SOME ANALYTICAL INTERPRETATIONS.*

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THE relationship of the unconscious to the object is a problem that belongs very intimately to modern psychopathology. Jung teaches that man has evolved gradually from a primitive relationship to the unconscious to a more differentiated one. Development can be conceived of as differentiation from the unconscious, the unconscious being the mother-paradise or psychological womb from which the personal differentiation must take place. When the psychology remains infantile, the acceptance of life is minimal. Some degree of infantile psychology is met with at all ages. The infantile psychology, that is, the undifferentiated psychology, causes continual resistances to arise in relationship to the object or objective task; and these resistances may appear in the form of illnesses or states of fatigue or actual neuroses. Whenever the libido has turned away from its normal destiny it remains relatively at the infantile level; also in so far as the libido has not found its normal destiny it remains at the infantile level. *When the psychology is in the infantile-primitive orientation it suffers the greatest compulsions and inhibitions from the unconscious.* This condition of affairs is to be observed in some degree amongst primitives, whose lives are subject to the greatest compulsions and inhibitions.

The unconscious is to be divided into the collective and the personal. The collective unconscious is the racial inheritance. The personal unconscious is produced during life through repression of personal experiences. The relationship to the collective unconscious can be formulated in the following way, which is chiefly based on Jung's teachings.

1. In the state of least differentiation the collective unconscious is seen, or realized, as if it lay outside, in the objective world. It is projected outwards. In the earliest or most primitive psychological state the collective unconscious is projected into the object. This orientation is seen in primitives, and to some extent in little children. It gives to the object—or the objective world—an unreal value. *The unconscious is in the object.* In this way the archetypal motives or

* Part of a series of lectures given in February and March, 1921, to the Tavistock Square Clinic for Functional Nervous Disease.

myths belonging to the collective racial unconscious project themselves first into actual objects, which become invested with attributes that do not belong to them. When the unconscious is in the object, it gives to the object a mysterious value. Among primitives we see a mysterious value attributed to objects on all sides. To the primitive the world is full of magical significance. He is hedged about by extraordinary doubts. His approach to the object is far from simple. A stone that has a particular colour or shape, or lies in a certain way, becomes full of meaning. There is projected into it something that comes from the unconscious of the primitive himself, which does not really belong to the stone.

In this orientation the collective unconscious is identical with the object. What is really subjective is not detached from what is really objective. As long as this state persists there is *participation mystique* with the object. The object becomes endowed with demoniacal or God-like qualities, and is feared or worshipped accordingly. The whole world trembles with magic.

In the child we observe the remnants of this historical process. The child has always a considerable degree of *participation mystique* with the object. For it, the object is easily transformed into something which it really is not. *Participation mystique* gives rise to spells, incantations, and rituals which alone can deal with the unconscious admixture with the object. Through the magic of spells and charms the primitive seeks to influence the projected elements of his collective unconscious, that appear to him as qualities in the object.

This orientation gives an externalization of the collective unconscious. The archetypal motives thus go into objects and find expression in objective compulsions. At this stage man deals with the unconscious by *enchantment*.

2. The next stage in the psychological evolution of man, as regards his relationship to the collective unconscious, is when he begins to free himself from the projection of the unconscious into the object. As soon as he can discriminate between the objective and the subjective, the unconscious begins to be detached from the object. But where does the detached unconscious go? Formerly it went outwards and was identified with the object. It *animated* the object. When it begins to be set apart or stripped away from the object it must go somewhere. *Immediately the collective unconscious begins to be detached from the object, mythology arises.* Mythology is the content of the collective unconscious once it is detached from the object. Through mythology primitive man escapes partially from the projection of the collective unconscious into the object. We must understand mythology, historically, as a means whereby man set apart the content of the collective unconscious and came into a truer

relationship to the real object. By this means he first divided *the world of the psychological realities from the world of the objective realities*. At the same time a considerable mingling still remained. From an objective and concretistic expression of the collective unconscious in the object man passed, through the tremendous wealth of ancient mythologies, towards a more subjective and symbolical expression of its contents, and consequently could deal more adequately with the object. By this means he began to detach himself from the collective unconscious, gained greater freedom, and ultimately reached *science*.

