

Lipot Szondi
Ego Analysis*:

XIII. The Ego and the Dream

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[*This is part of the Third Part of *Ego Analysis*:

The Integration of This Life and the World Beyond

Beyond Reality

The Ego and Delusion, Dream and Belief

And follows: *Chapter XXIV: The Ego as Bridge Builder between this Life and the World Beyond*

and

Chapter XXV. The Ego and Delusion. The Delusion Formation Function of the Ego]

Chapter XXVI

THE EGO AND THE DREAM

From Kant comes the statement: "The crazy person is a dreamer in the waking state." Schopenhauer formulated the same thought thus: The dream is a short insanity, insanity is a long dream.

The mad and the dreamer are indeed neighbors in the land of otherworldliness. Both have the courage to risk the trip beyond the boundaries of natural reality. The dreamer returns from this daring trip sometimes happy and sometimes anxious, but always comes back. This does not succeed for the mad necessarily. He remains quite often the lifelong occupant of the other world country.

The two mental conditions are also *ego psychologically* related. The dream -- like the delusion -- is in our viewpoint an attempt to satisfy the constantly unsatisfied participation drive beyond the limits of reality -- at least for one night. Our *ego psychological* definition of the dream is:

The dream is an internal autogenous participation attempt of the lonely soul to become one with itself.

We judge the end goal in each dream therein that constantly the divided and even-halved personality of the awake state in the nighttime in dreams meets its repressed parts, the latent and suppressed figures of an ancestor, the hidden archetypes of its collective genetic makeup and can for a short while *be related* to them and *be reconciled* as *one and the same*. We call this *being one with oneself autogenous* participation*. [*autogenous = self-generating: produced independently of external influence or aid]

Each dream is a nightly attempt of an autogenous participation, that is being one with oneself and the being the same with the latent personality half that is not lived when being awake.

We call this latent personality half that is repressed into the background when being awake the background [*Hintergänger*]. *The dream is thus a nightly encounter and a participative union of the awake foreground* [*Vordergänger*] *with*

its hidden background [Hintergänger].

In order to be able to insert this autogenous participation and integration theory of the dream into the succession of dream theories, we must briefly refer here to the modern dream theories of depth psychology.¹

I. The Dream Theories of Depth Psychology

In Table 27 we represent dream and worldview movements in depth psychology schematically.

Table 27. The Dream Theories of the Depth Psychology

<i>A. The Monistic Theories</i>		<i>B. The Dualistic Theory</i>	<i>C. Global Wholeness Theories</i>	
<i>I.</i>	<i>II.</i>	<i>III.</i>	<i>IV.</i>	<i>V.</i>
S. FREUD	A. MAEDER	H. SILBERER	C. G. Jung	L. SZONDI
Theory of <i>wish fulfillment</i>	Theory of <i>auto-symbolic representation</i>	Theory of <i>a) material and b) functional Symbolism</i>	Theory of <i>Compensation</i>	Theory of <i>participation and integration of the complementary drive and ego fates</i>
Causal energetic; retrospective; objective	Final prospective	Causal and final energetic; retrospective and prospective. <i>Anagogic*</i> method	Causal and final energetic; retrospective and prospective	Causal and final energetic; retrospective and prospective
Dream engine: <i>the drive wish</i>	—	Dream engine: <i>the Elementary Types</i>	Dream engine: <i>the Archetypes</i>	Dream engine: <i>the Participation Drive. Autogenous Participation</i>

[**Anagogic* = deriving from, pertaining to, or reflecting the moral or idealistic striving of the unconscious: anagogic image; anagogic interpretation]

One can divide the dream theories of depth psychology from that of S. Freud (1900) up to the present in *three* dream and world-descriptive different groups. These are: A. the *monistic*, B. the *dualistic* and C. the *global* wholeness theories of the dream.

A. The Monistic Dream Theories

This orientation is exclusively either the causal-retrospective or the final prospective view and interpretation direction of dreams.

1. The Causal-Retrospective Dream Theory and Theory of Wish Fulfillment

The causal-retrospective dream theory and theory of wish fulfillment were established by S. Freud in 1900. It forms today still the firm basis of the orthodox dream interpretation of psychoanalysts. It is the “*wish fulfillment theory*” of Freud.

According to this theory the dream is not simply a senseless reflection of the physical brain cell processes -- like that of the so-called *somatic stimulus theory* (assumed by Jessen, Maury, Wundt, Strümpell and many others). The dream -- Freud states -- is “a psychic phenomenon fully valid, a wish fulfillment; it is classified for us into the context of the understandable mental actions of being awake....”²

The dream means according to Freud -- more generally by its internal essence -- a wish fulfillment.

This assumption Freud adds as a remark in his lectures:

I say to you, it is nevertheless very well possible, indeed very probably, that the *dreamer knows nevertheless what his dream meant, only he knows not that he knows, and therefore believes that he does not know.*³

The way to the interpretation of the dream images became for Freud mapped out by the symptom interpretation. Freud writes: The symptom as also the dream stem from the repressed. The symptom is -- like the dream -- an indication and replacement of a lack of drive satisfaction. The dynamics of the dream formation are the same according to him as those of the symptom formation.⁴ In this sense Freud determines the process of the dream formation in the following steps:

1. An infantile drive wish is repressed; 2. this functions now as the *drive engine* of the dream and produces 3. the *latent dream thoughts*, 4. then by those particular dream functions of the “*dream work*” by *compression, displacement and conversion to visual images and by the secondary treatment of the manifest dream image.*

In this manner the latent dream thoughts are completely reversed and the interhuman relations of the dream figures reversed, and only thereby can the manifest dream correspond to the logical demands of consciousness.

The kind of dream interpretation of Freud is subordinated completely to

causal law. The rewriting of the latent dream material is determined by the demands of the “*dream censorship*.” The “*idea method*” of Freud for the interpretation of the dream symbols also bears the marks of causal-energy, retrospective-objective, materialistic image, and worldview.

It is natural that in response to this materialistic-positivistic kind of dream interpretation of Freud the dream theories were forced into the polar opposite, the final-idealistic direction. This reaction begins at the same time and independently in Zurich with A. Maeder and C. G. Jung and in Vienna with H. Silberer.

2. The Final-Prospective Dream Theory of A. Maeder Theory of the Auto-Symbolic Representation

This states: “*The dream is a self-manifestation in symbolic form*” or the “*auto-symbolic representation*” of the person. A. Maeder⁵ writes:

We must move away from the rigid formula of the dream as wish fulfillment and recognize as one-sided infantile understood happening that there are dreams (like also different mental phenomena) in which a *progressive* forward-direction movement of the libido, the picture of a desired *goal* or also striving for its implementation, is expressed. Apart from the past the *future* -- *also unconsciously* -- can engage us.⁶

With Maeder the dream is now understood no longer exclusively as wish fulfillment but as a self-manifestation of the actual unconscious psychic situation. The dream as means of its expression and communication in symbolic language is interpreted as the addition of consciousness as the perception organ. From 1912 to today A. Maeder shifted the dream interpretation always further in the monistic direction of the *final* and *prospective* dream theory of the Christian worldview.

B. The Dualistic Dream Theory

3. The Material and Functional Symbol Analysis of Dreams According to H. Silberer

The reaction to the purely causal-retrospective interpretation of the dream according to Freud was announced ten years after the appearance of *Dream Interpretation* not only in Zurich but also in the native city of psychoanalysis. At the same time also and independently of Maeder’s attempt, Herbert Silberer⁷ in opposition to Freud stressed that in dream interpretation to question not only the

retrospective: “From where do we come?” but also the prospective: “Where do we go?” Because only then is one successful in capturing the mental course of both individual as also people psychologically in a significant formula.⁸ Moreover Silberer stresses that the interpretation of symbols in the dream can be reduced not only to the infantile and sexual but also to myth and fantasy. The “infantile” and the “regression” not only mean a mental return to infantile sexual memories and desires but also mean the return of the soul to the primitive, pictorial and descriptive way of thinking. The interpretation of C. G. Jung reaches its high point then with his theory of the “archetypes.”

Silberer however does not reject the retrospective-materialistic-objective kind of dream interpretation of Freud. Silberer only wants to complete Freud’s dream interpretation method with a *final, prospective-idealistic, hermetic-religious** way of observing and interpretation. His dualistic kind of interpretation comes clearly to expression in the division of the symbols into a *material* and *functional* symbolism. (On this see Chapter III.) [**hermetic* = The term “hermetic” refers to Hermeticism, a magical and religious movement stemming from the teachings of Hermes Trismegistus. From *Wikipedia*.]

C. The Global Wholeness Theories of the Dream

While causality and finality in the dream interpretation of the monistic and dualistic schools were still distinct from each other or stood next to each other, the authors of the wholeness theories tried to stress the *inseparable wholeness* of waking and dreams.

In the first place C. G. Jung did this with his “*compensation theory*” and we ourselves with our “*autogenous participation and integration theory*” of the dream.

4. The Compensation Theory of C. G. Jung

The compensation idea with C. G. Jung already emerges in 1906 by his referring to the *compensatory* relations between consciousness and the split-off complexes and emphasizing their appropriate character.⁹

He later transfers the idea of the compensatory relationship between consciousness and the unconscious to the dream and comes to the following determination: “*Dreams behave compensatorily to the respective consciousness situation.*” ... The dream belongs also to the appropriate response “by guiding a given consciousness situation to the unconscious in constellated material and in a symbolic combination of consciousness.”¹⁰

From the observations of C. G. Jung follows the possibility of *purpose-oriented final* drives. Jung however stresses expressly that the final orientation of the unconscious does not have to go parallel by any means with the intentions of consciousness. The rule according to him is that the unconscious contents *contrast* with those of consciousness. This is in particular the case if consciousness adjusts itself exclusively in a certain direction and thus the vital interests of the person may be threatened.¹¹ By the analysis of manifest dream contents one can according to C. G. Jung get to the actual compensatorily working factors of latent dream contents.¹² The determination of these compensatory factors of the dream is still not easy for him. He writes: “Since these are operating normally in individuals, it is often difficult for the beginner in this area to see to what extent dream contents do have compensatory significance.”¹³ “It is thus not easy to set up any special rules for the type of dream compensation.”¹⁴ “The character of the compensation in each case depends closely with the whole essence of the individual. *The possibilities of the compensation are countless and inexhaustible*, although with increased experience certain fundamental traits gradually crystallize.”¹⁵ The difficulty of the setting up of a rule for the interpretation of the compensation phenomena in the dream was overcome only by the discovery by us of the splitting and division rules of the so-called “*complementary ego and drive fates*.” As we have already discussed it in this book, we succeeded to work out the *solid relationships* between the manifest (awake) foreground [*Vordergänger*] and to figure out the latent (“profound dream”) background [*Hintergänger*]. These rules for “*complementary ego existences and drive fates*” in particular have proven valid for the manifest and latent dream contents, for the “awake” and “sleeping” ego. Under 5 below we will apply these rules to the dream interpretation. Here it should be noted that C. G. Jung tries to differentiate the *compensatory* function of the dream from the prospective and to set up the following categories of the dreams: 1. *compensatory*, 2. *prospective*, 3. *reductive*, that is canceling, disintegrating, destroying dreams, 4. *reaction dreams* that reproduce the experiences of the daily events faithfully because they still have a symbolic side and that the person so far has escaped; 5. *telepathic* dreams.¹⁶

In the course of the years more and more C. G. Jung has taken over the wholeness idea of the dream. He stated in 1948:

The dream is, like each piece of the psychic connection, a resultant of the whole of the psyche. From there we may expect to find in dreams also everything that had significance in the life of mankind since ancient times.¹⁷

5. The Participation Theory of the Dream According to L. Szondi

Application of Ego Analysis in Dream Interpretation

The wholeness strivings of C. G. Jung in his compensation theory of the dream failed because he did not succeed in determining the general valid rules of the compensation function of dreaming. Indeed the analysis of the “shadow,” the “anima,” and the “animus” is not sufficient in order to uncover completely all possible connections between dreaming and being awake. One would have to find for the time being the general rules of the dependence of waking and dream existence forms of the foreground [*Vordergänger*] and the background [*Hintergänger*] in order to represent the *dream events as legitimate and necessary complementary processes for the awake events and thus to be able to establish the wholeness of the awake and dreaming existence*. We were successful only when we investigated the general laws of the so-called “*complementary ego and drive fates*” and applied the discovered rules to the dream events.

Here we can only briefly repeat the trains of thought that have led us to our “*complement theory*” of the dependence of manifest foreground and latent background and the dependence of dreams and being awake. We point to the appropriate chapter of the first volume.¹⁸

1. On the basis of the experiences with the choice test we have gained the impression that the *soul of the individual at the dawn of existence [Dasein] -- in particular up to the awaking of the ego -- in each areas of his or her life is present potentially as a latent wholeness*.

That thus means the soul at its birth brings along with it in the areas of sexuality (in the Vector *S*), the ethical-moral behavior (in the Vector *P*), the ego field (in the vector *Sch*), and the contact life (in the vector *C*) all *four* possible elementary functions -- however latently, thus *only as possibilities* for the future life -- in itself. The four elementary functions form thus a *potential* wholeness that *is still latent* however in the beginning.

2. With the awaking of the ego the stronger hereditary functions push into the foreground. This circumstance forces the person to give up his or her latent mental wholeness in order to separate it into two parts that constitute then the *foreground* and the *background*.

3. *The configuration of the foreground determines lawfully the background since the two must constitute together the wholeness of the person.*

The background carries *all* the repressed functions of the soul.

In the first volume of drive pathology we have communicated in detail all possible forms and rules of the division and kinds of splitting of the mental wholeness as also their physiological, characterological, and pathological significance for the person.¹⁹

The rule states: *The foreground is completed with the background to a wholeness.*

4. On the basis of this “*complement theory of the mental life*” we have represented eight possible “*complementary ego fates*” in this volume, in their successive and simultaneous operations.²⁰ In a similar way one must set up naturally also the possible complementary sexual, ethical-moral, and contact fates accordingly to the complement rule. As general establishment rule it is considered that a certain ego and drive fate of the foreground is able to determine *only a definite* and no other ego and drive fate of the background. The two must result together in the wholeness of the ego. From an experimentally or clinically determined existence form of the foreground one thus can draw constantly and *legitimately exact and definite* conclusions about the background. One can thus represent the background in an accurate way. For example if the foreground ego is inhibited ($Sch = - +$), then the background ego *must be autistic*, thus be introjection ($Sch = + -$). If the foreground is sexually purely female ($S + -$), then the background must carry the traits of the sadistic man ($S = - +$), that is a person who suppresses the tenderness ($h-$) and affirms the aggression ($s+$).

So far for diagnostic purposes however we applied the analysis of the complementary ego and drive fates only to the *awake* conditions of the person.

5. In addition, the rule of the complementary relations between the foreground and the background are valid for the complementary relations between the awake and the dream existences.

The awake and the dream existences are completed to a mental wholeness.

