homosexuality underwent a change about this time and the patient looked upon homosexuality either active or passive as something only socially wrong but not actually sinful. Two days later on the 3rd of June while thinking of passive homosexuality the patient experienced an erection for the first time. He had lost all sexual desire with the onset of the disease. The explanation of this erection is extremely interesting and I have had opportunities of investigating this phenomenon in other cases also. This apparent impotency is due to the struggle between the active and passive or to speak more definitely between the patient’s male and the female tendencies which inhibit each other. The satisfaction in imagination of the passive tendency releases its tension to a certain extent and the now unopposed male wish is set free and brings about an erection.

Although the patient felt an erection and found himself potent still there was the idea of inferiority present in his mind. On the 6th of June he dreamt of an attempt at intercourse with a maid servant in which the woman played the active role. This dream indicated an effort on the part of the patient to return to hetero-sexual life. The passive attitude however still persisted and the woman was one of inferior social status. The choice of a woman of an inferior social status as the love object was not restricted to dreams only in this case but was to be observed in the conscious sphere also. The patient asserted that he had never in his life felt any conscious sexual attraction towards respectable women. This assertion however had to be corrected later on so far as the near relations were concerned as we shall presently see. This peculiarity in the choice of sexual objects is the result of a sort of defence against the oedipus love where the love object is a superior person. There is a contradiction between a passive homo-sexual love and a love of the oedipus type as I have indicated before in discussing the genesis of homosexuality. In this dream the patient plays the passive role and the woman is an inferior woman. Both these characteristics indicate a fight against the oedipus love. Later on in the course of analysis it was found that the idea of the maid servant was associated with the idea of an elderly prostitute which again was related to the idea of the mother.

Simultaneously with the rise of heterosexual desire a change in the attitude of the patient towards suffering was observed. The patient could now resign himself to unavoidable extraneous circumstances with some amount of cheerfulness. This capacity of resignation depends on the release of inhibition of the passive attitude. This resignation attitude however was at first very short-lived. Two days later evidence of resistance to treatment were again marked and the fruitless struggles with imaginary worries reappeared. The free associations showed a failure to appreciate the requirements of his wife which meant a failure of identification with a woman i.e. a repression again of the passive trait. On the 11th June the identification with a woman was somewhat possible and there was just a sexual thrill in thinking of the requirements of a woman. Next day the patient reported that “whenever I place myself in the position of my wife I feel strong sexual desire and erection”. The free association at this stage however showed the presence of monetary worries which took the forms of (1) fear of loss of money, (2) fear of being cheated, (3) fear of being dependent on others particularly his son and (4) fear of aggravation of disease. The patient however tried to appreciate that these fears were irrational. The monetary fears were ultimately traced to the feminine desire for a child and it is interesting to note that they become prominent when there was some amount of successful identification with the wife. On the 15th June there was again a dream which represented a passive homosexual situation and a death wish against the father. This is perhaps
the first indication of the passive homosexual libido directed towards the father and a defence against it. The free associations showed dependence which was proved to be a form of resistance and an unwillingness to appreciate his wife's requirements on the plea of incapacity to meet her demands. Any deviation from routine was painful and the next few days' associations showed hostility towards the doctor who represented a father imago. The patient used to say to his doctor you are "like my father." On the 24th June the patient dreamt about his uncle. On analysis this dream showed a passive homosexual situation with reference to the father imago. Hitherto there had been no definite evidence of a passive homosexual attitude towards the father and this dream was the first definite indication of the presence of this attitude. In all previous situations the homosexuality both passive and active, had been directed to either friends or persons of inferior social status, none of whom represented the father image. The associations showed hostility towards persons in authority and some improvement in the symptoms. On the 26th June the patient reported a dream in which his elder cousin sister, a mother imago, was looking at him in a "passionate way." On analysis this proved to be a typical oedipus love dream with the subject in a passive role. The free associations at this stage showed conscious and open death wish against the grandfather who was a father imago, maternal aunt, mother, cousin sister referred to in the previous dream and the brothers. Active hostility but no active death wish was found against the uncle and the father with whom the patient did not much come in contact in early life. This is the first indication of the appreciation in patient's consciousness of the oedipus hate in a direct form, the previous evidence being deduced from interpretations of dreams and free associations. The next few days' associations showed vividly the operations of the punishing conscience, a fear of having to be dependent on the son as a retribution for having injured the grandfather and a constant apprehension of an impending danger, with a feeling of helplessness and inability to thwart it. A remote but actual possibility of monetary loss gave relief to the symptoms in an unexplained way at this period. During the next few days the associations showed hostility towards superior persons, ideas about unchastity of maternal aunt and a fear of being cheated by others. The dreams were all oedipus dreams in which the maid servant, the wife as a female ghost, the first wife who was dead, the cousin sister, the elderly prostitute and his own mother figured by turns as the mother imago. The father in these dreams was generally represented by male ghosts whom the patient defied. In one of these dreams in addition to the oedipus situation there was a passive homosexual attitude and defiance of superiors. The next day the patient reported that he felt a sexual thrill in imagining the passive situation. The dream of 21st July placed the father imago in the situation of giving birth to a child and the death wish against him was also in evidence. This was apparently a defence against the passive attitude towards the father and the desire to have a child by him. The next day's dream (22nd July) was of importance as its analysis led to the conscious acceptance for the first time of the oedipus love. The patient dreamt about his cousin sister. The dream analysis yielded the following chain of associations:—wife's sister who is very young and is in the position of a daughter—intercourse with wife imagining her to be the sister-in-law—sexual thoughts towards elder cousin sister-mother-revival of old forgotten memory that the patient used to masturbate between the ages of 16 to 25 with the help of the imago of his maternal aunt. The analysis led to the conscious appreciation and acceptance of the oedipus love. The dream interpretation further proved that the fear of female ghosts in dreams represented the fear of incest. On the 27th July the patient dreamt about his cousin brother, and the analysis showed the desire for a child by this brother so that the patient was playing the female role with reference to a younger brother who is in the position of a son. At this period the patient was obsessed by what he described as a "funny idea" viz. that of eating his servant's faeces. Analysis showed that faeces stood for a child. On the next day the obsessive idea took the form of smearing with faeces the faces of persons who were in the position of the father. At night the patient who usually urinated from the verandah felt the fear lest the urine defile some unseen ghost standing in the darkness. Analysis showed the presence of an active sexual attitude against the father. Ghosts were prominent in the dreams of the next few days and analysis revealed the idea of defiance of the father and possession of the mother and a child by her—a typical oedipus situation. In one of these dreams the patient felt an actual sexual attraction towards the mother. Throughout the month of August the patient continued to have oedipus dreams. During the next month—September the patient had a few dreams in which he played the passive femi-
nine role with a child. In one of these dreams (18th September) the patient played a feminine role with reference to the father and a young child actually called him mother. The see-saw phenomenon in connection with the oedipus feeling i.e. the alternation of the mother and child situation was plainly in evidence. The free associations about this period showed that he had made up his quarrel with a friend with whom he had homosexual relationship in his childhood. His capacity to enjoy passivity and rest returned but the fear of being cheated was still present. The dreams during October showed an alliance with and a friendly attitude towards the father imago. A dream on November 19th represented the death of the oedipus child. The fear of being cheated was getting adjusted during the latter part of October and the associations on 28th November showed a complete adjustment of this attitude by the mechanism of resignation. The treatment which was completely successful was closed on the 26th of November.

It will be noticed that the active homosexual complex was the most superficial one and was the first to be appreciated by the patient. The passive homosexuality was the next one to rise; it allied itself with the feminine trait. The see-saw mechanism was in evidence and served to bring about an adjustment in the conscious mind of the opposite homosexual tendencies. Directly after the alliance of passive homosexuality with the feminine attitude a heterosexual craving for inferior woman came up in the patient's mind in dreams and memory pictures. This is seen to be a sort of defence against the oedipus feeling. The capacity of identification with a woman developed in the next stage and with this a return of potency. But simultaneously with this the fear of losing money became prominent. Evidence of hostile wish against the father imago next came up in consciousness and dreams and free associations indicated an unconscious passive sexual attitude towards the father. Typical oedipus dreams and the operations of the punishing conscience became prominent in the next phase. Immediately preceding the emergence of the oedipus in consciousness the patient had a dream in which the father imago was made to play the passive role and was placed in the situation of giving birth to a child. Next day there was the conscious appreciation of oedipus wish which had hitherto been a matter of inference with the patient. Then came the identification with the mother in the situation of getting a child from a son imago. This was clearly noticeable in a dream and was followed by other dreams and obsessive ideas in which the patient showed active attitude towards both the mother and the father imago. Then came a dream in which the patient played the feminine role and had a child by his father. This child actually called him mother in the dream. The see-saw mechanism with reference to the oedipus situation in which the patient alternately played the roles of the son, the mother and father in all possible reciprocal active and passive relationships led to the adjustment of the capacity of normal friendship and to the disappearance of the feeling of nervousness in the presence of superiors. The inferiority idea and the worry about money matters and the fear of being cheated were the last to go.
NOTES FROM THE CASE HISTORY OF
PATIENT "B" (No-212)

The patient was a male about 35 years old. He had married for the second time, the first wife having died. The patient was a sufferer from a very severe type of anxiety hysteria. One of his principal complaints was the inordinate fear of loose stool and dysentery. The patient had ever since his early childhood shown very great interest in his own stools and in those of others. On one occasion he did not pass any stool for seven days consecutively. The treatment extended for more than three years and a complete cure was effected.

The anal-erotic traits were very prominent. There were anal and abdominal paraesthetic sensations. He was very particular in the arrangement of the articles in his room and whenever he found anything disarranged on my table he would immediately set it right. Obstinacy was a marked characteristic and although he was lavish in his expenditure so far as his own personal requirements were concerned he acted in an extremely miserly manner towards his wife.

The patient had some peculiar notion about his penis which was in reality quite normal. 'The penis appeared to him to be extremely small. It got shrivelled up since nocturnal emissions began. Before that it used to be of normal size.' He thought that the shrivelling up was due to floating kidney. In fact the floating kidney did not exist. He thought his capacity for intercourse was deficient. There was a very strong desire to deposit semen inside the vagina but at the same time the patient was in mortal dread of pregnancy of his wife. 'Intercourse with sheath was as good as masturbation.' There was a feeling of repentance in connection with masturbation as the semen was allowed to waste. 'Semen was meant for the satisfaction of the opposite sex and should not be wasted'. The mere sight of semen would produce repentance, not because the patient was losing it but because the other sex was deprived of it. The patient thought that his stools were seldom normal. When he had constipation and the stools were hard he would ask for purgatives; when the stools were of normal consistency he became apprehensive of diarrhoea. He would always examine his stools and would assert that mucus and blood were present even when there was not the slightest indication of any such thing. He was constantly apprehensive of death as a result of diarrhoea, which might not stop. Curiously enough he was very indiscreet in his diet and was particularly fond of indigestible food e.g., ground nut.

The ideas mentioned above were absolutely impervious to reason and even ocular demonstrations to the contrary would not modify them.

Typical oedipus dreams were of frequent occurrence and homosexual situations, both active and passive, sometimes in their naked forms, were discernible in dreams and phantasies of walking life. Dreams of passing stools were also common. I mention a few of the patient's typical dreams here.

1. The father was lying dead in a trench.
2. The patient was caressing his elder sister-in-law who was in the position of a mother.
3. He was playing with the penis of a boy servant.
4. Has passed his stools in two or three places inside the room. The stools were slimy and were covered with thin membranes.
5. Was taking a dead child inside a sack to throw it into the water.
6. Has got a sore in the palm of his hand due to the bite of a cat.
7. A dog bit his finger.
8. Patient felt jealous because the younger brother had passed normal stool. Patient then passed stool which was harder. There was pleasure.
9. Dreams of doll whose abdomen was getting bigger and bigger and finally it is delivered of a child.
10. Dreams of ghosts.
11. Dreams of passing blood instead of urine.

