

Reading Assignments: Archetypal Presences

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September 11: Introduction to *Archetypal Presences*

18: Theory of archetypes (pp. 3-73)

25: *Ibid.*

October 2: Mother complex / Archetype (pp.75-110)

9: *Ibid.*

16: "The Significance of Father in the Destiny of the Individual" (photocopy handout)

23: Rebirth (pp. 113-49)

30: Child (pp. 151-205)

November 6: Phenomenology of the Spirit (pp. 207-53)

13: Trickster

20: No Class (Thanksgiving break)

27: Individuation (pp. 275-355)

December 4: *Ibid.*

Required Reading:

Jung. Volume 9 i of *Collected Works: (The Archetypes and the Collective Unconscious)*

Jung. "The Significance of the Father in the Destiny of the Individual" (photocopy in Jung Center bookstore)

James Hollis Jung Center of Houston Fall Semester 2007

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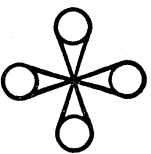
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FREUD AND
PSYCHOANALYSIS

C. G. JUNG



TRANSLATED BY R. F. C. HULL

BOLLINGEN SERIES XX

PANTHEON BOOKS

2048

THE SIGNIFICANCE OF THE FATHER IN THE DESTINY OF THE INDIVIDUAL¹

Foreword to the Second Edition

This little essay, written seventeen years ago, ended with the words: "It is to be hoped that experience in the years to come will sink deeper shafis into this obscure territory, on which I have been able to shed but a fleeting light, and will discover more about the secret workshop of the daemon who shapes our fate." Experience in later years has indeed altered and deepened many things; some of them have appeared in a different light, and I have seen how the roots of the psyche and of fate go deeper than the "family romance," and that not only the children but the parents, too, are merely branches of one great tree. While I was working on the mother-complex in my book *Wandlungen und Symbole der Libido*,² it became clear to me what the deeper causes of this complex are; why not only the father, but the mother as well, is such an important factor in the child's fate: not because they themselves have this or that human failing or merit, but because they happen to be—by accident, so to speak—the human beings who first impress on the childish mind those mysterious and mighty laws which govern not only families but entire nations, indeed the whole of humanity. Not laws devised by the wit of man, but the laws and forces of nature, amongst which man walks as on the edge of a razor.

I am letting this essay appear in unaltered form. There is nothing in it that is actually wrong—merely too simple, too naïve. The¹ [First published as "Die Bedeutung des Vaters für das Schicksal des Einzelnen," *Jahrbuch für psychoanalytische und psychopathologische Forschungen* (Leipzig), I (1909), 155-73. This was translated by M. D. Eder under the present title and published in *Collected Papers on Analytical Psychology* (London, 1916, 2nd edn., London, 1917, and New York, 1920). The German original was reprinted (1909) as a pamphlet, and a second edition in this form appeared (Vienna, 1927) with a brief foreword. A third edition, much revised and expanded, with a new foreword, was published in 1949 (Zurich). The present version is a translation of the third edition. Passages which the author added to that version are given in pointed brackets () in the text, while any of significance which they replaced, or which were omitted, are given in square brackets [] in the footnotes (as translated from the 1909 version).—Editors.]

² [Revised (1952) and translated as *Symbols of Transformation*.—Editors.]

Horatian verse, which I then placed at the end, points to that deeper, darker background:

"Scit Genius natale comes qui temperat astrum,
Naturae deus humanae, mortalis in unum,
Quodque caput, vultu mutabilis, albus et ater." ³

Kismacht, December 1926

C. G. J.

Foreword to the Third Edition

This essay was written nearly forty years ago, but this time I did not want to publish it in its original form. Since that time so many things have changed and taken on a new face that I felt obliged to make a number of corrections and additions to the original text. It was chiefly the discovery of the collective unconscious that raised new problems for the theory of complexes. Previously the personality appeared to be unique and as if rooted in nothing; but now, associated with the individually acquired causes of the complex, there was found to be a general human precondition, the inherited and inborn biological structure which is the instinctual basis of every human being. From it proceed, as throughout the whole animal kingdom, determining forces which inhibit or strengthen the more or less fortuitous constellations of individual life. Every normal human situation is provided for and, as it were, imprinted on this inherited structure, since it has happened innumerable times before in our long ancestry. At the same time the structure brings with it an inborn tendency to seek out, or to produce, such situations instinctively. A repressed content would indeed vanish into the void were it not caught and held fast in this pre-established instinctual substrate. Here are to be found those forces which offer the most obstinate resistance to reason and will, thus accounting for the conflicting nature of the complex.

I have tried to modify the old text in accordance with these discoveries and to bring it, in some degree, up to the level of our present knowledge.

C. G. J.

October 1948

³ ["Why this should be so) only the Genius knows—that companion who rules the star of our birth, the god of human nature, mortal though he be in each single life, and changeful of countenance, white and black."—Horace, *Epistles*, II, ii, 187–89.—Trans.]

The Fates lead the willing,
but drag the unwilling.
CLEANTHES

693 Freud has pointed out that the emotional relationship of the child to the parents, and particularly to the father, is of a decisive significance in regard to the content of any later neurosis. This relationship is indeed the infantile channel along which the libido ⁴ flows back when it encounters any obstacles in later years, thus reactivating the long-forgotten psychic contents of childhood. It is ever so in life when we draw back before too great an obstacle, say the threat of some severe disappointment or the risk of some too far-reaching decision. The energy stored up for the solution of the task flows back and the old river-beds, the obsolete systems of the past, are filled up again. A man disillusioned in love falls back, as a substitute, upon some sentimental friendship ⁵ or false religiosity; if he is a neurotic he regresses still further back to the childhood relationships he has never quite forsaken, and to which even the normal person is fettered by more than one chain—the relationship to father and mother.