6. We tested the validity of the “*complementary fate rule*” for the relationship between waking and dreams in the last five years with a succession of dreams in the following manner:

a) First we determined the ego and drive fate possibilities of the person based on 5 to 10 foreground profiles.

b) Then we designed that drive and ego fate of the person that can be

legitimately expected on the basis of the theoretical (Th. K. P.) and also on the experimental complement profiles (E. K. P.).

c) *Now we sought to determine which dream contents originate from the foreground and which from the background.* For a depth psychologist who has mastered fully the choice test interpretations, it is not difficult to distinguish in the dream events the role of the foreground or that of the background. The functional analysis of the two personality halves gives us a complete fate picture of foreground and background existences in all four areas of the mental life.

d) We examined furthermore whether the same contents, the so-called recurring dreams, where constantly is to be found the same foreground or changing foreground existences.

e) The investigation of the question was furthermore very informative whether between the “waking ego” and the “dream ego” exists a real gulf and whether in the dream realm the two existences encountering each other are reconciled with one another or whether they fight each other in dreaming just as in being awake.

On this manner we learned useful indications by the *application of the ego analysis in the dream interpretation* on the question how distant or how close the person stands from an integration of his or her opposite existences. In dreams the greater the opposition between the two ego existences of the awake state and of the dream ego was, then the further the person stood also in the awake state from the possibility of an integration and a participation. The analyst gets valuable points by this ego analytical manner of the dream interpretation for the correct evaluation of the current state and the prognosis of his patients.

7. *The idea that the awake foreground ego at night and beyond the boundaries of reality meets his split off background ego existence in order to be one and to be related and that thus dreaming representing a nightly attempt at integration and participation has proved itself in depth psychological treatment to be an extremely useful method of confrontation.*

II. Examples of the Application of the Participation Theory of the Dream

1. Ego Analysis of Recurring Dreams

Example 1

In case No. 12 of this book we presented a 55 year old business man, a *manifest Don Juan*, who had a homosexual brother who had a tragic fate. This Don Juan was compelled to play in the foreground the “skirt chaser” and to repress his femininity, because he did not want to repeat the fate of his brother. The man told us constantly a recurring dream since his youth. He *as a woman is copulated in the bed of a Don Juan*. The dream shows clearly the autogenous participation and integration attempt of this patient. In the dream he meets his split off *feminine side* ($Sch = + \pm, 0 \pm$) and unites with his *awake Don Juan ego* ($Sch = - 0, \pm 0$).

The two personality halves of the patient participate in dreaming. His dream is a paradigm for the process that we call “*autogenous participation*.” The dream is however not only a sexual wish fulfillment dream. We must interpret the dream also as final-prospective and ask the man about the future task of making his repressed femininity *conscious* and interweaving it with the foreground masculinity. In this way he becomes an *integrated, whole person* ($Sch = - 0$ with $Sch = + \pm$ is equal to $Sch = \pm \pm$; $Sch = \pm 0$ with $Sch = 0 \pm$ is equal to $Sch = \pm \pm$) as he succeeds to do in dreaming. The autogenous participation, the being one of the foreground with the repressed background, must be consolidated also in being awake.

Example 2

In the first volume of this book we have given the fate history of a surrealist painter, a sadomasochist, in detail.²¹ The painter, when 55 died as a *Maquisard** in a German concentration camp, was a *daring man demanding power*. He wanted to possess power over people in his environment and in particular through the power of art. The test confirmed this in that the testee supplied in both the foreground profiles the pure ego picture of having power: $Sch = + 0$. In the second complementary profile he gave the picture of a man that affirmed his femininity ($Sch = + \pm$).²² This ego picture does not correspond however to his real background ego, that is in the sense of the complement theory should be Th. K. P. $Sch = - \pm$. The analysis of his artistic fantasy, like those of his dreams, completely confirmed the results of the complement theory. [**Maquisard* = a member of the French underground]

We know that the ego picture $Sch = - \pm$ represents a person *who denies* ($k-$) *his femininity* ($p\pm$) and indeed *in a sadistic way*. The patient explained that *in his fantasy* he amputates the arms and legs and cuts out the eyes of his love objects or cuts deep, bloody wounds in the body of the object. What gives him however the *maximum pleasure is the idea that he chops off the breasts of the women*. He represented this fantasy in a whole succession of his pictures “artistically” by painting women with chopped off breasts or the breasts of the women -- as they are found in anatomical atlases when represented as specimens. This man explained however that in the dream fantasies -- in being awake as also in dreaming -- the following picture recurs: *He lies in bed as a woman, and a butcher chops off his arm or his breast*.

In these dreams and fantasies his perverse, awake have-power ego ($Sch = + 0$) meets thus the sadistic “butcher,” his background ego, his denied feminine ego ($Sch = - \pm$) and chops off -- symbolically -- his femininity. The dream fantasy brings thus the two -- in being awake -- separate personality halves, the foreground “butcher” ($Sch = + 0$) and the background “woman” ($Sch = - \pm$ or $+ \pm$) together again. The autogenous participation of the two ego existences is realized in the dreams.

The experimental ego analysis confirms thus also in this case the correctness of our interpretation that the dream represents a night encounter and integration of the two personality halves. In addition, it shows clearly that the artistic fantasy world, exactly like the dream world, is to be understood as an attempt of autogenous participation of the opposite ego existences.

Example 3

This example demonstrates the same facts with a 24 year old *manifest, passive homosexual*.

The patient gave the following reactions in his first foreground profile:

	<i>S</i>	<i>P</i>	<i>Sch</i>	<i>C</i>
V. G. P. I	\pm	$-!$	$- +$	$+ 0$

The foreground profile makes thus visible:

1. His passive masochistic attitude to the partner and indeed in a greater degree ($s = -!$);
2. the middle of the profile however indicates his *Cainish* ($P = - +$)

and greedy have power nature ($Sch = + 0$).

3. The theoretical complement profile reveals the sadist:

	S	P	Sch	C
Th. K. P. I	0 +!	+ —	— ±	— ±

In the background of the sexual area he gives the picture of “*an executioner with a pigeon heart*”: $S = 0 +!$; However, he denies ($k—$) his weak, feminine side ($p \pm$).

In his dreams the passive-feminine homosexual meets indeed a sadist who most often tries to murder the homosexual. Excerpts from his dreams prove this:

In dream No. 1 he meets his homosexual partner, *whom he wants to kill*. He keeps a hatchet in his room in the dream.

In dream No. 2 he is accompanied by an acquaintance (his own “dream ego”) who hung up knives everywhere in his room. The dreamer wants to stand on his belly of his homosexual friend and wring his arm.

In dream No. 17 the girlfriend of a colleague with a mutilated arm is whipped. He has the wish to flog a girl (his own femininity). In the dream associations is the discussion of torturing, slave ships, and bloody striking of slaves.

In dream No. 22 a *crippled* painter, who excites him, appears. He is obsessed with murderous thoughts.

In dream No. 29 his homosexual friend dies.

In dream No. 30 he wonders if he could kill someone with a knife such as for example one of his homosexual friends. In the free associations he speaks about poisoned oranges, of cats whose heads he smashed on stones in his youth, the car with which he ran over people, rifles, ammunition, a concentration camp, and a woman who was struck by a man, etc.

In dream No. 31 the discussion is about violating holy bread.

In dream No. 32 he daydreams about cruelties that strangers carry out on his mother.

In dream No. 43 are many crippled, frail family members, fiends, demons.

In dream No. 46 his friend with a knife stands before him in the night. He considers how he could drive the knife into the body of someone.

The background of passive homosexuals is according to the complement theory the perverse sadist.²³ In the dream the passive homosexual of the awake ego is this background sadist who kills or abuses quite often the homosexual (the friend) or a woman.

All these dreams strengthen the interpretation that the dream represents the attempt of integration and participation of the two opposite existences.

Example 4

The 31 year old clerk is *bisexual*. He has periods in which he loves young men and then phases of a heterosexual nature. He gives this bisexual structure accordingly that he is partly *feminine* as shown by the inflative ego forms (*Sch* I, III = 0 +), partly masculine (*Sch* IV, V = ± +). The appropriate complementary ego forms are either the criminal, paroxysmal ego form (*Sch* = ± — or the form of pure projection (*Sch* = 0 —). We noticed that this man in the first foreground profile and in the fifth background gave the so-called *socialized murder syndrome* (*e+*, *p+*, *m+*). We thus had to expect that he is able to satisfy his latent murderer nature in dreams. This happened. Once he was killed in the dream, other times he was the murderer. A dream in which he is the murderer is related in his own words:

I drive with my friend X. Y. in his car, and if I remember correctly, he had a lady also. He continued then on a dark road, and I knew *in order to kill a lady* that I had to go into a nearby house or to kidnap her by force. What I actually wanted strictly speaking is no longer completely clear to me. I rose thus dutifully from the car. Somehow I could enter into the house and arrive into the room of this woman. I believe she was in bed but can not however absolutely remember how she looked. The room was not dark, I didn't turn on the light. In order to overwhelm the lady, I had to use force so I struck her on the head with a hammer or another hard object until she was quiet and lifeless.... Noise from outside makes me anxious. Someone could come in and see what I had done....

In this dream X. Y. -- his sexual friend -- is the "companion," thus his awake ego that has homosexual demands. The background man, the sadist and murderer, kills the woman that is his own femininity. Indeed he expressed this wish quite often.

Also this example speaks for the fact that passive homosexual individuals carry a sadistic murder background [*Mörderhintergänger*]. That is also the case in countries in which homosexuality is not punished and no regulation to register with the police. Because experience confirms that so many murderer candidates can hide themselves among them.

2. Ego Analysis with Inflationary Dreams with Doubling and with Hermaphroditic Transformations

The decisive criterion of inflation is: *canceling the opposites and the undoing of real contradictions*. Only after this abolition of the opposites will it be possible for the person *to be both*, that is *to be everything*, thus to experience *omnipotence in expansion*.

Where could the ego this abolition of any opposite be realized easier and more precisely than in the dream? On this question it is important to us to quote the following statements of Freud about this particular nature of the dream work:

Ideas that are contrary to each other are expressed with preference in the dream by the same element.

It is remarkable that well-known linguists state that the oldest human languages generally have expressed contradictory opposites by the same word (strong - weak, inside - outside, etc., *Opposite Sense of Primal Words* by K. Abel).²⁴

Like the oldest languages, thus also the dream expresses contradictory or contrary opposites quite often by the same element. The dream thus dissolves the opposites. This thesis Freud formulates more clearly in the following:

The behavior of the dream is most remarkable concerning the categories of antithesis and contradiction. *This is badly neglected*. The 'No' does not seem to exist for the dream. *Opposites are pulled together with particular preference to a unity or represented in one*.²⁵

The alternative, *either-or*, is never expressed in the dream but takes these two terms as equal in the same connection.²⁶

These findings can be expressed in the language of our ego analysis in such a way that the ego in the dream work also most often makes use of its second

elementary function, namely *inflation*. The ego in the dream is thus frequently also *inflative*. The results of inflation in the dream work are: *a)* One's own ego can be known in the dream *in different shapes*²⁷ *b)* It can appear in a *fantastic mixture of persons* in the dream. Freud mentions as example a dream reported by Ferenczi:

There appears to the female patient a mixed thing “that was composed of the person of a *physician* and of a *horse* and wore a *nightgown*.” The interpretation states:

The commonality of these three components resulted from the analysis after the nightgown was recognized as an allusion to the father of the dreamer in a childhood scene. It concerns in all three cases objects of his sexual curiosity. He had been led as a child of his nanny repeatedly to the military stud farm, where there he had opportunity his curiosity -- at that time still uninhibited -- to be satisfied extensively.²⁸

Freud and Ferenczi are content here with an interpretation of the inflative formation of this *human-animal shape* from repressed experiences of the personal unconscious. That however during this monster formation “physician-horse” also *collective* archetypes proves on the one hand to be the centaur and on the other hand the sagas, legends and art forms of the primitives. Also the lycanthropy already mentioned and, the leopard or tiger human being. Furthermore the fact that wizards and witches can assume also animal shapes (Trobriand Island, South Africa). Here belongs also the shark-fish human being on the Pentecost Island (Rivers), etc.²⁹ The animal-human being or the animal-human as an *inflative* mixture person has in our opinion mostly a personal but also a collective source in the unconscious from where the inflative ego in the dream work puts together these monstrosities, contaminated, after the ego waived the opposition and the contradiction between humans and animals. We give an example from our dream material.

Example 5: The Ape-Human Being

A patient (Case No. 1) dreamed:

A friend and I dressed up as apes and *are apes*. In any case we run in such a way -- as apes -- through the streets and excite attention. Two girls overtake us, we follow them. If I am an ape -- I consider -- that I need not any more to impose inhibitions. I think, how then does my penis look? We go into the side entrance of a cafe, and I have a lady's fur coat

in my hand and try to hang it up.

In this dream the following events speak for the effectiveness of inflation in the dream work:

First of all: The dreamer *is in the dream an ape, but he thinks at the same time as a human*. He keeps thus his human ego with which he is able to consider his situation, and he goes into a cafe, etc. Secondly: The metamorphosis was accomplished in two directions. First of all: an ape-human being, secondly: a man (penis) and a woman (lady fur).

The foreground profile of this man produces partly *masculine* ego forms parts (like $Sch = \pm 0, \pm \text{---}$) and a part *inflativ*e feminine (like $Sch = 0 +$). The complementary ego fates of these two ego existences ($Sch = \pm \text{---}$ and $Sch = 0 +$), which therefore in the ten series are able to replace each other by rotation, appear in the dream as classic transformations and integrations.

The *doubling* of man and woman in the dream due to the abolition of the contradiction is the most frequent form of inflation in the dream work. The dreamer or any other figure -- quite often the mother or the sister -- appears in the dream as a two sexual being, a *hermaphrodite*.

Some examples from our dream material:

Example 6: A 40 Year Old Official

For instance a 40 year old official made the acquaintance of a lady, who was an expressly *man-woman*. Our analysand became thus in a forced manner the passive, feminine "succubus" role, but before which he however -- subsequently -- got scared. Then he dreamed:

My penis shows a large, eaten-away hole, a hole without end about the body too, as if I were ill from syphilis. The diseased part seems to be in a glass tube. If one pulls on this part, nevertheless the whole penis comes out also, and then there nothing abnormal is to be seen. The penis on the contrary shows a beautiful skin, as if never used, more even as if it had not have gone through the aging of the body.

In the free associations to this dream his first ideas on the word "hole" were: *vagina, hermaphrodite*. That the hole expands without end about the body too means to the analyzed: "I am destroying my feminine tendency to incarnate in me and tried to do it to my flesh." This hermaphroditism makes him *sexually* ill

(“syphilis illness”). The glass tube is according to the dreamer: its clitoris; the partner pulls on this and only then appears his intact, young manhood. Consequently the man develops out of the hermaphroditic essence in him. Thus he is not ill any longer.