This case is of interest to us because it showed very clearly the existence in a male of a female wish to bear a child and at the same time the relationship of this wish to anal-eroticism, homosexuality, castration complex and the small penis complex.

The dreams of a sore in the palm and a dog biting his finger (dreams No. 6 or 7) could be interpreted as typical castration dreams. The free association gave indications of deeper root for these dreams. The
sore recalled a similarity between it and the picture of a female genital with syphilitic sore which the patient had seen in a medical book. The dream of the dog biting his finger also showed a connection with the idea of female genital organs. The dream of passing blood instead of urine (No. 11) also proved the existence of the wish to be a woman in menstruation. The doll dream No. 7 was obviously a delivery dream. The dreams of passing stools had a similar origin. The idea of stools covered with membrane (No. 4) recalled the idea of child inside the membranous bag, the picture of which the patient had seen in medical books. On analysis the patient's fear of pregnancy of his wife was seen to be connected with the following associations: (1) the wife will die during delivery (2) delivery is something awful and disgusting—particularly the coming out of placenta and blood (3) the child might come out during defecation and a push on the distended abdomen of the wife would make the child come out. The patient even dreamt of his wife giving birth to a child during defecation. The dream of the doll mentioned before recalled to mind a childhood thought, when the patient was about 7 years old and a brother was born, that the patient would have the same difficulty like his mother in giving birth to a child. The patient gradually came to appreciate the similarity of his symptoms with those of pregnancy and delivery and improvement set in only after this appreciation came.

The patient's apparent impotency and the small penis complex were traced to the tussle between his male and female tendencies. The patient would feel excitement by thinking of the male genitalia and he asserted that excitement during intercourse increased on looking at his child. The mechanism of the increase in excitement I have already explained before. The patient's thoughts about semen are to be explained on the supposition that patient took up a feminine standpoint with reference to it.

The complete analysis of the case clearly proved the existence of the female wish in the patient as a result of identification with his mother.

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A CONTRIBUTION TO THE PSYCHODYNAMICS OF DEPRESSION IN WOMEN

MELITTA SPERLING, M. D.

Abraham, in his classical studies of the manic depressive psychoses in the "Development of the Libido", assumes that the infantile history of the depressive patient shows with regularity what he calls the primal depression (Urverstimmung). His assumption is that these patients experienced severe disappointments and narcissistic injuries before the resolution of the Oedipal conflict.

It is my aim to demonstrate a specific pathogenic conflict situation in the life of girls which precipitated the depressed condition originally and predisposed them to depression in later life. In the analyses of six women who suffered from severe depression and whose analyses went far enough to uncover their infantile histories, it was found that in each case the birth of a younger brother had constituted the pathognomonic trauma. Because of the scarcity of such cases reported, it seems worthwhile to present more detailed excerpts of the analyses of at least two of these patients, to indicate the material on the basis of which my conclusions will be made.

CASE I: The patient (an attractive woman of German extraction) was in her middle thirties at the start of her analysis with me. She was married to a man much older than herself and had a son, then 4 years old. She had suffered from recurrent depressions during the past sixteen years. She had her first severe depression at the age of 21. Shortly after her marriage, she had another severe depression, which necessitated hospitalization and giving up a professional career. At that time she also lost a manuscript on which she had spent many years of hard work. During the following years, she had a series of severe depressions, alternating with hypomanic states. When she was about 29 years old, her younger brother was killed in an accident. Her reaction to his death was very significant—she did not have any depressions for the next five years. She decided to have a child, preferably a boy, to make up to her mother for the loss, and became disturbed when she could not conceive. She developed gastrointestinal symptoms conspicuous of duodenal ulcer. All medical examinations were negative and
she decided to start an analysis. When she became pregnant a few months later, she discontinued the analysis.

She had come for analysis now because of the increasing depressions which occurred almost with regularity twice a year, in the spring and late fall. Also her marriage had deteriorated and she had hardly any sexual relations with her husband for the past few years because her husband was not potent enough, as she claimed. She also had great difficulty in handling his son, who was a severely disturbed child.

In the analysis, the primary depression could be traced back to the time her brother was born; she was then five years old. The patient, who otherwise had an unusual memory for details of her earlier and later childhood, could not remember anything of the time between five and seven. This phase of her life seemed to have been completely blacked out. Gradually, she began to recall some episodes. The reaction to the birth of her brother was preserved in a screen memory. She recalled the day she came home from kindergarten and found many flowers in her mother's room. There was nothing of the baby in this memory, just flowers, the room, her mother and herself. She recalled that she used to spend most of her time away from home at her friend's house. Her mother would scold her and spank her for it. She remembered particularly the spanking her mother gave her one day when she came home with her hair all cut off. While playing with scissors at her friend's house that day, she gave in to an irresistible impulse to cut her hair off.

When she was about seven years old, she went on a trip with her father, leaving her mother and the baby at home. She remembered that during this period of her life she was much closer to her father; her attempt then was to monopolize her father for herself. She was very proud that her father took her with him. On the day they were to return home, she attempted suicide by drinking a poisonous liquid and was saved only because she received immediate medical care.

In her analysis she understood that this suicidal attempt had been a reaction to her failure to take her father away from her mother. In her mind she had made a settlement—she would let her mother have the baby and she would have father; she had not expected that they would go back home. This need to take something away from her mother had transformed itself into a need to take something away from everybody and to separate (take away) one person from another. This had become the pattern of her life. It struck her full force one day when in reviewing her pre-marital relationships (which had been mostly with married men) and her attitude towards her husband, towards her child, and her analyst, she said, "Now I know why I am always writing a novel in my mind with the title 'Why Do I Have to Take Away?'"

From the suicidal attempt she emerged a completely changed child. She began a relentless struggle with her brother, using the mechanisms of overcompensation and denial as her main defenses. Her memory of this period of her life was excellent, but she could never recall anything favorable about her brother. She directed her efforts towards intellectual achievements, excelled in school and everywhere and felt that people expected great things of her. Her own conscious feeling about herself at this period was that she was wonderful while her brother did not amount to anything; also that everybody liked her, while he was not liked by anyone. Occasionally, she had crying spells in school for no apparent reason. At puberty she was worried and depressed because her breasts did not develop sufficiently. She had always wanted and hoped to have big and protruding breasts, in her own words, "something that would stick out." But she was flat chested.

She hated her mother consciously but did not realize then that she also hated her father and brother and that she was involved in a struggle to castrate them both, at least on an intellectual level. She left home and her home town in her late adolescence, mistaking this breaking away from home and her free way of living for emotional independence.

She had several love affairs with married men and at that time did not realize that they represented father figures to her. In her relationships to men she was vindictive and castrating. She enjoyed making them fall in love with her and then treated them sadistically, terminating her love affairs suddenly. She avoided younger men (the brother type) but had one affair which she terminated when the man wanted to marry her. She had her first depression at the age of 20, when the man with whom she had an affair did not divorce his wife and leave his children to marry her. One year later she married a much older man. Shortly after she had a severe depression and had to be hospitalized.

From then until the time of her brother's death she had a series of depressions. Her reaction, upon learning of his sudden death, was "It serves him right, why was not he more careful?" There was no tears; she came too late for the funeral.
After his death she felt closer to her mother, and decided to have a son to make up for the loss. Her son was born several years later, prematurely, on the day of the anniversary of her brother's death. She named him after her brother and from then on she again had recurrent depressions. She felt herself a complete failure as a mother.

It was a dramatic experience in her analysis when she recognized that her son unconsciously represented her brother to her and that she had been repeating with him the merciless struggle she had with her brother. By force of repetition compulsion, this had to end with her son in the same way it had ended with her brother, namely, his death. She understood now that she had experienced her brother's death as a triumph over him and that this accounted for her sudden improvement after his death and during the years between this death and the birth of her son.

During the phase of analysis in which her feelings to her brother and her reaction to his death were discussed, she was very disturbed. She suffered from insomnia and had terrifying nightmares. She saw her brother returning from the grave and coming to fetch her. She had a recurrent dream in which she found herself at her brother's funeral. She saw the grave diggers lower the coffin ready to close the grave. She then leaped towards the grave screaming, "Wait, wait, there is something in it which belongs to me."

She formed a strong but very ambivalent (mother) transference and reacted to the slightest frustration by the analyst with violent sadistic fantasies. To her analyst's first vacation, she reacted by afflicting herself with a leg infection which caused septicemia and necessitated hospitalization. She was in the habit of pulling skin off her toes. Prior to the analysis, she also had suffered from a severe skin condition which had resisted all treatment. At one time she had to be brought to the hospital in the middle of the night because of an excruciating pain and itch resulting from scratching herself in her genital region. When we analyzed the motive for her excessive skin pulling and scratching during the time of my vacation, she said, "But I didn't kill myself after all," (while Mr. Y. actually committed suicide when his analyst went on vacation).

During the sessions, when she felt frustrated with the analyst, she would see the image of a little girl, saying "She's furious. She's screaming and kicking. She's in a temper tantrum and she screams 'I'll kill you, I'll kill you all and I'll destroy everything.'" During the phase when her penis envy was discussed, she had fantasies of hallucinatory quality: e. g., "I see a little girl. She is taking a penis and she is pinning it onto herself." She expressed the idea that her mother had taken her penis away from her and given it to her brother and that she therefore had to get it back by hook or crook. She felt herself becoming very angry and in another fantasy saw herself coming over to me, grabbing my breasts and squeezing them so that the milk was squirting out.

During this phase of the analysis she also developed symptoms which she had before her son was born and which had prompted her to seek analysis then, which she discontinued as soon as she became pregnant. She suffered from a gnawing pain in her stomach, was hungry yet couldn't eat most of the time. Her sleep was disturbed. She avoided falling asleep because of the bad dreams and was fantasizing in bed a great deal. One day she told me the following fantasy which she had had the night before: "I was digging with a scalpel, a big hole. So big that something enormous could fit into it. In association to the big hole, she remembered the ending of a joke which she had wanted to tell to someone but had not remembered. "The wife comes home telling her husband 'I was robbed. They have found the jewels which of course were hidden in her vagina. The husband replied, 'Why didn't you hide the horse and buggy too?'" She also remembered her feelings in puberty when she used to admire a certain girl because of her breasts, thinking then "If I could only get unwell and had big breasts like this girl." She had the feeling then that she had nothing—no breasts, no penis, no menstruation, (nor mother's baby or father's penis to fill the big hole). On her way home one day, when she saw two little girls playing happily in the street, she thought: "They don't know yet what they are missing". She also thought of the little baby boy she had seen the other day. His penis looked like a wart. He was not circumcised and the nurse had remarked to her "Look here how the penis is hidden". On this occasion she remembered a dream. In the dream she was planting a whole bed of lilies-of-the-valley. Her association was that this flower represented a bisexual symbol. The small openings stood for the female, the big leaf for the male organ. Her idea that through the analysis she would lose something which she had
hidden in her belly, was brought in connection with another dream of this period. In this dream I told her that only an operation would cure her condition and that a surgeon would perform it on her. This operation on her abdomen was carried out in the dream. I was standing near her. I attended to her after the operation and nurtured her back to health. She had a warm feeling towards me in the dream. The analysis of this dream revealed that it expressed both her wish to be changed through an operation by having the hidden penis brought out, but also her willingness to give up the penis if she could be my baby and have my breasts.

This vacillation between wanting to possess a penis and to be aggressive and sadistic and wanting to be my baby and to be passive and dependent, was characteristic of her attitude in the analysis and outside. Penis and breast were interchangeable in her mind and both could be acquired orally. She had pronounced eating difficulties during this period. One day, she had lunch with a friend, who served asparagus. She felt nauseous at the sight of them. She associated the smell of the asparagus with her son’s penis, (her son was enuretic.) She couldn’t drink milk. She never did and only towards the end of her analysis did she develop a liking for it. Whenever she was frustrated with me now, she saw a large breast, not with a nipple, as she said, but with teats like a cow’s breast. She explained the meaning of this to me with abundant laughter saying, “Don’t you know that this is a breast and a penis both in one”.

