

CONTENTS

	PAGE
LIST OF ILLUSTRATIONS	xv
FOREWORD, <i>by Eugene Taylor</i>	xvii
INTRODUCTION, <i>by William McGuire</i>	xxvii
TRANSLATOR'S NOTE	xliii
AUTHOR'S NOTE	xlvi

PART I

CHAPTER

Introduction	5
Relation of the Incest Phantasy to the Oedipus Legend—Moral revulsion over such a discovery—The unity of the antique and modern psychology—Followers of Freud in this field—The need of analyzing historical material in relation to individual analysis.	
I. Concerning the Two Kinds of Thinking	9
Antiquity of the belief in dreams—Dream-meanings psychological not literal—They concern wish-fulfillments—A typical dream: the sexual assault—What is symbolic in our everyday thinking?—One kind of thinking: intensive and deliberate, or directed—Directed thinking and thinking in words—Origin of speech in primitive nature sounds—The evolution of speech—Directed thinking a modern acquisition—Thinking, not directed, a thinking in images: akin to dreaming—Two kinds of thinking: directed and dream or phantasy thinking—Science an expression of directed thinking—The discipline of scholasticism as a forerunner—Antique spirit created not science but mythology—Their world of subjective phantasies similar to that we find in the child-mind of today; or in the savage—The dream shows a similar type—Infantile thinking and dreams a re-echo of the prehis-	

CONTENTS

CHAPTER		PAGE
	toric and the ancient—The myths a mass-dream of the people: the dream the myth of the individual—Phantastic thinking concerns wishes—Typical cases, showing kinship with ancient myths—Psychology of man changes but slowly—Phantastic thinking tells us of mythical or other material of undeveloped and no longer recognized wish tendencies in the soul—The sexual base—The wish, because of its disturbing nature, expressed not directly, but symbolically.	
II.	The Miller Phantasies	37
	Miss Miller's unusual suggestibility—Identifying herself with others—Examples of her autosuggestibility and suggestive effect—Not striking in themselves, but from analytic viewpoint they afford a glance into the soul of the writer—Her phantasies really tell of the history of her love.	
III.	The Hymn of Creation	43
	Miss Miller's description of a sea-journey—Really a description of "introversion"—A retreat from reality into herself—The return to the real world with erotic impression of officer singing in the night-watch—The undervaluing of such erotic impressions—Their often deep effect—The succeeding dream, and poem—The denied erotic impression usurps an earlier transference: it expresses itself through the Father-Imago—Analysis of the poem—Relation to Cy-rano, Milton and Job—The attempt to escape the problem by a religious and ethical pose—Contrast with real religion—Escape from erotic by transference to a God or Christ—This made effective by mutual transference: "Love one another"—The erotic spiritualized, however—The inner conflict kept conscious by this method—The modern, however, represses the conflict and so becomes neurotic—The function of Christianity—Its biologic purpose fulfilled—Its forms of thought and wisdom still available.	
IV.	The Song of the Moth	76
	The double rôle of Faust: creator and destroyer—"I came not to send peace, but a sword"—The modern problem of choice between Scylla of world-renunciation and Charybdis of world-acceptance—The ethical	

CONTENTS

CHAPTER	PAGE
---------	------

pose of The Hymn of Creation having failed, the unconscious projects a new attempt in the Moth-Song—The choice, as in Faust—The longing for the sun (or God) the same as that for the ship's officer—Not the object, however: the longing is important—God is our own longing to which we pay divine honors—The failure to replace by a real compensation the libido-object which is surrendered produces regression to an earlier and discarded object—A return to the infantile—The use of the parent image—It becomes synonymous with God, Sun, Fire—Sun, and snake—Symbols of the libido gathered into the sun-symbol—The tendency toward unity and toward multiplicity—One God with many attributes: or many gods that are attributes of one—Phallus and sun—The sun-hero, the well-beloved—Christ as sun-god—"Moth and sun"—then brings us to historic depths of the soul—The sun-hero creative and destructive—Hence: Moth and Flame: burning one's wings—The destructiveness of being fruitful—Wherefore the neurotic withdraws from the conflict, committing a sort of self-murder—Comparison with Byron's Heaven and Earth.

PART II

I. Aspects of the Libido	115
--------------------------	-----

A backward glance—The sun the natural god—Comparison with libido—Libido, "sun-energy"—The sun-image as seen by the mystic in introversion—The phallic symbol of the libido—Faust's key—Mythical heroes with phallic attributes—These heroes personifications of the human libido and its typical fates—A definition of the word "libido"—Its etymological context.

