

Dreams of Nuclear Warfare: Does Avoiding the Intrapsychic Clash of Opposites Contribute to the Concrete Danger of World Destruction?

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In therapy we often strive with clients to help them become more mindful of their behavior, whether their behavior is instinctive or conditioned. We hope that to a certain extent mindless, choiceless behavior, whether instinctual or learned, will be modified and enriched by archetypal and personal mental experience and by moral choice.

In this sense we can say that the unconscious is our behavior—reflex, instinctive, and conditioned—not much of which can become fully experienced in the psyche, certainly not when it is simply being enacted without internal or external holding, frustration, or inhibition. If we envisage in this way a gradient between mindless enactment and physical experience, the dream, particularly if remembered, can help both client and therapist to move along this gradient toward mindfulness.

Obviously we can only integrate small quantities of the Self at a time. For many years I have been aware of the overwhelming, shatter-ing, and unfaceable impact of the Self on the “I” and have often thought of the epileptogenic power of the experience of the Divine. The invention of the atomic bomb naturally reminds us of the dark, awesome, destructive aspects of the God image (Adler 1946).

When I was learning psychiatry, fantasies of world destruction were taken to be suggestive of a diagnosis of schizophrenia. Today it seems probable that a majority of schoolchildren do not think they will reach adulthood because the world will be destroyed before them. Most of us know with our minds that this is a fairly realistic assessment of the facts. But knowledge with our minds alone about how we are actually behaving does not, of course, mean that we are in effective emotional contact with what we are in fact doing.

This seems even more true of people in power than of others, judging by behavioral criteria. Wishing to avoid disaster while at the same time edging inexorably toward it, is the sort of behavior with which we as therapists are very familiar. We cannot even regard such a state of affairs as unusual or pathological, so typical is it of ourselves and our clients. Such a contrast, between conscious intentions and actual behavior, is characteristic of social behavior and sociohistorical movements. At the present time in history, however, it does seem likely that some of us may be more aware of the unconscious psychological forces underlying historical movements than we have been before. It is certain that the dangers for mankind are incomparably greater than at any other time in history. But we do not know whether the awareness of the danger will be a factor for good or evil, such is the magnetic quality of danger.

In psychotherapy we come to a partial understanding of the dreams and fantasies which provide the leading motifs of our lives, and we realize after a time how we are continually acting out these prevailing fantasy themes without ever having been aware of the fact. In this paper I am pondering, as thousands of others have pondered, whether the same may be true now of civilized mankind as a whole. The fantasy or the vision of apocalyptic universal destruction has been part of the mythology of mankind for many thousands of years, and we are all familiar with the Judeo-Christian versions of this. Is it possible that if we no longer believe in hellfire, or the apocalyptic triumph of good over evil, the myth may simply have been pushed into the unconscious? If that were the case, there would be grave danger of it taking over behavior and being acted out concretely.

In the Judeo-Christian type of apocalyptic vision, there is commonly a titanic world clash between the forces of good and the forces of evil, in which the world as we at present know it is destroyed. The forces of good triumph, the forces of evil are destroyed. The evil perish and a new world rises from the ashes of destruction, in which the good inherit the blessings of a new earth. The present nuclear catastrophe, as it is being enacted in history, is such that most sane people do not foresee a triumph of good over evil, but a cold and largely dead world of no triumph, no survival. This could be the most hopeful aspect of the present highly dangerous situation. It would surely be the end if one or the other side omnipotently believed they would win such a war.

On the other hand, as opposed to the mass apocalyptic fantasy, I hope to show in this paper that the personal apocalyptic experience of the individual of which the subjectively titanic conflicts and clashes of opposing psychic forces are fought out consciously, results in a strengthening and an enrichment of the person concerned. It is part of the point of this paper to emphasise that the conflicts seen from the outsider's position seem quite personal

and ordinary and not at all world-shattering. There is a very real sense in which the defences of our inner world need to be periodically shattered and disrupted by the awareness of the conflict of opposing forces within ourselves. But this entails taking one's share of responsibility in moral conflict where right and wrong are not black and white, not cut and dried. Failure to feel morally conflicted means clinging to a blind and delusory feeling of wholeness and oneness of the self. Insofar as each one of us clings to a hope of conflict-free wholeness and harmony in ourselves, I believe we are contributing, albeit minutely, to the catastrophic enactment of its opposite. We are inviting God's thunderbolt in concrete form.