Her oral fixation showed itself clearly in her attitude towards her husband, who represented to her a “pregenital father”, that is a mixture of man and woman, penis and breast being equated unconsciously. Periods of sexual insatiability alternated with periods of complete rejection of intercourse, just as periods of excessive overeating alternated with periods of dieting and phases of anorexia, nausea and vomiting as defenses against her oral sadistic impulses. At such times she frequently had the following fantasy during sexual intercourses: The penis was being sucked in by the vagina and was coming out through her mouth.

Analysis further revealed that she had carried over to her husband, her infantile attitude towards her parents and that she was reacting to him at one time as if he were a mother, and at other times as if he were a father. This had become even more evident after her son was born. In relation to her son she behaved like a jealous little sister who would enviously watch for signs of love given to him by his father, or tattling on him when her husband came home evenings, as she had done to her parents about her brother.

Her depression soon after her marriage could be understood as a reaction to an intense feeling of double defeat, namely defeat in competing with her husband actively and in failing to gain control over him through passive dependence. Up to that time she had managed, using denial and over-compensation and her feminine beauty, to maintain the idea that she controlled men and that she was superior or equal to them intellectually. The collapse of this fantasy which she could not maintain with her husband, led to depression. By giving up the pursuit of her professional career, and in losing her manuscript, she repeated actively the castration she thought her mother had inflicted upon her, in the same way as she had repeated this castration as a child by cutting off her hair soon after her brother was born. The meaning of this was “You can’t take it away from me, I’ll do it myself”. During her married life, before her son was born, she had attempted suicide twice. Once when she travelled home to recover after a severe depression and she saw a coffin lifted from the train, she said to her companion “I could have come home in a box like that. Instead I am in a wheel-chair”. When she did not have any manifest depressions during her analysis, these times were marked by a tendency for accidents (she had an accident on the day of her brother’s death anniversary) and a tendency to lose her bag containing large sums of money and important document. She herself could understand these as depressive equivalents. She continued to have depressive equivalents and accidents for a considerable time and only much later in her analysis after she had become fully aware of her destructiveness and the consequent guilt, was she able to refrain from acting out her impulses in reality. She suffered from disturbed sleep and nightmares at the times when she had previously suffered from depression, which was particularly marked around the time of the anniversary of her brother’s death. I cannot refrain from reporting a rather amusing incident which happened to her in the fourth year of analysis, and which she was able to analyze by herself almost instantly. She was at the airport to see her parents, who had visited with her, off. She wanted to smoke a cigarette but couldn’t find a cigarette holder. The cigarette holder was a recent fancy with her. She just couldn’t smoke
a cigarette without it. She left her parents, husband and son and went to buy a cigarette holder. Driving back to the city, she got out of her car in order to buy something, and on this occasion found that she had left her purse containing a rather large amount of money at the counter where she had bought the cigarette holder. When she came home, she found her cigarette holder which she thought she had lost, so that she had two cigarette holders, but her purse was gone. When she told me this, she laughed and said, “but when you consider that last year on the same occasion I almost had a fatal collision, I think this is pretty good.”

The analysis of her masturbation habits was of particular interest. Around the time of her brother’s birth, she and her friends used to play by looking at and touching each other. From the age of 7 on to about 10, she used to masturbate excessively in the bathtub by using the soapbar; later she used her finger to manipulate the clitoris. Once a friend seduced her to participate in having a cat lick the vulva. She felt very guilty and gave it up soon. At puberty, another girl told her to use an irrigator nozzle, but she preferred the finger. She felt embarrassed when a married friend told her that she was using the handle of a brush to achieve an orgasm.

She had been in the habit of picking and pulling skin off her toes and scratching. After the death of her brother, she had developed the habit of pulling out her pubic hair, burning it and enjoying the smell of it. She associated this with a childhood experience—watching her mother plucking a chicken and singeing it over the fire. She had not been conscious however that the smell of the burnt hair was associated with that of a charred body—her brother’s body. (He had been burned to death in an accident). She had another habit which she brought up only later in her analysis. She liked to take extended showers, during which she day-dreamed and experienced ecstatic feelings, which she later recognized as orgasmic. The water had to come down forcefully on her back so that it appeared as if she was urinating in an upright position. She did not like tub-baths at all and as soon as she got into a tub she had to urinate. Only after her fantasies of having a penis and urinating like a man, in fact of being a giant phallus herself were analyzed, did her need for the shower diminish. The devaluation of her fantasies of an illusory penis, through analysis made it possible for her to resume and to establish satisfactory sexual relation with her husband, who she had claimed was impotent. He apparently was very sensitive to her erection or acceptance of him sexually.

Case II: This patient was 33 years old when she started her analysis with me. She was married and had two children. Her outstanding symptoms were feelings of depression, and severe fatigue, which necessitated her staying in bed for days. She suffered from chronic muscle pain, particularly of the neck and back, which had resisted all medical treatments; also frequent attacks of nausea, vomiting, diarrhoea and headaches. She had great difficulty in handling her younger boy and felt that her illness was connected with his birth.

Her analysis revealed that she had had periodic depression since adolescence, recurring at a certain time each year. At that time she would either be depressed or physically sick, and stay out of school for weeks or months. She used to go away then, to a farm which was owned by an old couple. There she would be all by herself, not see or talk with people; and she would walk the country roads for hours. During her married life and also during the analysis, she would become very exhausted at this period of the year and develop a strong longing to leave her family and the analyst and run off to the country by herself. As a little girl her family had lived in the country and she remembered how she would run off all by herself into the woods and stay away for hours. She had two brothers, one 4 years older and one 2 years younger than she.

When her childhood and her relationship to her younger brother came up in the analysis, she developed a transitory symptom. She complained about a pain in her left leg and peculiar sensations there during her analytic sessions. She described the pain as a throbbing one. The leg felt as if it would expand and stiffen, and then suddenly these symptoms would subside. From that time on she bandaged her leg and wore unattractive shoes. In the course of the analysis these sensations in the leg proved themselves to be a reliable indicator for the patient’s emotional reactions to the analytic material.

The general feeling about her childhood was one of unhappiness and loneliness. She felt strong resentment against her mother because her mother had made her feel that she was “only a girl”. She could never do any of the things her brothers did. She was the dumb one and they were the smart ones. They went to college; she had to work. Her mother never praised her. The best she ever said about her was that
she washed dishes well. All her mother did for her was to dress her up like a doll. She hated housework and she had a strong urge for intellectual pursuits, "to make something out of herself." Before analysis, and early in analysis she would take on a heavy program of courses and after a while feel it was too much for her. She would then become very tired, give it all up, and become depressed. Or, she would run out on a shopping spree every once in a while and spend more than she could afford by buying extravagant things, especially hats. She would wear them perhaps once and then put them away.

She began to relate episodes of her earlier childhood. She remembered how her mother used to bring delicacies for the younger brother and she was not supposed to touch them. Everybody admired him and brought presents for him. She was two years old when her brother was born, and her mother told her that she had been a healthy baby up to then. She remembered herself as always having been a fragile and sickly child. In retrospect she could understand that only by being sick had she been able to gain same attention from her mother. When she was sick her mother would buy things for her, make her beautiful dresses, while at other times, even when she fought for things her mother denied them to her. Her younger brother was born in the same month as she. His birthday was a few days earlier than hers and fell on a national holiday— that meant that everybody celebrated his birthday while hers went unnoticed. All of a sudden she understood why this month of her birthday was the worst month for her and why her most severe depressions and illnesses had occurred at that time.

She had been very disturbed at the birth of her younger son. She had very much wanted a girl. Analysis revealed that this son unconsciously represented to her younger brother and that she had carried over to her son, her unresolved relationship with this brother, in particular her unresolved penis envy stemming from that time when she was two years old. Some material from this phase of the analysis may illustrate this.

After the birth of her younger son she cried for a long time and since she had only prepared a girl's name, she called him by it until only recently. She was completely incapable of handling her son. She was very inconsistent in her treatment of him and rationalized her severity, particularly the corporal punishments, by assuring herself that she was only carrying out her husband's orders. She felt that her husband-
would have to take over the care of the children and the housework while she stayed in bed. During such periods her sex relations with her husband were very unsatisfactory. She would be frigid and after intercourse have nightmares. For instance, “I saw a penis, the tip was cut off and I had to eat the rest.” She would wake up with nausea and have to go to the bathroom, and would have severe headaches in the morning. Her depression at such times could be understood to be the result of her feeling of helplessness and inability to control her husband in reality. In regressing to the oral level she made her husband a pregenital father, that is, a mixture of a man and a woman. On the oral level the penis became confused with the breast. In reality, control now was achieved in a passive way whereby she was the child and he was the mother who had to attend to her. Unconsciously, however she now could, by using omnipotence of thought and oral-sadistic means acquire the penis (breast) and castrate (control) her husband (mother).

After the penis envy which she had carried over from her younger brother to her younger son, and the relationship with her husband, wherein she resented him as a man and regarded him as a frustrating mother were brought to the fore, the pain and the sensations in her left leg disappeared and she discarded the bandage.

Now another rather unusual symptom made its appearance. During one of her sessions she suddenly complained about a strange feeling. “I have a feeling I am a snake; my whole body contracts; it is stiffening up.” This feeling, accompanied by anxiety would now recur frequently. She was very much afraid of snakes and had frequent nightmares about them, like the following ones: “I saw a yellow snake. Somebody was going to touch it (I think my younger boy). I let out a scream, ‘Don’t! It is poisonous’.” “Two snakes were entwined about each other. The head of the one snake which emerged from the entwining was very monstrous with large tentacles and was very frightening”. In association with this dream she related a radio story in which a sea monster came up to entwine a woman in a boat and to pull her down into the deep sea. During her session she would often see the image of a snake with its mouth open ready to swallow. In another dream she saw two big snakes in the back of the refrigerator. She got them out with a stick feeling that the refrigerator was dirty and had not been washed for six months and that the snakes had been there all the time. In connection with these dreams, she recalled a memory of a tapeworm which she saw coming out of a mouth. She wasn’t sure however whether she had seen this or whether she had read about it. Also, her confusion about vagina and rectum was brought out. She recalled the many enemas her mother used to give her when she was little, with the help of another woman who used to hold her down while her mother inserted the nozzle into her rectum. Her mother continued to give her enemas into adulthood, whenever she didn’t feel well or complained of a headache.

Very tearfully she now began talking about her unhappy childhood, the quarrels between her parents. Her mother separated from her father when the patient was about 6 or 7 and took her lover into the house. Until then she had shared her mother’s bed but now she was displaced by her mother’s lover. She remembered that from her adolescent period on she would often get up at night feeling sick and crying hysterically thinking that her mother and the lover were sleeping together. She used to masturbate in the bathtub by having the water run over her vagina. This practice, which started at the age of about 8 or 9, continued through adolescence when she masturbated excessively. After her mother broke off with this man she took her daughter back into bed with her. The patient slept in one bed with her mother until the time she was married, even though her parents had in the meantime become reconciled and her father had come back to live in the house.

She liked to have her hand on her genitals during her sleep but her mother would always pull her hand away. She remembered how furious she used to be with her mother for that and also because her mother always turned her back towards her. She would wake up in the morning with a burning sensation in her vagina and she would scratch and then rush to the bathroom to urinate quickly and then take a prolonged shower.

This habit of scratching her vagina and the need for the morning shower continued all through her married life until late in her analysis. These showers were a ritual without which she was not able to start the day at all. While showering she felt herself completely secluded, as if she were cut off from the whole world. It was as if she were in a fog; she forgot everything around her. When she stretched in the shower she felt like a snake, and the water which came down her back gave her a wonderful feeling and brought complete relaxation. When-
ever she felt tired or depressed during the day she would quickly undress and take a shower. Often, this was the only way whereby she managed to pull herself together to prepare a meal for her children and her husband. Sometimes even the shower did not help. Then she had to retire to bed “to sleep it off”.