II. The Conception and the Genetic Theory of Libido	125
---	-----

A widening of the conception of libido—New light from the study of paranoia—The impossibility of restricting the conception of libido to the sexual—A genetic definition—The function of reality only partly sexual—Yet this, and other functions, originally derivations from procreative impulse—The process of

CONTENTS

CHAPTER	PAGE
transformation—Libido, and the conception of will in general—Examples in mythology—The stages of the libido: its desexualized derivative and differentiations—Sublimation vs. repression—Splittings off of the primal libido—Application of genetic theory of libido to introversion psychoses—Replacing reality by archaic surrogates—Desexualizing libido by means of phantastic analogy formations—Possibly human consciousness brought to present state in this manner—The importance of the little phrase: “Even as.”	
III. The Transformation of the Libido. A Possible Source of Primitive Human Discoveries	139
An example of transition of the libido—Act of boring with forefinger: an infantile presexual activity—Similar activities in patient’s early childhood—Outcome in dementia præcox—Its phantasies related to mythological products: a reproduction of the creations of antiquity—The freeing of libido from the nutritive to enter the sexual function—The epoch of suckling and the epoch of displaced rhythmic activity—These followed by the beginnings of onanistic attempts—An obstacle in the sexual zone produces regression to a previous mode—These regressions easier in earlier stages of humanity than now—The ethnological phantasy of boring—Examples—The production of fire—Its sexual significance—A substitute for coitus—The invention of fire-making then due to the need of supplying a symbol for the sexual act—The psychological compulsion for such transitions of the libido based on an original division of the will—Regression to incestuous—Prohibition here sends incestuous component of libido back to presexual—Character of its application here—The substitution of Mother-Earth for the parent—Also of infantile boring—Leading then to discovery of fire—An example in Hindoo literature—The sexual significance of the mouth—Its other function: the mating call—The regression which produced fire through boring also elaborated the mating call—The beginnings of speech—Example from the Hindoo—Speech and fire the first fruits of transformation of libido—The fire-preparation regarded as forbidden, as robbery—The	

CONTENTS

CHAPTER		PAGE
	forbidden thing: onanism—Onanism a cheating of sexuality of its purpose—The ceremonial fire-production a substitute for the possibility of onanistic regression—Thus a transformation of libido ensues.	
IV.	The Unconscious Origin of the Hero	168
	The cause of introversion—The forward and backward flow of the libido—The abnormal third—The conflict rooted in the incest problem—The “terrible mother”—Miss Miller’s introversion—An internal conflict—Its product of hypnagogic vision and poem—The uniformity of the unconscious in all men—The unconscious the object of a true psychology—The individual tendency with its production of the hero cult—The love for the hero or god a love for the unconscious—A turning back to the mother of humanity—Such regressions act favourably within limits—Miss Miller’s mention of the Sphinx—Theriomorphic representations of the libido—Their tendency to represent father and mother—The Sphinx represents the fear of the mother—Miss Miller’s mention of the Aztec—Analysis of this figure—The significance of the hand symbolically—The Aztec a substitute for the Sphinx—The name Chi-wan-topel—The connection of the anal region with veneration—Chiwantopel and Ahasver, the Wandering Jew—The parallel with Chidher—Heroes generating themselves through their own mothers—Analogy with the Sun—Setting and rising sun: Mithra and Helios, Christ and Peter, Dhulqarnein and Chidher—The fish symbol—The two Dadophores: the two thieves—The mortal and immortal parts of man—The Trinity taken from phallic symbolism—Comparison of libido with phallus—Analysis of libido symbolism always leads back to the mother incest—The hero myth the myth of our own suffering unconscious—Faust.	
V.	Symbolism of the Mother and of Rebirth	202
	The crowd as symbol of mystery—The city as symbol of the mother—The motive of continuous “union”—The typical journey of the sun-hero—Examples—A longing for rebirth through the mother—The compulsion to symbolize the mother as City, Sea, Source, etc.—The city as terrible mother and as holy	

CONTENTS

CHAPTER		PAGE
	mother—The relation of the water-motive to rebirth—Of the tree-motive—Tree of life a mother-image—The bisexual character of trees—Such symbols to be understood psychologically, not anatomically—The incestuous desire aims at becoming a child again, not at incest—It evades incest by creating myths of symbolic rebirth—The libido spiritualized through this use of symbols—To be born of the spirit—This compulsion toward symbolism brings a release of forces bound up in incest—This process in Christianity—Christianity with its repression of the manifest sexual the negative of the ancient sexual cult—The unconscious transformation of the incest wish into religious exercise does not meet the modern need—A conscious method necessary, involving moral autonomy—Replacing belief by understanding—The history of the symbolism of trees—The rise of the idea of the terrible mother a mask of the incest wish—The myth of Osiris—Related examples—The motive of “devouring”—The Cross of Christ: tree of death and tree of life—Lilith: the devouring mother—The Lamias—The conquering of the mother—Snake and dragon: the resistance against incest—The father represents the active repulse of the incest wish of the son—He frequently becomes the monster to be overcome by the hero—The Mithraic sacrificing of the incest wish an overpowering of the mother—A replacing of archaic overpowering by sacrifice of the wish—The crucified Christ an expression of this renunciation—Other cross sacrifices—Cross symbol possesses significance of “union”—Child in mother’s womb: or man and mother in union—Conception of the soul a derivative of mother imago—The power of incest prohibition created the self-conscious individual—It was the coercion to domestication—The further visions of Miss Miller.	
VI.	The Battle for Deliverance from the Mother The appearance of the hero Chiwantopel on horseback—Hero and horse equivalent of humanity and its repressed libido—Horse a libido symbol, partly phallic, partly maternal, like the tree—It represents the libido repressed through the incest prohibition—The scene of Chiwantopel and the Indian—Recalling Cas-	266