If mythology arises through the stripping away of the projection of the collective unconscious into the object, it must contain the content of the collective unconscious. This would mean that mythology is primarily composed of the archetypal motives contained in the racial collective unconscious. Speaking of this conception of the collective or absolute unconscious, Jung states that it contains the "world-images in general under the form of primordial images or of mythical themes". The fact that myths have so much in common all the world over is to be explained partly from the basis of this conception. Immediately man, in any part of the world, begins to make a distinction between subject and object, and so detach the projections of his collective unconscious into the object, he *must make mythology*, because the detached collective unconscious must assume some form. Because the collective unconscious is the common inheritance of man, the mythologies that result will resemble one another. There is no doubt that the forms that the myths take vary greatly in their detail, and are influenced by migration. The themes, however, are more constant. It was this thought, arising in connection with the world-wide myth of the hero seeking re-birth, that led Jung to the idea of archetypal motives and so greatly extended Freud's conception of the unconscious.*

I have said that at first the collective unconscious is identical with the object, and is later detached and becomes more subjective. This thought shows a possibility of more than one interpretation of the dream being valid. For example, the myth of the hero who is overcome by a monster in the West and is swallowed by it—if this image is taken outwards towards the object it means that the sun goes down in the evening into the mouth of the ocean. It therefore

*It seems that Freud now refers to inherited phylogenetic systems, and regards them as 'precipitates' of the history of human civilization. The child reaches after phylogenetic experience when individual experience fails it (*International Journal of Psycho-analysis*, 1920, i, Pt. 3, p. 311). It is difficult to understand how the conception of the collective unconscious can be kept out of such speculations. Jung's conception of the primordial images or archetypes, of the collective unconscious, and his theory of regression (as a replacing of the most recent function by an older form) were formulated a number of years ago.

becomes a nature myth. Much of mythology has been interpreted in terms of sun and nature myths. These interpretations were greatly overstrained and ultimately proved to be only partly effectual. If we give the dream a sexual-objective interpretation only, we are in like danger of straining the dream material too much in one direction. The image of the hero going into the monster, for example, can be said to be a symbol of incest. If we take the image in a more subjective way it means that the energy contained in consciousness disappears like the sun in the evening into the monster of the unconscious. From these considerations it would seem, therefore, that the dream material is capable of an objective and a subjective rendering. All psychological material coming from the unconscious is very delicate, and a rigid theory of interpretation is apt to inflict damage upon a system of explanation which may be capable of doing good service if not too violently handled.

The collective unconscious contains the attributes of God and devil as archetypes. By that we mean that the function of God and the function of the devil are real in a psychological sense in that they belong to the components of the collective or impersonal unconscious. When the collective unconscious is identical with the object, then it is natural that the object assumes divine or demoniacal properties. In the same way these functions may be projected into objects nowadays, and this is what may happen during the course of analysis when the personal unconscious is being drained and the collective unconscious approached. Then the reaction to reality may become greatly complicated by the projection of elements belonging to the impersonal unconscious. Unless these projections from the collective unconscious are detached from the actual object, and recognized as psychological realities, various complications will ensue. The analyst, for example, will become God or demon, and will either have all sorts of marvellous qualities or be capable of deeds of the greatest treachery and shame. *These collective psychological contents must be detached from the objects of consciousness and realized as psychological realities outside the individual psyche* (Jung). Otherwise there will be identification with the collective unconscious. Identity with it produces remarkable results. Either there is apparent an immense inferiority or a tremendous megalomania. If there is megalomania, then a little God of the world emerges and speaks the immense collective symbolism through a little mouth, and with tiny gestures indicates that all is finally settled and the last word spoken. By that road lies no ultimate solution.

I have now traced out briefly some of the ideas contained in Jung's more recent teachings. In the dream will be found *many archetypal constituents and themes apart from the personal ones*, and

explanation of such dreams upon purely personal grounds is not sufficient and may lead to the most stupid results. In this paper I cannot speak at any length of the relationship to the unconscious which is contained in the conception of the *anima* or soul. I will say here that immediately a relationship to the unconscious is obtained in the psychological development (and this begins whenever the unconscious is detached from the object and realized to be not in the object itself), a function is established, namely, the function of a relationship to the unconscious. This is what Jung calls the *anima*. The conception of the *anima* is very complicated and difficult, but we must not expect to find the study of the unconscious easy. In the case of a man, this function of relationship to the unconscious, through which a progress in the psychological development out of the primitive-infantile state is really possible, is represented in the dreams under definite but varied forms. One of the commonest representations is that of the woman. In analysis, where a relationship is being established to the unconscious, the dreams that refer to this function of relationship are very important; and if they are given an objective interpretation a valuable phase of the analytical work is missed, which leads later on to trouble with the transference. Transference to the unconscious is a matter of importance in our work. Dreams which deal with the transference are only taken objectively, in relationship to the analyst, by the Freudians. In the analytical work the patient begins to approach the unconscious, and he may have the greatest resistance to accepting the unconscious. With certain people the acceptance of the unconscious is very difficult. They cannot get to their subjectivity or to their introversion, but seek to explain everything away. In such cases we should look very carefully for the statement of the psychological situation in the dream. A transference to the analyst does not necessarily imply an acceptance of the analysis or the unconscious. The patient may get a certain kind of transference to the analyst and yet refuse to accept the unconscious.