She reacted with great resistance to the analysis of the meaning which the showers had for her. She had an intensification of all her symptoms, accusing the analyst of making her sick by forcing her to bring up such unpleasant memories. The feeling that her whole body was coiling up as if she were a snake recurred frequently now and the interpretation that she identified her body in toto with a penis was answered either by outbursts of anger or streams of tears. She began a struggle, upon her own insistence, against her excessive smoking, as if she were trying to appease the analyst by giving up the smoking so that she could retain the showers. It was obvious that she was defending her most treasured fantasy from exposure and devaluation. After it was brought out that the shower was a form of masturbation in which she imagined herself to be a boy urinating in the upright position—a giant penis, producing streams of urine—she recalled that she had tried, many times, to urinate like her brothers. She had been ashamed and distressed at these times about wetting herself during this procedure. She remembered how the boys, in order to tease her, would climb up a tree and urinate from there in a wide circle.

The working through of this material brought about lasting therapeutic results, together with a definite change in the patient’s entire personality.

DISCUSSION

The analyses of these two patients, as well as the other material I studied, revealed that the birth of a younger brother constituted a pathognomonic trauma. While we know that the arrival of a younger child is a traumatic experience in the life of the older sibling, the degree of trauma for the older child is in proportion to the degree in which he feels secure in his relationship with mother. In these cases, the displacement of the oral envy to the penis, that is the unconscious identification of the penis with the breast had this specific traumatic effect, upon the girl child.

In the first case, the initial shock after a period of acute depression was overcome by the patient mainly through the use of denial and overcompensation. Whenever she failed in her aggressive competition with men, or was unable to control them with her feminine charm, she reacted with depression. Her severe depression shortly after marriage was due to this failure in competing with her husband and to her disappointment in her ability to control him. She reacted in the same way later to the failure of controlling her son whom she unconsciously had identified with her brother. Not to be in control of the object to her equalled being castrated, that is having lost the object. Control over the object could be achieved either actively or passively. The object to be controlled is mother, although it may be represented by other images also of the opposite sex. Active control over mother can be achieved on the phallic level through the possession of a penis. Failure on this level causes regression to the oral level where control over mother can be achieved passively through the breast, namely by becoming an infant and being dependent. The conflict now becomes internalized and the struggle with the object is carried on within the mechanisms of introjection and ejection, leading to depression.

In the second case the reaction to the birth of a younger brother was a similar one, but because of the young age of the patient, the original shock reaction was expressed primarily in physical symptoms. This tendency to react with physical symptoms predominated until late in the analysis. It indicated her profound lack of ability to tolerate emotional tension, an attitude denoting a reaction to early narcissistic trauma. She experienced repetition of this trauma when she was displaced by her mother’s lover at a time when she was most keenly aware of her inferiority as a girl.

The birth of the younger son had revived the trauma of the birth of the younger brother, causing similar reactions. She repeated under the force of repetition compulsion with her husband and younger son, her unresolved conflict with her mother and younger brother. It is however in the nature of unconscious processes and particularly of repetition compulsion that although the traumatic situation is repeated and relived innumerable times, the outcome remains the same unless the unconscious is brought to the fore and changed through analysis. Failure to control her husband and this son on the phallic level, caused her to regress to the oral sadistic level and was responsible for her depressions.
In both cases the feminine role was regarded as inferior and degraded and was therefore rejected. In both instances, masturbation fantasies clearly indicated the assumption of a masculine role. It should be emphasized however that these patients had been unconscious of their feelings and that pathological effect was a result of this.

The role which unconscious oral envy and its displacement to the penis in the case of the birth of a younger brother, plays in the etiology and dynamics of depression in women, would seem to be of paramount importance as shown by my material. Psychoanalytic study of young children in whom I could observe these conditions and the formation of depressive mechanisms as a reaction to the birth of a younger brother in statu nascendi would support these findings.

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"Mourning and Melancholia", Collected Papers, IV


Differentiated from each other. The super-ego represents the formula “thou shalt not” and the ego ideal stands for the formula “thou shalt.”

“The ego ideal has two roots. One of these consists in the attempt made by the ego to divert the course of the aggression of the death instinct from the ego as object to other objects, thereby becoming terrifying, a projected outer danger being substituted for an inner one. This attempt is unsuccessful. This achievement of the destructive instinct is parried by Eros which takes these fearsome objects into the ego where they become the object of its narcissism. The second root of the ego ideal is to be found in a compromise attempt of the ego to maintain its supposed omnipotence. This fictitious omnipotence is badly shaken by the demands of the outer world (weaning, training in cleanliness, etc.). In the face of these demands the child, because of its helplessness must choose either to give up its infantile megalomania or, although accepting the commands and bans of its parents, to preserve the fictitious omnipotence by pretending that the compulsory act is a voluntary one and clothing the introjected object with its own narcissism,” (etc.).

I agree with this theory only insofar as it derives the super-ego from Thanatos and the Ego Ideal from Eros and views these two aspects of the human psyche as conflicting with each other.

The day residue that Freud postulates is present in every dream. The relationship between wishfulfillment and the day-residue is much closer than was previously believed. The day-residue is the garb under which the super-ego is hidden. As such it always contains the elements of reproach and of an unfinished task. This problem is then represented as solved in the dream or rather its infantile equivalent is represented as solved. The dream is thus always a compromise between the the negative or super-ego elements (Thanatos) and the positive or ego-ideal elements (Eros) because the super-ego again intervenes and prevents this pure wishfulfillment from becoming conscious—except in a distorted or symbolic form.

The story that the Hungarian poet tells is this. The Lord is surrounded by his Angels who praise the greatness of the Creator and the world he has created. Only Lucifer refuses to be one of the chorus, he demands equality with the Lord, for if the Lord represents the positive forces of life he stands for everything that is negative and the two need each other as components of a whole. He is banished from heaven and receives the two accursed trees in the middle of the Garden of Eden as his share of the created world. Lucifer tries to annihilate mankind by inciting them to rebellion against the Lord. He tempts them to pluck the Apple and they are forever banished from the Garden of Eden.

In the third scene we find Adam and Eve alone in a hut made by themselves. Adam, now proud of his independence has even loftier ambitions.

With mine own strength
I might attain my goal
Perchance I could dispense with the support
Nor hast thou rid me of the heavy chain
That binds my body to the crust of Earth
I feel there is something that I can not name
It may be a mere hair, and so more shameful
That bars the flight of my aspiring soul.

Lucifer

That chain is stronger than I am myself.

Lucifer says this is the only thing that he cannot conquer. Adam then desires to see the stream and the flow of life. Lucifer shows it to Adam who now feels he is in danger of losing his Ego, the integrity or individuality and coherence of his body. Both Adam and Eve now wish to see the future of the human race. Lucifer casts a spell over them, they fall asleep and dream the history of mankind.

The first scene of the dream (Fourth scene of the tragedy) takes us to Egypt.
We see Adam as youthful Pharaoh on his throne. Beside him Lucifer acting as his Minister. In the background slaves are toiling to build a pyramid under the orders of Superintendents with whips.

Why is the Pharaoh worried and unhappy? Lucifer says all the women of his realm are his. But this is not won by his own efforts, and therefore means nothing. The pyramid rising yonder will proclaim his fame and glory in ages to come. Nothing can destroy it. Man has become mightier than God. A slave whipped to death by the Superintendents rushes in and collapses before the throne. Eve appears as the slave's wife and the Pharaoh falls in love with her. She knows that the Pharaoh's wish is law, she begs but for a respite to give her tears to her beloved. In death the slave has become stronger than the King. Eve now as Queen hears and feels the wailing of the tortured slaves, the woes of the people of whom she too is a part. Through his love to her the Pharaoh feels with the people. He liberates the slaves and yearns to live in the world of equals. Lucifer has the last word.

Lucifer

Stay! Not so fast! There's time enough to spare
Full soon thou'lt see the goal to which thou'ds fare
And then thy folly thou wilt sadly know
While I still laugh at thee—Now—let us go!

And he shows Adam the futility of all endeavour. His Pyramids are dust, his body a mummy.

Scene five is the world of Democracy. Athens. Eve as Lucia, wife of Adam-Miltiades, is bringing a sacrifice to the Temple. Kimon, son of Miltiades, criticizes his father for his long absence. His wife is afraid that he might become ambitious and betray the country. Demagogues are inciting the people with the same accusation. They are about to seize his wife and son but they find refuge in the Temple of Pallas Athene, where none may touch them.

Lucifer (rubbing his hands and laughing loudly)
A merry joke! Tis well that Intellect Should have its laugh where human hearts are breaking (turning towards the Temple)
If but the sight of this eternal Beauty Eternally renew'd, did not disturb me!

... ... ......... ....

Why is my world so long delay'd—the world
Ages appears in two forms as the Skeleton and the Witches.

The Skeleton (to Adam)
Do not hear this sacred threshold

Adam
Who art thou Monster?

The Skeleton
I am he, who’l 1 be
Beside ye ever, when ye, fondly kiss.

The Witches (shrieking and laughing)
Sweet ye sow, and sour ye reap,
From your nest eggs, snakes will creep!

Isaura come, we call.

Adam is weary; he desires a world without ideals in which he will let the "world go its way."

From the world he has displaced his idealism to the stars. (Scene eight) This is the court of the Austrian Emperor Rudolf at Prague. He is Kepler, the Astrologer with Barbara-Eve as his wife and Lucifer as his assistant. His mother is in gaol accused of witchcraft and he under the suspicion of being a heretic. His wife flirts with the nobles of the court and does not understand the great genius. In this world of conventions the human soul still must strive and fight new fights. To the skies he looks for eternity. The scene ends with Kepler—(Adam) as an aged man, hearing the strains of the Marseillaise,

I hear, I hear, the anthem of the Future.
I have found the word, the mighty talisman
That will restore the youth of this old Earth

Kepler’s writing desk is transformed into a guillotine. Adam as Danton stands on the platform with Lucifer as Executioner beside him. Danton-Adam again sees Eve in two forms as the beautiful and saintly Marquise whom he wants to rescue from the wrath of the people and as the savage sans-culotte who offers herself for a night but whom he rejects. Danton incites the people to go and kill the traitors in the convent but is forestalled by Robespierre who has him arrested. Lucifer is about to execute him—when the scene changes back into the Kepler scene and we see Kepler asleep with his head resting on his writing desk and Lucifer as his assistant standing beside him.

The fourteenth scene takes us into the world of Capitalism and individual initiative. Adam and Lucifer are looking at the new order from the Top of the Tower. Adam (like Faust) asks Lucifer to aid him in his wooing of a simple young girl (Eve). Lucifer spreads the news that Adam is a lord in disguise and the young lady immediately changes her attitude. The flowers given by Lucifer turn into lizards when the girl offers them to a saint and the crowd attacks them. They are back on the top of the Tower again and Lucifer undertakes to show Adam what is the real happening or order behind this chaotic world.

What Lucifer shows is Death and the reaction of the Capitalist and the Laborer and the Soldier and everyone to death.

And the scene culminates in the lines said by Eve:

Eve:

Why doest thou yawn before my feet, grim Death?
Doest thou believe I fear thine awful gloom?
The dust of Earth is thine. But not the breath
Of radiant Life. I’ll shine beyond the tomb!
While Love and Poetry and Youth endure,
Upon my homeward way I still will go
My smile alone the ills of earth can cure!
And flush mens’ face with its sunny glow!

(She drops her veil and cloak into the grave and is wafted away, transfigured, to the skies).

Lucifer
Well, Adam? Doest thou know her?

Adam
Eve! My Eve!

Scene Twelve is the Phalanster, the Utopian world of communism and pure science. Adam sees his ideal come true at last. The world is one with Science as the guardian of the new order. The Scientist shows them the wonders of the past in the Museum. Only useful beings survive and in the most useful shape—the pig is all fat, the sheep all meat and wool. Science is now engaged in the great struggle to prevent the Earth from freezing and ward off the End. There is no such thing as Art and Poetry and the nurses talk to children about higher equations and geometry. Science is trying to find a substitute for the sun-rays. Adam wonders whether that final step when man finds the spark of life in the alembic will ever be taken.
Meanwhile the smoke above the alembic has begun to condense. Thunder is heard.

