

## Thoughts on Some Basic Assumptions of Psychoanalysis

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#### Introduction

In "Moses and Monotheism" (*Der Mann Moses und die monotheistische Religion*) Freud to a great respect corrected his understanding of the Oedipus myth: "And perhaps now the new standpoint will clarify that, in all the cases that can be evaluated, the first family which exposed the child is the imaginary one, but the later one which takes it in and rears it is the real one. If we have the courage to recognize this statement as a generality, which we can also apply to the Moses saga, then we suddenly see that Moses was most likely an Egyptian who was turned into a Jew by the saga. And that would be our result!" (Freud 1937, S. 111).

Freud developed this detailed correction from Rank's (1909) "average saga", constructed from the analysis of pertinent reports of births of heroes. The background to this is the so-called "family saga", which is the fantasy of originating from more important parents. Schmid Noerr said in consequence, following a suggestion of Borke's: "If, however, Oedipus only claimed to be of Theban descent, incidentally following a common, legitimate practice of ancient usurpers, if Laius and Jocasta are not his real parents, Freud's interpretation caves in on itself" (Schmid Noerr 1982, S. 592). What is then the dynamic behind the "invention" of the mythical family of origin?

Here, the following aspects are important. Prenatal and perinatal memories in the form of body sensations and scenic and imaginative pictures are an essential element of myth creation, as frequently confirmed in prenatal psychology (Rank 1924, 1932, Mott 1960, Dor 2013, Graber 1924, Fodor 1949, et al.). The myths about sacred trees or trees of life which are ubiquitous in every mythology, and in my opinion can be convincingly understood as imaginative memories of the placental experience, are a particularly well-studied example (Dowling, Leineweber 2001, Janus 2013d). In this sense, it is possible to understand the occurrences in the Oedipus myth as imaginative memories of equivalent real experiences before, during and after birth in the processing form of a collective dream that gains its evidence from its correspondence to the many shared preverbal experiences of the time. What consequences for the psychoanalytical theory arise from the clarification of these relationships?

In a kind of ingenious intuition, Freud used the preverbal wisdom of the myth to more profoundly understand certain psychological constellations in childhood (Janus 2016b). The

problem with this, however, was that he was not yet in a position to apprehend the independent significance of experiences before and after birth and related their impact one-sidedly in the form of Oedipus's elemental rage against his father (Wirth 2015).

Because of advances in various fields of psychoanalysis and prenatal psychology we are now in a position to differentiate here more fully. Central to this is the statement that the rash parricide reflects not only a father conflict, but an elementary preverbal maternal conflict. The misunderstanding of this relationship reflects the dominance of patriarchal structures in the era of the origin of the Oedipus myth, as well as in the era of its interpretation by Freud, in the social context of the still existing empires.

The opening up of the experiential significance of the period before, during and after birth during the last 100 years allows a new assessment here. Against this background, the summary of the essence of fairy tales can be understood as Propp (1987, 452) has shown: "The hero slays the dragon from which he was born." Because of the elementary emergency situation before, during and after birth, as described vividly in the Oedipus myth, the mother appears as an all-powerful dragon, against which only militant self-assertion can ensure survival. This is transferred in the Freudian interpretation to the father, who in that era, as already mentioned, still ruled the social world in the person of the Emperor.

The failure to appreciate the importance of the reality of the early and earliest experiences with the mother pervades the whole of psychoanalysis to this day with far-reaching consequences and urgently requires reflexion on account of its one-sidedness.

A short list must suffice as evidence: the basal superego formation takes place within the maternal-experience; in Melanie Klein's psychoanalysis, the negative aspects of a demonization of the early mother dominate one-sidedly, being established for life in the rigid concepts of the schizoid and depressive position; the elementary exuberance and vitality of the child is regarded by the conceptualization of drive theory as polymorphically perversely negative and reductive. The regenerative potential of early maternal relationship, as recorded by Jung (1985), remains therefore unused. Likewise, the social aspects of an impairment of early development described by Adler (1907) are underestimated and with them the chances of prevention.