To return to the question of the identification of the collective unconscious with the object—how does this practically affect us in analysis? This condition, as I have said, leads to *participation mystique* with the object. Now we find in neurotics a great deal of *participation mystique*. I propose to discuss shortly a dream arising in a patient who had agoraphobia; that is, a fear of open spaces. He could not cross Trafalgar Square without a violent attack of anxiety. Now this is *participation mystique* with Trafalgar Square. There is nothing actual in the objective situation that should give rise to the fear. There is obviously an admixture of some element with Trafalgar Square that renders the crossing of it impossible. This

element is a projection from his own unconscious. Because *participation mystique* is a condition belonging to a primitive-infantile orientation of the psychology and therefore to a lack of differentiation from the collective unconscious, we find ourselves dealing with the question of the infantile personality in dreams of patients. This infantile personality is really a question of relationship. An infantile-primitive relationship finds an expression in the dream in a symbolic form, as, for example, a little infant, or an animal. I must state here that I am taking the view that the myth of man is contained in the collective unconscious, and that the treatment of the neurotic is a developmental matter. The push away from the collective unconscious, away from the archetypal Mother-Paradise into differentiation, is something that belongs to the collective unconscious itself. I will quote a legend from the Musquakie Indians bearing on this point. Their mythical origin is accounted for in the following terms. They are descended from a Great Mother called Henauee. She lived "on an island green and fertile, with berries ready ripened for their use, trees with acorns to make bread and sweet white roots easy to dig up". She gave birth to two sons, who grew to manhood in a few hours, received some instruction from their mother, built a boat, and at sundown paddled over to the mainland, leaving her behind, "because she, the pleasant of speech and beautiful of face, looked from her eyes so terribly that they, the unfearing, sweated with fear".* This is the Genesis myth in another form. The impulse that drives men out of the collective paradisaal mother-unconscious into personal differentiation is shown here in the form of a myth. The mother suddenly becomes terrible—that is, the 'incest' barrier appears—and fear begins. I doubt whether the Freudian interpretation of fear and anxiety on a concretely sexual basis is wholly true. Fear is connected with being turned out of the womb of the collective unconscious. The going into the collective unconscious is one aspect of incest. The regressive desire to go back to the collective unconscious—into non-differentiation—gives rise to fear also. From this standpoint fear has much to do with the evolutionary process inherent in the human psychology. These two men who are turned out of Paradise by the mother becoming terrible reach the mainland, and they look back and see the island of the mother sinking below the waves. This is a mythological expression for the fact that the archetypal unconscious sinks into the depths as soon as personal differentiation begins. The heroes have now to face the world and overcome the mother as a projection

* *Folk Lore of Musquakie Indians.* By Mary Owen. 1902 : Folk Lore Society.

into the world. That libido that strives back towards the mother-unconscious is the libido that gives an infantile-primitive relationship to the unconscious. It is the backward look of these two heroes, and it meets the look from the eyes of the mother which is so terrible.* Anxiety is therefore connected with this libido. This libido also keeps up a primitive relationship to the object, because its existence means an omphalic bond in some part of the psychology, so that there is still *participation mystique*. In such a case we would expect to find in the dream, in so far as we regard it as a subliminal picture of the actual situation, references to this libido and also to its necessary fate.

The patient in question, whose dreams I am about to quote, was a young man, married, with one child. He had suffered from agoraphobia from the age of about fifteen. He began the analysis with the following dream. He sees people firing at one another (face to face) and the bullets bounding off their heads. The dream is repeated in more than one way. He sees one man firing at another and the bullets bounding off the head. He sees someone firing at him and the bullets bound off his head. Such dreams mean very strong resistances, and suggest a problem of 'narcissism'. When the analyst comes upon such a preliminary statement of the subliminal psychological situation he must not expect to advance very quickly. This is later followed by a second dream in which somebody is trying to steal the dreamer's little child, and he resents it violently. Later on he dreams that he is with his wife in a bathroom, and he is cutting his little girl in two, "with a view to doing her good". We now come to the main dream which I wish to discuss.