The Voice of the Spirit of the Earth (from the smoke).

No man will ever take it! This alembic
For me is both too narrow and too wide.
Thou knowest me, Adam?
No one else divines me!

The workers appear after their work. Adam recognizes Luther, Cassius, Plato, Michael Angelo, none of them can be what they were really meant to be in this new order. Eve appears on the scene and they want to take her child from her to be trained in the people's nursery like all other children. Eve resists and Adam draws a sword from the shelves of the Museum to protect her.

Lucifer
Eve has no mate, Adam claims her.

The Scientist
A romantic man and a nerve ridden woman
Beget weak offspring. They are unfit to mate

Adam
And yet I cling to her if she will have me!

Eve
Thou generous man! I would be only thine!

Before they can be taken to the hospital Lucifer and Adam sink into the Earth.

The next scene (13) is in Space

Adam
Oh, whither will our frenzied flight conduct us?

Lucifer
Didst thou not, then, aspire to flee the dross
And yearn for higher spheres where, or I err
The voice of one that was a kindred spirit
Appealed to thee?

Adam
Tis true. I did not dream, though,
That I should have to take this dreary way
...
...
And in my breast two feelings are at war
I feel the piteousness of Earth—I know

It cramps my soaring soul and long for freedom
But I am homesick—
— to be torn from Earth
Is pain. Ah, Lucifer! Look back at Eden

But Lucifer makes Adam continue this flight into space by taunting him that he lacks courage (The pain will cease when the last bond we break, that ties us to our vanished Mother Earth). The Voice of the Spirit of the Earth calls him back but he will break the seal of the greatest secret called Death. He resumes his flight, gives a cry and grows rigid.

Lucifer (mockingly)
So the old lie has triumphed (pushing Adam aside).

But the voice of the spirit of the earth calls him once more (Thy homeland calls to thee, my son, revive). He is back on Earth yearning to know what new ideals will fire his soul to new struggles.

In Scene Fourteen we are in the world of Death. Science has succumbed to its fate, the Earth is nearly frozen and the only place where Life still continues is around the Equator. The people who live there are Esquimaux and Adam flees in horror from the Esquimaux woman (Eve) whom the Esquimaux offer to him according to their custom.

Adam is now awake. It was all a dream and he can stop it from ever becoming true. He, the Progenitor of Mankind will commit suicide (inspired by Lucifer). But before he can rush to the cliff from which he would leap into the abyss, Eve calls him. The future, she says, is safe now she is a mother.

Adam (falling on his knees)
Lord, thou hast conquer'd, See I am the dust!
In vain I strive without thee and against thee
Raise me or crush me now I bare my breast.

The Lord
Arise now Adam be not faint of heart
Behold I have restor'd to thee my favor.

To Lucifer the Lord says that he, the Spirit of Denial is also a link in the chain of creation.

But thy chastisement will be infinite!
Forever thou wilt see what thou wouldst kill
Become new germs of Beauty and of Glory.
The Angels sing the praise of the Lord. Eve and Adam too understand the song.

Adam

I hear it, too! 'My heart on high I'll set
But ah, the end! If that I could forget!

The Lord (to Adam slowly and solemnly)

Man, I have spoken!......

......Fight! And unaltering trust!

And thus a deeply pessimistic drama ends in a note of unconvincing optimism.

If we look upon this as Adam's dream: the first thing we see is that it is an anxiety dream. Practically every scene ends with death or something that is equivalent to death.

(1) Expulsion from Paradise.
(2) Pharaoh sees himself as Mummy, his Pyramid crumbling.
(3) Miltiades is executed.
(4) The Roman revellers, the banquet ends with the corpse and the plague.
(5) Tankred and Isaura, separated by the Skeleton and the Witches.
(6) Kepler-Danton, execution.
(7) London, Lucifer shows him what is going on behind the scene; people stepping into the grave.
(8) The Utopian scene; Lucifer and Adam sink into the earth.
(9) The Scene in Space. Adam dead because torn out of the sphere of the Earth (Revived by spirit of the Earth).
(10) The Eskimaux scene; Life on the Earth is about to end.

And finally Adam's intended suicide. Moreover in every dream scene of the drama we have the same motive; Eve refound and lost. Who is Eve? In the twelfth scene when Adam falls in love with his newly found Eve he calls her "A lingering ray of light from our lost Eden". Two episodes here follow each other:

The Scientist trying to separate the child from the mother (Eve) and Adam from Eve. And finally Eve in her role as mother comes out quite clearly in the last scene, where her pregnancy changes the course of events and prevents Adam's suicide. We must assume this anyway if we believe that a theme always keeps its original latent meaning.

Lucifer

What should they be but that? Dost thou believe Leondidas would in the pass have died
Had he, instead of feeding on brown soup,
In a republic without any money,
Possess'd a splendid villa, like Lucullus
And revel'd, drunkenly. in all the charm

since the whole drama is but a continuation of the expulsion from Eden. The father-figure, that is the person who opposes Adam is not so clear. In the Paradise Scene it is the Voice of the Lord in the Egyptian Scene, the Dead Slave, in Athens, the People, in Rome, the corpse in the Crusader scene, Skeleton and Witches, (Father and Mother) but now Adam is becoming old and the enemy is the Young Rival. In the Kepler Scene the young Courtier, in the London Scene a young man but in the Phalanster scene it is again Age against Youth, the Scientist and in general an aging mankind against an eternally youthful Adam.

It is clear that the latent content of the dream is the Oedipus complex. But what bearing has the poem of Madach on the psychology of sleep and dreaming as sketched in the papers of Jekels and Bergler? We must bear one thing in mind, that the dream is a refutation or rebuttal of an attack made upon the Ego by the Super-Ego and that in the day-stimulus the worry or the unfinished task of the previous day, the super-ego itself is hidden.

Now we come to the key figure of the dream, Lucifer. He represents reason and is opposed to all illusions. There is no such thing as a desire for freedom, what man wants is merely to dominate others (Egyptian Scene). Adam (Pharaoh) is embracing Eve, Lucifer speaks of mortality and death. In the Roman scene "Hark to this fool who still believes in hearts". Lucifer has "a cold and bitter visage," a face calculated to cast a chill on any ecstasy. He is the "mocking doubter," "The everlasting sophist," (London scene), the enemy of all that is romantic, the great debunker of ideals. In his great speech in the Esquimaux scene he stands there as the advocate of historical materialism.

Lucifer

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Had he, instead of feeding on brown soup,
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(9) L. Jekels and Edm. Bergler, "Instinct Dualism in Dreams", The Psychoanalytic Quarterly. IX. p. 405.
(10) A reply to "are all high thoughts are noble deeds, but steam from human kitchens"
And luxury of the East? Dost think that Brutus
Would have been slain, had he gone home in haste
To lovely Porcia, from the heat of battle
And quieted himself with a good dinner?
What is it that produces Crime and Virtue?
Is not born of misery and foul air?
Is not the other due to sun and freedom?

When in the last scene the Lord shows Adam the path that leads upwards
Lucifer (laughing)
I'faith! A glorious road thou art to travel!
Greatness and Virtue are to be thy guides.
Two words which only take on solid shapes
When Superstition, Prejudice and Ignorance
Watch over them.

Considering the fact that the Devil in folklore and religion and literature usually represents the forces of revolt against the social order, this equation of Lucifer and the Super-Ego may sound surprising.

Yet if we look into the matter somewhat closer we find that our interpretation is confirmed by the fact that Madách's poem belongs to the group of poems about the pact with the Devil like Faust and Cain. It is true that in Madách the motive is inverted, it is not man seeking something from the devil but rather the devil having designs on Man-kind. Yet the many points of contact with Faust make it quite clear that the Hungarian poet-philosopher was influenced by his more famous predecessor.

Following the learned researches of Dr. Scharf it becomes quite clear that Satan is (a) identical with God or represents an aspect of God and (b) that Satan is the Super-Ego. Torczyner seems to have been the first to derive the word from a verb that means "to oppose." The verb means also to persecute as an enemy, to catch some in a noose, a trap to put fetters on his legs. The real meaning of Satan in the old Testament seems to be "Accuser, or Enemy" (Anklager, Widersacher).


(12) Scharf, op. cit., p. 177.

The Biblical Satan is not one of the animal-shaped demons of the desert but a kind of dialectic opposite or equivalent of God, a personified function of God. (14) Both the malak Jahwe the angel or rather the emissary of god and the bene elohim, the sons of the gods, are similar duplicates. (15) In the book of Job Satan appears quite clearly in the role of the accuser.

First we are told that Job was a pious and prosperous man, an important person in his country. He feasted with his sons and daughters and after the feast he sacrificed an animal for each of his sons in case they should have committed a sin in their heart and cursed God. (16)

This introduction is not as well known as the rest of the story but it reveals the whole situation. Job is prosperous and guilty—and tries to allay his guilt by sacrifices. The rest of the story is well known. How Jahwe praises Job's god-fearing qualities and how Satan accuses Job of being good only when prosperous Jahwe doubts this and permits Satan to visit Job with a series of disasters to try out whether Job will curse the Lord.

Satan, the accuser, is the Super Ego. Or with greater precision the super-ego in the sense of the "inner saboteur" (Fairbairn). The Lord is what is usually called the Super-Ego but what we, in this connection, would call a composite figure of Ideal and Super-Ego. In this sense it is evident that Satan is an aspect of Jahwe—aggression turned against the Ego as part of the Super-Ego.

Another name for Satan in latter Judaic tradition is Mastema. Mastema seduces Jahwe to try Abraham. Mastema attacks Moses in the desert. (17) The meaning of mastema seems to be "net, trap" but it also appears as "sin" or "hostility." In Syriac setam—compedivit, vinxit, sutma—compes yinculum, pedum. The Arabic satana is also interpreted as to oppose or to tie with a rope. Persecution is here pictured as an inhibiting force. (18)—the super-ego.

Luckily for the understanding of this whole theme a case of demonic neurosis or pact with the Devil has been studied by Professor Freud himself.

(14) Scharf, op. cit., p. 204.
(15) Scharf, op. cit., p. 207.
(16) Hiob, I, pp. 1-5
(17) Scharf, loc. cit., p. 279
(18) Scharf, loc. cit., pp. 178, 179
A manuscript was found at Mariazell in which the miraculous rescue of a man who had made a pact with the Devil was reported. On the 5th of September 1677 a Bavarian artist by name of Christoph Haitzmann was brought to Mariazell. He was suffering from some sort of hysterical attacks and when questioned by the Praefectus Dominii Pottenbrunnensis as to whether he had had anything to do with the devil he confessed that nine years ago he had made a pact with the Devil. He had been despondent and felt he was no good as an artist and therefore after having been tempted nine times by the Devil he signed the pact, according to which the Devil would aid him in his art and nine years later he would belong to the Devil, body and soul. The term was expiring but he devoutly hoped that the Virgin Mary could still rescue him from the clutches of Satan. The painter moreover tells us that after his father's death he had fallen into a state of melancholia as the Abbot Franciscus comments: “accepta aliqua pusilanime ex morre parentis.” The devil promises him to help him every way. In two documents kept in the archives of Mariazell the painter states that he is under the obligation to be the “leibeigener Sohn” of Satan for nine years and thereafter to surrender his body and soul to the Devil. (19)

The conclusion drawn by Freud is quite obvious, the Devil represents the father of Christoph Haitzmann. The first time he sees him he appears as a respectable citizen, later he is more and more a demon with horns and wings till finally he appears as a flying dragon. Freud assumes that the father may have objected to the son's desire to become an artist (as fathers often do) and that in his inability to practice his profession after his father's death he had fallen into a state of melancholia as the Abbot Franciscus comments: “accepta aliqua pusilanimate ex morre parentis.” The devil promises him to help him every way. In two documents kept in the archives of Mariazell the painter states that he is under the obligation to be the “leibeigener Sohn” of Satan for nine years and thereafter to surrender his body and soul to the Devil. (19)

The trouble starts with melancholia, that is with violent attacks of the super-ego against the ego. This is after father's death, and the patient feels guilty on account of his death-wishes. He feels inferior as an artist (guilt and inferiority complex) and promises to be a good son of the father-substitute if he (the father-substitute or super-ego) will relieve the pressure and not inhibit the ego-activity. The struggle between ego and super-ego ends when the walls of the monastery surrounded him. He is now safe and taken care of by a protecting mother. Here again we assume a maternal forerunner of the paternal super-ego. In one of his visions the angels bring an old man who has been in a cave for sixty years three dishes of food and drink. Take with this that the devil has breasts and that he is rescued from the “bad mother” by the “good mother,” (the Virgin Mary) and I think this assumption is fully justified.