Since the psychoanalytic nosology is essentially determined in terms of the conflict dynamic of the infant, the detection of the roots of psychosomatic and neurotic symptoms in the early and earliest preverbal maternal relationship falls short, because the therapeutic perception refers too much to the symbolic level. The pre-symbolic and preverbal roots of symptoms and conflictive tensions as recorded in the so-called regression therapies have not enough

space in perception and in the therapeutic field (s. Z. B. Hollweg 1995a, 1995b, Janus 2013A, 2013 b, 2015a).

### **Consequences of a Reassessment of the Roots of the Myth**

In earlier times, the world of the myth was seen as separate from the human environment but still connected in some mysterious and significant way. This bond could be explained by psychoanalytic reflexion as a projection of personal experience. This projection reflects inner experiences from different ages and especially from the period of early childhood, as Freud initially suspected. That's why he adopted the narrative on royal parents from the Oedipus myth as a narrative about real parents. Not until confronting the mythical story of the birth of Moses, did he come, as cited above, by means of Rank's already long-known analysis of the pertinent birth myths of heroes to the conclusion that the parents who take in the child are the real parents and the parents that expose the child are mostly invented parents usually of higher descent, so that the origin of the child is supposedly situated in the world of the gods, or as in the Moses legend, located in the Jewish tribe which saw itself in turn directly connected to God.

In these purportedly divinely related parents of origin, the real prenatal parental experiences are, in the view of prenatal psychology, reflected in their numinous character. The sensations of the sacred and conversely the hellish are in this understanding the immediate derivatives of fetal sensations. This is then the expansion of our emotional perception as it was inaugurated by Rank and differentiated by prenatal psychology (Hollweg, Rätz 1993 et al). From the start, this research process took place in a reciprocal relationship between the clinical and the cultural psychological level. Rank's work on the mythical accounts of the births of heroes, which he put in direct and illustrative reference to the reflections of birth experiences in the so-called birth dreams of patients, stands paradigmatically for this. In "Art and Artists" (*Kunst und Künstler*) (1932), he had illustrated how centrally present the pre-birth and birth experience was in art. This was further illustrated by the Cologne painter and art therapist Klaus Evertz and myself by the example of modern art (Evertz, Janus 2003) and deepened in a further horizon in the book with the programmatic title "Art as Cultural Awareness of Pre-birth and Birth Experiences" (*Kunst als kulturelles Bewusstsein vorgeburtlicher und geburtlicher Erfahrungen*) (Janus, Evertz 2008).

The immediacy of the association of perinatal emergency situations with mythical-ritual elements and concrete bodily sensations is demonstrated in circumcision, which is common in many cultures: the distress and pain of birth is moved in a projective manner onto the

experiencing of a higher power and attempts are made to process them in ritual repetition and are simultaneously perpetuated as an admonition in the genital mutilation. In the Jewish patriarchal cultural space, the shifting of the perinatal maternal experience to the paternal plane is particularly clear. The pain of birth associated with the mother is shifted onto the father and processed on the psychological level as a collective attitude of guilt.

This processing childbirth as the resulting culpability of a father's violence remains the Western culture paradigm but it is, however, personalized in a profound way in the sacrificial death of Jesus and is once again transformed in the personal relationship with God, as initiated by Luther, and is processed in a Protestant pietistic attitude to life.

The strengthening of the ego in relation to the cultural and civilizational developments of the modern age meant it was possible that what had earlier been projected as sacrifice to the gods could now be deciphered as an "unconscious sense of guilt" and "castration anxiety". The complexity of these relationships is demonstrated by the fact that the real background of these emotional connections between the pain and separation experience of birth and circumcision were recorded only by individual analysts in tentative formulations (such as from Stürcke 1924 and Bettelheim 1975), but acquired no significance in mainstream psychoanalytic tradition. Even the thunderbolt of Rank's "The Trauma of Birth" (*Trauma der Geburt*) died away in a dissociative response of horror. It took further decades of research in different settings, in particular regression therapeutic and body therapeutic settings, to arrive at the clarifications and definite conclusions possible today.