CONTENTS

CHAPTER		PAGE
	sius and Brutus: also delirium of Cyrano—Identification of Cassius with his mother—His infantile disposition—Miss Miller's hero also infantile—Her visions arise from an infantile mother transference—Her hero to die from an arrow wound—The symbolism of the arrow—The onslaught of unconscious desires—The deadly arrows strike the hero from within—It means the state of introversion—A sinking back into the world of the child—The danger of this regression—It may mean annihilation or new life—Examples of introversion—The clash between the retrogressive tendency in the individual unconscious and the conscious forward striving—Willed introversion—The unfulfilled sacrifice in the Miller phantasy means an attempt to renounce the mother: the conquest of a new life through the death of the old—The hero Miss Miller herself.	
VII.	The Dual Mother Rôle	294
	Chiwantopel's monologue—His quest for the "one who understands"—A quest for the mother—Also for the life-companion—The sexual element in the wish—The battle for independence from the mother—Its peril—Miss Miller's use of Longfellow's Hiawatha—An analysis of Hiawatha—A typical hero of the libido—The miraculous birth—The hero's birth symbolic because it is really a rebirth from the mother-spouse—The twofold mother which in Christian mythology becomes twofold birth—The hero his own procreator—Virgin conception a mask for incestuous impregnation—Hiawatha's early life—The identification of mother-nature with the mother—The killing of a roebuck a conquering of the parents—He takes on their strength—He goes forth to slay the father in order to possess the mother—Minnehaha, the mother—Hiawatha's introversion—Hiding in the lap of nature really a return to the mother's womb—The regression to the presexual revives the importance of nutrition—The inner struggle with the mother, to overpower and impregnate her—This fight against the longing for the mother brings new strength—The Mondamin motive in other myths—The Savior-hero the fruit of the entrance of the libido into the personal maternal depths—This is to die, and be born again—Hiawatha's struggle with the	

CONTENTS

CHAPTER		PAGE
	fish-monster—A new deliverance from the mother—And so again with Megissogwon, the Magician—The hero must again and again conquer the mother—Then follows his marriage with Minnehaha—Other incidents, his death: the sinking of the sun in the west—Miss Miller also reminded by Chiwantopel's longing of Wagner's Siegfried—Analysis of the Siegfried myth—The treasure-guarding dragon—The dragon the son's repressed longing for the mother—Symbolism of the cave—The separation from the mother, the hero's conquering of the dragon—The symbolism of the cup—Drinking from the mother—Cup of the blood of Christ—The resultant mysterious union of man—Profane interpretations of this mystery—The phallic significance of the serpent—The snake as representing the introverting libido—Self-procreation: or creation of the world through introversion—The world thus an emanation of the libido—The hero himself a serpent—The psychoanalytic treatment of regression—The hidden libido touched upon causes a struggle: that is, the hero fights the fight with the treasure-guarding dragon—The awaking of Brunhilda—Siegfried finding his mother: a symbol of his own libido—The conquest of the terrible mother brings the love and life-giving mother.	
VIII.	The Sacrifice	369
	Miss Miller's vision again—The paradoxical striving of the libido away from the mother toward the mother—The destroying mother becomes beneficent on being conquered—Chiwantopel a hero of words, not deeds—He has not that will to live which breaks the magic circle of the incestuous—His identification with the author, and her wish for the parents—The end is the devouring of the daughter's libido by the mother—Sexuality of the unconscious merely a symbol—Idle dreaming the mother of the fear of death—This downward path in the poetry of Hölderlin—The estrangement from reality, the introversion leading to death—The necessity of freeing libido for a complete devotion to life—Otherwise bound by unconscious compulsion: Fate—Sublimation through voluntary work—Creation of the world through cosmic sacrifice—Man discovers the world when he sac-	