When we find that the Devil gives human beings something for a time and then destroys them, we are reminded of the fact that these are the very things that human beings would have—if they were not prevented from having them by the active opposition of the super-ego. The pact with the Devil is therefore really a pact with the super-ego, not to

help human beings in getting these things but to stop preventing them in doing so. After a while, however, the pact does not work, guilt feelings accumulate and the successful man is destroyed by the super-ego. In one of the popular versions of Faust the great necromancer enters into the following contract with the devil.

"I, Johannes Faustus, Doctor, make the following declaration in this letter, written by my own hand. Having set myself to explore the elements, and perceiving that the faculties graciously bestowed upon me by Heaven are not sufficient to penetrate the nature of things." 23 he expects help from Mephisto—in other words the basis of the demon pact is a feeling of inferiority. 24

"The saints were, of all persons, the most grievously tormented and it was but natural that this should be so. The saints, not only as being God’s servants but also because their every act, their prayers, their fastings, their work of devotion are to him an insult and a torment. Furthermore certain types of human nature, inclined to melancholy, and wherein imagination predominates, seem to attract the devil and to afford him vast (entertainment)." 25 Or as Freud has put it, it is the Puritans who feel guilty, not the Sinners.

If we look upon Lucifer as the representative of the Super-Ego, the plot of the whole drama suddenly becomes clear. The Super-Ego in the sense of Jekels and Bergler’s demon is derived from Thanatos, an association which is quite clear in the case of Lucifer. In the London scene he tells Adam what he sees on the surface, love and class conflict is nothing, but he will show him that which is visible to spirit’s eyes alone—and what does he show ?—how people die, as if the short span of life were merely a preparation for the return to the anorganic. Twice does Lucifer nearly triumph when he abetted Adam in his desire to soar into space—and Adam dies, is frozen, only to revive again at the call of the Spirit of the Earth and in the end when the Super-Ego has nearly achieved its aim inspiring Adam to commit suicide. He is the Executioner in the Scene of the French Revolution and he shows the Pharao what time and death will do to his body and his Pyramids. Just as in the dreams of our patients the Super-Ego (Lucifer) frequently appears as Adam’s assistant, or follower.

We have seen that in dream-formation the Super-Ego is hidden in the unfinished tasks or worries of the previous day-act as the stimulus against which the Id conjures up the wishfulfillment imagery of the dream. Lucifer expresses this in the prologue in his dialogue with the Lord:

The Lord
From the beginning I had planned what is, And in Me lived, and now hath been fulfilled.

Lucifer
Yet didst Thou see no gap in fulfilment That barred the way against what was to be And, nevertheless, Thou could’st not but create The name that barrier bore was Lucifer The Spirit that eternally denies I must forever by thy might be vanquished, Forever I am doom’d to lose my battles But always to renew the fight, refreshed. Thou hast made Matter—I have time to breathe So, close to Life, Thou wilt find always Death Beside all Happiness is lurking Sorrow, Light casts its Shadow, and Doubt clings to Hope Wherever thou art, there behold am I. Lucifer is the gap, the unfinished task of creation. In the Pharao scene when he asks Adam Pharao

Most honour’d Master! Thy devoted servants Who gladly would shed all their blood for thee Seek anxiously to know why royal Pharao Sits brooding on his throne and cannot rest?

he is behaving like a real hypocrite because it is he himself the Super-Ego or unfinished task who prevents the Pharao from resting.

He conjures up the dream-images in order to show Adam the futility of his ideals. To quote Jekels and Bergler:

"The ego ideal, abode of the desexualized eros, is pressed by the demon, into the services of its ego destroying tendencies. By constantly holding up the ego-ideal as a “silent model” and exposing the discrepancy between ego and ego-ideal, the demon produces feelings of guilt

in the ego. In this way the ego-ideal which originally was created as a prop to the threatened narcissism, becomes a dangerous weapon of Thanatos against Eros."

"We are of the opinion that in the dream also the ego-ideal is constantly maintained as a model." (26)

Now this is exactly what happens in Adam's 'dream. One ideal appears after another, Absolute Monarchy, Democracy, Pleasure pure and simple, Christianity, Science, Revolution, Capitalism, Communism—and Lucifer shows them all up as failures. In each and every case he tries to drive Adam into despair (guilt). But what is his final triumph? The scene in which the Earth is nearly frozen—for whatever mankind may do in phantasy or reality, the last day comes and the Super-Ego is finally triumphant. For the Super-Ego means the inner voice that says "No, you can't or must not" and in death it achieves its final triumph. In Youth, in Middle Age, in Old Age even we can always stand up against the Super-Ego—with the Phallos, with the Muscles, with our Mind as weapons. But like Adam we "cannot forget the end." Freud has shown that our reactions to death can be explained on basis of our death wishes, in each case we feel guilty because we have (unconsciously) wishes to kill the person who is now dead. Besides this, however, there is another factor. Death is the moment of supreme super-ego triumph or the triumph of negation. The corpse can not love, can not fight, can not think. The survivors for a time behave as if they too were corpses. As Freud writes "Suffering comes from three quarters: from our own body which is destined to decay and dissolution—from the outer world—and finally from our relations with other men." (27)

Who and what are the powers in the other camp against whom Lucifer fights his eternal battle? If we follow the manifest content of the drama we see as primal protagonist—the Lord. As befits the Lord he remains in the background except in the first and last scene. But we recognize the Creator from those he has created. He is the gigantic shadow of Adam himself. For what is the victory of the Lord against Lucifer but the fact that Adam has made Eve pregnant? The Life Impulse wins the day, although the individual can not evade Lucifer or Thanatos yet Life itself is eternal, and Lucifer's battle is hopeless against the Lord. Adam is he who creates these ideals or dream images. Democracy and Chivalry and all the others and the Lord—he is the power who creates, struggling against Lucifer, "The Gap." In his three aspects the Angels praise the Lord as the Creative Idea which spans the Abyss and gives rise to Time and Matter as the force that makes Individuals and Generation. Eternal Change and Eternal Changelessness and finally as Goodness which makes the body feel itself and feel happiness. In the first aspect of the Lord we recognize Infantile Omnipotence, or Hallucinatory Wishfulfillment, in the second the Libido as the power of procreation and in the third most clearly Object-Love.

Adam and Eve are engaged in a love scene. Lucifer "cold reason" appears on the scene to disturb their happiness and implant the seed of ambition into their soul.

Lucifer (aside)

Why do I linger still? I must work
For I have sworn to undo them. They must fall.
And yet again I hesitate and halt
Perchance, despite the witchery of Knowledge,
Despite the lure of unrestrained Ambition
I fight in vain against them, between whom
There stands the saving sanctuary of Love
To cheer their hearts and to sustain their strength

In the Greek scene

If but the sight of this eternal Beauty,
Eternally renew'd did not disturb me!
It makes me shiver in its mystic realm
Where all that's made is turned to chastity
And crime seems noble, while unhappy fate
Is glorified by sweet and clinging roses
And by the kisses of simplicity.

Wherever Love and Emotions appear on the scene Lucifer the spirit of destruction slinks away or is deprived of the fruits of his victory.

Hunger, rage and similar emotions will arise in the infant, the mother is not always there to give nourishment, comfort and support.

(26) Jekels and Bergler, "Instinct Dualism in Dreams," The Psychoanalytic Quarterly, IX, 1940, 404.
At this prehistoric stage of development we must assume that the infant's ego as distinguished from that of its mother has not yet taken shape. But it is about to do so, it is in process of separation from the Mother, or the Mother from the Ego. Each separation is cancelled by the reunion at the nipple and in infantile phantasy by dual unity restored. Consequently, however, (and also on account of the death principle) the inversion of aggression against the Ego takes place. The basis of the super-ego is formed, the real "you can't" of the situation (nipple absent) becomes an unconscious "don't! or you shouldn't." Here we have the origins of Lucifer, the roots of the mocking voice of pure reason, the fundamental element in logic and common sense.

The theory that the supr-ego is based on the separation-period, finds support in the role of Lucifer. This is the real meaning of the somewhat mysterious scene in which Adam flies into space.

Adam
And in my breast two feelings are at war
I feel the piteousness of Earth
I know
It cramps my soaring soul, and long for freedom
But I am homesick—...to be torn from Earth
Is pain. Ah, Lucifer! Look back at Eden!

Here Adam shows the two trends emphasized by Herrman, the trend of pushing away from mother and the trend back to mother (28) and Lucifer who wishes him to leave the Earth stands for separation.

Adam
Who says so? Never! On and on we'll go!
The pain will cease when the last bond we break
That ties to our vanished Mother Earth
But what is this? My breath is growing scant
My strength deserts me and my senses whirl!
So it was not an idle tale they told
Of Antheus who, to renew his hold on life,
Had to touch earth?

The voice of the Spirits of the Earth (a father-mother symbol) calls Adam back but Lucifer is definitely the power that separates the


son from Mother Earth. In this sense he may be regarded as the trend to grow up, to leave the mother, but at the same time he is also the opposite trend, the super-ego which separates Adam (Male) from Eve (Female), the trend in us to prevent growing up.

The poem, we should not forget, starts with the Fall with Man expelled from Eden—the child separated from the mother. The expelling force in the Biblical narrative is Jahwe, but Satan or the Serpent is the Inciter, the instigator of the deed that leads to the expulsion. Jahwe drives Adam and Eve out of Eden but Jahwe is like Satan, originally the serpent god. I have already commented on the "punishment" in the Biblical myth. The serpent eating dust is the penis in the act of intercourse. Adam ploughing the ground is sublimation and Eve's pregnancy is the separation anulled, the embryo restored to the womb. In our poem when Eve becomes pregnant dual unity is restored, the power that separates, the Spirit of Denial or Destruction is vanquished.

So much for the poem itself. From what follows it will become clear why we have attempted this interpretation of the poem. The super-ego we said, was separation. Now let us go back to our imaginary infant.

In the separation period we find the germs of the super-ego in mother-directed and self-directed aggression. But it is also libido thrown back upon the infant's own body, the narcissistic cathexis of the transition period. Magic is invented, the infant obtains mastery over the separation situation by finding pleasure in its own body. It plays with its own lips or toes—it sucks its thumb, it masturbates. In general it is and finds pleasure in being. In this autoerotic libido we have the roots of magic. As a pleasure giving being the infant now is also mother, it has mastered the world. In a forthcoming book on the Psychology of Magic I intend to trace the details of this process.

...The ego-ideal is a fusion of infantile erotic omnipotence and the parental object. The magician or sorcerer in primitive society is a personified ego-ideal of this kind. So is the rich-man (esessa) or chief in Normanby Island and other Pacific societies, a function frequently combined with that of the sorcerer.

In a primitive society as far as we can observe it the system works on the following lines. To be a sorcerer or chief is a dangerous privilege. Initiation is a danger that has to be coped with and so is the role of the magician. The practice of magic is dangerous because one may provoke vengeance or envy, the sorcerer is both respected and hated. In some groups this ambivalent figure undergoes a cleavage into white and black sorcerers, in others we find the phantastic father-personage of the divine king with periodic regicide.