694 Every analysis carried out at all thoroughly shows this regression more or less plainly. One peculiarity which stands out in the works of Freud is that the relationship to the father seems to possess a special significance. (This is not to say that the father always has a greater influence on the moulding of the child's fate than the mother. His influence is of a specific nature and differs typically from hers.)⁶

695 The significance of the father in moulding the child's psyche may be discovered in quite another field—the study of the family.⁷ The latest investigations show the predominating influence of the father's character in a family, often lasting for centuries.

⁴ [Orig. footnote: Libido is what earlier psychologists called "will" or "tendency." The Freudian expression is a *denominatio a potiori*. *Jahrbuch*, I (1909), 155.]

⁵ [In orig., also: masturbation.]

⁶ (I have discussed this question on two occasions: *Symbols of Transformation* (in regard to the son), and "Psychological Aspects of the Mother Archetype" (in regard to the daughter).)

⁷ Sommer, *Familienforschung und Vererbungslehre* (1907); Joerges, "Die Familie Zero" (1905); Ziemer, "Genealogische Studien über die Vererbung geistiger Eigenschaften" (1908).

The mother seems to play a less important role. If this is true of heredity, we may expect it to be true also of the psychological influences emanating from the father.⁸ The scope of the problem has been widened by the researches of my pupil, Dr. Emma First, on the similarity of reaction-type within families.⁹ She conducted association tests on 100 persons coming from 24 families. From this extensive material, so far only the results for nine families and 37 persons (all uneducated) have been worked out and published. But the calculations already permit some valuable conclusions. The associations were classified on the Kraepelin-Aschaffenburg scheme as simplified and modified by me, and the difference was then calculated between each group of qualities in a given subject and the corresponding group in every other subject. We thus get mean figures of the differences in reaction-type.

Non-related men	5.9
Non-related women	6.0
Related men	4.1
Related women	3.8

696 Relatives, especially if they are women, therefore have on average a similar reaction-type. This means that the psychological attitude of relatives differs but slightly. Examination of the various relationships yielded the following results:

697 The mean difference for husband and wife amounts to 4.7%. But the dispersion value for this mean figure is 3.7, which is high, indicating that the mean of 4.7 is composed of a very wide range of figures: there are married couples with great similarity in reaction-type and others with less.

698 On the whole, fathers and sons, mothers and daughters, stand closer together:

Difference for fathers and sons:	3.1
Difference for mothers and daughters:	3.0

⁸ Orig.: These experiences, and those gained more particularly in an analysis carried out conjointly with Dr. Otto Gross, have impressed upon me the soundness of this view.] [For Gross, cf. Jones, *Freud: Life and Work*, II, p. 33.—Editors.]
⁹ "Statistical Investigations on Word-Associations and on Familial Agreement in Reaction Type among Uneducated Persons" (orig. 1907).

699 Except for a few cases of married couples (where the difference dropped to 1.4), these are among the lowest figures. First even had one case where a 45-year-old mother and her 16-year-old daughter differed by only 0.5. But it was just in this case that the mother and daughter differed from the father's reaction-type by 11.8. The father was a coarse, stupid man and a drinker; the mother went in for Christian Science. In accordance with this, mother and daughter exhibited an extreme value-predicate type of reaction,¹⁰ which in my experience is an important sign of a conflicting relationship to the object. Value-predicate types show excessive intensity of feeling and thus betray an unadmitted but nonetheless transparent desire to evoke answering feelings in the experimenter. This view agrees with the fact that in First's material the number of value-predicates increases with the age of the subject.

700 The similarity of reaction-type in children and parents provides matter for thought. For the association experiment is nothing other than a small segment of the psychological life of a man, and everyday life is at bottom an extensive and greatly varied association experiment; in principle we react in one as we do in the other. Obvious as this truth is, it still requires some reflection—and limitation. Take the case of the 45-year-old mother and her 16-year-old daughter: the extreme value-predicate type of the mother is without doubt the precipitate of a whole life of disappointed hopes and wishes. One is not in the least surprised at a value-predicate type here. But the 16-year-old daughter had not really lived at all; she was not yet married, and yet she reacted as if she were her mother and had endless disillusion behind her. She had her mother's attitude, and to that extent was identified with her mother. The mother's attitude was explained by her relationship to the father. But the daughter was not married to the father and therefore did not need this attitude. She simply took it over from the environmental influences and later on will try to adapt herself to the world under the influence of this family problem. To the extent that an ill-assorted marriage is unsuitable, the attitude resulting from it will be unsuitable too. In order to adapt, the girl in later

¹⁰ By this I mean reactions where the response to the stimulus-word is always a subjectively toned predicate instead of an objective relationship, e.g., *flower / nice, frog / horrible, piano / frightful, salt / bad, singing / sweet, cooking / useful*.

life will have to overcome the obstacles of her family milieu; if she does not, she will succumb to the fate to which her attitude predisposes her.

⁰¹ Clearly such a fate has many possibilities. The glossing over of the family problem and the development of the negative of the parental character may take place deep within, unnoticed by anyone, in the form of inhibitions and conflicts which she herself does not understand. Or, as she grows up, she will come into conflict with the world of actualities, fitting in nowhere, until one stroke of fate after another gradually opens her eyes to her own infantile, unadapted qualities. The source of the infantile disturbance of adaptation is naturally the emotional relation to the parents. It is a kind of psychic contagion, caused, as we know, not by logical truths but by affects and their physical manifestations. ¹¹ In the most formative period between the first and fifth year all the essential characteristics, which fit exactly into the parental mould, are already developed, for experience teaches us that the first signs ¹² of the later conflict between the parental constellation and the individual's longing for independence occur as a rule before the fifth year.