It makes sense here to refer directly to the dispute between Freud and Rank, as this took place on an equal footing, whereas the later systematic formulations in psychoanalysis were encumbered by a wavering between loyalty to Freud and dissociative partial insights. Thus Melanie Klein expressed her loyalty to Freud in a high opinion of the death drive which in contradiction she simultaneously regarded as based on birth trauma, the significance of which was actually denied ("the trauma of birth as an activator of the death drive"). The contaminative character of such formulations could not yet be recognized at that time and were therefore not reflected. This was due to the irrational denial of prenatal and perinatal connections, which was itself caused by loyalty to Freud. Similar curtailments occurred in connection with self psychology, also due to the denial of prenatal and perinatal life reality, which so to speak split off the insights C. G. Jung had already gained into the prenatal roots of the self and sought only to capture the postnatal self-development.

From this state of affairs of the discussion on psychoanalytic theory and its time constraints, it follows that the basic elements of psychoanalysis on the level of the debate between Freud and Rank in the mid-twenties will have to be discussed afresh. This has already happened rudimentarily in many places (Janus 2000, 2015a, 2016a, Janus, Wirth 2005, Wirth 2015) , but is to be discussed again here from the standpoint of a new evaluation of the understanding of the Oedipus myth in the sense indicated above as the processing of prenatal and perinatal experiences. Here it is the interplay between collective psychological evolution and individual psychological developmental capability that is of central importance. This will be discussed in a separate section.

### **The Interplay between Social and Individual Development**

At the level of tribal cultures, the mismatch between very limited knowledge and a substantial lack of knowledge was compensated for by magical practices and the internal relationship to prenatal memories in the form of mythical images. The elementary uncertainty due to real ignorance was counterbalanced by the imaginative safety of a projected animistic living womb world. It was typical of *Homo sapiens* to be painfully aware of his own imperfection and his ignorance, while other primates felt safe in their predetermined instinctive setting, although this only existed with real limitations and under favorable environmental conditions. I relate this suffering of humans under their own imperfection and ignorance to our biologically given "physiological prematurity" (Portmann 1969). Freud had intuitively understood this connection on a psychological level: "The biological factor is the long drawn out helplessness and dependence of the small human child. The intrauterine existence of man appears to be shortened in relation to that of most animals; he is sent more unfinished than them into the world. Thus, the influence of the real external world is enhanced, the differentiation of the ego from the id promoted at an early stage, the dangers of the outside world increase in their importance and the value of the object which can alone protect against these dangers and replaces the lost intrauterine life increases enormously. Therefore this biological moment creates the first situation of danger and produces the need to be loved that never leaves the human being" (Freud 1926, S. 186). It is also possible to derive the all-embracing human need for security from this situation. In addition there are further connections, which I shall enlarge upon in the following.

This double connection to the real world and the imaginative memory of the prenatal world is a kind of constitutive element in the *conditio humana* (human condition) and origin of the quite amazing creative development of cultural organization, and a development in the double

sense of environmental reference and self-reference. Therefore magical practices were the first stage in autonomy and an exercise in the internal representation of relationships to actions, such as those hunting rituals that were undertaken where the whole hunt was first imagined in a magical ritual, in order to carry out the complex actions of real hunting (Frobenius 1930). Even more complex sequences of action became possible from this growth in autonomy, which were the prerequisite for the Neolithic revolution with its invention of agriculture and animal husbandry.

The hereby created needs of more complex social interactions strengthened in turn the autonomous imagination of and capabilities for action, as developed in the Mesopotamian city cultures. But the relationship to the prenatal security in the worlds of the gods remained the ultimate paradigm, in part because real knowledge was extremely limited compared to today, i.e. the areas of real hardship were incalculably large.