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The experimental ego analysis of this man showed in the III profile the masculine have ego form ($Sch = + 0$), and in the IX profile the masculine, compulsive ego existence ($Sch = \pm 0$). The corresponding background ego existences are once the *denial of femininity* (Th. K. P. III: $Sch = - \pm$) or the pure *feminine* ego existence (Th. K. P. IX: $Sch = 0 \pm$). In the dream now appears this femininity (hole), and indeed as the member of the man. Thus in the dream the man in the foreground unites with the woman in the background.

Example 7: A 31 Year Old Sculptress

I leave home. As the door opens, a large, heavy black-dressed woman appears. She appears to be the lady housekeeper. I greet her politely; she however ignores me and speaks with a supplier, respectably a girl.... Then I come to the service entrance. Now the woman stands here, she is something arrogant and provocative, and *she seems now to be the ruler in the house*. She questions me, and I say that I would have greeted her on the way out, but she would not look at me. Now however *I* become aggressive, and as with an *extended arm* (penis) I reach for her genital area and excite her. (*First metamorphosis: the subject, the testee, becomes herself a hermaphrodite.*) Immediately thereafter she is virtually overwhelmed and is lying on the floor. A small man enters, and I say to him that he will see at once that a *penis -- with the woman -- will show up*. Indeed a fleshy, erect penis appears under the white chemise (the woman). (*Second metamorphosis: the woman, thus the object, becomes a two sexual being.*) I say now to the man that he is to go or to come closer. I seize now the penis with my hand; it is now greatly bloody, and I bring it into a *cup-like outgrowth of the standing man* who is likewise bloody. The cup is like a short chopped, hollowed, erect penis into which I would bring the fleshy penis (clitoris) in from above.

The most important idea of the dream: *The black, large, heavy woman* is the older sister by about 15 years by whom the testee was mothered and who ruled in the house.

The small man reminds her of the “followers of the Great Mother”.... “The sister is a *devouring Great Mother*, apparently very soft and feminine, only the better to be able to devour” The small man reminds her also of a friend of the sister.

In the dream work the dreamer first and then also the sister doubles to a two sexual being. She says: “I do not like the masculinity of my sister; I attack it. *I associate it with a misshapen femininity of a small man: a runt.*” The small man is thus the masculine side of the sister.

To “blood,” *defloration* occurs to her.

The action with which she inserts the penis (the man-sister) into a cup-like outgrowth (vagina) of the standing man refers to the wish of the analysand to cohabituate with the *two-sexual* sister.

In the foreground ten series stands a woman. ($Sch = 0 \pm; 0 +$), thus strongly *inflative*, that is *ambivalent*. Her background is thus expressly male ($Sch = \pm 0$ and $\pm -$). *These two ego existences are integrated now in the dream into a two sexual being.* Also here we may not stop with the material-sexual interpretation, since the dream *as represented* precisely reveals the *finality* (the analysis) that *in the future she should integrate her two ego existences* that are still separated by a gulf.

Example 8

The wish for the condition of the archaic two sexual being appears clearest in the dream of a drunkard and a musician. (Dreamed in a hospital, where he was treated because of his addiction and his paranoid compulsive neurotic states.) Here is now his dream with the *hermaphroditic doubling*:

I lie on the couch on my belly with my head down. Thus for instance as a child is placed by a mother. There the mother comes and touches me: *The girl awakes immediately in me: The girl grows from my neck next to the old head; from my anus comes a vagina.* Then a man -- perhaps my father -- comes, and there takes place a coitus by the anus (= vagina). The woman in me overpowered the man, and thus my mental situation is rectified.

The dream carries out completely -- also anatomically -- the doubling. In the waking dreams this paranoid man most often appeared as girls with a penis.

The man at first supplied the classic picture of a homosexual in the foreground:

<i>V. G. P.</i>	<i>S</i>	<i>P</i>	<i>Sch</i>	<i>C</i>
	± —	0 —	0 ±	++

Here the syndrome indicates: *s* —, *hy* —, *p* ±, and *C* = ++ for homosexuality. His ego is the classic *feminine* ego: *Sch* = 0 ±. In the background is located however the *sadistic man Cain*, who tries to do good for his “sin” and withdraws completely from the world.

<i>Th. K. P</i>	<i>S</i>	<i>P</i>	<i>Sch</i>	<i>C</i>
	0+	± +	± 0	— —
	Sadist	The making-good Cain	Man	Contact - blocking

In the dream the patient succeeds completely to unite his *two* existences, the man and the woman, and to become “physically” a two sexual being.

In all these doubling dreams it is possible to find beside the personally repressed elements also such elements from the collective and familial unconscious.

In inflation dream No. 7 the mother, the testee and also his sister, were *bisexually* predisposed. A brother is a manifest homosexual. The idea about the “*Great Mother*” that is explained by Jung’s interpretation as often hermaphroditic has not only associative connections to the bisexual predisposed sister but also to the bisexual mother. In the inflation dream No. 8 the mother was metatropic in the sadistic direction and the sister of the mother in a masochistic direction. The testee was a perverted sadist and masochist. The importance of the three-dimensional dream interpretation illuminates thus also the area of the inflation dreams.

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The hermaphroditic inflation of humans seems to rest on a very broad collective basis. The material collected by the Jungian school speaks sufficiently for that. Several researchers tried to find this basis even in the Old Testament.

Thus E. Böklen writes that in Genesis 2 “the creation of Adam was produced originally as an *androgynous* being. The memory of this” -- he writes -- “is still maintained in the Talmud. According to R. Jeremja Ben Eleasar God formed in the hour in which He created first humans as *androgynous* as is stated: “Man and woman He created them” and according to R. Samuel Bar Nachmann at first created human with two faces. God however *sawed through* (!) him into two halves and made two backs of him on one side and after this on the other one (Beresch*, R.C. 8).”³⁰

J. Winthuis rightly remarks that the Jews are not by any means alone with this insight of the double sexual being of the first humans. We find this idea with different peoples and also with some Gnostics.

Thus also the *Babylonian* legend knew of the two sexual primitive man. This is clear from the information of the Berosos* and that maintained by Eusebius (about 275 before Christ).³¹

[*Berosos = Berosus, also spelled Berossus, Berossos, or Berosos, Akkadian Belre‘ušū (flourished *c.* 290 BC), Chaldean priest of Bel in Babylon who wrote a work in three books (in Greek) on the history and culture of Babylonia dedicated to Antiochus I (*c.* 324–261 BC). It was widely used by later Greek compilers, whose versions in turn were quoted by religious historians such as Eusebrus of Caeserea and Josephus. Thus Berosus, though his work survives only in fragmentary citations, is remembered for his passing on knowledge of the origins of Babylon to the ancient Greeks. From *Encyclopaedia Britannica*]

In the Satapatha Brahmana, a part of the Rig-Veda, also is told of a man and a woman in a body and with both sexes “at the same time.”³²

The original parents of mankind grew according to the alliance of “*first* together in the shape of the saplings of a devouring Riva plant and only later took the independent shapes of man and woman.”³³

The mythic legend of the original double men-double women and man-women is well-known in Plato’s *Symposium*.

J. Winthuis stresses that this idea is represented with most *Australian* tribes by the two sexual being. As an example, he states “that first Kunai man” -- according to the legend -- “wore on his head a black cock on which sat in that his wife Tuk, a Bisamente.” “The esoteric core of this legend” writes the author -- “is that the first Kurnai man, the cock, is that the man *κατ’ ἐξοχήν*, the first woman embraced, i.e. that is, he was a double sexual being.”³⁴

In myths and sagas, legends, and dreams thus the hermaphrodite appears both in primeval times and in the present. Fairly often also in the delusion formations of the schizophrenics.

In a hebephrenic case cited by Susan Déri³⁵ the patient represented his wish to be a two sexual being in the following delusional manner:

“My left arm is a woman, the right a man.” Therefore he can -- in such a way -- have both, man and woman, how he wanted it....

3. Autogenous Participation with the Ancestors in Hallucinations and Visions

Both in delusion and in dreams we see the wish appearing precisely quite often to unite with and to integrate with those ancestor figures that one is not able to accept in the healthy and, respectively, awake condition. The encounter and the being one with the repressed ancestors in dreams in our judgment is a further proof for the correctness of the participation theory of the dream.

Example 9

We mentioned already³⁶ that a 29 year old organist (in the psychiatric hospital of the University of Tübingen) had a hallucinatory meeting with her ancestors. We repeat word for word the hallucination as it was noted in the patient history of the hospital:

In the morning the grandmother appeared to her ... behind her, her ancestors. She heard them talking: ‘Be brave as I was brave and as your ancestors were brave.’

Example 10: Five Visions with the Ancestors

The testee is the 55 year old mathematician who runs a school in French Switzerland and whose history we have already treated in volume I of *Triebpathologie* as case 14. She experienced the following vision in a large city of the foreign country before she was about twelve years old:

First vision:

I had the idea that a deep blood stream wandered the streets with me. I walked *in* this man-high river. Shortly thereafter I got sick with a high fever and rhinitis, *there was this*

ancestor bloodstream in me, and I nearly suffocated in it. Only the fact that I knew that *it is the ancestor blood* saved me. I believe that I would have otherwise died.

The head mistress, as we explained in detail in the first volume, had hated her mother. First of all because she -- also like her mother -- loved the talented father; secondly because she had inherited the unfavorable nose form of the mother; thirdly because her *mentally disturbed* mother had been interned because of her depressions and persecution ideas. The daughter presently suspects that the mother separated from life in the mental hospital by suicide.

The sicker the mother became, all the more the daughter repressed all feelings that she had felt toward her mother. And it came about in such a way that in the last decade she wanted to have nothing to do any more with her mother. *The mother was simply repressed*. Only in the fate-analytic hours did she succeed to free the mother from repression. *And from then on she was able to meet the mother in her daydreams and visions again after an interruption lasting for over ten years*. We show here word for word the awake visions written down by the female patient and only afterwards will she try to separate the familial and collective elements of this inflation from the personal.

Here we show the first foreground and background profile of the testee that we treated in detail in volume I (p. 217, Fig. 30, Case 14).

	<i>S</i>	<i>P</i>	<i>Sch</i>	<i>C</i>
V. G. P. I (Foreground)	$\pm +$	$0 \pm$	$- +$	$- \pm$
Th. K. P. I (Background)	$0 -$	± 0	$+ -$	$+ 0$

The foreground of this mathematician is thus a woman, who by incest love ($h \pm$ and $C = - \pm$) in ambivalent form is still possessed ($p+$); she however *negates* ($k-$) this love.

The background is an ill woman, who is severely depressed ($d+$, $k+$, $p-$, $s-$) and is completely autistic ($Sch + -$); probably she suffers from delusions of sin. *This background, her shadow, is thus the internalized mother*, who had probably taken her life in the mental hospital. The testee could *never* identify herself with this mother, and therefore she placed her in the background. The testee said to me: "Since the shape of my mother was so completely repressed that it came up in no vision, I decided to look for it in the cave."

Second vision:

I found her in a dark cave, *whose walls were covered by dark breasts from which milk dripped.*

My mother was in the condition in which she had died, full of horror, panic, misery, terror (it was said that she killed itself in the hospital). She clasped herself to me like a scared child, and I could not believe that I was there. Slowly she recognized me and let me hold and comfort her. *Now suddenly came along my father, also old and sad. He knelt beside my mother, took her to him and was very gentle to her as perhaps only in the beginning of their marriage. He spoke of a new beginning, and I was witness of a reconciliation that was shocking. I now got into my hands the milk from the breasts on the walls and gave it to my mother and my father to drink. Then happened a miracle of transformation!*

They became both younger and younger until they were now the age as when they first met. I sit still with the two on the ground while *from the depth of the cave a procession of ancestors comes out.* All French Switzerlanders in the traditional costume of their time. Everyone drinks milk from one of the many breasts of the cave and walks past me and into the light, each putting his or her hand warmly and firmly on my shoulder. Parents, now completely lost in themselves, follow the ancestors. I wanted to follow them and then I hear the terrible crying of a child in the cave. I turn and go back, I find my own dark stunned child crying as if at the time when it was burned by boiling water. I take it up and hold it by a Mother Earth breast, and it drinks as if it would perish with thirst.

Then the *second miracle of the transformation* happens! The dark, suffering child changes itself into a radiating bright, cheerful, red-cheeked child. While it still drinks, I go to the Mother Earth breast and drink even from this milk. There begins the renewal process also in me.

This vision was totally repressed now for 12 years and returned now again -- inspired by the fate analysis -- in a whole series of visions in slightly different form. She explains however, why now her parents always appear as young people and as bride and bridegroom. "Today's visions have another character, more

dynamic, more real, and more definite. They have duration, and I can not any longer repress them.”

After four hours of fate analysis there appears the *third vision*:

Four evenings successively my mother appeared to me when I already lay in bed. She always came through the curtain to the living room where the radio played. She was quite young, perhaps 27, as when she was a bride. She was dressed in the fashion of that time in which she lived. She was cheerful and healthy and very affectionate to me, sat down on my bed as if she would be my mother and then again as if she would be my *daughter*. On the fifth evening she also brought with her my father, who was also young like her. They are very affectionate and tender to each other. They embrace each other and kneel then at my bed. This is repeated a few evenings. Then, on the seventh evening, they come together and each carries a burning candle. They have still two other candles with them, light them before me, and say: ‘One for you and one for your school.’ They place the candles into a cross-shaped holder for four candles. Now four lights burn in the room. Then they dance together to the music in the next room. This dance is first the waltz of their time and then turns into a kind of ritual dance, drawing a pattern on the floor. It reminds me of a mandala figure.

Fourth vision:

Today my mother came with a child of 2 1/2 years in her arms. It was my own dark, severe-suffering child. My mother sits down beside me on the bed and begins to nurse the child at her breast. The child begins immediately to change and becomes bright, and all signs of disease disappear from it. I watch with astonishment. When the child falls asleep eventually, my mother puts it on my bed and says: ‘Now you must also drink because also you are my child, as if as *I am your mother and you are my child*.’ I drink thus from her breast and feel a river again lives in me. I think: This finally is the cure! I need no other.

My father came in also and watches us. I realize how

diverse our relationship is to each other. My father bends down and drinks likewise from the breast of my mother.

Every one of us is now mother, respectably father, and at the same time a child.

The central figure is my mother, she is nourishing and giving.

The opposite relations of mother-child, father-child, bride-bridegroom, past-future, old-young are canceled. The four candles indicate a quaternity, a whole.

My mother says to me: 'This child is you also!' This is a relations drama, a redemption drama, a completion rite. *The union of these opposites is symbolized by the dance and by the milk.* It is a rebirth rite. The presence of parents is now lasting, and their cooperation at the school is already having an effect. Thus they are newborn.

After a further hour there appears the *fifth vision*:

My mother comes, like always by the curtain, with the child who is now completely healthy and cheerful and can also speak. After them the father comes. All begin to dance. My mother is like an exuberant young mother, and the child dances always back and forth between parents, so that it connects them. It personifies the eventful life between the two, precisely the very close relationship. Again the mandala is danced now with a third factor, the child. Thus becomes the pattern enriched. The child is like a golden thread that goes through this fabric of a circle and eventually draws the leaves of a golden flower in the middle of the circle. Now on the child the parents put a small golden crown in whose center a tiny candle burns. Father and mother have candles in their hands, also burning, and now the dance begins again. Parents embrace each other in the figures of the dance, and a back and forth from both begins at the same time with the child who dances its own dance in the middle. It is, as if the whole dance were danced on a tremendous *golden underground* lying in the depth, whereby the outlines of the flower and the crown of the child are touched by the underlying gold.