⁰² I would like to show, with the help of a few case-histories, how the parental constellation hinders the child's adaptation. ¹³

Case 1

⁰³ A well-preserved woman of 55, dressed poorly but carefully, with a certain elegance, in black; hair carefully arranged; a polite, rather affected manner, fastidious in speech, devout. The patient might be the wife of a minor official or shopkeeper. She informed me, blushing and dropping her eyes, that she was the divorced wife of a common peasant. She had come to the clinic on account of depression, night terrors, palpitations, and nervous twitches in the arms—typical features of a mild climacteric neurosis. To complete the picture, the patient added that she suffered from severe anxiety-dreams; some man was pursuing her, wild animals attacked her, and so on.

¹¹ Vigouroux and Juquelier, *La Contagion mentale* (1904), ch. 6.

¹² [Orig.: . . . of the struggle between repression and libido (Freud) . . .]

¹³ [Orig.: It must suffice to present only the chief events, i.e., those of sexuality.]

⁷⁰⁴ Her anamnesis began with the family history. (So far as possible I give her own words.) Her father was a fine, stately, rather corpulent man of imposing appearance. He was very happily married, for her mother worshipped him. He was a clever man, a master craftsman, and held a dignified position. There were only two children, the patient and an elder sister. The sister was the mother's and the patient the father's favourite. When she was five years old her father suddenly died of a stroke at the age of forty-two. She felt very lonely, and also that from then on she was treated by her mother and sister as the Cinderella. She noticed clearly enough that her mother preferred her sister to herself. The mother remained a widow, her respect for her husband being too great to allow her to marry a second time. She preserved his memory "like a religious cult" and taught her children to do likewise.

⁷⁰⁵ The sister married relatively young; the patient did not marry till she was twenty-four. She had never cared for young men, they all seemed insipid; her mind turned always to more mature men. When about twenty she became acquainted with a "stately" gentleman of over forty, to whom she was much drawn, but for various reasons the relationship was broken off. At twenty-four she got to know a widower who had two children. He was a fine, stately, rather corpulent man, with an imposing presence, like her father; he was forty-four. She married him and respected him enormously. The marriage was childless; his children by the first marriage died of an infectious disease. After four years of married life her husband died of a stroke. For eighteen years she remained his faithful widow. But at forty-six (just before the menopause) she felt a great need of love. As she had no acquaintances she went to a matrimonial agency and married the first comer, a peasant of about sixty who had already been twice divorced on account of brutality and perverseness; the patient knew this before marriage. She remained five unbearable years with him, then she also obtained a divorce. The neurosis set in a little later.

⁷⁰⁶ For the reader with psychological ¹⁴ experience no further elucidation is needed; the case is too obvious. I would only emphasize that up to her forty-sixth year the patient did nothing

¹⁴ [Orig.: psychanalytical.]

but live out a faithful copy of the milieu of her early youth. The exacerbation of sexuality at the climacteric led to an even worse edition of the father-substitute, thanks to which she was cheated out of the late blossoming of her sexuality. The neurosis reveals, flickering under the repression, the eroticism of the aging woman who still wants to please (affectation).¹⁵

Case 2

707 A man of thirty-four, of small build, with a clever, kindly expression. He was easily embarrassed, blushed often. He had come for treatment on account of "nervousness." He said he was very irritable, readily fatigued, had nervous stomach-trouble, was often so deeply depressed that he sometimes thought of suicide.

708 Before coming to me for treatment he had sent me a circumstantial autobiography, or rather a history of his illness, in order to prepare me for his visit. His story began: "My father was a very big and strong man." This sentence awakened my curiosity; I turned over a page and there read: "When I was fifteen a big lad of nineteen took me into a wood and indecently assaulted me."

709 The numerous gaps in the patient's story induced me to obtain a more exact anamnesis from him, which led to the following disclosures: The patient was the youngest of three brothers. His father, a big, red-haired man, was formerly a soldier in the Swiss Guard at the Vatican; later he became a policeman. He was a stern, gruff old soldier, who brought up his sons with military discipline; he issued commands, did not call them by name, but whistled for them. He had spent his youth in Rome, and during his gay life there had contracted syphilis, from the consequences of which he still suffered in old age. He was fond of talking about his adventures in early life. His eldest son (considerably older than the patient) was exactly like him, a big, strong man with red hair. The mother was an ailing woman, prematurely aged. Exhausted and tired of life, she died at forty when the patient was eight years old. He preserved a tender and beautiful memory of his mother.

¹⁵ [Orig.: . . . but dares not acknowledge her sexuality.]

710 At school he was always the whipping-boy and always the object of his schoolfellows' mockery. He thought his peculiar dialect might be to blame. Later he was apprenticed to a strict and unkind master, with whom he stuck it out for over two years, under conditions so trying that all the other apprentices ran away. At fifteen the assault already mentioned took place, together with several other, milder homosexual experiences. Then fate packed him off to France. There he made the acquaintance of a man from the south, a great boaster and Don Juan. He dragged the patient to a brothel; he went unwillingly and out of fear, and found he was impotent. Later he went to Paris, where his eldest brother, a master-mason and the replica of his father, was leading a dissolute life. The patient stayed there a long time, badly paid and helping his sister-in-law out of pity. The brother often took him along to a brothel, but he was always impotent.

711 One day his brother asked him to make over to him his inheritance, 6,000 francs. The patient consulted his second brother, who was also in Paris, and who urgently tried to dissuade him from handing over the money, because it would only be squandered. Nevertheless the patient went and gave his inheritance to his brother, who naturally ran through it in the shortest possible time. And the second brother, who would have dissuaded him, was also let in for 500 francs. To my astonished question why he had so light-heartedly given the money to his brother without any guarantee he replied: well, he asked for it. He was not a bit sorry about the money, he would give him another 6,000 francs if he had it. The eldest brother afterwards went to the bad altogether and his wife divorced him.