A turning point was then reached in the progress in economic and social organization in modern times in Europe, which culminated in the process of the Enlightenment and the French Revolution. This meant a continuation of the strengthening of the chances of autonomy and the opportunities of the internal representation which allowed the enormous economic, scientific and social progress in the 19th century, insofar as the cognitive potential and the creative potential for action could be used by more and more people for the welfare of society. Increased security in personal life enabled in its turn an increase in the reflexion of inner sensitivities, which then developed into psychoanalysis and the various depth psychologies. So what had been experienced earlier in projection was found again in personal experience, particularly anxiety and guilt. At first their origins were conjectured to lie in the conditions of childhood and in genetic factors. But then, through the discoveries of regression therapeutic preverbal settings (Janov 1984, 2012, Emerson 2012, 2013, 2014, Renggli 2013, Schindler 2010, Janus 2013a, 2013b, Evertz 2014, Hochauf 2007, 2014 et al.), it was discovered that the period before, during and after birth was encumbered with near-death experiences to a completely different degree than had before been realized. This impressively confirmed earlier suspicions of psychoanalysis (Rank 1924, Graber 1924, Fodor 1949).

In addition, there was the human distinction of the vulnerability created by "physiological prematurity" and the idiosyncrasy of scenically acting out early injuries in a projective manner, especially by sacrifices, social violence, exploitation and wars (deMause 1994, Brekhman 2005 et al). At the same time these projective enactments offered opportunities for creative transformations. This is a vast and still largely unexplored field. However, I shall confine myself in this regard to the psychotherapeutic aspects.

## **Psychoanalysis and Depth Psychology as an Expression of a New Stage of Evolution of the Identity Structure**

Psychoanalysis and depth psychology enable in a particular way the reflection and integration of dependencies and projections that persist from childhood. This concerns especially the typical contemporary authority complexes and social suppression of sexual desires as they were imparted in the upbringing of children, but which were becoming increasingly questionable in the context of evolving democratization and the emancipation of women. These conflict situations typical of the 19th century era were depicted in the theory of psychoanalysis. Here, one connection is important, that in the apparently patriarchal structures a matriarchal dimension was concealed. This has not yet been sufficiently reflexively, and only diffusely apprehended, in a few theories in psychoanalysis, such as in the mythical significance of the drives, the Nirvana principle, the death drive, the mythical significance of the father, etc. (Janus 1996, Janus 2016a). This corresponded to the zeitgeist, in which people saw themselves caught in the diffuse predominance of a mythical and ultimately matriarchal ideology, which was to bring some kind of eternal salvation after the patriarchal Kaiser had abdicated. The world of the early maternal experience still found itself in the collective psychological projection.

Specifically, in the era of early psychoanalysis empathy reached into childhood between its third and fifth year. The preceding preverbal period was only somewhat abstractly recognized as polymorphous-perverse drive activity. But individual aspects of the early maternal level were recorded by the students of Freud, especially Adler, Jung and Rank, in what was for the time a bold move, which could still form the starting point of discussion today, because the mainstream tradition was characterized in psychoanalysis by the paternal experience oriented Freudian doctrine.

The amazing overall social development process of the last century was the increase in democratization, the decrease in violence and the increase in capacity for empathy. This facilitated the partial progress in psychoanalysis as present in the psychoanalysis of Melanie Klein, bonding research and self psychology. The severe deficiency was the still insufficient apprehension of the experiential significance of early and earliest maternal experience, as made accessible by the preverbal regression therapies oriented on sensory-motor and imaginative experiential settings (Janov 1984 2012 Hollweg 1995 Emerson 2012, 2013, Schindler 2010, et al). This deepening of the internal perception corresponded to a reduction in the projections of redemptive ideologies ultimately derived from the matriarchal dimension

as they shaped the modern age. This also meant an increase in the personal responsibility and feeling for one's self (Janus 2015b). Since the elementary sense of self is shaped by the experiences in the preverbal period, the growing interest in the access mediated by self-awareness to this dimension of our own experience is understandable.

The dissolution or withdrawal of patriarchal structures means a still greater ability to deal with changes, which in turn stands in interaction with a more developed autonomy. For these aspects of the challenges of our time, prenatal psychology research can be an important resource of a deeper rooting in one's self and a capability of dealing with changes, because it can contribute important observations about the primary stages of the formation of self-esteem and self relatedness, as well as the experiential dynamic of the primary transformation of birth. However, a historical reflection is first necessary in order to use these findings of prenatal psychology.