CONTENTS

CHAPTER	PAGE
rifices the mother—The incest barrier as the producer of thought—Budding sexuality drawing the individual from the family—The mind dawns at the moment the child begins to be free of the mother—He seeks to win the world, and leave the mother—Childish regression to the presexual brings archaic phantasies—The incest problem not physical, but psychological—Sacrifice of the horse: sacrifice of the animal nature—The sacrifice of the “mother libido”: of the son to the mother—Superiority of Christian symbol: the sacrifice, not only of lower nature, but the whole personality—Miss Miller’s phantasy passes from sacrifice of the sexual, to sacrifice of the infantile personality—Problem of psychoanalysis, expressed mythologically, the sacrifice and rebirth of the infantile hero—The libido wills the destruction of its creation: horse and serpent—The end of the hero by means of earthquake—The one who understands him is the mother.	
INDEX	415

INTRODUCTION

- 1 ANY ONE who can read Freud's "Interpretation of the Dream" without scientific rebellion at the newness and apparently unjustified daring of its analytical presentation, and without moral indignation at the astonishing nudity of the dream interpretation, and who can allow this unusual array of facts to influence his mind calmly and without prejudice, will surely be deeply impressed at that place where Freud calls to mind the fact that an individual psychologic conflict, namely, the Incest Phantasy, is the essential root of that powerful ancient dramatic material, the Oedipus legend. The impression made by this simple reference may be likened to that wholly peculiar feeling which arises in us if, for example, in the noise and tumult of a modern street we should come across an ancient relic—the Corinthian capital of a walled-in column, or a fragment of inscription. Just a moment ago we were given over to the noisy ephemeral life of the present, when something very far away and strange appears to us, which turns our attention to things of another order; a glimpse away from the incoherent multiplicity of the present to a higher coherence in history. Very likely it would suddenly occur to us that on this spot where we now run busily to and fro a similar life and activity prevailed two thousand years ago in somewhat other forms; similar passions moved mankind, and man was likewise convinced of the uniqueness of his existence. I would liken the impression which the first acquaintance with the monuments of antiquity so easily leaves behind to that impression which Freud's reference to the Oedipus legend makes—for while we are still engaged with the confusing impressions of the variability of the Individual Soul, suddenly there is opened a revelation of the simple greatness of the Oedipus tragedy—that never extinguished light of the Grecian theatre.
- 2 This breadth of outlook carries in itself something of revelation. For us, the ancient psychology has long since been buried among the shadows of the past; in the schoolroom one could scarcely repress a sceptical smile when one indiscreetly reckoned the comfortable matronly age of Penelope and the age of Jocasta, and comically compared the result of the reckoning with the tragic-

PSYCHOLOGY OF THE UNCONSCIOUS

erotic struggles in the legend and drama. We did not know at that time (and who knows even today?) that the mother can be the all-consuming passion of the son, which perhaps undermines his whole life and tragically destroys it, so that not even the magnitude of the Oedipus Fate seems one jot overdrawn. Rare and pathologically understood cases like Ninon de Lenclos and her son¹ lie too far removed from most of us to give a living impression. But when we follow the paths traced out by Freud, we arrive at a recognition of the present existence of such possibilities, which, although they are too weak to enforce incest, are still strong enough to cause disturbances of considerable magnitude in the soul. The admission of such possibilities to one's self does not occur without a great burst of moral revulsion. Resistances arise which only too easily dazzle the intellect, and, through that, make knowledge of self impossible. Whenever we succeed, however, in stripping feelings from more scientific knowledge, then that abyss which separates our age from the antique is bridged, and, with astonishment, we see that Oedipus is still a living thing for us. The importance of such an impression should not be undervalued. We are taught by this insight that there is an identity of elementary human conflicts existing independent of time and place. That which affected the Greeks with horror still remains true, but it is true for us only when we give up a vain illusion that we are different—that is to say, more moral, than the ancients. We of the present day have nearly succeeded in forgetting that an indissoluble common bond binds us to the people of antiquity. With this truth a path is opened to the understanding of the ancient mind; an understanding which so far has not existed, and, on one side, leads to an inner sympathy, and, on the other side, to an intellectual comprehension. Through buried strata of the individual soul we come indirectly into possession of the living mind of the ancient culture, and, just precisely through that, do we win that stable point of view outside our own culture, from which, for the first time, an objective understanding of their mechanisms would be possible. At least that is the hope which we get from the rediscovery of the Oedipus problem.

3 The enquiry made possible by Freud's work has already resulted

¹ He is said to have killed himself when he heard that she whom he so passionately adored was his mother.

INTRODUCTION

fruitfully; we are indebted to this stimulation for some bold attacks upon the territory of the history of the human mind. There are the works of Riklin,² Abraham,³ Rank,⁴ Maeder,⁵ Jones,⁶—recently Silberer has joined their ranks with a beautiful investigation entitled “Phantasie und Mythos.”⁷ We are indebted to Pfister⁸ for a comprehensive work which cannot be overlooked here, and which is of much importance for Christian religious psychology. The leading purpose of these works is the unlocking of historical problems through the application of psychoanalytic knowledge; that is to say, knowledge drawn from the activity of the modern unconscious mind concerning specific historical material.