712 The patient returned to Switzerland and remained for a year without regular employment, often suffering from hunger. During this time he made the acquaintance of a family and became a frequent visitor. The husband belonged to some peculiar sect, was a hypocrite, and neglected his family. The wife was elderly, ill, and weak, and moreover pregnant. There were six children, all living in great poverty. For this woman the patient developed a warm affection and shared with her the little he possessed. She told him her troubles, saying she felt sure she would die in child-bed. He promised her (although he possessed nothing) that he would take charge of the children and bring them up. The

woman did die in childhood, but the orphanage interfered and allowed him only one child. So now he had a child but no family, and naturally could not bring it up by himself. He thus came to think of marrying. But as he had never yet fallen in love with a girl he was in great perplexity.

713 It then occurred to him that his elder brother was divorced from his wife, and he resolved to marry her. He wrote to her in Paris, saying what he intended. She was seventeen years older than he, but not averse to his plan. She invited him to come to Paris to talk matters over. But on the eve of the journey fate willed that he should run an iron nail into his foot, so that he could not travel. After a while, when the wound was healed, he went to Paris and found that he had imagined his sister-in-law, now his fiancée, to be younger and prettier than she really was. The wedding took place, however, and three months later the first coitus, on his wife's initiative. He himself had no desire for it. They brought up the child together, he in the Swiss and she in the Parisian fashion, as she was a French woman. At the age of nine the child was run over and killed by a cyclist. The patient then felt very lonely and dismal at home. He proposed to his wife that they should adopt a young girl, whereupon she broke out into a fury of jealousy. Then, for the first time in his life, he fell in love with a young girl, and simultaneously the neurosis started with deep depression and nervous exhaustion, for meanwhile his life at home had become a hell.

714 My suggestion that he should separate from his wife was dismissed out of hand, on the ground that he could not take it upon himself to make the old woman unhappy on his account. He obviously preferred to go on being tormented, for the memories of his youth seemed to him more precious than any present joys.

715 This patient, too, moved all through his life in the magic circle of the family constellation. The strongest and most fateful factor was the relationship to the father; its masochistic-homosexual colouring is clearly apparent in everything he did. Even the unfortunate marriage was determined by the father, for the patient married the divorced wife of his elder brother, which amounted to marrying his mother. At the same time, his wife was the mother-substitute for the woman who died in childhood. The neurosis set in the moment the libido was withdrawn from

the infantile relationship and for the first time came a bit nearer to an individually determined goal. In this as in the previous case, the family constellation proved to be by far the stronger, so that the narrow field of neurosis was all that was left over for the struggling individuality.

Case 3

716 A 36-year-old peasant woman, of average intelligence, healthy appearance, and robust build, mother of three healthy children. Comfortable economic circumstances. She came to the clinic for the following reasons: for some weeks she had been terribly wretched and anxious, slept badly, had terrifying dreams, and also suffered by day from anxiety and depression. She stated that all these things were without foundation, she herself was surprised at them, and had to admit that her husband was quite right when he insisted that it was all "stuff and nonsense." Nevertheless, she simply could not get over them. Often strange thoughts came into her head; she was going to die and would go to hell. She got on very well with her husband.

717 Examination of the case yielded the following results. Some weeks before, she happened to take up some religious tracts which had long lain about the house unread. There she was informed that people who swore would go to hell. She took this very much to heart, and ever since then had been thinking that she must stop people swearing or she would go to hell too. About a fortnight before she read these tracts her father, who lived with her, had suddenly died of a stroke. She was not actually present at his death, but arrived only when he was already dead. Her terror and grief were very great.

718 In the days following his death she thought much about it all, wondering why her father had to die so suddenly. During these meditations she suddenly remembered that the last words she had heard her father say were: "I am one of those who have got into the devil's clutches." This memory filled her with trepidation, and she recalled how often her father had sworn savagely. She also began to wonder whether there was really a life after death, and whether her father was in heaven or hell. It was during these musings that she came across the tracts and

began to read them, until she came to the place where it said that people who swore would go to hell. Then great fear and terror fell upon her; she covered herself with reproaches, she ought to have stopped her father's swearing and deserved to be punished for her negligence. She would die and would be condemned to hell. From that hour she was filled with sorrow, grew moody, tormented her husband with her obsessive ideas, and shunned all joy and conviviality.

719 The patient's life-history was as follows: She was the youngest of five brothers and sisters and had always been her father's favourite. Her father gave her everything she wanted if he possibly could. If she wanted a new dress and her mother refused it, she could be sure her father would bring her one next time he went to town. Her mother died rather early. At twenty-four she married the man of her choice, against her father's wishes. The father flatly disapproved of her choice although he had nothing particular against the man. After the wedding she made her father come and live with them. That seemed the obvious thing, she said, since the others had never suggested having him with them. He was, as a matter of fact, a quarrelsome, foul-mouthed old drunkard. Husband and father-in-law, as may easily be imagined, did not get on at all. There were endless squabbles and altercations, in spite of which the patient would always dutifully fetch drink for her father from the inn. All the same, she admitted her husband was right. He was a good, patient fellow with only one failing: he did not obey her father enough. She found that incomprehensible, and would rather have seen her husband knuckle under to her father. When all's said and done, a father is still a father. In the frequent quarrels she always took her father's part. But she had nothing to say against her husband, and he was usually right in his protests, but even so one must stand by one's father.