In other groups incantations may be generally known and indeed everybody may be more or less a magician. The Normanby Islanders say without magic we would do nothing, neither hunting nor gardening, nor festivals nor anything at all. The main thing, however, is that magic (or in other groups ritual) is always available against the feeling of futility or inferiority, i.e., against the super-ego. Nor can the system itself ever fail—because failure is attributed not to any flaw in the system but to the activity of an unknown (or known) counter-sorcerer within the system.

Gradually, however, society becomes more complex. Magic has now a powerful rival in religion and later in social doctrine. The old magical principle of faith is still immanent in them but in forms not so easily recognizable.

As far as our knowledge goes it is since Greece and Rome became the centres of the civilized world that one system of "magic" or ideology has been swept aside in favor of another and again another in relatively quick succession. Idealism has been drained from the antique world, it pulsates anew in Christianity. Later we have the same phenomenon in the Reformation, then in Liberalism and so on. In each of these historical situation we find a period of guilt followed by a new movement or belief, we find the struggle of Lucifer and the Lord of the Super-ego and the Ego-Ideal of Thanatos and Eros.

Here I can imagine how historians will wax indignant at the wicked Freudians who attempt to "psychologize" all the very real woes of mankind.33 Is it not rather obvious that people when they do revolt have good reason to do so? Were the French revolutionary masses not intolerably suppressed?

The question is quite justified but we must also take another factor into consideration. The systems crumble not only from below but also from above; weakened by the guilt feelings of the beati possidentes. As Toynbee has put it, a minority becomes the ideal of all the other members of the group and like all ideals it is bound to be shattered sooner or later. Moreover in the ever increasing powers of Kings or Nobles or Capitalists of certain periods we cannot fail to see their inner insecurity, the struggle against their guilt feelings.

However, the change may be due to some change in external conditions (Poverty, supplies exhausted, change in climate, new groups of people on the horizon). Failure like success reinforces the super-ego and disintegration sets in. In this case the creed that unites the group after disintegration must be an ideal based on the object libidinal trend.34 But if we consider that these cultures must have been evolved bit by bit, piece-meal, we can see how super-ego pressure would always produce new forms of ritual and magic and inventions with which the Id counters its powerful antagonist. For we regard every invention as having an unconscious, i.e., libidinal, magical phantasy element behind it which then becomes a real invention if it can also be developed into a tool for mastering reality.

Thus with Freud we regard culture as due to the interaction of Thanatos and Eros.

"Since culture obeys an inner erotic impulse which bids it to bind mankind into a closely-knit mass it can achieve this aim only by means of its vigilance in fomenting an ever-increasing sense of guilt." 35

But in this formulation we still miss something viz. it regards civilization as an independent entity and it is teleological. In a word if I may be permitted to say so it is not Freudian enough.

In Chapter IV Freud writes: "Once primitive man had made the

33. "What is it that binds high-value culture patterns to such transience is far from clear. It may be something in the constitution of the human mind. But direct psychological explanations have never got anyone very far in reducing the phenomena of history to order." A. L. Kroeber, Configurations of Culture Growth. 1944, p. 763.
35. S. Freud, Civilization and its Discontents. 1930, p. 121.
discovery that it lay in his own hands speaking literally—to improve his lot on earth by working, it cannot have been a matter of indifference to him whether another man worked with him or against him.”

It is doubtful whether primitive man has ever made this discovery, or whether this discovery is valid for very primitive hunters and food-collectors at all. More men or women on the same area mean less food and the next valley or forest is occupied by another tribe.

But if we assume that man's delayed or protracted infancy infantilism makes him intolerant of suspense and his object dependency leads to introjection with all its ambivalency we can easily see how things came to be as they are. “Civilisation is built up on the renunciations of our instinctual gratifications,” 38 not because it must be so 39 but because it is the work of the interacting forces of super-Ego and Ego. It consists of an eternal series of moves and counter moves, it contains really in equal measure happiness and unhappiness in itself.

Lucifer

Thou art yearning to achieve what none can do
This is worthy of the Male and full of Glory
It pleases God because it points to Heaven
And suits the Devil since Despair must follow.

Adam is in this case the Ego with the Ego Ideal or the manic phase.

Again I repeat I do not assume that this mechanism functions in the void. Whatever the super-Ego produces that is absolutely contrary to survival must be weeded out, and phantasy is also limited or furthered in what it can do, by reality. But there in the deep past of our infancy lie the secrets to the process of humanization.

Freud asks:

“Why do the animals, kin to ourselves not manifest any such cultural struggle,” 41 and replies that we do not know. I think we do know, our cultural struggle is due to introjection and introjection to delayed infancy. This process and not a definite event is what determines the form of our lives—that is in its broadest sense culture.

Since the publication of Toynbee’s interpretation of human history I have felt encouraged in looking on Madach’s play as being really The Tragedy of man. What I have written is strictly speaking only an interpretation of a play by Madach but it sounds psychoanalytically plausible also as a theory of human history.

I am quoting Toynbee in a sense which he certainly would not endorse. But after all I am justified in trying to visualize the facts collected by a historian from the viewpoint of psychoanalysis.

According to Toynbee civilization is a response to a challenge in environment. Primitive man lives where Nature is bountiful.

“The African is often blamed for being lazy but this is a misuse of words. He does not need to work. With so bountiful a Nature round him it would be gratuitous to work.”

Mankind develops higher civilizations in this struggle with nature but nature takes back what it has surrendered.

“A celebrated and indeed almost hackneyed illustration of our theme is the present state of Petra and Palmyra.” “Today these former homes of the Syriac Civilization are in the same state as the former homes of the Mayan civilizations at Copan and Tikal and their monuments astonish and confound the spectator for the same reason. New Englanders become the dominant group in North American because of the environment that confronted them. 44

It is interesting that Toynbee conceives of certain myths as symbolizing the process of civilization.

“An encounter between two super-human personalities is the plot of some of the greatest stories and dramas that the human imagination has conceived. An encounter between Yahweeh and the Serpent is the plot of the Story of the Fall of Man in the Book of Genesis; a second encounter between the same antagonists (transfigured by a progressive

43. Toynbee. loc. cit. II p. 65.
44. Toynbee loc. cit. II p. 65. Toynbee is inclined to overdo this point of view. He compares Lapps, Votyaks and Magyars. All are of the same stock. Yet in the polar climate the Lapps degenerated, while the stimulus of the Alfold developed the Magyars into a warlike and freedom loving nation. Toynbee loc. cit. II pp. 300, 301. Now I don’t see that the Alfold presents any particular stimulus. The transformation of the Magyars is usually regarded as due to the Turkish element, superimposed on the Finno Ugrian.
enlightenment of Syriac souls) is the plot of the New Testament which tells the story of the Redemption, an encounter between the Lord and Satan in the plot of the book of Job; an encounter between the Lord and Mephistopheles in Goethe's Faust," 45 etc.

Now let us see how some of these "cultural symbols" appear from the point of view of psychoanalysis. In the myth of the Garden of Eden the first move is made by the Id, the phallic serpent, the second by Jahwe, the Superego (they knew that they were naked and they heard the voice of the Lord). The third "layer" is the punishment. The snake is punished; it will crawl on its belly and there will be enmity between it and woman—i.e., the phallos will function like a phallos. Woman will bring forth children—but in sorrow, and man will cultivate the soil but in the sweat of his face. In other words the normal biological function of procreation and the normal psychological function of sublimation (agriculture) appear not as what they really are—weapons against the super-ego—but as punishments dictated by the super-ego—just as Jekels and Bergler represent the ego-ideal. 46

In the book of Job we also find two supernatural beings in contest over a human. However, this is only what we see on the surface. Satan, the Accuser 47 and Jahwe are really the same person. Satan is Job's guilt feeling. The more "perfect and upright" Job is (Book of Job I, 48) the more must we assume that he has repressed his aggression against the father image Jahwe. It is this repressed aggression which comes back against him like a boomerang in that Jahwe does to torture him instigated by Satan or the feeling of guilt. 49 In bearing all these punishments and still praising Jahwe, Job shows the attitude of moral masochism, he is the prototype of all neurotic martyrs who pile up an asset account of martyrdom that is become God creditors. Finally he is rewarded for all his suffering.

I regard the book of Job as less characteristic of the cultural process than either the narrative of Genesis or the Tragedy of Man, or Goethe's Faust. After the prologue in Heaven the play begins

47. Quoted above
be interpreted as the super-ego? There are several answers to this question. One that by Super Ego we do not mean ethics but the unconscious negative, the "inner saboteur." Two, the super-ego derives its dynamism from the Id, the two are really closely allied. When Mephisto helps Faust to woo Margaret and in the second part conjures up Helena he is acting for a purpose, to deliver Faust’s soul to the devil, i.e., to make him feel guilty. Sublimation as the magic that protects him against the super-ego has failed, he tries the erotic way of life instead and fails once more.

Roscher explains Mephisto and his appearance as a dog from German folklore. The spiritus familiaris or Kobold brings wheat or gold to its owner and serves him in all sorts of ways, but ultimately it is the devil after all who, claiming his rights on basis of a pact signed with blood, takes the soul of the mortal, that is success is followed by guilt feelings. It is significant in view of the Gretchen and Helena episodes that these Kobolds also play the role of incubus and nightmare, 51—the anxiety in the nightmare being due to the super-ego which transforms pleasure into anxiety. The episode with Margaret fails to solve the problem; Aggression (death of Valentine, and of the child) intervenes. The attempt to counterbalance the super-ego by an orgy (Walpurgisnight) or by regression (The Journey to the Mothers) are still less successful. At last it seems the problem is solved. Id becomes ego. Faust finds useful work in building dams and in the conquest of new lands from the Ocean where human beings can live and be happy.

Below the hills a marshy plain
Infests what I so long have been retrieving
Were now my latest and my best achieving
To many millions let me furnish soil
Though not secure, yet free to active toil
Green, fertile fields, where men and herds go forth
At once with comfort on the newest Earth.

53. S. Freud, "Neue Vorlesungen zur Einfuhrung in die psycho-analyse, 1933, Internationaler Psychoanalytischer Verlag, p. 111

However, the price paid for this achievement is too great. Faust covets the ground occupied by the aged couple Philemon and Baucis, i.e., Father and Mother. They are killed in the attempt to dislodge them and give them another house. Four Grey Women: Want, Guilt Care, Necessity appear. Faust has never known anything like this. Really, of course, all the four mean but one thing—Guilt. Faust’s doom is impending. Now he wants to hold the fleeing moment and bid time stand still.

Then dared I hail the Moment fleeing
Ah, still delay, thou art so fair
The traces cannot of my earthly being
In aeons perish, they are there—:
In proud fore-feeling of such lovely bliss
I now enjoy the highest moment, this!
He has broken the covenant made with the Devil and renounced his own “Faustian” motto.

Faust (Scene IV, Part 1),
When on an idler’s bed I stretch myself in quiet
There let at once my record end!
Canst thou with lying flattery rule me
Until, self-pleased, myself I see
Canst thou with rich enjoyment fool me
Let that day be the last for me
The bet I offer
Mephistopheles
Done
Faust
And heartily
When thus I hail the Moment fleeing
And still delay thou art so fair
Then bind in thy bonds undying
My final ruin then declare
Then let the death-bell chime the token
Then art thou from the service free

54. The Wanderer (symbolic of Faust himself) Tell me another, art thou even, She to whom my thanks I bear, I the youth whose life was given by your kind united care.”
The clock may stop, the hand be broken
Then time be finished unto me

The “Faustian” restlessness means that mankind is eternally able to invent new ideals to ward off super-ego pressure—when man fails to do this, he is lost.

The happy end that Goethe adds to the drama whereby the Devil is cheated of his covenant, disrupts the structure of the whole play.

While the Hungarian play ends with Eve’s pregnancy and the foreshadowed birth of a child, the German, which undoubtedly served as its prototype, begins with the death of Margaret’s child, it is logical therefore that it should end with the victory of the Death Principle (Todestrieb).

As a symbol of the phenomenon called culture it relates man’s struggle against the Super-Ego “while there is conflict there is life,” and also like the play of Madach, the attempts made by Faust to forge a shield against the Super-Ego in sublimation or the ego-ideal.