4 I must refer the reader entirely to the specified works, in order that he may gain information concerning the extent and the kind of insight which has already been obtained. The explanations are in many cases dubious in particulars; nevertheless, this detracts in no way from the total result. It would be significant enough if only the far-reaching analogy between the psychologic structure of the historical relics and the structure of the recent individual psychologic products alone were demonstrated. This proof is possible of attainment for every intelligent person through the work done up to this time. The analogy prevails especially in symbolism, as Riklin, Rank, Maeder, and Abraham have pointed out with illuminating examples; it is also shown in the individual mechanisms of unconscious work, that is to say in repression, condensation, etc., as Abraham explicitly shows.

5 Up to the present time the psychoanalytic investigator has turned his interest chiefly to the analysis of the individual psychologic problems. It seems to me, however, that in the present state of affairs there is a more or less imperative demand for the psychoanalyst to broaden the analysis of the individual problems by a

² “Wish Fulfilment and Symbolism in Fairy Tales.” Tr. by W. A. White, M.D.

³ “Dream and Myth.” Deuticke, Wien 1909.

⁴ “The Myth of the Birth of the Hero.”

⁵ “Die Symbolik in den Legenden, Märchen, Gebräuchen und Träumen.” *Psychiatrisch-Neurologische Wochenschrift*, X. Jahrgang.

⁶ “On the Nightmare.” *Amer Journ. of Insanity*, 1910.

⁷ *Jahrbuch*, 1910, Pt. II.

⁸ “Die Frömmigkeit des Grafen Ludwig von Zinzendorf. Ein psychoanalytischer Beitrag zur Kenntnis der religiösen Sublimationsprozesse und zur Erklärung des Pietismus.” Deuticke, Wien 1910. We have a suggestive hint in Freud’s work, “Eine Kindheitserinnerung des Leonardo da Vinci.” Deuticke, Wien 1910.

PSYCHOLOGY OF THE UNCONSCIOUS

comparative study of historical material relating to them, just as Freud has already done in a masterly manner in his book on “Leonardo da Vinci.”⁹ For, just as the psychoanalytic conceptions promote understanding of the historic psychologic creations, so reversedly historical materials can shed new light upon individual psychologic problems. These and similar considerations have caused me to turn my attention somewhat more to the historical, in the hope that, out of this, new insight into the foundations of individual psychology might be won.

⁹ Compare Rank in *Jahrbuch*, Pt. II, p. 465.

INDEX

- Abegg, 160
 Abélard, 15
 Abraham, 7, 27, 128–29, 134, 143
 Activity, displaced rhythmic, 141
 Adaptation to environment, 13
 Agni, 144–46, 163
 Agriculture, 152
 Aitareyopanishad, 157
 Ambitendency, 170
 Amenhotep IV, 93
 Analogy, importance of, 138
 Analysis of dreams, 9–10
 Antiquity, brutality of, 223
 Anxiety, representations of, 253
 Arnold, Sir Edwin, 236, 304–5
 Art, instinct of, 130; first, 156
 Asceticism, 79
 Asterius, Bishop, 320
 Augustine, 78, 100
 Autism, 135
 Autoerotism, 154–55
 Autonomy, moral, 226–27
 Avenarius, R., 130
 Aztec, 177
- Baldwin, Mark, 16–17
 Baptism, 306
 Bergerac, Cyrano de, 38–40, 52, 104, 274
 Bergson, Henri, 271
 Bertschinger, 176
 Bhagavid-Gita, 170
 Bingen, Hildegard von, 88
 Bleuler, Prof., 135, 170
 “Book of the Dead, Egyptian,” 240, 250–51, 271
 Boring, act of, 139–40, 155
 Bousset, 344
- Brihadaranyaka-Upanishad, 153–54, 157, 270–71, 398–99
 Bruno, Giordano, 23
 Buddha, 236, 278, 296, 304–5
 Bundeshesh, 239
 Burckhardt, Jacob, 35, 72–73
 Byron’s “Heaven and Earth,” 103–4
- Cannegieter, 244
 Causation, law of, 51
 Cave worship, 321
 Chidher, 186–87, 189
 Child, development of, 394–95
 Childhood, valuations, 182
 Children, analysis of, 180; regression in, 395–96
 Christ, 27, 78, 121, 162–63, 187, 189–90, 194–95, 211–12, 219, 242, 296, 305–6, 317–18; and Antichrist, 344; death and resurrection, 386; sacrifice of, 406
 Christianity, 65–66, 70–71, 74, 221
 Chrysostomus, John, 100
 Cicero, 122–23
 City, mother symbolism of, 202–3, 208
 Cohabitation continuous, 204, 259
 Coitus play, 147; wish, meaning of, 293
 Communion cup, 350–51
 Complex, 32; law of return, 48–49, 58; mass, 38; mother, 180; nuclear, 170–71; of representation, 61, 64, 83
 Compulsion, unconscious, 390
 Condensation, 7
 Conflict, internal, 171–72, 282
 Consciousness, birth of, 310
 Creation, by means of thought, 50, 53; ideal, 55; from introversion, 357, 391; from mother, 248–49, 316–17; through sacrifice, 398