720 Soon it began to seem to her that she had sinned against her father by marrying against his will, and she often felt, after one of these incessant wrangles, that her love for her husband had died. And since her father's death it was impossible to love him any more, for his disobedience had usually been the cause of her father's fits of raging and swearing. At one time the quarrelling had become too much for the husband, and he induced his wife to find a room for her father elsewhere, where he lived

for two years. During this time husband and wife lived together peaceably and happily. But by degrees she began to reproach herself for letting her father live alone; in spite of everything he was her father. And in the end, despite her husband's protests, she fetched her father home again because, as she said, at bottom she loved her father better than her husband. Scarcely was the old man back in the house than the strife broke out again. And so it went on till the father's sudden death.

721 After this recital she broke into a string of lamentations: she must get a divorce from her husband, she would have done so long ago but for the children. She had committed a great wrong, a grievous sin, when she married her husband against her father's wishes. She ought to have taken the man her father wanted her to have; he, certainly, would have obeyed her father, and then everything would have been all right. Oh, she wailed, her husband was not nearly as nice as her father, she could do anything with her father, but not with her husband. Her father had given her everything she wanted. And now she wanted most of all to die, so that she could be with her father.

722 When this outburst was over, I asked curiously why she had refused the husband her father had proposed?

723 It seems that the father, a small peasant on a lean little holding, had taken on as a labourer, just at the time when his youngest daughter was born, a wretched little boy, a foundling. The boy developed in a most unpleasant fashion: he was so stupid that he could not learn to read or write, or even to speak properly. He was an absolute blockhead. As he approached manhood a series of ulcers developed on his neck, some of which opened and continually discharged pus, giving this dirty, ugly creature a truly horrible appearance. His intelligence did not grow with his years, so he stayed on as a farm-labourer without any recognized wage.

724 To this of the father wanted to marry his favourite daughter.

725 The girl, fortunately, had not been disposed to yield, but now she regretted it, for this idiot would unquestionably have been more obedient to her father than her good man had been.

726 Here, as in the foregoing case, it must be clearly understood that the patient was not at all feeble-minded. Both possessed normal intelligence, although the blinkers of the infantile

constellation kept them from using it. That appears with quite remarkable clearness in this patient's life-story. The father's authority is never even questioned. It makes not the least difference to her that he was a quarrelsome old drunkard, the obvious cause of all the bickering and dissension; on the contrary, her husband must bow down before this bogey, and finally our patient even comes to regret that her father did not succeed in completely destroying her life's happiness. So now she sets about destroying it herself, through her neurosis, which forces on her the wish to die so that she may go to hell—whither, be it noted, her father has already betaken himself.

727 If ever we are disposed to see some demonic power at work controlling mortal destiny, surely we can see it here in these melancholy, silent tragedies working themselves out, slowly and agonizingly, in the sick souls of our neurotics. Some, step by step, continually struggling against the unseen powers, do free themselves from the clutches of the demon who drives his unsuspecting victims from one cruel fatality to another; others rise up and win to freedom, only to be dragged back later to the old paths, caught in the noose of the neurosis. You cannot even maintain that these unhappy people are always neurotics or "degenerates." If we normal people examine our lives,¹⁶ we too perceive how a mighty hand guides us without fail to our destiny, and not always is this hand a kindly one.¹⁷ Often we call it the hand of God or of the devil, (thereby expressing, unconsciously but correctly, a highly important psychological fact: that the power which shapes the life of the psyche has the character of an autonomous personality. At all events it is felt as such, so that today in common speech, just as in ancient times, the source of any such destiny appears as a daemon, as a good or evil spirit.)

16 *Origine*: . . . from the psychoanalytic standpoint . . .]

17 "Throughout we believe ourselves to be the masters of our deeds. But reviewing our lives, and chiefly taking our misfortunes and their consequences into consideration, we often cannot account for our doing this act and omitting that, making it appear as if our steps had been guided by a power foreign to us. Therefore Shakespeare says:

Fate show thy force: ourselves we do not owe;

What is decreed must be, and be this so!"

—Schopenhauer, "On Apparent Design in the Fate of the Individual," *Parerga and Paralipomena* (trans. by Irvine, p. 26).

728 {The personification of this source goes back in the first place to the father, for which reason Freud was of the opinion that all "divine" figures have their roots in the father-*imago*. It can hardly be denied that they do derive from this *imago*, but what we are to say about the father-*imago* itself is another matter. For the parental *imago* is possessed of a quite extraordinary power; it influences the psychic life of the child so enormously that we must ask ourselves whether we may attribute such magical power to an ordinary human being at all. Obviously he possesses it, but we are bound to ask whether it is really his property. Man "possesses" many things which he has never acquired but has inherited from his ancestors. He is not born as a *tabula rasa*, he is merely born unconscious. But he brings with him systems that are organized and ready to function in a specifically human way, and these he owes to millions of years of human development. Just as the migratory and nest-building instincts of birds were never learnt or acquired individually, man brings with him at birth the ground-plan of his nature, and not only of his individual nature but of his collective nature. These inherited systems correspond to the human situations that have existed since primeval times: youth and old age, birth and death, sons and daughters, fathers and mothers, mating, and so on. Only the individual consciousness experiences these things for the first time, but not the bodily system and the unconscious. For them they are only the habitual functioning of instincts that were preformed long ago. "You were in bygone times my wife or sister," says Goethe, clothing in words the dim feelings of many.