### **Comments on the Present State of the Historical Development of Identity Structures**

As described elsewhere (Janus 2015b), the essential elements of human history can be understood as an effort to continuously change the world so that it corresponds as much as possible with the conditions of the womb world. If this initially occurred mainly by means of magic performances and later religious belief systems, this increasingly occurred by using the forces of nature, through the advances in agriculture, the economy and social organization and technical inventions, etc., so that we have adapted the world in which we live almost ideally to the immediate gratification of our primary needs and at the same time to the specific gratification of fetal needs. This also leads to greater social security, which had previously only been partly guaranteed by the emotional attachment to the patriarchal powers that ruled by means of command and punishment. This again implies quite new challenges for the potential of our autonomy. A psychology that wants to depict this new complexity of our identity structure must develop new framework structures, or reformulate on the basis of their connection with a different time those structures of psychoanalysis which have survived.

And here is another consideration: ultimately the patriarchal structures in their claim of unlimited power were also grounded on the matriarchal or fetal, but this in the seemingly solid structures of patriarchal order. For the individualization of thought and action made possible and supported by the complexity of society, however, these patriarchal systems were too rigid and therefore lost their binding force. Thus, the individual is required to actually fashion his life, feeling and action out of himself. Cultural-philosophically some aspects of these relationships have been identified by Zygmunt Bauman (2003) as a transition from the



"solid" modernity of the 20th century to the "volatile" modernity of the 21st century. A paradigm of this is the internet, with its endless orientation and gratification possibilities, just as today's enormous individual design options of personal lives and the widespread withdrawal of normative regimes.

This situation requires a profounder anchoring in one's self from the individual, for which the old orientation to the framework concepts of drives on the one hand and a father-oriented superego on the other hand cannot provide a sufficiently helpful guide. These concepts were reflected, as mentioned, in the sociological conditions of the 19th century, where the individual was caught between personal wishes and an all-powerful authority. Today it is necessary to find one's way by means of diverse and complex alternatives, which can only succeed through a deep orientation of one's self.

As a result, the fetal self as an origin matrix, previously externalized as the concept of God, moves into the foreground. This sheds light on the deep forces of self-organization, as they are effective in fetal development, that, especially in their interaction with their cultural externalization, are most likely to be detected because they explain one another. This will be illustrated using the example of initiation rites and of the modern adolescent process.

### **The Psychodynamics of Initiation Rites and the Adolescent Process**

The psychodynamics of initiation rites and the magic tales that reflect their structure (Janus 2011) are characterized by the biological process of puberty that requires young people to transform to an adult identity from the parent dependent child identity. The inner pattern for coping with this transformation is to repeat the transformation at birth, which facilitates the change from the pre-natal world into the world after birth. In the initiation rites, that pattern is scenically ritually enacted as the womb regression and rebirth, whereby the "birth" as an adult is made possible but in the prescribed forms of group identity of the tribe, which at the level of tribal cultures largely coincides with the individual identity. In fairy tales, these ritual forms of the transformation process are reproduced on a symbolic narrative level. The result is, as in the tribal cultures, the identification with the normative requirements of society, typically marriage. There is no room for individual design.

The psychodynamic background for this is that, due to "physiological prematurity", humans originally lived in a projection of the womb reality, in which the primordial power of self-organization is projected, from which life is thought to come, or rather from which the power for life and the possibilities of life are drawn.

In the process of cultural development, humans have increasingly acquired these externalized powers of self in a process of internalization by transforming the world into one of gratification and thereby experiencing themselves increasingly in their own actions and capabilities of feeling. In modern times, this process is very advanced: we live in a world of gratification, in which everyone is encouraged to behave according to their needs and to help shape according to their needs.

In the 19th century this process began to take effect in society. At that time, personal needs were still blocked by the fetal aspects projected onto the social authorities. Therefore the personal needs of individuals in early psychoanalysis were distanced as "drives" that find their counterparts in society's authorities. Today we have the altered balance that society's authorities have largely receded so that what is important is an inner contact to one's own needs, as they are rooted in the deep self. In the process, a dynamic that impedes such access is of significance.