INDEX

- Creuzer, 231
 Cross, 228, 242; meaning of, 257–58
 Cult, Father-Son, 146; Earth, 152
 Cumont, Franz, 73, 191, 194–95, 387, 405
 Cyrano de Bergerac, 38–40, 52, 104, 274

 Dactyli, 119
 Death, fear of, 263; phantasies, 103–4; voluntary, 364; wish for, 275–76, 361
 Dementia præcox, 127–28, 140, 395–96
 Destiny of man, 334, 367–68
 Deussen, 357, 399
 Dieterich, 321, 387
 Dismemberment, motive of, 230–31
 Displaced rhythmic activity, 141
 Domestication of man, 230, 264
 Dragon, psychologic meaning, 344, 350
 Dream, analysis, 9–10; interpretation of, 9–10; Nietzsche, 26; regression, 24; sexual assault, 10–11; sexual language of, 372; source of, 9–10; symbolism, 9–10, 11–12, 202–3
 Drews, 131
 Drexler, 237

 Eleusinian mysteries, 318–19
 Emmerich, Katherine, 277
 Erman, 93
 Erotic fate, 102–3; impression, 47, 58
 Eusebius of Alexandria, 100
 Evolution, 129–30

 Fairy tales, interpretation of, 243–44
 Family, separation from, 296
 Fasting, 315–16
 Father, 54, 86, 254; Imago, 48–49; transference, 61
 Faust, 58–59, 77, 117–18, 159–60, 199–200, 213, 217, 246, 264–65, 300
 Fear, as forbidden desire, 333
 Ferenczi, 41, 130
 Ferrero, Guglielmo, 30–31
 Finger sucking, 154
 Firdusi, 272
 Fire, onanistic phase of, 153; preparations of, 143, 144–46, 152; sexual significance, 146–47, 152
 Firmicus, 323, 361
 Flournoy, 32
 France, Anatole, 14–15, 33
 Francis of Assisi, 84
 Frazer (“Golden Bough”), 314, 408
 Freud, Sigmund, 12, 23, 26, 31, 32, 58, 61, 63, 71, 120, 125–26, 134, 166, 202, 244, 314, 362–63, 393–94; interpretation of the dream, 5; “Leonardo da Vinci,” 8; source of the dream, 10
 Frobenius, 205, 238, 243–44, 375

 Galileo, 130
 Gilgamesh, 311–12
 God, as creator and destroyer, 61; as sun, 115; “becoming one with,” 84; crucified, 256; fertilizing, 300; love of, 174; of creation, 59–61, 337; vs. erotic, 82–83
 Goethe, 358
 Gunkel, 249

 Hand, erotic use of, 155; symbolism of, 179
 Hartmann, 173
 Hauptmann, Gerhart, 283
 Hecate, mysteries of, 345
 Heine, 303
 Helios, 84, 97, 191
 Herd instinct, 175
 Hero, 29, 168, 174, 324; as wanderer, 199; betrayal of, 33; birth of, 305; psychologic meaning, 121; sacrifice of, 388; teleological meaning, 298–99
 Herodotus, 251
 Herzog, 349
 Hesiod, 131
 Hiawatha, song of, 298
 Hierosgamos, 237–38, 322
 Hölderlin, 160, 374, 385, 388–89
 Homosexuality, 30
 Honegger, 95–96, 136
 Humboldt, 300
 Hypnagogic vision, 172

INDEX

- Idea, independence of, 74
 Iliad, 237
 Imago, Father, 48–49
 Immortality, 196, 367
 Incest barrier, 62, 87, 229, 393–95;
 phantasy, 5, 54, 346; problem, 151,
 171, 199, 217–18, 250, 312, 390, 396
 Incestuous component, 152
 Independence, battle for, 296
 Infantilism, 275, 371, 409–10
 Inman, 163, 204
 Introjection, 130
 Introversion, 32–33, 43, 86, 169, 174–
 75, 283, 315, 355–56; hysterical,
 134–35; willed, 290
 Isis, 84, 228

 Jaehns, 269
 James, William, 19
 Janet, Pierre, 127
 Jensen, 194
 Jew, Wandering, 186, 194
 Job, Book of, 50–53, 58–61, 281
 Jodl, 16
 Joël, Karl, 309–10
 Jones, 7
 “Julius Caesar,” 273–75