The enormity of the reality that confronts us is characteristic of the omnipotent destructive fantasies of the psychotic level in ourselves and our patients, and of the visions and fantasies sometimes produced by hallucinogenic drugs in normal people. Dreams of world destruction, of titanic struggles between great armies, of wars between light and darkness, good and evil, etc., occur in analysis when such levels of the psyche are being reached.

In the "wars of the opposites," the important opposites in therapy are love and hate, good and evil, light and darkness, inner and outer, large and small, omnipotence and impotence, and so on—we could all make up our own lists. Out of the awareness of the essentially conflicted and paradoxical nature of the psyche, a stronger yet more tolerant and responsible self may emerge.

In the religious apocalyptic vision, on the other hand, good often seems to triumph over evil, for example in the Christian version of the apocalypse, when the second coming of Christ will wipe away all tears. In my view this would not represent a higher synthesis but a mere reversal or turning of the tables either in the present or the next world. As therapists we know that the worst always seems to happen when one side triumphs over another in the unconscious lives of our patients.

Stanislav Grof, in his book *Realms of the Human Unconscious*, ascribes the apocalyptic visions of his LSD therapy subjects to memories of birth experience, of passage through the birth canal, when the foetus is experiencing a struggle to survive, with mechanical crushing pressures and frequently a degree of suffocation. Grof says:

The most important characteristic of this pattern [i.e., This phase of the birth experience] is the atmosphere of titanic struggle frequently attaining catastrophic proportions. . . . The visions typically accompanying these experiences involve scenes of natural disasters and the unleashing of elemental forces, such as exploding volcanoes, raging hurricanes . . . and various cosmic cataclysms. Equally frequent are images of similar events related to human

activities . . . explosions of atomic bombs, thermonuclear reactions. . . . Some individuals describe complex catastrophic events such as . . . the destruction of Sodom and Gomorrah, the Biblical Armageddon. . . . (1976, 124)

Apart from analysis, meditation, and drug experience, religious and mythological experience can take us to these levels of the psyche. Christians are familiar with the apocalyptic visions of St. John described in the Book of Revelation. Here Christ, the sacrificial Lamb of God, is transformed into the Sword of the triumph of good over evil, the bridegroom of the mysterious marriage with the New Jerusalem, when God shall wipe away all tears, but the fearful, the unbelieving, the abominable, the murderers, the whoremongers, the sorcerers, the idolaters, the liars, shall be cast in the lake of burning brimstone (Rev. 21). But the apocalyptic vision, at first interpreted concretely by the early Christians, was not at all confined to Christianity. Indeed we now have to see Christianity as arising out of a powerful current of Jewish apocalyptic movements of the century or two before the Christian era. The Book of Daniel is an apocalyptic vision. The prophet Elijah is surrounded by apocalyptic mythology (Mal. 4:1-5). The Apocrypha has several references to a prophesied apocalypse. And the first Dead Sea Scroll is in an important sense a war manual for the apocalyptic army of the Essenes, the Sons of Light, in their vanquishing of the Sons of Darkness and bringing about a world ruled by the Righteous. It is a 40-year war plan whereby the Essenes were to conquer the world in three military campaigns.

The second scroll is a doctrine of the two spirits, truth and error, light and darkness, good and evil, purity and impurity, together with a statement as to how the sect is to be organised and disciplined along the lines of this doctrine. The third scroll uses passages from the Old Testament Book of Habakkuk and re-reads them to refer to the Maccabean Age in which the scrolls were written (Campbell 1964, 282-285).

But whereas the Essenes were looking forward to the Messiah, the early Christians believed that the Messiah was come, and the Good News was interpreted literally in apocalyptic terms (e.g., Paul, Rom. 13:11-12, "Salvation is nearer to us than when we first believed: the night is far gone, the day is at hand").

The emphasis on light and dark may derive from Mithraic influences, where we encounter the divine fiery thunderbolt of illumination which features also in the aspect of Buddhahood known as Vajradhana, "bearing the bolt." Vajra means both "thunderbolt" and "diamond." Zeus's thunderbolt and the thunder god of the Aryans and the men of the North reflect the psychological profundity of the image of the shattering and (we hope) delusion-dispelling shock of God's illumination. The atom bomb image is closely allied. If enacted objectively, literally, and concretely, this image can destroy mankind. If interpreted subjectively and as a psychological truth, mankind might not merely survive but take a step forward in awareness and vitality. In my patients I find that the atom bomb image (not to be con-

fused with the actual world-destroying use of the atom bomb in fact) can represent an unfaceable psychic situation or confrontation which, when actually faced, leads on to further development of the personality. In this sense the atom bomb image functions like the shattering aspects of the divine which may be to great moral and spiritual effect. It is the epileptic experience of the divine that St. Paul encountered it on the road to Damascus. The danger seems to me to be that because of the religious value of the image, an irreligious humanity may be in danger of acting the image out in a concrete way, just as the psychotic patient acts out fragments of these deep religious and mythological themes in a broken-up, concrete (i.e., non metaphorical) manner.