### **The Inaccessibility of the Self**

"Physiological prematurity" results in major vulnerability as well as a simultaneous intensification of the experiential dimension in so far as primary affects, with their archaic power, continually irradiate everyday experience. The consequence of this is that the elementary world of feelings appears hostile under the effects of traumatic stress and the vital experience thus becomes inaccessible. At the level of tribal cultures and ancient civilizations, this leads to the incessant invocations to the gods and the effort to reconcile them by sacrifice. At the same time, the incantations are really entreaties to an all-powerful mother nature to be spared and the sacrifices are repetitions of the traumatic near-death experiences before, during and after birth. In the course of the cultural development of increasing opportunities of self-regulatory satisfaction, the need for such incantations and sacrifices gradually recedes. The increasing strength of the ego is celebrated in the fights of the heroes who defeat the all-powerful mother dragon, or that, in other words, describe the strengthening of the personal capacity to act against the sudden appearance of archaic affects.

In the initiation rites, the transfers of the source of vitality are very present in their cruel and mutilating aspects and can significantly limit the constructive forces of transformation, as we know from the genital mutilation practiced in different societies that drastically limit the relationship possibilities between the sexes and reinforce the violent tendencies in a society (Janus 2016b).

The more understanding treatment of children and the greater social security in our time allow the transformation of adolescence to be carried out internally and thereby the creative possibilities of self-creation win more space. As a result the possibility of an anchoring in the original self exists, which was described as the higher self in the cultural tradition (Lesmeister, 2009).

### **Approaches to a Reformulation and Psychoanalytic Framework**

The crucial point here is that the decisive expansion of the psychoanalytic framework, or its transformation in the implicit assumptions of Freud, was already present in a concealed way and had already been achieved in its essential traits against the background of many years of joint work by Rank in his extension of psychoanalysis by the female primary dimension. apprehending the dynamics of birth meant a significant step in so far as in this way their transformational potential was tapped for the lifelong process of integration of a self-fashioned life. Thereby, the latent presence of the prenatal life dimension was at the same time also detected in ourselves and with it an additional dimension of depth in the therapeutic situation inaugurated by Freud was made accessible, which was therefore referred to in 1926 by Rank (2006) as an "Analytic Situation". The still present society-determining orientations of patriarchal order patterns prevented a real reception of these innovative approaches.

Further exploration of this background dimension of the psychotherapeutic situation took place in the context of regression therapeutic settings, which made it clear that the preverbal experience is present corresponding to its sensory-motor (Piaget) and imaginative character, especially in the body sensations and body perceptions (Janus 2013a, 2013b) and dreamlike depictions (Evertz 1997, Rosenberg 2014). Our instinctive knowledge is rooted at this level from which our motivations and intentions originate in coordination with our perception of the environment. This is near to the old fairy tale's wisdom of "use your brain, but follow your heart" and this heart already beats long before birth.

In the situation of the empires of the 19th century with the splitting up into all-powerful authorities and subservient subjects, the individual had, as already described, little scope in the prescribed structures. Personal vitality appeared as impulsiveness that had to be regulated by the enforcement agencies of the superego. Real will and real power were bound in a projective manner with the secular or spiritual ruler

The social upheaval of the First World War destroyed this projective social construction. This opened up the chance to reflect on one's own self and one's own will and to become aware of their existence. This was implemented in Rank's psychoanalysis as he explained in his

"treatment technique" (2006) more or less in the sense of the line "Become who you are", namely from out of your deep self, while the Freudian setting, that of the standards of old, yet still effective patriarchal structures, only allowed finding a livable compromise on a symbolic level between a polymorphous perverse world of drives and a projective fetal fixation on a mythical emperor ruling by divine right as a determining superior power. It was not apparent that the omnipotence of the prenatal mother was actually concealed behind the divine right.