729 {I have called this congenital and pre-existent instinctual model, or pattern of behaviour, the *archetype*. This is the *imago* that is charged with the dynamism we cannot attribute to an individual human being. Were this power really in our hands and subject to our will, we would be so crushed with responsibility that no one in his right senses would dare to have children. But the power of the archetype is not controlled by us; we ourselves are at its mercy to an unsuspected degree. There are many who resist its influence and its compulsion, but equally many who identify with the archetype, for instance with the *patriis potestas* or with the queen ant. And because everyone is

in some degree "possessed" by his specifically human performance, he is held fast and fascinated by it and exercises the same influence on others without being conscious of what he is doing. The danger is just this unconscious identity with the archetype: not only does it exert a dominating influence on the child by suggestion, it also causes the same unconsciousness in the child, so that it succumbs to the influence from outside and at the same time cannot oppose it from within. The more a father identifies with the archetype, the more unconscious and irresponsible, indeed psychotic, both he and his child will be. In the case we have discussed, it is almost a matter of "folie à deux."¹⁸

⁷³⁰ In our case, it is quite obvious what the father was doing, and why he wanted to marry his daughter to this brutish creature: he wanted to keep her with him and make her his slave for ever. What he did is but a crass exaggeration of what is done by thousands of so-called respectable, educated parents, who nevertheless pride themselves on their progressive views. The fathers who criticize every sign of emotional independence in their children, who fondle their daughters with ill-concealed eroticism and tyrannize over their feelings, who keep their sons on a leash or force them into a profession and finally into a "suitable" marriage, the mothers who even in the cradle excite their children with unhealthy tenderness, who later make them into slavish puppets and then at last ruin their love-life out of jealousy: they all act no differently in principle from this stupid, boorish peasant. [They do not know what they are doing, and they do not know that by succumbing to the compulsion they pass it on to their children and make them slaves of their parents and of the unconscious as well. Such children will long continue to live out the curse laid on them by their parents, even when

¹⁸ [Orig.: . . . for the power of the infantile constellation has provided highly convincing material for the religions in the course of the millennia.]

[All this is not to say that we should cast the blame for original sin upon our parents. A sensitive child, whose sympathies are only too quick to reflect in his psyche the excesses of his parents, bears the blame for his fate in his own character. But, as our last case shows, this is not always so, for the parents can (and unfortunately only too often do) instill the evil into the child's soul, preying upon his ignorance in order to make him the slave of their complexes.]

the parents are long since dead. "They know not what they do." Unconsciousness is the original sin.¹⁹

Case 4

⁷³¹ An eight-year-old boy, intelligent, rather delicate-looking, brought to me by his mother on account of enuresis. During the consultation the child clung all the time to his mother, a pretty, youthful woman. The marriage was a happy one, but the father was strict, and the boy (the eldest child) was rather afraid of him. The mother compensated for the father's strictness by a corresponding tenderness, to which the boy responded so much that he never got away from his mother's apron-strings. He never played with his school-fellows, never went alone into the street unless he had to go to school. He feared the boys' roughness and violence and played thoughtful games at home or helped his mother with the housework. He was extremely jealous of his father, and could not bear it when the father showed tenderness to the mother.

¹⁹ [Orig.: It will be asked, wherein lies the magic power of the parents to bind their children to themselves, often for the whole of their lives? The psychoanalyst knows that it is nothing but sexuality on both sides.]

[We are always trying not to admit the child's sexuality. But this is only because of willful ignorance, which happens to be very prevalent again just now.* I have not given any real analysis of these cases. We therefore do not know what happened to these puppets of fate when they were children. A profound insight into the living soul of a child, such as we have never had before, is given in Freud's contribution to the present semi-annual volume of the *Jahrbuch* ["Analysis of a Phobia in a Five-year-old Boy"]. If I venture, after Freud's masterly presentation, to offer another small contribution to the study of the child-psyche, it is because psychoanalytic case-histories seem to me always valuable.]

[* Orig. footnote: This was seen at the Amsterdam Congress in 1907 [First International Congress of Psychiatry and Neurology; cf. the second paper in this vol.—Editors], when an eminent French savant assured us that Freud's theory was nothing but "une plaisanterie." This gentleman had evidently read neither Freud's latest writings nor mine, and knew far less about the subject than a little child. This pronouncement, so admirably grounded, met with the approbation of a well-known German professor in his report to the Congress. One can but bow before such thoroughness. At the same Congress a noted German neurologist immortalized his name with the following brilliant argument: "If in Freud's view hysteria really does rest on repressed affects, then the whole German army must be hysterical."]

732 I took the boy aside and asked him about his dreams. Very often he dreamt of a *black snake that wanted to bite his face*. Then he would cry out, and his mother had to come to him from the next room and stay by his bedside.

733 In the evening he would go quietly to bed. But when falling asleep it seemed to him that a *wicked black man with a sword or a gun was lying on his bed, a tall thin man who wanted to kill him*. The parents slept in the next room. The boy often dreamt that something dreadful was going on in there, as if there were *great black snakes or evil men who wanted to kill Mama*. Then he would cry out, and Mama came to comfort him. Every time he wet his bed he called his mother, who would then have to change the bedclothes.

734 The father was a tall thin man. Every morning he stood naked at the wash-stand in full view of the boy, to perform a thorough ablutio. The boy also told me that at night he often started up from sleep at the sound of strange noises in the next room; then he was always horribly afraid that something dreadful was going on in there, a struggle of some kind, but his mother would quiet him and say it was nothing.

735 It is not difficult to see what was happening in the next room. It is equally easy to understand the boy's aim in calling out for his mother: he was jealous and was separating her from the father. He did this also in the daytime whenever he saw his father caressing her. Thus far the boy was simply the father's rival for his mother's love.

736 But now comes the fact that the snake and the wicked man threaten him as well: the same thing happens to him as happens to his mother in the next room. To that extent he identifies with his mother and thus puts himself in a similar relationship to the father. This is due to his homosexual component, which feels feminine towards the father. (The bed-wetting is in this case a substitute for sexuality. Pressure of urine in dreams and also in the waking state is often an expression of some other pressure, for instance of fear, expectation, suppressed excitement, inability to speak, the need to express an unconscious content, etc. In our case the substitute for sexuality has the significance of a premature masculinity which is meant to compensate the inferiority of the child.)