"I remember saying good-bye to my wife, as I was going back to hospital. On arriving it is all very much larger. The matron comes, asks me how I am, and shows me up to a room. I got into a bed with a very small fireplace on the left-hand side, in which a small coal fire was burning. The matron comes in with a man who is supposed to be a doctor, and my father, and a girl of about fifteen. The doctor and my father sit down on the left of my bed. The matron did not stay, but looked at me in a knowing way. The doctor said, 'Fetch me your child'. I got out of the bed and went to the end of the room where my little girl was. The girl of fifteen was treating the child in a careless way. I spoke to her sharply. The child was very small and wet, and smelt. I could not hold it up, but round its feet was a plated sort of ring which I slipped up until it came up to the shoulders. I then had it the right way up and brought it to the doctor, who immediately took a pocket knife and cut it deep into the head in order to give it air. He then handed it to my father, who dragged the knife about, saying perhaps it had not reached the tonsils. I then noticed that

*This matter is dealt with in Jung's chapter on the Dual Mother Rôle, in his *Psychology of the Unconscious*.

the child had turned into a pheasant, and that there was a large hole in its throat, and that it was dying. I then went up to a basin, which was smothered in blood. I sponged my mouth and took out a collection of bones which had stuck in my throat, like the corpse of a small bird. My mouth was full of blood. I woke up in a terrible state of anxiety and covered with sweat."

The intensity of feeling in the dream is often a guide to the resistances. The more reluctant the attitude is towards accepting anything, the more intense and powerful will the dream tend to be. The principle of compensation is at work here. This dream deals with the drama round the fate of the infantile personality. We see plenty of indications that could give this dream a castration significance. From the Freudian angle we could say that the theme concerns the fear of castration by the father, and that the doctor is identified with the father, and therefore the transference to the doctor is complicated by the father identification. Objectively the patient had a concrete problem with his father in actual life. The phrase "supposed to be a doctor" indicates the resistance to the analyst. The head is a phallic symbol, and the tonsils can easily be connected with the testicles.

I will now regard these dreams from the point of view of symbolism. In our work we take the manifest content as a matter of great importance, in that it gives the guiding line for the meaning of the dream. The latent content must be fitted into the manifest content so that the real meaning of the dream is reached. The Freudians take as a guiding principle the discovery of a wish-fulfilment.* I think I could say with a fair degree of accuracy that in our work we take the manifest content as a general guiding principle to the underlying significance of the dream. I will now take up the original line of argument concerning the theme of the sacrifice of the infantile-primitive personality. This infantile personality is here shown as the little child.

The hospital is the place of cure. He leaves his wife and moves towards the place of cure. If he must leave his wife in order to go to the place of cure it is necessary in the analysis to examine very carefully his relationship to his wife. We must remember that marriage had not cured him of his phobia. He associates with the hospital a place where he was not happy, where he was one of a crowd and was treated very impersonally. This he resented. His infantile psychology demanded special attention and special consideration. The impersonal

* Freud appears to be modifying the original form of his wish-fulfilment theory of dreams; and ascribes, to the core of the unconscious, a kind of instinctual knowledge. But at the same time he denies any prospective significance to unconscious products. The phylogenetic constituents of the unconscious are presumably of no prospective significance from his standpoint.

machinery of the hospital upset him. An association which he made with the girl of fifteen comes in here. He said, "I overheard her describing her experience with me to somebody else. She was laughing at me". He had attempted to have a sexual relationship, but failed. From the girl he got no special consideration, and his infantile personality was wounded. She was not the mother to him, but the stranger-woman, the challenger and taunter. The first person met in the hospital is the matron. She takes him in charge and leads him to the place where the operation is to be performed. Concerning her he made the following associations. "She was strict. I don't think she was interested in me." We have then here a picture of the mother, the matron, in her impersonal aspect, in the aspect of discipline, who leads the patient to his fate. I must refer here to the quotation which I have made from the mythology of the Indians. The two heroes suddenly found the mother turned against them. This is the mother in the terrible aspect, or the archetypal or impersonal unconscious in the aspect of all that the 'incest-barrier' means. The larger size of the hospital may have some connect on here. He moves in the direction of the collective unconscious and finds, not the peace of the infantile Nirvana, but the motive of sacrifice and reality coming from it, and fear and suffering. In the hospital ward there is a small fire burning on his left. In his associations he said that a nursery guard protected the fire. The smallness of the fire and the surrounding of it by the infantile protection are symbols of an undeveloped relationship. If after the destruction of the infantile personality in the dream the fire were found to be burning more brightly and the nursery guard to be gone, it would illustrate the problem of the dynamics of energy that I suggest here. However, there is no further reference to the fire at the end of the dream, but there is reference to a great outpouring of blood.