It is interesting that, quite involuntarily, Toynbee points to the Oedipus complex as one of the keys that unlock the gates of history. In describing what he calls the “withdrawal and return,” Toynbee writes “One mythical variant of the motif is the story of the foundling. A babe born to a royal heritage is cast away in infancy—sometimes—as in the stories of Oedipus and Perseus) by his own father or grandfather who is warned by a dream or an oracle that his child is destined to supplant him, sometimes (as in the story of Romulus) by a usurper who has killed the babe’s father.” etc.

What Toynbee means by “withdrawal and return” in history he illustrates with many examples. One will suffice here. The first ascendancy of Athens was her reaction to King Cleomenes’ attempt to bring her under Lacedaemonian hegemony. She segregates herself from the rest of Greece and re-appears again on the scene to meet the Persian threat.

Here I really wonder whether this is a Law of History or rather a phantasy of the Historian unconsciously based on the father-son motive and the fear of retaliation.

But far more significant than the analysis of any drama of myth is another key that Toynbee gives to the understanding of history.

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REFLECTIONS ON PSYCHO-DYNAMICS
RAYMOND DE SAUSSURE, M.D.

The term psycho-dynamics is more and more used in psychoanalytic and psychologic literature. However, no exact definition exists.

Freud, himself, offered three psycho-dynamic systems, in succession:
(1) One is based on the psychic energy. It divides itself into two parts, one conscious and the other one unconscious, which become antagonistic as soon as the Ego is not strong enough to resolve a conflict. This interpretation shifts the accent mainly to the emotions.
(2) A second system is based on the development of instinctual interests, which, at first, oppose the narcissistic libido to the object-libido, then the life instincts to the death instincts. This system puts the accent on the instincts; their stages of development and regression.
(3) The third system rests on a clinical representation of the personality and expresses the conflict according to the three instances which share in the mental activities of the individual, namely, the Id, the Ego and the Superego.

Psychodynamics may be called an attempt at explaining a psychologic situation in terms of the forces which have created it. However, since we do not know anything about the very nature of these forces; too vast a field is left to the scientist's imagination who with the chisel of his genius, sculptures rather than describes it with the precision which should be his. Certainly, from the clinical point of view, Freud's two latter systems preserve their pragmatic value; but as our friend Edward Glover has shown in his splendid communication, these systems are too anthropomorphous to explain the physiological functioning of our thinking; and it is to this goal that our science should lead.

I want to support the following considerations by a brief clinical observation. One of my patients (whom I am going to call here Peter), after I had informed him several weeks ahead of time of my impending departure for vacation, began also to plan to go away. At the same time, however, he developed a state of grave anxiety. He did not sleep at night, coughed and expectorated continuously; moreover, he was convinced that he had contracted tuberculosis. The x-ray pictures and the examinations of the sputum made at that time were negative. After a few days this man of thirtysix, he recalled an experience he had at the age of thirteen. He was one of a family of eight children. The father died when Peter was seven years old. His mother, left with no resources, found herself faced with an enormous task: to give a good education to all her children. She had them all work without relaxation, admonishing them that leisure, women, wine, dancing and tobacco were sins punished by God. She kept repeating that if they indulged in these pleasures they would die from tuberculosis as their father did. The eldest of the boys, Jean, was twelve years Peter's senior and was married. An indefatigable worker, he not only provided for his own family but also continued to help his brothers and sisters. Once, however, he decided to take a few days off and to spend them on the Bermuda Islands. His mother scolded him, saying that he thought only of having fun, disregarding his responsibilities.

After Jean had spent five days on these enchanting isles, he started coughing and was convinced that he had contracted tuberculosis; he was brought to his mother's home on a stretcher. The mother called all her children together and told them: "I knew that this was going to happen. Jean went to have fun and God has punished him. Now he has tuberculosis and this night he will die from a hemoptysis, as his father did." Then, turning to Peter, our patient, she said: "You, too, do think of nothing but making money in order to become independent...To make what has happened to Jean serve as an example, you'll sleep alone tonight with your brother; when he starts spitting blood, you'll know this is the end: God has punished him."

The two boys were put in a room in the attic, isolated from the rest of the family, in the same room where their father died. Peter, who adored his elder brother, spent a night of terror; kneeling on the floor, he prayed to God to save Jean. Should he not die, Peter promised never to touch a woman, never to drink or smoke; and always to work for the maintenance of his family. Jean survived, and Peter became his mother's "goody-goody" son, convinced that his mother was right.

Peter banished this tragic night from his memory. In the course of his life various circumstances brought about pseudo-tuberculous
symptoms; however, it never occurred to Peter to associate them with that night of terror in his adolescence.

Letting myself be guided both by what we have learned from Freud and by what Charles Odier shed full light upon in his original and significant book L'Angoisse et la pensee magique (The Anxiety and the Magic Thought), I went to characterize this pattern of affective reaction opposing it by what we shall later call the assimilated emotion. The first striking element in Peter's experience is that the emotion returned like a hallucination. From it is derived the character of a conviction upon which Esquirol, in the past, and Henry Ey in our days have so strongly insisted. A fraction of the past is projected onto the present, preserving the same affective shade in spite of the various circumstances which gave rise to it.

There is a visual hallucination: Jean on his so-called deathbed, a scene that keeps reappearing in Peter's mind with all the detail experienced then. There is an auditive hallucination: Peter hears his brother's threats predicting the fatal hemorrhage and his beloved brother's imminent death,—words which he applies to himself. There are, if I may say so, motor hallucinations. Peter coughs and expectorates. There is also an automatism of moral attitudes. Peter who on that memorable night promised never to sleep with a woman became impotent with his wife. He could neither drink, nor smoke. Everything passes in a kind of post-hypnotic order; he is now forced to exteriorize in the same way the circumstances he had once introjected.

As it is an emotion of the past, so far isolated from other memories of the patient, three features distinguish it from the so-called assimilated emotions.

(1) It is a global emotion which cannot be reduced to fragments. It is re-experienced in hallucinated images, not in words. That is why the patient has great difficulty in relating it. Therefore, it escapes all logical classification, all systematical comparison which would permit testing it in relation to reality. In our particular case, Peter could not distinguish the past from the present; the tragic night experienced at the age of thirteen from his apprehension to depart for vacation, he could not distinguish his mother's threats from what happened to him. He is mistaken in regard to time, space and the person concerned. Peter re-experiences in the present time his brother's past symptoms.

As it is a projection, the emotion operates as a magic thought. Peter who cannot test reality has the conviction that his fear is real. The second characteristic feature of the isolated emotion is the confusion between the Ego and the external world. In spite of the medical examinations Peter confuses his fear of having tuberculosis with the fact of having it. The previous decision, not to touch a woman, a decision which he long since had abandoned, returns as an absolute necessity, as an established order from which one should not escape.

The third characteristic feature besides the two others is that Peter is incapable of giving up his viewpoint, i.e., his hallucinatory conviction. He cannot understand that the physicians are not worried about his tuberculosis.

Freud often insisted—and rightly so—on the fact that these hallucinated emotions, as one could call them, occur below the level of language; this is also one of the reasons why they escape the categorizations of our mind. When the patient on the analytic couch starts to verbalize his emotion, he reduces it to fragments and then one sees the past discerned from the present, the subjective from the objective, the emotions from actual facts. The conversion of images into words, of the experience into the narration permits a reflection about the experience and its assimilation into the frame of our categorizations. It shows us the value of language. The latter separates the intellectualization from the experience and thus permits the reduction of the original emotion to fragments. Each part is associated with previous experiences, creating in this way another functional organization which will substitute for the repetitive process of the hallucinated emotion. One could compare what happens in the transition from the global emotion to the assimilated emotion with what occurs in the child in the development of his spatial conceptions. His first idea is similar to Newton's astronomic theory of the homogeneous space, i.e., that the terms right and left, superior and inferior, East and West, North and South do not exist. (That is why a child is better able than an adult to recognize a reversed picture.) Progressively, the child establishes directions in the space, which permit him to place the images. Prior to this state, to see an object is for him an experience in itself, detached from its frame of coordination. It is just the same with the emotions of the very young child; they are not at all co-ordinated, they are juxtaposed and no system of thought connects them with life as a whole or with a rational experience of the external world. They repeat themselves also with their original
qualities when a desire or a stimulus reanimates them.

Thus, from the functional point of view, we see that there are two ways of affective reaction.

(1) The isolated or hallucinated emotion that can only project itself unchanged onto the present reality and which, therefore, has a repetitive character—functioning in the same way as a lamp that always gives the same light whenever one establishes the contact.

(2) The assimilated emotion capable of modification, because it registers directly within the frame of our categorizations. Here every time the contact is established it is as if a current running and illuminating a thousand images of the past, permits us to choose those among them which are most adequate to our present adjustment.

In speaking of hallucinated emotions, I do not introduce anything new into analytic conceptions. In 1912, Freud wrote in his article on “The Dynamics of Transference”:

The unconscious feelings strive to avoid the recognition which the cure demands; they seek instead for reproduction, with all the power of hallucination and the inappreciation of time characteristic of the unconscious. The patient ascribes just as in dreams, currency and reality to what results from the awakening of his unconscious feelings; he seeks to discharge his emotions, regardless of the reality of the situation.

(Coll. Papers 11/321)

If Freud—in the same way as the eighteenth-century scholars—resumed the idea of “principles”, it is correct to say that he also has formulated the same observations into a law. In bringing together passages of various papers devoted to the psychoanalytic technique he has stated that every time an emotion was repressed, it tends to project itself in a repetitive and stereotype way onto the actual circumstances (mainly onto the psychoanalytic situation instead of being assimilated in the moral course of our recollections. This formulation of laws rather than principles is more adequate to the spirit of modern science. It also opens new possibilities for the psycho-dynamic concepts of the human mind. These concepts should be compared with other sciences of energetics.

Since Benjamin Franklin discovered that electricity in an empty sphere followed laws similar to those of gravitation discovered by Isaac Newton, or since, 1900, Jean Perrin had the idea that the structure of the atom must be similar to that of a planetary system, a great step has been taken in science, because its structural unity became more obvious.

The psychoanalyst who engages in these problems does not set aside the interests that have inspired Freud, for he himself concluded one of his articles (1894), “The Defence Neuro Psychoses” (Coll. Papers, 1,75) as follows:

among the psychic functions there is something which should be differentiated (an amount of affect, a sum of excitation), something having all the attributes of a quantity—although we possess no means of measuring it—a something which is capable of increase, decrease, displacement and discharge, and which extends itself over the memory-traces of an idea like an electric charge over the surface of the body. We can apply this hypothesis, which by the way already underlies our theory of “abreaction”, in the same sense as the physicist employs the conception of a fluid electric current.

It is this problem, so well enunciated by Freud which is the very problem of psychodynamics. May I invite you to devote more attention to it?
The 28th Annual General Meeting was held on 31. 1. 50.

1. The Annual Report of the Society for 1949 was considered.


2. The question of election of office-bearers, members of the Council and of the Board of the Institute was considered.

Resolved—That the following be elected office-bearers for the year 1950.

Dr. G. Bose ... President
Dr. S. C. Mitra ... Secretary
Mr. T. C. Sinha ... Librarian
Mr. A. Datta ... Asst. Secretary
Mrs. Ava Chattopadhyaya " Librarian
Mr. A. K. Deb ... "

Resolved further—That the following gentlemen be elected members of the Council for the year 1950.

Dr. G. Bose
Dr. S. C. Mitra
Mr. T. C. Sinha
Mr. H. P. Maiti
Dr. N. De

Resolved also—That the following gentlemen be elected members of the Board of the Institute for the year 1950.

Dr. G. Bose
Dr. S. C. Mitra
Dr. H. P. Maiti
Mr. Rangin Ch. Haldar
Mr. T. C. Sinha
Dr. N. De

3. The budget for the year 1950 was considered.

Resolved—That the budget for the year 1950 be placed before the Council for further scrutiny.