Only the inner contact to the instinctive deep self in us can facilitate balance and orientation in opposition to the complexity of the world. Perhaps Schiller had an inkling of these relationships when he formulated "because the mind is opened up from the heart." The previously externally localized "higher self" is to be activated in one's own self which was an aim of the psychotherapy that Rank outlined in his "will therapy" (see Vol. II and III of the "Psychoanalytic Treatment Techniques" (*Behandlungstechnik*), published in English as "Will Therapy").

Because of the denial or lack of apprehension of the reality of prenatal and perinatal life, the psychoanalytic concepts related to the postnatal period in a contaminating way. The task of transforming these concepts, exists, then, in the context of a more complete view of the psychological reality of life, in relating them to their roots in the prenatal period or maybe to lower them, as Melanie Klein had done in relation to the Oedipus complex. From this results the formulations in the following paragraph. This can then allow a temporal differentiation.

As already mentioned, the Oedipus myth describes in its first part the prenatal and perinatal conflicting parental experience, on the one hand as all-enabling royal parents in a magical and omnipotent space of affirmation and on the other hand as paternal rejection, lack of maternal protection, mutilation and exposure, and in its second part describes in the shepherds the real parents and in the adoptive royal couple of Corinth its own claim to greatness from the one part of the prenatal parental experience. The cultural-historical new achievement of the possibility of functional operational thought, as it could develop in the complex organizational structure of the Greek city states in its beginnings, permits Oedipus the reflexion of the reality of human life and with this the liberation from the dependency and superiority of the mythical maternal monster of the Sphinx. However, as a result of such a contradictory and dissociated parental experience, Oedipus possesses only a minimal affect regulation, so that he cannot encounter the father on an emotional level, but only with manslaughter. So, from today's perspective the Oedipus myth reflects the limited maturity and limited integration of the mental structure of his time.

The myth of Narcissus, which has survived only in Ovid's fragmentary form, had already been related by Freud to the prenatal situation, "where ego and drives still lie by each other ". Yet he did not consider the elementary relationship formation of the prenatal situation which was profoundly damaged in Narcissus by the rape situation of his conception. So he could only develop a relationship with himself but was cut off from the relationship with people, which is expressed disastrously in his empty relationship with his partner Echo. The deep fetal attachment due to the basal lack of relationship before his birth is shown in his suicidal attempt at reconnection by his projective misjudging of the real water as the maternal primal waters.

In the Freudian interpretation, the prenatal origin of narcissistic relationship disorders is unrecognized, which reduces the explanatory potential. The actual defect, which is clearly named in the myth, is the deficiency in prenatal relationship. This is what should be dealt with in the analytic situation. Since this is, however, not sufficiently perceived in the usual setting, only the deficiency is detectable, but as a result of the limitation of the theoretical concept there is limited possibility of therapeutic handling.

Post-Freudian concepts such as the schizoid and depressive position, splitting, bonding, the "catastrophic change" etc. suffer equally from the editing out of the prenatal background, which is a partial basis for the mythical generalization of these concepts. As a result, no clear connection can be established which, as already mentioned, would lie in the prenatal period, but cannot be reflected out of loyalty to Freud. For this reason, the prenatal dimension of these concepts should be explained at least briefly.

As a result of the observations in the regression therapeutic settings, it can be clearly stated that the schizoid position is rooted in negative prenatal and perinatal experiences that can elementarily affect the primary relationship possibilities and lead to a predominance of the anxiety of distrust, as reflected in the schizoid attitude. Against this background, only a partial relationship of depressive character is possible. The editing out of the prenatal area obstructed and limited the therapeutic capabilities of the "analytic situation" to achieve a follow-up development and restoration of the primary self and its relationship capabilities. Compared to this concept, Bion's assumption with its concept of alpha-elements and reverie represented an advance, in that it included the positive integrative possibilities of early relationship formation and empathy. But again, the prenatal roots of the relationship potentials were edited out or not registered and so the elementary regenerative potential of the analytic situation, as C.G. Jung had to some extent actually recognized, could not be used. In addition, in the concept of

"catastrophic change" the birth anxieties were mythologized and thereby made their transformational potential inaccessible.