Now the patient cannot hold the child save by a peculiar ring that is round its feet. The associations to this ring are as follows: "It was square, a sort of square washer. I have seen this used in connection with the springs of motor cars. Its function is to keep something in place. I could only hold the child by means of this ring, which I slipped up until it was under the armpits". The ring is therefore something which enables the patient to get hold of the infantile personality—something which the infantile personality has upon it to enable a contact to be made. It is of metal. It led him to associations connected with an inventive, but little developed, creative side of himself, and to mechanics. This side is, therefore, of importance to him, for it enables him to take the first step in dealing with his problem. It assists the dreamer in getting a grip of this slippery customer in himself which is symbolized by the dirty child.

The wetness of the child takes the dreamer to bed-wetting. He remembers that he used to wet his bed when he was little, a habit which he kept up for some time. Bed-wetting is certainly an infantile mode of behaviour. The question of urine comes in here, and the genetic significance of urinary symbols. The connection between urethral erotism and power is recognized. Power psychology is in some way often connected with urinary symbolism in the unconscious. We have to consider the significance of urination symbolically. I can find no reason why the act of urination in the dream, or the sexual act itself, should always be arbitrarily taken as a finality. The urinary stream passes out into the world of objects. Urination thus can become a symbol of the libido passing outwards into reality. I might speak of a 'urinary' relationship to the object, a urinary relationship to the object being characteristic of a peculiar, urgent, non-humorous, power-ambition psychology, in my experience. The patient in question had a pronounced power-relationship, of an infantile character, to the object; and therefore, correspondingly, an enormous resistance to the subjective relationship to the unconscious. The symbolisms of in front or behind are not really always sexual in meaning. They may deal with the relationship to the world of objects and the relationship to the world of the unconscious. In a sense the unconscious lies behind us, the world of objects lies in front of us. The symbols of urination and defæcation are sometimes used in these and many other applications. In connection with urination and power we have to remember that the child has often many fantasies with regard to the urinary stream, about its direction, about the height it can go and the area it can cover. These become associated with the idea of the putting out of one's own personality into life as an expression of power over the object. The custom of certain primitive tribes in handing on the power to a new-coming medicine man must be mentioned here. The retiring Shamam passes urine over the new-comer, thereby handing on his power. The frequency of micturition that often comes when people are in a very ambitious, excited, and restless state of mind must also be considered. I will take the reference in the dream to the infantile personality being dirty and wet with urine as being connected with the theme of the infantile power-relationship to the object, developed later to a 'blood' relationship.

The operation is then performed upon the child through the head; first, the head is cut open in order to let in the air. Now in the first dream which I quoted in connection with this patient the bullets were bounding off the heads of the dream figures. Resistance lies in the head therefore. His stubbornness lies in the conscious attitude. I do not think we need only see in this a phallic meaning. The doctor in the dream, and the father, appear to deal with this resistance,

in that they cut through the head to "let in the air"—that is, to admit of a freer relationship. The infantile personality thus begins to be sacrificed, and at the same time it changes into a pheasant. That is, it changes from something human but infantile into something more primitive. It retrogrades—that is, it moves towards death, with an accompanying *release* of blood. When anything diminishes or dies in the dream, we always look for what is growing or coming to life. Libido is indestructible. With regard to the pheasant he gave the following associations: "A pheasant likes stubble. It is impossible to rear pheasants save near hedges or cover of some kind. I have never seen a pheasant on the open ice or in a place in which there is no cover. A pheasant will run down a rabbit-hole to take cover rather than rise in the air". The patient thus links up the pheasant with the idea of his own phobia. He himself is afraid of the open, and cannot endure any place where there is no cover. If we take the dream reductively as a castration motive, the changing of the child into the pheasant is obscure.

This transformation of the libido into a more primitive form through the operation—into a form in which a connection is made with the actual phobia—proceeds even further. The final stage of the dream is that the carcass of the bird is in the throat of the dreamer and that he plucks it out with much loss of blood. The blood is the libido set free by the process. With a narcissistic psychology, there is always a problem of how to release the 'blood'.