The female patient notices the following in these visions:

I need to hear only music, and there is the dancing pair of father and mother as in a constant embrace. How long does this pair already dance in me? They always dance to the mandala dance. They are the dynamics of the school in general. It seems to me now as if this dynamic or this rhythm is the basis and prerequisite of my school. Because the dance is in an *internal* level and therefore timeless. With the conscious conflict of my parents, perhaps nevertheless this internal dance was a union.

It is not a Dionysian dance, but a *meaningful* and *creative dance*. Because one dances the school mandala or sketches *after a preexisting pattern* that is impressed from underneath or within (from the unconscious) on my life like the image on a coin....

The shortcoming of the *feminine* side in me nevertheless is somewhat compensated by the fact that the school *could be created only by a woman*. In former times I doubted that; today I believe that it is true....

In these visions is shown a very strong *turning toward the feminine*. My mother is nevertheless the main person in the quaternity because she possesses the *transforming* factor, the milk; it is this milk or *Medicina catholica* or elixir. In there is the secret of the transformation and immortality....

On the “dark, severe suffering child” the testee remarks:

My child is my shadow or a part of my shadow. In me is still another infantile remained part (or function), mute, animal-like, sexless, an essence repressed in the realm of the dead or the shade that never arrives at consciousness. What separated me later from the child during its life was *anxiety*, and anxiety can still bind me. First I did not know that this anxiety concerned the school and that should not be disturbed, but it was nevertheless surely so. The physicians said to me it would probably not become older than 14 years and did advise me to put it in a home. I did that. But my indistinct and tormenting *guilt feelings concerned reliably this child whom in the interest of the*

school I had taken from my life....

Of *my mother*, who likewise was repressed in the shadow realm, anxiety separated me likewise from her. *Anxiety experienced the same fate.* And I was separated from my *father* by *anxiety* because I had broken the taboo of his authority and now was under a different law ... *So that anxiety was the basis of all these repressions.* That is completely new to me....

Through the transparent figure of my father, my mother and my child the larger-than-life archetypes are visible that overshadow and also energize them: the Great Father, the Great Mother and the divine or royal child. The two first of these archetypes are the personification of the collective unconscious in masculine and in feminine meanings. In the visions these archetypes are played out. The ambiguity and symbolism of the three persons are explained by them. *It concerns here not only the personal unconscious, but the world of the ancestors and archetypes that penetrate the personal unconscious and probably are never separated from it by a border.* This series of visions will show, it seems to me, that my personal parents and their abilities as well as mine and apparently my very dark child and my ancestors are responsible for my school by creating the *pattern* or *model*, or *mandala*. But this is only possible in that the background and mighty archetypes seize them and participate....

The resistance against the blood of my family was not, as I thought, anxiety before commitment or obligation but anxiety that I could be hindered in my school work or the appeal or task of the blood. Differently said: Anxiety before the fate that became governed from the blood of the ancestors and was preexistent. Up to 48 I had repelled this fate in the denial of the blood.

There does not remain much for the fate analyst indeed that could still be added to this powerful self-analysis of the five communicated being awake dreams (visions). We must be content with the following additions:

1. Exactly like a dream in sleep also each dream fantasy or vision in the awake condition should be interpreted in the three dimensions of the unconscious. The same as we did in the dream 13 ("bull-roarer dream" in Case 1) and as did our

testee who possesses however a deep insight accomplished here into depth psychology.

2. We -- like the testee -- judge the *personal* portion in these vision as inflation first of all in the *freeing* of the hated and suppressed mother and secondly in the freeing of her own "shadow child" from repression.

After some meetings, we succeeded to free these two "shadow figures" of the ill mother and likewise the ill child from repression -- in an experimental way! -- and to identify and then make conscious their *real* nature in the unconscious of the person. The testee struck it correctly when she got her vision interpretation in the end: "The anxiety before the fate that was governed from the blood of the ancestors and was preexisting," thus in the circumstance she constantly had repressed the fate of the psychotic mother and the mentally deficient child "*in denial of the blood*" up to the time of the fate analysis, and it was simply from guilt that she became so unstable and that her life from the secure course of the school threatened to go off track.

As a confirmation of the correctness of our experimental confrontation method we mention here briefly that the confrontation with the psychotic mother and with the mentally defective child was accomplished later alone with the help of the *complement method*. (See on this *Triebpathologie* [*Drive Pathology*], Vol. I, pp. 214-219).

The inflation that this woman revealed herself in the form of visions and waking dreams with repressed contents from the personal unconscious and that was experimentally freed -- with the help of Fate Analysis -- and led to the doubling of the ego.

3. It is however a mistake, if someone is content to justify the inflation of the person *exclusively* from these *personally* repressed experiences. The visions carry elements in it that reliably come from the *familial* unconscious.

With the general discussion of familial inflation we emphasized as criterion of this manner of the doubling and expansion of the ego that the person in the condition of familial inflation exceeds the boundaries of the individual and familial existence and is not able to see the contrast between the individual and the other family members.

In the fourth vision the testee precisely experienced that kind of familial expansion and doubling. She says: "Every one of us is now mother respectably father and child. . . . The opposite relations of mother-child, father-child, bride-bridegroom . . . are waived at the same time." She meets here the deepest meaning

of familial inflation and participation. Precisely this revocation of the boundaries between the family members is in our opinion the decisive criterion of familial inflation and participation.

On the role of the familial unconscious the following events still indicate:

a) In the first vision the remark: “There this ancestor bloodstream was in me....”

b) In the second vision: “I sit still with the two (with the mother and the father) on the ground while from the depth of the cave a procession of ancestors comes out....” The cave is here the symbol of the familial unconscious.

Hasty critics would be easily inclined to say that this manner by visions also could be affected by the fate analyst or by the reading of his books. They would be thus “infected” visions. Indeed I wrote in the second edition of the *Schicksalsanalyse* [*Fate Analysis*]:

One can swim -- thus the fate analysis maintains -- against the ancestor stream. But: only by a higher socialization or humanization of the demands of the ancestor and not by intending to switch off from the circuit of the ancestor.³⁷

I wrote this in 1948. *The two first visions of the testee were however twelve years ago.* She experienced thus the ancestor stream *before* the book *Schicksalsanalyse* appeared. We owe to this great spiritual head mistress a confirmation that a *familial unconscious* exists indeed also for those who have never read *Schicksalsanalyse*.

4. In addition, the reported visions serve as model example for our assertion that in the unconscious the three function organizations -- the personal repressed, the familial, and the collective -- are not separated by “layer borders” but are completely *interwoven* into one another.

The same interweaving of these three function organizations will naturally appear also with *obsession* (inflation), and only an artful depth psychological dismantling is able to divide this “formation” into the individual organizations.

In the light of this fundamental insight it is thus natural that we in the visions of this woman besides the personal and the familial contents also have found contents of *archetypal* figures (mandala, Great Mother, the divine royal child, the transformations, the *Medicina catholica*, etc.) from the collective unconscious.

The testee herself felt this. Her remark speaks for this: *“It does concern here not only the personal unconscious but also the world of the ancestors and the archetypes, those that penetrate the personal unconscious and probably are never separated by a border.”*

4. Autogenous Participation and Integration of the Ego in the Dream

From the preceding examples one could draw the conclusion that the choice experiment was a precondition for the application of ego analysis to the dream interpretation. It is however not like that. It is undeniable that with the accurate results of the experimental ego analysis with dream interpretations the analyst is able to give the correct interpretation of the dream. The test indeed gives us exact information about all possible ego existence forms of the foreground and background. *One can interpret however the dreams in the sense of ego analysis also without employment of the experimental procedure.* In that case, the analyst must be familiar with the elementary functions of the ego and with the different *familial* laid-in possibilities of the ego existences of the analysand. Most dreams can be divided easily into four scene image phases:

The first phase is the preparation of the “awake” ego for a journey, a mountain tour, a boat, a ship, an auto, or an airplane trip, a visit, etc. The figures and events that arise here are quite often still those ego existences that are those being possibilities that the initial awake ego represents and indeed experiences. These existences constitute thus the still everyday ego, the awake ego fate.

The second, the so-called “hypnogogic” phase, is that of the first crossing of the threshold that already leads into the deeper dream world. It is variously symbolized. For example: “I go down stairs”; or: “I must go over a narrow pass, through a tunnel, climb over a steep mountain ridge, cross a river, go over a bridge”; or: “I go through a garden gate, a door, a gate, etc. Pretty often also symbols of a “hypnogogic” perception deceptions show up here. Thus, for example, the “diving down into an eddy current” and “falling down into a depth.” If the hypnogogic hallucination is too strong, then the body cringes, and the dream is broken off. [*hypnogogic = of, relating to, or associated with the drowsiness preceding sleep; opposed to hypnopompic.]*

This first “crossing the threshold” interpreted ego analytically is that the ordinary awake ego just now is crossing the boundaries of natural reality and entering the background deeper dream world of the suppressed and not-lived ego existences.

The third phase, the actual dream world phase, takes place already completely in an unreal world. The transcendence is executed. The shapes and the events here precisely symbolize those being possibilities that either is personally repressed or that present to the awake ego unknown familial figures of an ancestor and the demands of the ancestors that are present dynamically and effectively as *possible* ego existences in the analysand. Into the dream world by the “threshold” crossing, the awake ego *meets* here its past and repressed fate possibilities and most often, in addition, his or her ancestors with whom now he or she must confront, who knows about him and whom is forced to be recognized (See on this the awake dreams in Example 10).

Occasionally the transcending awake ego meets here “collective” shapes (archetypes in the meaning of C. G. Jung) as mystic animals, gods (fire god), magician, the “Great Mother,” the “charioteer,” the “old wise man,” etc., and also the dream landscape can also bear cosmic traits. *The awake ego is however constantly also present in this dream phase, only it often plays a passive role, as for example a fellow traveler, an observer, a criticizing or admonishing person.* Often the awake ego blends in among the spectators (choir), or it behaves like an “unknown foreigner” or like a policeman, customs officer, detective, etc.

The dismantling of the dream figures into the background ego existences and into the figures of the awake ego presents mostly no difficult task for the analyzer -- if he or she is able to adapt to this kind of “ego analysis.” It is extremely important to lay out for the analysands exactly *how* the awake ego adapts to its background ego existences because it reveals quite often for the next time the future that can be expected (See Example 11). The readiness of the awake ego for the integration with its background ego becomes mostly only evident at the end of the analysis of the dreams. Trends on this often announce themselves early. Up to then it is for the analyst however a very difficult and delicate task to confront the analysands with all his or her inherited ego existence possibilities and show him or her which way to pursue a dream. On this occasion one can easily be convinced *that one holds not only one fate but several fate possibilities and several ego existences and that one is the selecting court.* While C. G. Jung on the integration of the dream constantly stresses the *compensation striving* of the collective unconscious, we are committed to the complementary ego existences; and we are anxious that the integration and, respectively, the participation between the personal ego existences and the figures of an ancestor are produced.

The fourth phase is the second so-called *hypnopompic “threshold phase”** in which the awake ego returns from the dream world to the *awake* world. Its symbolism corresponds to the so-called “hypnopompic” image series that we know

from the work of H. Silberer. This represents the “phase of waking up.” For example: The dreamer ascends stairs, or he arrives at a “vestibule”, in a “limbo” or “returns after a long journey to his daily dwelling,” to his family, or to his “office.”

[**hypnopompic* = “A hypnopompic state (or hypnopomp) is the state of consciousness leading out of sleep, a term coined by the psychical researcher Frederic Myers. Its twin is the hypnogogic state at sleep onset; though often conflated, the two states are not identical. The hypnogogic state is rational waking cognition trying to make sense of non-linear images and associations; the hypnopompic state is emotional and credulous dreaming cognition trying to make sense of real world solidity.” From *Wikipedia*]

The “hypnopompic” as also “hypnogogic” threshold phases by the dreamer in the descriptions of the dream are often neglected or completely forgotten. We have however grounds to assume that both constantly are present in all dreams because in the *detailed* descriptions of dream these “threshold phases” are rarely missing.

Now if the analyst adopts the observation of these four dream phases, then he succeeds without difficulty to determine:

1. Which ego existences are lived out in the awake condition?
2. Which ego existences belong to the suppressed and to the enigmatic background?
3. How is the *actual* relationship between the foreground and the background and the familial existences of the ego?
4. How far or how close stands the analysand from integration of his partial existences and in what degree he wishes to be one with the inherited background, that is to participate in an autogenous way with it?

It must be still stressed here that this manner of the analysis on the “subject level” (H. Silberer, C. G. Jung) and the “*condition*,” the past, the present and the future, by application of the *combining* manner of dream interpretation of ego analysis does not exclude a so-called “*objective*” dream interpretation on the “object level” in the sense of psychoanalysis. We must use however *both* and integrate their results as this will be evident from Example 13. The following example refers only to the kind of application of ego analysis in dream interpretations. They were evaluated with the help of the *Freudian* “*free-association idea method*” but “*ego analytically*.”

Example 11

Background: The 30 year old woman lives with her husband and her mother in a disastrous fate triangle. The mother completely dominates the daughter, who is a slave to her masochism. The mother is jealous of the husband and in general of each person with whom the daughter associates. She became over several years a querulant since she felt that the marriage of the daughter would nevertheless separate the daughter gradually from her. The daughter depended however passive-masochistically on the mother and could not break the sadomasochistic chain with which she -- like a galley slave -- was tied to her. A loss (an abortion) one year ago that in her opinion was caused by the unbearable scenes of the mother haunts her to this very day. Because of it she brings the following as the third dream:

I. I came from lunch back into our business, and when and where it was I do not know any more.

II. (phase of the first crossing of the threshold.) At the door I met a young woman in a family way who asked me whether she could have a manicure. I affirmed that and helped her inside, whereby I lifted her *over the threshold*.

III. The business was similar to a barrack, half-dark space, and everything seemed to be very provisional. I led her to a table and said *that she had to wait a little* and that someone would come to her.

Then I went to a window and looked outside. There was a kind of train station and a kind of garden restaurant. At the entry, which looked again like a gas station, stood my three uncles with whom we had been enemies. I thought how nice it is that I am completely indifferent now as to how they behave toward us and that it is really amusing that my cousin F. with whom I am still friendly has actually done the same as I did, although we had not seen each other for years any more and live on different continents. Her husband built, exactly like mine, a business, and during its beginning we, the wives, operate it as a kind of beauty salon.

I went then back to the young woman and shoved her bag, a large *bag*, which she had placed on the table. It fell down, and a large number of beads and semi-precious stones like a chain rolled on the floor. The young woman was very excited, but I calmed her down and gathered everything up.