 Kathopanishad, 117
 Kepler, 23
 Kluge, 349
 Koran, 187
 Kuhn, Adalbert, 143
 Kulpe, 19

 Laistner, 244
 Lajard, 197
 Lamia, 243–44
 Language, 13–14; vs. Speech, 14–15
 Legends, Judas, 33
 Lenclos, Ninon de, 6
 Libido, 18, 41–42, 58, 61–62, 67, 70,
 82, 83, 90, 106, 111, 116, 167–70,
 196, 215–16; as hero, 358; definition
 of, 122; descriptive conception, 128–
 29; desexualized, 133; genetic con-
 ception, 129; in opposition, 254, 267,
 283; in resistance, 363; introverting,
 355; liberation of, 362; mother, 250,
 401, 405; repressed objects of, 176;
 transference of, 315; transformation
 of, 150–51
 Licentiousness, 223
 Life, fear of, 289; natural conception
 of, 295
 Lilith, 243
 Logos, 54
 Lombroso, 184
 Longfellow’s “Hiawatha,” 298
 Lord’s Supper, 318
 Love, 169; infantile, 371
 Lucius, 94

 Macrobius, 195, 272
 Maeder, 7
 Maeterlinck, 55
 Magdeburg, Mechthild von, 87, 271
 Manilius, 160
 Mary, 246, 262–63
 Matthew, Gospel of, 80
 Maurice, 258
 Mauthner, Franz, 17–18
 Maya, 246
 Mayer, Robert, 124
 Mead, 96
 Meliton, 99
 Mereschkowski, 344
 Messiah, 69
 Miller, Miss Frank, 36
 Milton, 46
 Mind, archaic tendencies, 31; infantile,
 32
 Mithra, 92, 97, 187, 191, 212–13, 240,
 267, 317, 387, 403
 Mithracism, 66, 69–70, 74, 78, 84, 88,
 95–96, 191, 194–95, 231, 271
 Moral autonomy, 227
 Mörike, 10–11, 304
 Mother, 86, 199, 207–8, 249–50; heav-
 ens as, 261, 391; imago, 217, 263,
 275; libido, 401, 405; longing for,
 288–89, 316–17, 369; love, 291; of
 humanity, 175; terrible, 171, 175,
 209–10, 230–31, 243, 312, 346;
 transference, 61; twofold, 306, 331,
 369; wisdom of, 388

INDEX

-
- Motive of dismemberment, 230–31;
 embracing and entwining, 235–36
 Mouth, erotic importance of, 155–56;
 as instrument of speech, 155
 Müller, 257
 Music, origin of, 145
 Mysticism, 88
 Mythology, 22, 207; Hindoo, 116–17
 Myths, as dream images, 26; of rebirth,
 235; religious, 225–26

 Nakedness, cult of, 354–55
 Naming, importance of, 180–81
 Narcissus state, 290
 Neuroses, hysteria and compulsion,
 128
 Nietzsche, 15, 21, 26, 62, 90–92, 171,
 281–83, 290, 296–98, 355–56, 358–
 59, 361–62, 364–65, 373, 384–85; on
 dreams, 26
 Nodfyr, 146

 Oedipus, 5, 175–77
 Oegger, Abbi, 33
 Onanism, 140–41, 153, 164–65
 Osiris, 228–31, 374–75
 Ovid, 279–80, 319, 402

 “Paradise Lost,” 46
 Paranoia, 126
 Paranoidian mechanism, 63
 Pausanias, 237
 Persecution, fear of, 285
 Personality, dissociated, 32
 Peter, 191–92
 Pfister, 7, 49
 Phallic, cult, 29; symbolism, 196–97,
 215, 268
 Phallus, 92, 118–20; negative, 288;
 Sun, 95
 Phantasy, how created, 28; infantile,
 396; onanistic, 153; sexual, 125–27;
 source of, 29, 394; thinking, 20
 Philo of Alexandria, 99, 272
 Pick, 32
 Pindar, 280
 Plato, 131; Symposium, 30, 259–60
 Plotinus, 131
 Plutarch, 269, 320, 374
 Poe, 57–58
 Polytheism, 94
 Pope, Roman, 174
 Preiswerk, Samuel, 323
 Presexual stage, 142, 151, 315–16
 Primitive, reduction to, 224
 Procreation, self, 306–7
 Projection, 63
 Prometheus, 143
 Psychic energy, 128
 Psychoanalysis, 64, 362; object of, 409
 Psychoanalytic thinking, 223
 Psychology, unconscious, 173
 Psychopathology, 44