737 (Although I do not intend to go into the psychology of

dreams in this connection, the motif of the black snake and of the black man should not pass unmentioned. Both these terrifying spectres threaten the dreamer as well as his mother. "Black" indicates something dark, the unconscious. The dream shows that the mother-child relationship is menaced by unconsciousness. The threatening agency is represented by the mythological motif of the "father animal"; in other words the father appears as threatening. This is in keeping with the tendency of the child to remain unconscious and infantile, which is decidedly dangerous. For the boy, the father is an anticipation of his own masculinity, conflicting with his wish to remain infantile. The snake's attack on the boy's face, the part that "sees," represents the danger to consciousness (blinding).²⁰

738 This little example shows what goes on in the psyche of an eight-year-old child who is over-dependent on his parents, the blame for this lying partly on the too strict father and the too tender mother. (The boy's identification with his mother and fear of his father are in this individual instance an infantile neurosis, but they represent at the same time the original human situation, the clinging of primitive consciousness to the unconscious, and the compensating impulse which strives to tear consciousness away from the embrace of the darkness. Because man has a dim premonition of this original situation behind his individual experience, he has always tried to give it generally valid expression through the universal motif of the divine hero's fight with the mother dragon, whose purpose is to deliver man from the power of darkness. This myth has a "saving," i.e., therapeutic significance, since it gives adequate expression to the dynamism underlying the individual entanglement. The myth is not to be causally explained as the consequence of a personal father-complex, but should be understood teleologically, as an attempt of the unconscious itself to rescue consciousness from the danger of regression. The ideas of "salvation" are not subsequent rationalizations of a father-complex; they are, rather,

²⁰ [Orig.: It is not difficult to see, from the Freudian standpoint, what the bed-wetting means in this case. Micriturition dreams give us the clue. Here I would refer the reader to an analysis of this kind in my paper "The Analysis of Dreams" (cf. supra, pars. 82f.). Bed-wetting must be regarded as an infantile sexual substitute, and even in the dream-life of adults it is easily used as a cloak for the pressure of sexual desire.]

archetypally performed mechanisms for the development of consciousness.)²¹

739 What we see enacted on the stage of world-history happens also in the individual. The child is guided by the power of the parents as by a higher destiny. But as he grows up, the struggle between his infantile attitude and his increasing consciousness begins. The parental influence, dating from the early infantile period, is repressed and sinks into the unconscious, but is not eliminated; by invisible threads it directs the apparently individual workings of the maturing mind. Like everything that has fallen into the unconscious, the infantile situation still sends up dim, premonitory feelings, feelings of being secretly guided by otherworldly influences. (Normally these feelings are not referred back to the father, but to a positive or negative

²¹ [*Orig.*: The infantile attitude, it is evident, is nothing but infantile sexuality. If we now survey all the far-reaching possibilities of the infantile constellation, we are obliged to say that *in essence our life's fate is identical with the fate of our sexuality*. If Freud and his school devote themselves first and foremost to tracing out the individual's sexuality, it is certainly not in order to excite piquant sensations but to gain a deeper insight into the driving forces that determine the individual's fate. In this we are not saying too much, but rather understating the case. For, when we strip off the veils shrouding the problems of individual destiny, we at once widen our field of vision from the history of the individual to the history of nations. We can take a look, first of all, at the history of religion, at the history of the fantasy systems of whole peoples and epochs. The religion of the Old Testament exalted the patriarchs into the Jehovah of the Jews, whom the people had to obey in fear and dread. The patriarchs were a stepping-stone to the Deity. The neurotic fear in Judaism, an imperfect or at any rate unsuccessful attempt at sublimation by a still too barbarous people, gave rise to the excessive severity of Mosaic law, the compulsive ceremonial of the neurotic. * Only the prophets were able to free themselves from it; for them the identification with Jehovah, complete sublimation, was successful. They became the fathers of the people. Christ, the fulfiller of their prophecies, put an end to this fear of God and taught mankind that the true relation to the Deity is love. Thus he destroyed the compulsive ceremonial of the law and was himself the exponent of the personal loving relationship to God. Later, the imperfect sublimations of the Christian Mass resulted once again in the ceremonial of the Church, from which only those of the numerous saints and reformers who were really capable of sublimation were able to break free. Not without cause, therefore, does modern theology speak of the liberating effect of "inner" or "personal" experience, for always the ardour of love transmits fear and compulsion into a higher, freer type of feeling.

[* *Orig. footnote*: Cf. Freud, *Zeitschrift für Religionspsychologie* (1907).] [I.e., "Obsessive Acts and Religious Practices."—EDITORS.]

deity. This change is accomplished partly under the influence of education, partly spontaneously. It is universal. Also, it resists conscious criticism with the force of an instinct, for which reason the soul (*anima*) may fittingly be described as *naturaliter religiosa*. The reason for this development, indeed its very possibility, is to be found in the fact that the child possesses an inherited system that anticipates the existence of parents and their influence upon him. In other words, behind the father stands the archetype of the father, and in this pre-existent archetype lies the secret of the father's power, just as the power which forces the bird to migrate is not produced by the bird itself but derives from its ancestors.

740 It will not have escaped the reader that the role which falls to the father-*imago* in our case is an ambiguous one. The threat it represents has a dual aspect: fear of the father may drive the boy out of his identification with the mother, but on the other hand it is possible that his fear will make him cling still more closely to her. A typically neurotic situation then arises: he wants and yet does not want, saying yes and no at the same time.