IV. (phase of the second crossing of the threshold.)

Afterwards I left the room, and outside I met my uncle, who regarded me rather hatefully, while I passed very quietly by him, looked at him indifferently, and thought how good it was that this chapter of the family history is finally over. Then I woke up.

According to the indicated pattern this dream lets itself be divided easily into four phases:

First phase: The preparation of the awake ego. The dreamer comes back from lunch to her husband's business that was only recently created and where she tends occasionally actually to help. This business has thus in the awake condition an important actuality. In the free associations she tells also of the joint work with her mother after the war when the mother was constantly dissatisfied with her.

Second phase: First crossing of the threshold. The dreamer meets "*at the door*" a pregnant woman who lifts herself "*over the threshold.*" A classic form of the symbolism of the first threshold. The dreamer crosses into the *wish world of the pregnancy*. She says however that not only she but also her mother wanted the child, which then is "to give new meaning" to the mother. It was however at that time the daughter was still too busy with her "cosmetics" and with the painting of her foot and hand nails, an activity to which the mother constantly reacted with strife. Consequently the young pregnant woman wants to have a manicure in the dream, and therefore she operates a beauty salon in the third part of the dream. In addition, the "manicure" of the pregnant woman elicits another interpretation. We will speak about this in the end. Due to the free-association ideas we had to lay out this first "threshold part" of the dream as follows: The awake ego changes the dream into the wish world of the pregnancy and lifts the pregnant young woman over the threshold; however, she still faces the pregnancy ambivalently since beauty care is still too important to her. The question of the pregnancy concerns her in the dream. The fragmentation of the person into two ego existences: *Being beautiful* and *being pregnant* at the threshold of the dream advise what is actually at stake in this dream. The threshold phase vividly announces the dilemma of "being beautiful or being pregnant."

The third phase brings the actual dream events and thoughts. The awake, beauty-maintaining ego existence communicates to the pregnant ego existence "*that it must still wait a little.*" In the course of the associations the analysand admits that she would actually like to live willingly for a while yet *without* a child. She feels at present not yet mature enough to be a mother. Her marriage and her home are still a "shell" in the making and everything seems still "provisional." Concerning the child one must still wait. The "station" reminds her of the heart

attacks of the mother that she had during the trip abroad and about which she was anxious. Anxiety about the death of the mother -- at the same time however anxiety about death at birth from guilt feelings because she so often insulted her mother. References to wishes in her childhood and even at a later time: The mother is to die rather than further torment them. The mother struck her with her fist in the face so that she did not hear for a while. She wanted to force her herself to break off her engagement with the bridegroom. The testee always went walking to the "station" if the mother raved at home. The "garden restaurant" reminds her likewise of the arguing scenes that were instigated however by the father in anger. Her powerlessness situation occurs to her opposite her omnipotent parents who were ruined on the basis of their "sacred egoism." The claims to power of the mother were so boundless that she told her, "*If you get a child, then it belongs to me.*" During the pregnancy she was constantly anxious about what will happen if the child comes to the world. New disputes will then appear. She had a terrible dislike of the mother and perhaps the "maternity" during the pregnancy that she endured with great difficulty. Suddenly she remembers that a cousin of her father shot his wife on their honeymoon and then committed suicide. Here awakens in her the idea likewise to kill her mother and then herself. Still another circumstance at this time that had her dreadfully depressed: *the question of money* (the "gas station") that her uncle had abroad in hand, which he and other relatives tried to rob them of their inheritance.

These relatives wanted to prevent with all possible excuses the "entry" into the country where their assets were deposited with the uncles, A further argument was why she let the "pregnant" woman wait. The cousin F. is for her a guide from this tight spot because she had torn away from the family completely and became free. In the dream appears thus a new fate possibility, an ego existence that would make her free from the mother and from the scams of the uncles. This ego existence striving *for freedom*, which she has constantly suppressed in reality, appears now as the correct solution in the dream. She goes back to the pregnant woman and pushes its valuable "bag" (*fruit*) with a large number of beads and semi-precious jewels directly from the table. *Thus it caused a hemorrhage*. Thus she made an end to the pregnancy and freed herself from the fruit "bag" (beads, half jewels) that was so valuable for her mother.

In the main part of the dream the awake ego meets its background and various fate possibilities. These are: 1. the wish from the past that the mother is to die (station, heart attack scene); 2. the "cousin figure" who solved the problem by murder and suicide; 3. the uncles on the paternal side, they wanted to withhold the family inheritance ("entry" and "gas station"); 4. the anxiety that her mother will take away the child in order to find a new goal for her own life; 5. the cousin as a

guide by her being able to detach herself from her family.

All these familial experiences and fate possibilities with which the awake ego confronted itself in the dream led to the solution of the pregnancy question: *The pregnancy ("bag") must be broken off and the young pregnant woman is to wait.*

The dreamer tells us thus in the dream -- like an accused -- why she actually had to terminate the first pregnancy by a spontaneous abortion. Until now she bore an unconscious guilt for this act; now she wants thus to be free from it. The "awake ego" in the dream work here is like an examining judge, who is anxious minutely to attribute an act (break off the pregnancy) to her last motives. This main part of the dream is thus a confession of a *perpetrator* who has aborted her pregnancy.

The fourth phase, thus "second crossing of the threshold" brings the "hypnopompic threshold symbolism" for the catharsis and that makes a happy waking up. Nevertheless the family (uncle) "hateful look" now passes indifferently by her and she thinks: *"How good that this chapter is family history (but also that of the dream) and is finally over."* And thus she wakes up.

*

One could draw the hasty conclusion that the dreamer in this dream delivers a confession only over the *mental* motives of first abortion that happened one year ago. We were of another opinion. At the threshold of the dream appears -- as we saw -- a young pregnant woman, and she (the awake ego) asks whether she could have a "manicure." The dreamer (her awake ego) *affirmed* this. After the analysand had delivered all her ideas to the stimulus word *manicure*, we asked her *whether a curettage* had been done.* She denied it. Two days later she came however excited into the hour and told me that she had a severe bleeding for two days and that the gynecologist promised her a possible curettage, since he must think also of a spontaneous early birth. [**curettage* = Dilation (or dilatation) and curettage (D&C) refers to the dilation (widening/opening) of the cervix and surgical removal of part of the lining of the uterus and/or contents of the uterus by scraping and scooping (curettage). It is a therapeutic gynecological procedure as well as a rarely used method of first trimester abortion. From *Wikipedia*.]

The dream could have therefore not only a retrospective but also a *present* and respectively *prospective* significance. That would therefore mean that the *analysand is also today still against the pregnancy* and demonstrates again in the dream her *unconscious* mental arguments in order to justify the past and present

abortion.

Example 12

Background: The 28 year old psychologist from Germany lived so far with his parents in a highly charged tension situation. Therefore he decided to study further abroad. The father, a feminine-tender man, a musician, is strongly paranoid and broke off any relationship with his wife. The mother is the counterpart to the father: Hard, strong, cool, self-confident, rivaling with her husband and son, a greedy-for-power person, who is anxious by force *to restrict* the life of the son as she had done in former times with her husband. In relation to the “systolic” narrowness of the mother (a *k* person), the tendency of the father and the son stands for “expansion” and “height.” Both are pronounced weak *ego diastolic* (*p* people). The large psychological conflict of the testee exists now in the solution of the question: *How could he unite the inherited ego-diastole tendencies of the father in himself with the ego systolic tendencies of the mother? Or: Which inherited part is he to select?* His dream (No. 15) gives us a clear picture of these actual processes and of the involvements in the unconscious:

I. I make a grand mountain tour in east Switzerland. Although it has a cable car way up, I go the regular long way on foot.

II. *After some hours the steep path narrows itself to one ‘chimney’* and above leads to a beautiful alpine meadow where the path is no longer too far up from the restaurant.

III a) Other times I must take the same mountain way to find it but did not immediately and made a large detour in order to be able then from above this dangerous ‘chimney’ to look down at last on the beautiful alpine meadow. I think of all the possibilities of a descent, but I judge the situation as too dangerous since one cannot keep oneself safe anywhere, and that is why I prefer another route.

III b) A third time I make again the attempt to find another starting point as the way into the old course above the ‘chimney.’ After walking a long way I am however *completely at the bottom* of the route, where the cable car begins and not above on the alpine meadow. Since I had forgotten my skis for the first time, the idea occurred to me that I could explain the matter to the young boys, give my address, and ask them to let me send the skis home.

III c) On the next walk I come into our holidays cottage

in X. and find there Professor Sch., who takes some rest days in the mountains with the already-arrived family. He does not seem to me to achieve his rest properly. Everything directs their whole attention toward him. He apparently ate too much because he had shortness of breath so that we had to provide a couch so that he could rest. He says to me that *I am to take out the hot water bottle*. I strive to be completely obliging to him. My mother stays with him in order to care for him for a few days. It seems that their activity around the man is completely appropriate.

IV. I remain only a short time and *go on the journey home*.

This dream also lets itself easily be divided and laid out according to the indicated pattern into four parts.

First phase: The preparation of the "awake ego" for a longer mountain hike.

This part contains the remnants of the day. The testee made a mountain tour indeed with his father and sister, who visited him in Switzerland. Everything was exactly the same as in the dream: He takes a cable car up to the alpine meadow but went further along by foot. This part of the dream is thus the faithful repetition of an experience from being awake. Only the mountain tour is in the dream also a symbol for his "striving into the heights" (an association).

Second part: The first crossing the threshold into the dream world is here very uncomfortable and arduous. The dreamer must go through a steep "*mountain chimney*" (rock fissure) in which the path *narrowed*. It was worthwhile itself however nevertheless, since the way leads above the mountain chimney to a wonderful alpine meadow and also the restaurant is not too far away.

Third part: The real dream thoughts:

The awake ego that undertakes this more difficult mountain tour is confronted in the dream with *three* different fate possibilities:

III a) *The first possibility* is that he *avoids* the "*narrowness,*" thus the "*chimney,*" and makes a long detour to make this happen in order to arrive at the beautiful alpine meadow and be able from there to look down from above the chimney -- without having to pass by the rock fissure. The word associations to "*narrowness and chimney*" led clearly to the *mother*. She is restricting like the "*chimney*" and is as hard as a rock. She tries to restrict all his high and great plans. The testee says that he can go with the mother no further because she restricts the

path for him and his higher ambitions and darkens his “prospects.” Therefore he tries now in the dream to avoid the *narrow* way by the “mountain chimney.” He makes rather a detour in order not to go with the maternal narrowness (= ego systole, *k* ego) in his life. He tries, *without the mother* (without ego systole), to reach his ambitious goals (= the wonderful alpine meadow). He without the mother indeed comes into the heights (= inflation and expansion), where however he can not stay long. From the associations we find the cause: He goes -- like the father -- without the ego systole into a dangerous ego diastole, and one cannot maintain this in the long run. He must descend thus from this alpine meadow (the ego expansion), and there he only becomes conscious that *without the support and the brake of the maternal ego systole the descent is too dangerous* since “one can not hold oneself sufficiently.” The “awake ego” in the dream is confronted with the fact thus that without a “brake” and without “support,” that is without ego systole and briefly without the acceptance of the mother, he is not able to return to the normal level from the paternal height of the very great amount of ego expansion. He must take another “route.”

III *b*) Now is presented the *second* fate possibility. This consists of avoiding both the “narrowness,” the “chimney,” that is the *maternal* ego constriction as well as the *paternal* way to expansion. Sadly he must realize however that he does not come up to the alpine meadow without the maternal (*k* function) and without the paternal ascending “in the old paths” (*p* function). After much walking he finds himself at the bottom of the route, where he actually had started the mountain tour. He says he “always wandered away to a zero point.” He does not dare any longer to go into the height of the alpine meadow. (In the dream he sends boys up to bring down his things.)

III *c*) *The third* fate possibility that the awake ego meets with in the further course in the dream is that he returns home to his parents. Here he finds his model in the university, a professor who is resting too with his parents. He meets thus the desired solution: *The spiritual ego diastole as a researcher and a scholar together with the parents*. The dream however reminds the dreamer, he may not “eat too much” as a “scholar”; otherwise, he will have “difficulty in breathing.” The most important message however is the following: He is first to remove the *hot water bottle* (associations: *libido, incest, mother*) from the bed, that is *to liquidate the incest love to the mother*, because then the mother -- thus the absolutely necessary restriction (brake, control) -- can stay with him and care for him as a diastolic person.

The third part of the dream says thus:

1. If he goes on in life without the maternal ego systole (*k* function), then

he can go into the heights with the help of the paternal ego diastole (*p* function), but the way of this paranoid inflation in the “normal” everyday life in the lower level is dangerous (dream portrait III *a*).

2. To avoid both parental hereditary functions, both the constricting as well as the expanding ego function, then he will circle around a zero point and will never be able himself to rise into the heights.

3. The best actual solution -- says the dream: When *he returns home with his parents, he becomes a scholar and a researcher who maintains in himself however both the paternal ego expansion as well as the maternal ego constriction*. Preconditions are: First of all the moderation of the spiritual diastole (he may not eat too much “spirit”); secondly the liquidation of the incestuous mother binding (he must take the hot water bottle out of the bed).

Fourth part: the second crossing of the threshold, the “hypnopompic”:

This surmounting is short but is clearly shown in the dream: “I remain only a short time in this dream world” -- the awake ego says -- “*and go back home.*” Thus the awaking in the dream of the “traveling-home awake ego.” The dreamer wakes up indeed.

We must warn here against making absolute the application possibilities of ego analysis in dream interpretations. A series of dreams is certainly constituted that only their interpretation by a Freudian way is possible. These are the everyday mundane repression wishes as also from the infantile period determining the banal wish-fulfilling drive dreams that with the development of the ego hardly comes in contact with its participation and integration strivings. Here it is not worthwhile to shift the level of the interpretation of the drive side to the ego side. The interpretation on the “object stage” is completely sufficient here. The greater error would however be if with dreams in which the awake ego argues with its past or future familial being possibilities one would be content only with the “object” -- or the “drive” -- analysis and omitted the *ego analysis*.

And yet more. There are dreams with which the two-dimensional interpretation (object-subject stage) is not sufficient and one is driven to a three-dimensional interpretation in the three movements of the unconscious (personal, familial, and collective). Example 13 proves that.

5. The Integration of the Personal, Familial, and Collective Functions in Dreaming

The Three-Dimensional and Integrating Dream Interpretation Method of Fate Psychology [*Schicksalspsychologie*]

The following example represents on the one hand the technique of the three-dimensional dream interpretation and on the other hand the *collective projection* in the dream process.

Example 13. The Bull-Roarer Dream

The dreamer is already well-known to us. He is a pharmacist, Case 1, which we already presented fate-psychologically to the reader in Chapter IV. The dream came only after the personal analysis had neared its end and the testee several times had been confronted on the basis of the family tree analysis and the drive test with his familial conductor nature, that is in the third phase of his analysis that has precisely the *mature process of integration* as its goal. Here we give first the dream and then the recapitulation interpretation of the *analyzed himself in his own words*. Dream 195. (2/10/1953.)