 Ramayana, 206
 Rank, 7, 12, 26, 305
 “Raven, The,” 57–58
 Reality, adaptation to, 395–96; correc-
 tive of, 130–31, 225; function of,
 129, 133, 358; principle of, 130–31
 Rebirth, 206–7, 218, 235–37, 301–2;
 battle for, 312
 Regression, 23–24, 151–52; to the
 mother, 315
 Religion, benefits of, 85–86; and mo-
 rality, 74–75; as a pose, 71, 225; sex-
 uality, 66; source of, 405; vs. orgies,
 355
 Renan, 115
 Renunciation, 381
 Repression, 7, 58, 63, 133, 141–42,
 295–96
 Resistance, 171–72
 Resistance to primitive sexuality, 138
 Revelation, 97–98, 211–12
 Rhythm, sexual, 145
 Rigveda, 145–46, 214–15, 314, 336,
 356–58, 391–92, 398
 Riklin, 7, 26–27, 244
 Robertson, 323
 Rochefoucauld, La, 171
 Rohde, 321, 348
 Roscher, 280
 Rose, symbolism of, 374

INDEX

- Rostand, 38
 Rudra, 116–17
- Sacrifice, 249, 256, 334–35, 388, 398–99, 407; Christian vs. Mithraic, 409; of bull, 404–5; retrogressive longing, 389, 398
 Sainthood, difficulty of, 277
 Schmid, 166
 Scholasticism, 22
 Schopenhauer, 15, 122, 130, 173, 358, 399, 412
 Science, 21–22, 74; vs. Mythology, 22
 Self-consciousness, creation of, 263
 Self-control, 63
 Seneca, 68–69, 73, 75, 83
 Sentimentality, 405
 Serpent, 254
 Sexual assault dream, 10; impulse, derivatives of, 129, 133; problem, treatment of, 389
 Sexuality, and nutrition, 141–42; and religion, 70; cult of, 222; importance of, 294–95; resistance to primitive, 138, 151
 Shakespeare, 273
 “Shiestashvataropanisad,” 116
 “Siegfried,” Wagner’s, 335–36
 Silberer, 7, 202
 Snake, phallic meaning of, 97, 355; as symbol of death, 349
 Sodomy, 29–30
 Soma, 163
 Somnambulism, intentional, 169
 Sophocles, 285
 Soul, conception of, 260
 Speech, 13–14; origin of, 156–57
 Sphinx, 175–77
 Spielrein, 136–37, 386
 St. Augustine, 72–73
 Stage, presexual, 141–42, 151–52, 315–16
 Steinthal, 138
 Stekel, 12
 Subject vs. object, 308
 Sublimation, 55, 133, 221
 Suckling, act of, 141
- Sun, 83, 187, 192, 334–35, 367; as God, 86, 111; energy, 116; hero, 98, 102, 168, 199; night journey of, 205; phallus, 95–96; worship, 99–101
 Surrogates, archaic, 136
 Symbolism, Christian, 100–102; Christian vs. Mithraic, 409; of arrow, 276–77, 313; of city, 202–3, 208–9; of crowd, 202; of dreams, 9, 11–12; of eating, 318; of everyday thought, 12; of eyes, 261; of fish, 192–93; of forest, 266; of horse, 266–67; of libido, 92–93; of light, 98; of moon, 302; of mother, 208–9, 242; of mystery, 202; of serpent, 287, 355–56, 358–60, 410–11; of sun, 334–35; of sword, 336; of trees, 213–14, 227–28, 330; phallic, 29, 196–97, 215–16
 Symbols, use of, 216, 226, 342
 Symeon, 89
- Tertullian, 101
 Theatre, 38
 Thinking, 13; act of, 394; archaic, 24; directed or logical, 13, 31–32; dream, 20; intensive, 13; limitations of, 17–18; of children, 25; origin of, 398; phantastic, 20, 28, 32; psychoanalytic, 223
 Time, symbol of, 271
 Transference, 65, 66, 150–51, 175; real, 65, 69, 74; to nature, 72
 Transformation, 136–37
 Treading, symbolic meaning of, 300
 Treasure, difficult to attain, 164, 312; guardian of, 254, 348–49
 Tree of Death, 240
 Tree of Life, 213–14
 Trinity, 131, 194–95
- Unconscious, 172–73, 174–75
 Upanishad, 118, 215, 398–99
- Verlaine, Paul, 413–44
 Vinci, Leonardo da, 8, 344
 Virgil, 79

INDEX

- | | |
|---|---------------------------|
| Virgin Mother, 54 | Wind as creator, 95, 304 |
| Vollers, 191 | Wirth, 101 |
| | Woman, misunderstood, 295 |
| Wagner's "Siegfried," 335–36 | Work as a duty, 390–91 |
| Waitz, 303 | World as mother, 391 |
| Water, symbolism of, 212–13, 329,
332–33 | Wundt, 16 |
| Watschandies, 147 | |
| Weber, 145 | Zarathustra, 364–65 |
| Will, conception of, 130; duality of,
170; original division of, 151 | Zend Avesta, 397 |
| | Zosimos vision, 357 |
| | Zöckler, 242, 258 |