741 This double aspect of the father-*imago* is characteristic of the archetype in general: it is capable of diametrically opposite effects and acts on consciousness rather as Yahweh acted towards Job—ambivalently. And, as in the Book of Job, man is left to take the consequences. We cannot say with certainty that the archetype always acts in this way, for there are experiences which prove the contrary. But they do not appear to be the rule.)²²

742 An instructive and well-known example of the ambivalent behaviour of the father-*imago* is the love-episode in the Book of Tobit.²³ Sara, the daughter of Ragnel, of Ecbatana, desires to marry. But her evil fate wills it that seven times, one after the

²² [*Orig.*: These are the roots of the first religious sublimations. In the place of the father with his constellating virtues and faults there appears on the one hand an altogether sublime deity, and on the other hand the devil, who in modern times has been largely whittled away by the realization of one's own moral responsibility. Sublime love is attributed to the former, low sexuality to the latter. As soon as we enter the field of neurosis, this antithesis is stretched to the limit. God becomes the symbol of the most complete sexual repression, the devil the symbol of sexual lust. Thus it is that the conscious expression of the father-constellation, like every expression of an unconscious complex when it appears in consciousness, acquires its Janus face, its positive and its negative components.]
²³ Chs. 3 : 7ff. and 8 : 1ff.

other, she chooses a husband who dies on the wedding-night. It is the evil spirit Asmodeus, by whom she is persecuted, that kills these men. She prays to Yahweh to let her die rather than suffer this shame again, for she is despised even by her father's maid-servants. The eighth bridegroom, her cousin Tobias, the son of Tobit, is sent to her by God. He too is led into the bridal chamber. Then old Ragucl, who had only pretended to go to bed, goes out and thoughtfully digs his son-in-law's grave, and in the morning sends a maid to the bridal chamber to make sure that he is dead. But this time Asmodeus' role is played out, for Tobias is alive.

743 (The story shows father Ragucl in his two roles, as the inconsolable father of the bride and the provident digger of his son-in-law's grave. Humanly speaking he seems beyond reproach, and it is highly probable that he was. But there is still the evil spirit Asmodeus and his presence needs explaining. If we suspect old Ragucl personally of playing a double role, this malicious insinuation would apply only to his sentiments; there is no evidence that he committed murder. These wicked deeds transcend the old man's daughter-complex as well as Sara's father-complex, for which reason the legend fittingly ascribes them to a demon. Asmodeus plays the role of a jealous father who will not give up his beloved daughter and only relents when he remembers his own positive aspect, and in that capacity at last gives Sara a pleasing bridegroom. He, significantly enough, is the eighth: the last and highest stage.²⁴ Asmodeus stands for the negative aspect of the father archetype, for the archetype is the genius and daemon of the personal human being, "the god of human nature, changeful of countenance, white and black."²⁵ The legend offers a psychologically correct explanation: it does not attribute superhuman evil to Ragucl, it distinguishes between man and daemon, just as psychology must distinguish between what the human individual is and can do and what must be ascribed to the congenital, instinctual system, which the individual has not made but finds within him. We would be doing the gravest injustice to Ragucl if we held

²⁴ Cf. the axiom of Maria and the discussion of 3 and 4, 7 and 8, in *Psychology and Alchemy*, pars. 201f. and 209.)
²⁵ (Horace, *Epistles*, II, 2, 187-89.)

him responsible for the fateful power of this system, that is, of the archetype.

744 (The potentialities of the archetype, for good and evil alike, transcend our human capacities many times, and a man can appropriate its power only by identifying with the daemon, by letting himself be possessed by it, thus forfeiting his own humanity. The fateful power of the father complex comes from the archetype, and this is the real reason why the *consensus gentium* puts a divine or daemonic figure in place of the father. The personal father inevitably embodies the archetype, which is what endows his figure with its fascinating power. The archetype acts as an amplifier, enhancing beyond measure the effects that proceed from the father, so far as these conform to the inherited pattern.)²⁶

²⁶ (Orig.: Unfortunately medical etiquette forbids me to report a case of hysteria which fits this pattern exactly, except that there were not seven husbands but only three, unluckily chosen under all the ominous signs of an infantile constellation. Our first case, too, belongs to this category, and in our third case we see the old peasant at work, preparing to dedicate his daughter to a like fate.)

[As a pious and dutiful daughter (cf. her prayer in Tobit, ch. 3), Sara has brought about the usual sublimation and splitting of the father-complex, on the one hand elevating her infantile love into the worship of God, and on the other turning the obsessive power of the father into the persecuting demon Asmodeus. The story is beautifully worked out and shows father Ragucl in his two roles, as the inconsolable father of the bride and the provident digger of his son-in-law's grave, whose fate he foresees.]

[This pretty fable has become a classic example in my analytical work, for we frequently meet with cases where the father-demon has laid his hand upon his daughter, so that her whole life long, even when she does marry, there is never a true inward union, because her husband's image never succeeds in obliterating the unconscious and continually operative infantile father-ideal. This is true not only of daughters, but also of sons. An excellent example of this kind of father-constellation can be found in Brill's recently published "Psychological Factors in Dementia Praecox" (1908).]

[In my experience it is usually the father who is the decisive and dangerous object of the child's fantasy, and it ever it happened to be the mother I was able to discover behind her a grandfather to whom she belonged in her heart.]

[I must leave this question open, because my findings are not sufficient to warrant a decision. It is to be hoped that experience in the years to come will sink deeper shafts into this obscure territory, on which I have been able to shed but a fleeting light, and will discover more about the secret workshop of the demon who shapes our fate, of whom Horace says:

"Scit Genius natale comes qui temperat astrum,
 Naturae deus humanae, mortalis in unum,
 Quodque caput, vultu mutabilis, albus et ater."]