I. Behind a house in the mountains, where we might be on vacation, I discover openings in the ground from which warm air escapes. I draw the attention of my mother that probably a *volcano* developed here. It seems questionable whether it will destroy the house. Should one leave? My mother does not understand and dismisses it as ridiculous. The draft of air continues to increase however, and one hears underground rumblings.

II. A circus. A gangster dictates everything or prevents the performance. A woman on the trapeze. I also go up and notice however the different weight that another artist must put on the trapeze and she is enveloped in the tent canvas. I have some anxiety and think however that over time the trapeze gets reliably use, so then it is no longer difficult thus to swing at this height.

III. Then I fight against the gangsters and shoot a large number of them. Nevertheless as I shoot, a gun has but so many shots.

Then suddenly there is some magic charm. An object hangs on a cord; if one hurls it in a circle around one's head, one can fly thereby, similarly as the propeller of a helicopter. My friend X. Y. has it and will not give to me. I take it from him however with some force. Now I can rise into the air, I fly away myself over landscapes and over the heads of people. I hear music. A man stands in the midst of the spectators and plays a violin.

IV. Then I am in a kind of limbo. I see a sea of clouds and, quite close, to the sun and the moon. I am very sad and lonely. One of the gangsters who was killed in the fight comes to me, complains, and stands pretty far to the left. He thinks he is in hell. I am gentle with him and try to comfort him. I press my face to his, and his nose disturbs me. He has very old and valuable pieces of furniture that we examine here. My violin lies on a chest. I see a kind of dresser, very ancient and has drawers that are softly padded in order to insert violins even if they are also not so valuable. As I open the drawer, from a distance a marvelous melody sounds, played with deep violin tones. Here in heaven, there is no time and space. If I open the drawer where in former times the Stradivarius was there, it rings out.

The dream is composed of four scenes. First scene: the emergence of a volcano with underground rumblings. Second scene: in the circus. Third scene: the fight of the dreamer with the gangsters and the whimsical rescue from the combat danger with the help of the magic object. Fourth scene: in limbo and the gentle relationship with one of the gangsters from hell.

1. Interpretation of the Dream in the Dimension of the Personal Repressed

The dream pointed first to the personal object stage, that is objects in the infantile sexual state with the free association method of Freud. We must do without the detailed report of all the associations of the analyzed and share here only the most important associations and the results of an interpretation on the basis of the personally experienced material.

First scene: Memories from the childhood of scenes in which the son exhibited unrestrainedly with his "intestinal arts" before the members of the

family. (Openings in the ground from which warm air escapes.) Then he sees himself as an infant with the so-called “moon play” in which the boys mutually look at each other’s anus. The memories to the *second* scene led the analyzed to an experience with his father, who held a religious lecture in a circus in Germany before several thousand people among whom he was also present. He also had an earlier dream in which occurs a fire god (the father) in that the testee after a similar running amok massacre is powerless to end the fight with the father fire god.³⁸ The woman on the trapeze is the mother, his partner in the “performance” that the gangster men (father) prevent. (Oedipal memories, “performance” = incest.) In the *third* scene the compulsive masturbation occurs whereby he would like to masturbate constantly more as than indeed he can. (“Nevertheless a gun [penis] does not have at all as many shots [semen] as I shoot.”) He speaks also of the desire to be *omnipotent* and wants to shoot all men in order to be able to end with the mother alone -- on the trapezoid -- the “performance.” The incest danger is great, and he takes first the way to escape in the masturbation. From this masturbation compulsion a magic object saves him. To him in associations to the “magic object” occurs the miracle lamp of Aladdin from “1001 Nights.” The magic charm is also a magic wand (penis). The “cord” on which the object hangs awakes in him an early childhood memory: He walked around half naked, and the little girls present laughed because a “cord” (the member) hung down. About the friend X. Y. that he envied constantly in particular because of his perfection and *maturity*, his determined ability to work, and his elegance. The analyzed would like to take his friend’s maturity and perfection away by force. The man who plays the violin in the midst of the spectators is again his father who was indeed a good violinist. To the *fourth* part the analyzed gave the following personal recollections: A newspaper report on geology students who were imprisoned for days with an expedition by swelling mountain water in a cave with their professor. The means of their rescue was that someone from outside of the water had derived the cave by digging.

“The sun and the moon” is according to the analyzed the conjunction of man and woman, the coitus of his parents whom he had often spied on. The gangster who on the left is the father who in former times was a left-wing socialist. The gentle relationship was valid for his father whose face often tenderly pressed his when he was a child in bed. He notes still more: The father could also be the analyst since an old chest is indeed located in his room. The violin is the vagina. (Homoerotic demands in relation to the father or the analyzer.)

2. *Interpretation of the Dream in the Dimension of the Familial Unconscious*

Apart from these associations from the personal unconscious, the testee gave a whole series of free-association ideas that were of a *familial* nature. We mention only the most important. (On this see Fig. 1 and Family Tree No. 1). In the first scene is the incident of the volcano: *the epilepsy of the maternal grandfather* (No. 20 in the family tree) whom he however never saw. Then he speaks of the *rage and anger seizures of the father* (No. 44) who in these seizures could kill him or his mother. The father once furiously wanted to throw him down the stairwell. His mother was oblivious regarding the danger that threatened her and him by the paroxysmal seizures of the father. He, the analyzed, however felt exactly the danger from which probably a "volcano" develops. ("My mother" -- he says in the dream -- does not "understand.") Then he says: "*The mother in me -- whose father was epileptic -- knows nothing at all of the danger of the epilepsy; she even wants the epilepsy to remain in the unconscious.*"

To scene II: "The circus is also my soul in which predators and artistic attractions are presented. The mother was indeed an actress (No. 43). *The ancestors in me, grandfather (No. 20) and father (No. 44), are these predators, sadists, and murderers.*" To the trapeze woman and man struggle. "Lastly -- like in a film that I saw recently -- the man falls down from the trapeze. *Ah indeed, that is the epileptic seizure. Terrible!*" After this idea the testee says: "*Now again I am not at all well. I have hot feelings on my skin and my hands are red and pale. I feel I am before an abyss and will fall in.*" (epileptic aura.)

To the trapeze scene still another Greek legend occurs to him, in which a veiled woman (in the dream his partner is wrapped in tent canvas) plays a role, and as one then revealed the woman, she collapses *dead*. That means: *If one reveals his femininity, thus the mother in him that is the epileptic conductor, then he falls down dead (epileptic seizure).* He continues: "I can not play my role with this mother whose father was epileptic, for she wears a mask." Then: "*I have to overcome two obstacles in my life: the epilepsy of the grandfather and the father who was a stutter, and still added to it the hysteria of my mother... Both have too great a power over me! From my grandfather and from my father I have the inclination to epilepsy and, from the mother the 'mask,' the hysteria.*" Whereupon again an epileptic aura follows. "*Now again I am not probably well! I have anxiety, pressure in my head, cold feeling with fever attacks. I have anxiety that I will lose my ego.*"

To the *third* part, to the fight with the gangsters, he says that his father

always fights against evil. He is a sect leader (No. 44) and fought thereby his own Cain. He is also a stutter! There we have again the epileptic form-paroxysmal! Then David's fight with Goliath occurs to him. It is his fight with the father fire god. David loved the woman from Uria and killed the man by sending him into war. Therefore David was not allowed to build a temple. "This David Cain is I." (Oedipus.) "Into the masturbation seizures I always shoot at the father and afterwards faint. *The masturbation is a replacement for the latent epilepsy.*"

To the *fourth* part of the dream he tells that he completely stopped drinking; "drinking, exactly like the epileptic seizure, destroys my consciousness, and I become insecure. Before it I have anxiety... I was between the other world and this life, and the gangster that I shot dead comes out of hell. He is thus the *devil* and carries all vices; he is the fire god, the father. *Fire is also a symbol of the epilepsy.*" Then he continues: "Now I am gentle to this gangster (father, fire-god, epileptic). Now I can be with him and even comfort him. I can now deal with my *shadow* (epilepsy, shot dead)." Here the proof that he seeks to assimilate his "*Cain*" *shadow, the father-killer*. To the old pieces of furniture occurs to him: "Those are the symbols of my ancestors and therefore are valuable, but they nevertheless were like new." (His father was a good violin player, the maternal grandmother [No. 19] was a piano teacher, the maternal great-grandfather [No. 8] and a cousin of second degree [No. 61] were church organists. A cousin of the mother [No. 55] was a conductor. The valuable Stradivarius in the ancient drawers is thus a symbol for these musical ancestors. The testee is also a good violinist.)

3. Interpretation of the Dream in the Dimension of the Collective Unconscious

Now we return to our initial question:

Can archaic contents of the original soul from the collective unconscious be projected into the dream process of present living individuals?

The dream our testee supplies is a noteworthy proof for the correctness of the Jungian interpretation, in a way -- which as far as I know -- actually occurs rarely. We think here of the third and fourth scene: The dreamer is in a hazardous fight with the gangsters. He shoots as many bullets as his gun is capable. The "personal" interpretation was that -- due to the incest "performance" impeded by the gangsters (men and father) -- he masturbated excessively.

He is saved from this infantile masturbation compulsion and released in the third scene of the dream by a "*magic object*."

The dream gives a specification of this charm apparatus. He indicates: “*An object hangs on a cord; if one swings it in a circle around one’s head, one can fly thereby.*”

The following about this object is thus communicated in the dream:

1. *It is a magic object; 2. it hangs on a cord; 3. it is swung in a circle around the head; 4. its magic effect exists in flying “similarly as that of the propeller of a helicopter”;* 5. the perfect and *mature* friend has already this object, and he, the dreamer, wants to take it away from him by force.

Based on these specifications each analyst who is to some extent familiar with the cult rites of the primitives must think immediately of the “*bull-roarer*” that plays such an important role in the manhood initiations. What however is a bull-roarer [*Schwirrholtz*]?

The bull-roarer is well known as a sacred object, a cult apparatus, in Australia, Oceania, in the Indian Archipelago, in South and West Africa, in North and South America -- even earlier also in Europe (Greece and England) -- in particular and had its significance with three acts of worship: 1. *with the coming-of-age ceremony*, 2. with funerals, 3. when praying to the Gods for rain.

As sacred apparatus the bull-roarer [*Schwirrholtz*] is a particular form of “*tjurunga*.” We know that “*tjurunga*” is part of the totem ancestors. The emergence of the bull-roarer is told as follows in an Australian legend:

The Wallaby totem god Putiaputia -- after he had tried in vain from the ‘mbultjite’ (wild orange tree) and the ‘para’ (rubber tree) to produce the bull-roarer -- produced the ‘ititja.’ (Mulga* tree), reworked the piece, smoothed it and made signs on it with the help of his opossum tooth. *Then he bored a hole at the end of the tjurunga, fastened a cord (‘ulera’) to it and let the ‘tjurunga’ buzz; the same gave a distant audible humming tone of itself.*³⁹

[**Mulga = Acacia aneura*, commonly known as mulga or true mulga, is a shrub or small tree native to arid outback areas of Australia, such as the Western Australian mulga shrublands. From *Wikipedia*.]

“From this narration is to be seen” -- writes Winthuis

that the Australians regarded the bull-roarer as sacred, first built as a cult apparatus for a totem god. As for its external

form, it is a 20 to 70 cm long wood blade, which is perforated at one end usually, in order to fasten a cord to it with which it is swung; with swinging, it produces an intermittent humming, similarly to that of our forest devils.⁴⁰

In his book *Custom and Myth* A. Long in 1884 was the first who has indicated the significance of the bull-roarers, in particular in the Greek mysteries on the use of the *ρούβος* or *χόνος*. In his opinion with the swinging the humming is “as if a supernatural being moves its wings with a frightening roar.” (See on this in the dream: “similarly as the propeller of a helicopter.”) Already Long has emphasized the noteworthy role and the use of the bull-roarer with the *initiation rites* in Australia. Since then a large literature has been accumulated about the bull-roarer. Today it is well-known that the bull-roarer represents one of the most sacred and most mysterious cult devices with the primitives nearly everywhere with the *manhood rites*. The ceremonies among the different peoples show manifold variations but generally the process occurs according to the report of Howitt as follows:

The head is firmly wrapped with cloth so that they (the initiates) can see nothing; they sit on the ground, while with 16 bull-roarers (with others only with one or two) is executed a fearsome howling and roaring.

(Our dreamer experiences this howling and roaring of the bull-roarers “similarly as the propeller of a helicopter.”)

After this ended, they have to stand up, their faces directed to the sky. Then the cover for every one of the boys is removed from their heads, and the chieftain shows with a javelin thrower the night starlit sky, calling: ‘Look there!’ ...

(Our dreamer says: “Then I am in a kind of limbo.”)

And after they are again enjoined that they may not betray anything to their mother or their sister or the uninitiated, the chieftain begins in impressive language to reveal to them the old traditions, the secret teachings of Mungan-ngaua.⁴¹

The initiates are instructed that the rites of the initiation are to be understood as “the great being,” the totem ancestor. The bull-roarer is not only the voice of the highest spirit but is this spirit itself.⁴² Really it is present during the initiation. With the roar and roles of the bull-roarer, the highest being, the original or old

father, rises. Howitt explains that the Kurnai possesses two bull-roarers, the larger is also known by them as the "*Grandfather*." ⁴³

*

If we compare here only briefly the described role of the bull-roarer with the sexual-maturity rites of the primitives with the "charm object" of the testee in his dream, then we must draw the following conclusions:

1. The testee experiences his *sexual-maturity rite* in the dream. For that the appearance of his friend X. Y. speaks clearly as the symbol of the perfect *mature* man. In the associations the analyzed speaks of this friend because he always envied him for his perfection and maturity.

2. Astonishing, however, is the fact that the dreamer experienced his initiation by a charm apparatus that he describes exactly the same as do the ethnologists the bull-roarer, the sacred cult article. "An object" -- the analyzed says -- "hangs on a cord."

3. The handling of the charm apparatus is exactly the same represented in the dream, like the bull-roarer indeed used by the primitives of Australia, of South Seas islands, and of New Guinea. Our dreamer says: "If one spins it (the charm article) *in a circle* around one's head, one can fly thereby, similarly as the propeller of a helicopter." The testee circular hurling of the apparatus around his head is doing the same action that the magician exercises with the primitives over the minds of the initiates with the bull-roarer.

Before we had accomplished the "amplification of his dream with the analyzed in the sense of C. G. Jung with the help of the descriptions of the bull-roarer and the manhood rites, we asked the testee whether he had heard something about the bull-roarer. Now it turned out that he *did not hear a word and never had a suspicion about this cult apparatus*. And precisely because of this the appearance of this cult apparatus is so amazing in the dream. He implements the same action with the charm apparatus in the dream as the primitives with the manhood rites. Even the humming and the rushing of the bull-roarers are experienced in the dream as the humming of a propeller. There is only one possible solution for all of this: *the projection of the archetype "bull-roarer" and "initiation ceremony" from the collective unconscious*.