Bonding research was another step forward in that it made the perception of instinctive forces in the early mother-child relationship accessible and so even facilitated an insight into the reality of life of the early mother-child relationship and their disorders that previously had been concealed by the perception of the child as a reflex being and the concept of an "autistic phase". But here again editing out the reality of the prenatal relationship and its possible disruptions and stresses meant a curtailment in the perception of both the positive relationship options as well as the perception of the actual roots of any possible relationship disorders. All this was quasi contaminated by the narrowed view of the postnatal relationship.

These conceptual deficiencies, which to a great extent result from a misunderstood loyalty to the venerable psychoanalytic tradition, represent an important background for the present crisis of psychoanalysis. In particular, the therapeutic potential of the analytic situation is limited to a great extent in that the analytical concepts continue to relate to partial aspects of the patriarchal structures. The concepts of Freud given above, as well as those of his successors, have the problem that they formulate era-related partial insights of the respective authors with their subjective assumptions which are then generalized in an authoritarian way and so restrict the therapeutic potential of the analytic situation. This can only be fully exploited if the presence of the prenatal situation is accepted, as Rank described in his "Psychoanalytic Treatment Techniques" (*Behandlungstechnik*), especially in the first volume "The Analytic Situation" (not translated into English). Only then can the patient really experience himself in his existential singularity, his happiness or unhappiness. Then, the analytic situation as Bohleber had surprisingly formulated in a Rankian way, became a "creative relationship", in which the patient can find himself again and develop further.

The so-called relational psychoanalysis, which meant a further advance, also has the defect that it edits out the prenatal period and birth in the face of the obvious evidence that would be possible today due to our expanded empathy. It is probably all due to the previously mentioned loyalty to Freud that, as a result of Rank's alleged dissidence, psychoanalysis and the perception of the initial predominantly female determined reality of life are incompatible, that as a leading psychoanalyst once somewhat clumsily formulated the "birth trauma had no business in a analytical institute ", or that, in the words of a leading female analyst somewhat more elaborately put, "this dimension does not come appear in a 'talking cure'". This emphasizes once again the adherence of some psychoanalysts to the traditional structures. The danger of such an attitude is in my opinion significantly underestimated. Since, as Karl

Mannheim has already put it, every truth has its time, one falls out of one's own time, when referring to the truths of earlier times, or does not meet the challenges of one's own time.

One element of the therapeutic arrangements of psychoanalysis displays particularly this adherence to the conditions of a past time, and that is the idealization of the so-called high-frequency four to five-hour analysis. The design of the therapeutic situation actually ought to follow the conditions and possibilities of the patient. However, this definitely does not happen during high-frequency analysis on the grounds of tradition, because the context is set externally. In Freud's day, when the patients were overwhelmingly bound into the authoritarian social structures, it made sense to set up a counter space for self reflection and self discovery in the many hours of analysis, because the superior strength of the social structures made the extended length of time useful. Moreover, psychoanalysis was still then at a very experimental stage. It was a solid context that allowed a clear view and was methodologically meaningful. Nowadays, we have quite different capabilities of understanding and settings that make it possible to personalize the therapeutic space conditions and opportunities for a patient's development accordingly. Because the conditions for high-frequency analysis are no longer met, its necessity is difficult to justify to outsiders and appears to be ideologically determined.

### **Concluding Remarks**

These thoughts on the basic assumptions of analysis are based on the time relatedness of every psychological insight, as Karl Mannheim (1952) stated as a paradigm in the nineteen twenties, which has already led to similar considerations by Hans Kilian (1999). The venerability of tradition and the great achievements of psychoanalysis which dominated the past century are the background to the fact that this time dependency has up to now been too little or just not discussed and underestimated in its importance. Through infant research, prenatal psychology, research on "fetal programming", stress research, brain research, etc. on the one hand, and the altered cultural context and identity structures on the other, a new knowledge framework exists today to which psychoanalysis and depth psychology have to sensibly relate in a fundamental way. For this purpose, the considerations given above are meant to provide some stimulus, and to convey in particular the urgency of such discussion and reflection.

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