Mythologically the dream can be compared with certain symbols pervading religion. The symbol of Mithra slaying the bull can be taken. In this symbol, the bull (the infantile-primitive personality) is killed by the god, and from its released blood spring the fruits of the earth. The transformation of the libido from one orientation to another is here shown. From the sacrifice of the primitive indolent incest-libido that moves backwards towards the archaic mother-unconscious, and that seeks to keep the psychology undifferentiated, the symbols of the world are created. The Christian symbol was more effective, and therefore had the supremacy as a more complete expression of the unconscious motive, because the whole personality is sacrificed—but in both cases with suffering and reluctance. In the case of this dream, an archetypal theme finds expression in the operation on the infant, its retrograde devolution towards the animal form, its death, and the subsequent release of blood. I suggest that *this release means, prospectively, what the released blood means which pours out of the wound in Mithra's bull, and becomes transformed into wheat*. It is a mythological parallel, occurring in a young man unacquainted in the conscious with such ideas. It will be understood that the dream, viewed from this angle, becomes a product of extra-

ordinary significance, and cannot be confined under the formulation of Freud as a disguised infantile-erotic wish-fulfilment.

We must now briefly consider the significance of the father, to whom the infantile personality has to be handed over, and who completes the destruction of it. This means submission to the 'father'; the infantile personality must submit to the father-principle. The infantile personality does not accept life, but always seeks a special consideration. People who have an infantile psychology do not accept life *as it lies potentially in them*. That is the broadest formulation. The thing that they will not submit to—the thing that they will not accept—becomes the father. For a man the father is biologically the opponent, as long as the man has not developed his own strength, his own father in himself. Every neglect of the normal biological development of man leads to an inferiority which may find a representation in the dream as a conflict with the father. The father becomes the projection of his own missing father-strength, which lies latent in the unconscious. We have to get patients in analysis to accept life and its tasks, to accept marriage and to accept parenthood, through realizing that these motives are found in the unconscious. Unless analysis changes the attitudes to life it is useless. They will find the authority for these steps in themselves; that is the most important thing in the analytical work, arising out of our view of the unconscious as a compensatory principle. The finding of the authority in oneself makes the approach to life quite new. The realization of the necessity lying in oneself, and not having been invented by a certain old man, or by a tribal god, or by anything that has descended in the form of commands upon tables of stone—all this makes life intensely different and individual, and gives to the neurotic one of the most valuable revelations that he can possibly have. He then gets a transference to the unconscious. When the patient in question who had the above dream realized that these forces were in himself and these symbols for the treatment of his life problem sprang out of his own psychology, he was startled. His defences were attacked from within—a grave discovery to many—particularly the narcissist.

I have given a slight outline of the significance of this apparent castration dream from the standpoint of an archetypal motive. I have outlined the significance of this archetypal theme under the aspect of an internal necessity for the sacrifice of the infantile personality, and suggested that the neurosis was due to the clinging to an infantile-primitive attitude which the unconscious sought to overthrow.

To sum up: The movement towards the archetypal unconscious is shown in the dream under symbols which suggest the mother. To

take such a movement as always meaning incest in relationship to the actual mother is limited. Such an interpretation does not admit of a deeper meaning of the motive. Under all sorts of circumstances the dreamer moves towards the archetypal or collective unconscious. In this paper I have given a movement towards the mother-unconscious in terms of the hospital and the matron. There the dreamer experienced the drama of the sacrifice of the infantile personality. That is what he gets from the archetypal unconscious. We have no question of real incest here.

The kernel-complex, found in all neurotics, is said by Freudians to be the incest-wish. We give that a different expression. The kernel-complex is not only a question of the objective mother and the patient's relationship to her. It is also a question of the archaic or collective unconscious and the inner relationship to it. I have outlined briefly how in the most primitive state of psychology the collective unconscious is identical with the object, and how later a differentiation begins whereby the contents of the collective unconscious are detached from the object. This gives rise to mythology, and to the beginning of a relationship to the unconscious on one side and to the world of reality on the other side. We have seen mythology give place to religion. When the religion corresponds to the symbols in the collective unconscious, then we get the best relationship possible to the collective unconscious through the religious symbols. The influence of the collective unconscious seems to change by a slow rhythm, and in time the old religious symbols no longer give an adequate relation to it. Then man's relationship to the collective unconscious becomes difficult. We are in such a state now. We live in an age of rationalism—of what I might term scientific narcissism—and we have no relationship to the collective unconscious. We have no mythology, and we have little religion. We have in place the beginning of analysis. Analysis is perhaps really necessary in order that man may re-establish a relationship with the collective unconscious.