4. In the dream the analyzed hears music, and a man stands in the midst of the spectators and plays a violin. This actual man comes out from the associations: *the father, the fire god*. That means exactly the same as with the primitives by humming the bull-roarer appears the *highest* being, the

“Grandfather,” the totem ancestor, thus to the dreamer appears the fire god-father, and he hears “music,” the music of the father, the violin playing.

*

We follow now further the events of the dreamer: In the fourth scene the operation of the magic apparatus consists in that he -- in the dream -- is able to fly, and he finds himself then in *limbo*. Here appears to him -- coming from hell -- the gangster-father with whom he develops a same sex tender relationship: “*Presses my face to his, his nose (penis) disturbs me,*” the dreamer says. The associations go -- as we have seen -- in the direction of a *homoerotic* relationship with the father or with the analyzer.

The question to be discussed is: How is it possible to bring in agreement the tender (homoerotic) conjunction of the initiation ceremony of the primitives with the father?

We must return again to the descriptions of the ethnologists. From the observations of the ethnologists it is well-known that the *manhood ceremony is intimately connected with the cutting (subincision) and with the following pederasty.*

The subincision, the so-called mica operation, consists of making a hole at the lower root of the virile membrane. By this hole (= vagina) the initiate becomes a *man-woman, a two sexual being, which means perfection in the eyes of the primitives.*

Why however does the initiated young man have to become a man-woman? The answer of the ethnologists is: Because the totem original ancestor, who is the “Grandfather” or All-father, with whom he has to unite in the rite, is a two sexual being.

The following is emphasized by the ethnologists: Likewise the ceremony of manhood happens with the cult apparatus of the bull-roarer and the “tjurunga” that in the opinion of the leading ethnologists (G. Roheim, J. Winthuis) that “*their primary significance represents a two sexual being.*”⁴⁴ J. Winthuis writes word for word:

The ‘tjurunga’ is therefore the life-giving principle, that is that principle that precisely gives the Aranda, when thinking of this life, that they *must unite the masculine and the feminine*. It is clear thus according to the all-vivifying personifications and identifying thinking of the Aranda that

only the small, 'tjurunga,' the 'papa tjurunga' and the grandfather make the newborn child, and respectively finds that the larger, 'tjurunga' later used with the initiation ceremony is *at the same time the virile membrane and vagina* and in the thinking of the Aranda it actually is.⁴⁵

Still before Winthuis in 1924 G. Roheim wrote:

We are of the opinion that both meanings, embryo and penis, are condensed into all the variants of the tjurunga type.⁴⁶

We hear more from J. Winthuis: On the subincision, the peculiar mica operation, W. Schmidt, believing its purpose is still unclear, reports:

Good witnesses state that it is made for pederastic purposes, as the subincision is to make the man equal thereby to the woman. The latter is indeed its actual purpose: The initiate who has by nature only the masculine member will now get also the feminine in order to become similar thereby to a perfect, supreme being. The sexual intercourse, that is by the men after the completed of the subincision after 'iliara,' that is an emu-kangaroo (emu is called 'ili' and 'ara' "kangaroo), that is a two sexual being ... is then also according to their way of thinking really no pederasty but the actual sexual act as between a man and a woman.⁴⁷

And further:

By the initiation each young man receives, outside of his masculine nature also the feminine, a fact that shows up most glaringly thereby that the men in sexual intercourse with him, that is in their thinking no pederasty but a cult action whereby the assimilation of the initiate is sealed as it were in the presence of his totem and through it with the supreme being.⁴⁸

The homosexual act at the end of the ceremony is thus an important component of the manhood rites with the primitives.

*

In addition, in the dream our analyzed experiences this act of the same sex

tenderness with a father figure. We have proof for it in the series of associations that he was to this act not only the man but also the woman.

1. The fourth scene begins with the following sentence: "Then I am in a kind of limbo. I see the cloud sea and *quite close to the sun and the moon.*" Whereupon follows the idea: "*Sun and moon is the conjunction of man and woman. Both next to each other. Coitus of parents. No, it was more powerful than coitus of the parents.*" Then he expresses the following important sentence: "*By the magic wand I interweave the man and the woman in me....*"

From this idea it follows incontestably that our testee in the dream attained the same perfection and the same integration of masculinity and femininity as the primitive initiates by the bull-roarer and by the subincision.

2. The subincision -- as action -- is missing however in the dreamed magic rite of our testee. It is nevertheless discoverable in the associations. At the end of the fourth dream scene the dreamer says: "My violin lies on a chest. I see a kind of bureau, ancient, and it has drawers that are softly padded in which to place the violins." Whereupon the following idea follows: "My violin is my vagina."

At the end of the initiation act in the dream thus also our initiate received a vagina, which is symbolized by the violin. That he has not lost his masculinity however is indicated by his association to the "padded drawers."

*

In the fourth scene of the dream we discover thus the following integrating components of the primitive rite of manhood:

1. The initiate received a vagina and is made a man-woman.
(Associations to "violin" and "padded drawer.")

2. The initiate is a two sexual being, that is he attains perfection. In the dream this perfection is represented by the conjunction of the sun and the moon. In addition, we received a "subjective" interpretation of the dream by the testee himself that proves incontestably that the dreamer in his mental reality experienced the perfection, the wholeness of the self. When he had to associate to the "*circular*" centrifugal movements of the magic apparatus around his head, he said: "If I make the circular movements, that indicates: that I make a *mandala symbol*. Spinning is the strengthening of my masculinity, and thus I come to wholeness. Only this wholeness is made possible in that I am able to rise into the air, that is into the height of the spirit and may go a spiritual way."

3. Due to this association one can remember that the interweaving of sun and moon, the perfection of a two sexual being and the following tender act with the father figure does not actually only mean homosexuality but the tender fusion with the father -- both in the dream as well as in the rite of the primitives -- can be interpreted as a higher level of participation, that is to be one and the same and thus the participation with the original father, the two sexual, all-father. But the summarized dream interpretation of the testee speaks for itself, even *before* amplification with the primitive manhood rites and with the bull-roarer, and that he represented as follows:

I believe the dream presents the following process:

1. The mother in me does not know the danger she experiences by the volcano, that is by her latent epileptic form inclination. (Her father was a manifest epileptic and was killed as a result of a seizure.)

2. Then the father appears as a gangster, my 'performance' with the mother on the trapeze, thus the incest act with the mother and thus also hinders my artistic attractions -- I wanted only to become a musician. I lose my equilibrium with my father respectively by the incest demand.

3. Thus I became an excessive masturbator. I defend against the epileptic form father and the epileptic grandfather by the masturbation seizures. I constantly shoot more bullets than I have.

4. Then however I received a magic charm by which I interweave man and woman in me (conjunction of the sun and the moon), thus I swing the magic object in a circle around my head. It takes a lot of strength, *but then I am above. I become an 'ego' and rise way over the heads of people. I become omnipotent in the spirit of science.*

5. Now I am in limbo. There I experience the conjunction of the sun and the moon, thus the *integration of the masculinity and the femininity. It is a preliminary stage of the godly.* There I get on friendly terms with my father, and then he can go back into hell (the demon epileptic Cain) (into the familial unconscious) from where he came. I examine the different 'compartments' of the familial unconscious and put my femininity into the chest where it is protected. It is thus objectified and there I recognize and accept my masculinity (the father).

*

It already was noted that we only after this interpretation of his dream had been communicated to us that we asked him whether he had heard something of the bull-roarers and the rites of manhood with the primitives. When he answered in the negative at the end of the dream interpretation, we read out the appropriate chapter on the bull-roarer and the initiation rites with it with the primitives from the book of J. Winthuis.

The effect of this dream and its meaning was fate-forming to the testee. This is confirmed by the next dream, No. 196.

“I climb up high stairs and stand above you (the analyzer, the father), my mother and my teacher.” In addition he adds: *“This dream shows me clearly that I am not any more the man who I was. I had a religious experience of God.”*

From now on he begins seriously to work scientifically. He is indeed another, becoming a man.

*

The dream was treated here for the confirmation of the Jungian interpretation of the possibility of collective projections in the dream process. We continued however in the dream interpretation and tried to show that the *dreams* -- however not all -- *are to be interpreted in a three-dimensional integration*. The plasticity of the mental reality in the unconscious can be reached -- in our judgment -- only with the three-dimensional global interpretation technique as described here.

III. The Dream in the Light of Ego Analysis. Summary

Fate Psychology [*Schicksalspsychologie*] has -- as this comes out from the preceding discussions -- *the ego placed in the center of dreaming and the dream interpretation in general*.

The everyday awake ego in the nighttime goes beyond the boundaries of reality [*Wirklichkeit*]. The awake ego meets its not-lived, split off, different ego existences in this otherworldliness. The awake ego sits down apart in the dream with the personally repressed drive fates, the not-lived and suppressed ancestor figures, and the collective existence types (archetypes). The awake ego makes the nightly attempt to become one with all these drive and ego existences beyond reality and to participate and integrate with them.

We discover the existence forms of both the awake foregrounds [*Vordergänger*s] in dream contents as well as all those of the backgrounds [*Hintergänger*s]. The awake foreground ego chooses at night the dream ego existences among those possible and puts in the background, the not-lived fate possibilities, with which it must argue this night.

We are thus of the opinion that the dreamer represents a particular ego function. The awake ego is the moving spirit [Spiritus rector] in dreaming, it is the dream builder, the image chooser, and the director of the dream plays.

After all what surprises us is how meager in depth psychology is the role of the ego in the origin and interpretation of the dreams as considered up to now. This is all the more incomprehensible since S. Freud writes in *Dream Interpretation* the following:

The dreamer can become on an equal footing thus in his relation to his dream wishes by only a summation of two persons nevertheless connected by a strong commonality.⁴⁹

They represent a combination, namely a drive human being and a moral human being. The wish fulfillment of one can then naturally lead to displeasure for the other if the two are not united with one another. In the supplement for *Dream Interpretation* he writes further:

That one's own ego occurs in dreams several times or appears in different forms is basically not very surprising since it is found in conscious thought several times and at different places or in different relations. For example in the sentence: When *I* remember what a healthy child *I* was.⁵⁰

The rudiments for an ego analysis of dreams are thus already present with S. Freud. All the more remarkably is that one so far nevertheless has completely neglected the *ego analytic kind of interpretation*. We understand this however from the circumstance that S. Freud has to consider as “institution of the ego” in the first place as a “*reality testing*,” and this is precisely missing in dreams. Here we must quote again the definition of the ego:

S. Freud writes:

We formed the conception of a coherent organization of the mental processes in a person and have called this the ego. On this ego depends consciousness, and it controls the accesses to the motility, that is: To the discharge of the excitations into

the outside world; it is that mental court that exercises control over all its partial processes *that goes to sleep at night and then still manages the dream censorship.*⁵¹

From this ego determination it will be evident that according to Freud the ego in sleep, in particular, functions as the *dream censor*; in all other respects Freud sends the awake ego to sleep. And that is precisely a statement against which our ego analytic view of the dream revolts. We maintain that the awake ego is the dream builder, the chooser of images, the director of the actual dream, and still more: That a dream formation represents a particular ego function. This interpretation of the dream formation can however only be justified after replacing the “old” definition of the ego as only as “bearer of consciousness” and “reality tester” with that one I set up which was that as “bridge over opposites” [*Pontifex oppositorum*] and is able to connect the world of this life with that of the world beyond. If the ego is a transcending, integrating and participating court, thus as *pontifex oppositorum* set up, then it must function also as an awake ego and as a dream producer -- otherwise it would lose the transcendence and thus the role of the bridge over all mental opposites.

In the older literature we find also with H. Silberer approaches that confirm our ego analytic view of the dream. H. Silberer was concerned with the question of “threshold symbolism,” that is with the dream pictures of waking up. He published his own dreams in which he in sleep approached the “threshold” of waking up. For this the following dream is typical:

I have a lady, obviously in a gymnastic exercise, to go into a deep knee bend. She is now straightening up again. That is very difficult for her. I help her and say: ‘Now the arduous comes up.’ With these words I am again almost awake and recognize the significance of the dream.⁵²

Silberer interprets the dream thus that the lady is his own body and personifies his drowsy soul in his wish to help according to his will and corresponds to his spiritual impulse for getting up.

These so-called “hypnopompic” phenomena speak clearly for our interpretation that the *awake ego* goes for the time being into the other world, for at the moment at the border slope (transcendence) *it forms the* so-called *hypnagogic* hallucinations, like a sinking-in-the-depth, sinking-in-an-eddy, and as the awake ego returns again into this world, reaches the “*threshold*” of “waking” reality, and forms for this *hypnopompic* hallucinations and dream images.

Both kinds of “threshold dreams” speak for the splitting possibility and the migration, the *transcendence* of the ego, in dreams. *The splitting of the personality in the dream* however -- as this was already emphasized by S. Freud -- is a well-known fact. Already in 1878 P. Radestock has indicated that splitting the person, *splitting one’s own being into two persons*, “with which the foreign corrects one’s own ego in dreams,” is entirely equivalent to the personality division with paranoia hallucinations.⁵³

According to P. Federn the ego in the dream is similarly filled with ego libido as is the infantile ego. In the dream the body ego loses its libido allocation and the mental ego detaches itself from the body ego. The ego boundaries are extraordinarily easily adjustable in the dream, and the narcissistic libido allocation is weak. The dream ego is partly awake, but the libido allocation is strongly reduced. The dream ego is according to Federn an infantile ego with reduced libido allocation. Therefore the old ego boundaries can be revived -- similarly as in the delusion formations -- and appear as “foreign” personalities in the dream. From there is also the egofying of unconscious drive excitations that are attached to the foreign figures in the dream. A dream is thus a dialog between two different ego parts, a childlike part and an adult one. An interpretation, first represented by P. Radestock.

The application of ego analysis in the dream interpretation as accomplished with Federn is of a similar nature to that in the fate analysis.⁵⁴

These limited literary basic approaches permit us nevertheless to regard our ego analytical efforts in the dream interpretation as a *natural development of dream research*.

To conclude we summarize our dream theory and its results:

Summary

1. *The dream is a night integration and participation attempt of a lonely soul in the dream to be one and the same and related and to be reconciled to its not-lived existence forms.* The dream is thus an autogenous participation.

In the dream the soul tries uniting into a wholeness in which it -- still before the awaking of the ego -- once lived all its inherited fate possibilities, all its personal, familial, and collective possibilities of existence that it carries in itself.

2. The dream means thus on the one hand a *regression* to the original wholeness stage of the soul in which it had before the awaking of the ego; at the same time the dream however means a *progression* toward the ideal future stage

that stands forever before it. The dream is thus a *retrospective* and a *prospective* formation.

3. *Ego psychologically the dream is a nightly, theatrically produced encounter of the awake foreground [Vordergänger], the awake foreground ego [Vorder-Ich], with its hidden background [Hintergänger], with the background ego [Hinter-Ich].*

4. *Each dream can be understood and interpreted in scene pictures represented as a complementary drive and ego fate.*

A dream represents thus the actual ego and drive fate in two complementary existence forms.

The awake foreground, in particular the awake foreground ego, is quite often that figure in the dream that is portrayed as a foreign spectator, observers, travel companion, or companions of the background. The foreground ego is also occasionally the astonished one, the frightened, and the background criticizing figure that mostly passively -- when spectator -- witnesses the dream events.

The background, in particular the background ego, is the participant of the dream acting on the dream stage, with which beyond the boundaries of reality mostly something particular happens, which the foreground ego, thus the awake ego, being astonished and often frightened, faces itself mostly critically.

5. The “*final moment*” in each human fate and thus also in each dream and Fate Psychology is to consider the *integration of all being possibilities and all ego existences. A goal of dreaming is: the being one and being the same, the being related with itself, thus the autogenous participation.* Each person strives unconsciously to integrate by all means his or her inherited four elementary functions of each area of the drive and ego-like being, that is to interweave each area with the background.

In the awake existence [Dasein] this integration, thus the autogenous participation of all ego existences, is impossible. The dream however tries to form a whole from all personal, familial, and collective being possibilities.

The participation and integration theory of the dream presuppose thus two integration possibilities: 1. the integration possibility of foreground and background in the dream; 2. the integration possibility of personal, familial, and collective being possibilities in sleep.

Addendum 1. In the beginning the soul was a totality of all inherited

possibilities of existence that were present *latently and potentially* in it. Only after birth and in particular after the awaking of the ego, the soul divides into two existence forms, namely into those of the foreground [*Vordergänger*] and into those of the background [*Hintergänger*]. *Foreground and background are thus chained together biologically and function as two mutually supplementing and complementary fate forms of a whole mental existence [Dasein].*

The integration of the foreground with its background is thus precisely possible because these two existence forms were in the beginning of being *one*. They belong together.

By the division in two parts of mental wholeness it becomes understandable that a definite background in complementary form belongs to a certain foreground.

For the dream interpretation it follows from this proposition that the awake foreground determines the nature, that is the wishes, the events, and the experiences of the background in the dream. *The awake foreground chooses thus the dream forms in which the background in the dream manifests itself.*

The awake foreground -- although it functions as director of the theater and the background of the working actor -- only undertakes in the dream the role of the spectator, the companion, the observer, the fellow traveler, the choir, the critics, the public.

A dream is therefore ego analytically only then completely and correctly captured and also interpreted if we determine which contents of the dream can be assigned to the foreground and which to the background. To conclude, a dream interpretation must constantly work out also the *final* moment, thus the objective of an integration. If this succeeds, then the dream is *ego psychologically* interpreted to be ended.

On the question of the equality and inequality of dreams the following was determined: If the *awake* foreground is always the same, then it would have to meet in dreams constantly the same complementary background, and with it together would restore the primordial wholeness -- at least in the otherworldliness of dreams. This is however rarely the case, even if nevertheless they do so in "recurring" dreams. The awake foreground -- as foreground ego -- changes itself mostly in its existence form. Therefore in the sense of the complementary drive and ego fate theory, the background also must be transformed. Thus the dream events change from one night to the other. From each dream the person awakes, and there the awake ego is constantly affected by the preceded dream and the awake foreground can be changed even in the course of one night. The result of

this is the recognized fact that people are able to produce different dreams in the same night.

As leading law we must stress the facts for the dream interpreter that the awake ego determines primordially the ego existence of the other, the background ego, and thus decides primarily the dream events.

We may however *never* forget that a *Circulus vitiosus* [vicious circle] is to be found here in which the background ego that the awake ego meets in dreams, the foreground -- according to the awake ego -- may change and thus in the next dream can meet a completely different background ego (dream ego).

Addendum 2. The *integration possibility of personal, familial, and collective existences* is given nearly in each dream by the fact that the split off backgrounds are *historically* the bearers of personal, familial, and collective demands, experiences, and conceptions *The background is, in our opinion, the bearers of the collective-archaic genetic makeup of mankind, the bearers of the familial ancestor figures and also the bearers of all repressed wishes and ideas of the person.*

The collective, familial, and personal elements are not however in the background laid down in layers but represent "*function associations*" in the background that is intimately connected with one another and inseparably interwoven. Fate Psychology is of the opinion that nearly in each dream form are to be found collective, familial, and personal elements thoroughly interwoven.

Like the *unconscious* generally, the dream speaks then also in particular three languages: *The symbol language of the collective, the choice language, that is the hereditary symptom language of the familial, and the drive symptom language of the personal-repressed unconscious.*

Freud compares the psychoanalytical method of dream interpretation with archeology. He relies thereby on statements of *Gotthilf Heinrich Schubert* and *Charles Baudelaire*, who have called the dream language a hieroglyphic, prehistoric, and natural language of the soul.

Fate Psychology assumes that the *dream pictures of the awake foreground traveling and transcending into the otherworldliness* are "*chosen*" night after night and that *the split off backgrounds constantly speak that language* that corresponds to the historical "*landscape*" that the awake foreground has "*chosen*" for this night journey. If the awake foreground selects a *collective* experience, then the background as a participant speaks the *symbol language* of the archetypal world. If the awake foreground ego chooses the *familial unconscious* for the landscape that

it visits on this night, then the participant must speak the *familial* hereditary disease language and the familial disease symptoms of an ill ancestor, for example play the epileptic seizure or the paranoid would drive or play the madman, frenzied killer, or burglar on the dream stage. However if the awake foreground ego chooses the *personally repressed* wish world of its own past, then the background in the dream must speak a *drive language* and satisfy the repressed drive demands. In the same dream the ego can however speak all three languages of the *unconscious*.

A dream must thus be interpreted constantly *three-dimensionally*.

First of all: On the basis of the *personally repressed unconscious*, thus according to the wish fulfillment theory of Freud.

Secondly: On the basis of the familial *unconscious*, that is according to the *ancestor choice theory* of Fate Psychology.

Thirdly: On the basis of the collective *unconscious*, thus according to the *compensation theory* of Jung or the prospective final dream theory of A. Maeder and H. Silberer.

We state: The dream is a night attempt of the soul for the integration of all ego existences. The dream interpreter has therefore the task to identify *historically* the personal, familial, and collective components of the dream and to confront the analysand with all three kinds of dream contents and indicate the personal and familial *retrospective regression* and the *final progression possibility*, and thus guide the patient on the way of the integration and on the way to becoming a person in the future.

End Notes

¹ Die ausführliche Geschichte der Traumtheorie findet der Leser in folgenden Werken [The reader will find the detailed history of the dream theory in the following works]: *a)* SCHERNER, R. A.: Das Leben des Traums [The Life of Dreams]. Berlin 1861. *b)* RADESTOCK, P.: Schlaf und Traum [Sleep and Dream]. Leipzig 1878. *c)* FREUD, S.: Die Traumdeutung [Dream Interpretation]. F. Deuticke, Leipzig und Wien 1900, mit Literaturverzeichnis [with bibliography]. *d)* JUNG, C. G.: Über psychische Energetik und das Wesen der Träume [About Psychic Energy and the Essence of the Dream]. Rascher, Zürich 1948. *e)* MAEDER, A.: Selbsterhaltung und Selbstheilung [Self-Preservation and Self-Healing]. Rascher, Zürich 1949. *f)* SCHULTZ-HENCKE, H.: Lehrbuch der Traumanalyse [Textbook of Dream Analysis]. Thieme, Stuttgart 1949. *g)* Boss, M.: Der Traum und seine Auslegung [The Dream and its Interpretation]. Huber, Bern-Stuttgart 1953. *h)* VON SIEBENTHAL, W.: Die Wissenschaft vom Traum [The Science of the Dream]. Heidelberg 1953. *i)* KEMPER, W.: Der Traum und seine Bedeutung [The Dream and its Significance]. Rowohlt. 1955.

² FREUD, S.: Die Traumdeutung [Dream Interpretation]. Ges. Schr. [Collected Works], Bd. [Vol.] II, p. 126.

³ FREUD, S.: Ges. Schr., Bd. VII. Vorlesungen zur Einführung in die Psychoanalyse [Lectures for Introduction to Psychoanalysis]. Int. Ps.-A.-Verlag, Leipzig, Wien, Zürich 1924. p. 98.

⁴ FREUD, S.: Ges. Schr., Bd. XI, p. 208.

⁵ MAEDER, A.: *a)* Über die Funktion des Traumes [On the Function of Dreams]. Jahrb. f. ps.-a. u. ps.-path. Forsch., Bd. IV. 1912. *b)* Werke des Traumproblems [Works of the Dream Problem]. 1914. *c)* Die Richtung im Seelenleben [The Direction in Mental Life]. Rascher, Zürich 1918. *d)* Wege zur seelischen Heilung [Ways to Mental Healing]. Rascher, Zürich 1944. *e)* Selbsterhaltung und Selbstheilung [Self-Preservation and Self-Healing]. Rascher, Zürich 1949.

⁶ MAEDER, A.: Selbsterhaltung und Selbstheilung. p. 139.

⁷ SILBERER, H.: *a)* Bericht über eine Methode, gewisse symbolische Halluzinationserscheinungen hervorzurufen und zu beobachten [Report on a Method to Call Up and to Observe Certain Symbolic Hallucination Features]. Jahrb. f. ps.-a. u. ps.-path. Forsch., Bd. I. 1909. *b)* Phantasie und Mythos [Fancies and Myths]. *Ibid*, Bd. II. 1910. *c)* Über die Symbolbildung [On Symbol

Formation]. *Ibid*, Bd.III. 1911/12. *d*) Von den Kategorien der Symbolik [Of the Categories of Symbolism]. *Zbl. f. Ps.-A.*, Bd. II. 1912. *e*) Zur Symbolbildung [To Symbol Formation]. *Jahrb. f. ps.-a. u. ps.-path. Forsch.*, Bd. IV. 1912. *f*) Probleme der Mystik und ihrer Symbolik [Problems of Mysticism and its Symbolism]. H. Heller, Wien-Leipzig 1914.

⁸ SILBERER, H.: Probleme der Mystik und ihrer Symbolik, p. 160.

⁹ JUNG, C. G.: Über die Psychologie der Dementia praecox [On the Psychology of the Dementia Praecox]. Marhold, Halle a. d. S. 1907.

¹⁰ JUNG, C. G.: Über psychische Energetik und das Wesen der Träume [On Psychic Energy and the Essence of the Dream]. Rascher, Zürich 1948. pp. 174-176.

¹¹ *Ibid*, p. 175.

¹² *Ibid*, p. 176.

¹³ *Ibid*. p. 176

¹⁴ *Ibid*, p. 177.

¹⁵ *Ibid*, p. 177.

¹⁶ JUNG, C. G.: Über psychische Energetik und das Wesen der Träume, pp. 189-191.

¹⁷ *Ibid*, pp. 219-220.

¹⁸ SZONDI, L.: Triebpathologie [Drive Pathology]. Bd. I., Triebanalyse [Drive Analysis]. Siehe [See] «Triebdialektik» [“Drive Dialectic”], pp. 104-151.

¹⁹ Triebpathologie. Bd. I, Triebanalyse, pp. 116-151.

²⁰ Ich-Analyse [Ego Analysis]: Kapitel [Chapter] XVIII.

²¹ Triebpathologie, Bd. I, p. 391 ff., Fall [Case] 35.

²² *Ibid*, p. 393, Abb. [Fig.] 52a, E. K. P. II.

²³ POLJAK, L., und DAVID, H. P.: Vergleichende Syndromanalyse bei 100 Epileptikern und 100 Homosexuellen [Comparative Syndrome Analysis with 100 Epileptics and 100 Homosexuals]. Szondiana II. Huber, Bern 1955. pp. 72-87.

²⁴ FREUD, S.: Ges. Schr., Bd. III. Ergänzungen und Zusätze zur Traumdeutung [Amendments and Additions to the Interpretation of Dreams], p. 224. Vgl. hiezu [On this, see] SZONDI: Triebpathologie, Bd. I, pp. 154-156.

²⁵ FREUD, S.: Ges. Schr., Bd. X, p. 221.

²⁶ FREUD, S.: Ges. Schr., Bd. III, p. 224.

²⁷ FREUD, S.: Ergänzungen zur Traumdeutung. Ges. Schr., Bd. III, pp. 56-57.

²⁸ *Ibid*, p. 57.

²⁹ LÉVY-BRUHL.: Die Seele der Primitiven [The Soul of the Primitive]. W. Braumüller, 1930. pp. 159-174.

³⁰ BÖKLEN, E.: Adam und Quain im Lichte der vergleichenden Mythenforschung [Adam and Quain in Light of Comparative Myth Research]. Mythologische Bibliothek Bd. I, H. 2/3. Leipzig 1907. p. 9 ff. Zit. n.[Cited in] J. WINTHUIS, p. 43.

³¹ *Ibid*, p. 46.

³² Zit. n. [Cited in] J. WINTHUIS : Das Zweigeschlechterwesen [The Two Sexual Being]. p. 44 ff. Siehe noch : Fr. LENORMANT : Les origines de l'Histoire [The Origins of History]. Paris 1880. I. Bd., p. 51 ff.

³³ *Ibid*, p. 45.

³⁴ *Ibid*, p. 47.

³⁵ DÉRI, S.: Introduction to the Szondi Test. Grune & Stratton, New York 1949. p. 328 f.

³⁶ SZONDI, L.: Triebpathologie, Bd. I, p. 268 f., Fall 18.

³⁷ Schicksalsanalyse [Fate Analysis]. B. Schwabe, Basel, 2. Aufl. 1948. p. 24.

³⁸ Vgl. hiezu Kapitel [On this, see Chapter] IV, Fall 1, pp. 98-99.

³⁹ STREHLOW. Zit. bei J. WINTHUIS : Das Zweigeschlechterwesen [The Two Sexual Being]. C. L. Hirschfeld, Leipzig 1928. p. 83.

⁴⁰ *Ibid*, pp. 83-84.

⁴¹ *Ibid*, p. 98.

⁴² *Ibid*, p. 101.

⁴³ *Ibid*, p. 87.

⁴⁴ WINTHUIS, J.: Das Zweigeslechterwesen. Hirschfeld, Leipzig 1928. p. 35.

⁴⁵ *Ibid*, p. 34.

⁴⁶ ROHEIM, G.: Australian Totemism. London 1924. p. 183. (Zit. n. [Cited in] J. WINTHUIS, p. 34.)

⁴⁷ WINTHUIS, J.: p. 39.

⁴⁸ *Ibid*, p. 39.

⁴⁹ FREUD, S.: Ges. Schr., Bd. VII, p. 221.

⁵⁰ FREUD, S.: Ges. Schr., Bd. III, pp. 56-57.

⁵¹ FREUD, S.: Ges. Schr., Bd. VI, p. 359.

⁵² SILBERER, H.: Symbolik des Erwachens und Schwellensymbolik überhaupt [Symbolism of Awakening and Threshold Symbolism in General]. Jahrb. f. ps.-a. u. ps.-path. Forsch., 1912, Bd. III, p. 630.

⁵³ FREUD, S.: Ges. Schr., Bd. II (Traumdeutung), p. 98.

⁵⁴ FEDERN, P.: Ego Psychology and the Psychoses. Basic Books, Inc., New York 1952.