The Atom Bomb Image in Psychotherapy

For many years I have been mindful of clinical material from analytical patients in which explosions, particularly atomic ones, figured prominently. This material seems to confirm that, in analysis, an atomic bomb dream image signifies a conflict or confrontation of opposing drives or parts of the self which, in the context of a containing analytical situation, tends to lead to resolution of the conflict and a higher synthesis. Following this I will speculate about the significance of these findings for a psychotherapeutic approach to the real social situation. The first case history illustrates my thesis simply, indeed it puts it in a nutshell. Here the atom bomb image represents an unfaceable yet magnetic primal scene in a broad sense. It concerns a young man for whom marriage meant a *coniunctio* of a primal scene that was both exciting and fearful to the point of being unfaceable. His dream of an atom bomb coincided with having to face this primal scene, and this led to a resolution of his fear.

The young man, Peter, had had a close and loving relationship with his mother and a much more distant one with his weak and unsuccessful father. He had had many girlfriends and these included close and affectionate relationships, but he had always avoided marriage when it became an issue, and two relationships had foundered on this particular hurdle, which he had not been able to surmount. He had an elder brother whose first marriage had been unsuccessful but who was now marrying for a second time. The night before his brother was to marry, Peter dreamt of an atom bomb exploding and destroying everything around, and he awoke in a state of some anxiety, which he associated with the dream rather than his brother's wedding. But it seems reasonable, in view of his own history of anxiety preventing marriage, to assume a connection between the unfaceability of the atomic explosion and the unfaceability of marriage now being embarked upon by the brother. Peter's anxiety must however have proved faceable on this occasion, because within three months Peter was himself able to marry his current girlfriend, with whom he had been very much in love in any case. The marriage proved as happy and successful as he could have

wished. Peter loved this elder brother, in whose shadow he had on the whole lived, except for the fact that Peter was the one preferred by the mother. How much identification and how much rivalry there was in connection with the marriage cannot here be assessed. The brother's successful second marriage clearly helped Peter to face marriage and it is clear that this marriage was symbolized, before the event, by the explosion of an atom bomb. We cannot know whether the brother's marriage, and the marriage he himself both feared and wanted represented the forbidden incestuous union with his mother, or the unfaceable union of his parents, or whether the jealousy of his brother or even of his future sister-in-law were the most important factors. All these formulations or interpretations are no doubt valid, but in a sense they are mere words attempting to describe something mightier, more explosive, less consciously feasible than any of these emotions.

For the psychoanalyst, the term "primal scene excitement" seems to convey something of the unfaceable violence with which we are dealing. For me this violence is the violence with which we are confronted when the opposites are being brought together at a deep level of the personality. If our splitting defences, whereby the opposites are kept apart, are being abandoned, the conflict between love and hate, perhaps the mightiest conflict of all, produces energies of the appropriate order of magnitude to be symbolised by world catastrophe. A few years ago I wrote a short paper called "The Energy of Warring and Combining Opposites" (Redfearn 1978). It was about the practical problems of containing these immense psychic forces, particularly for the psychotic patient and his or her therapist, and thereby achieving a creative resolution. For the analytical psychologist, the notion of the union or the clash of opposites seems to be one that deals with the same psychic level as the psychoanalytical concepts of schizoid splitting and of the primal scene but which also acknowledges other opposing forces in the psyche of all degrees of energy and at all levels. I refer to the union and clashing of the opposites as a notion, but to the analytical psychologist it is a profound experiential truth. It was apparently the goal of alchemists to harness this energy with continence and skill, but I note that explosions were a by-product of the alchemical art. My edition of Chamber's Encyclopaedia (1959) ascribes the invention of explosives in the Western world to the irascible alchemist Roger Bacon. In Peter's case, the opposites concerned were not the male and female *coniunctio*, but his opposing feelings about the primal scene.

When we think of cosmic clashes of the gods and the titans, or the nightmare horrors of the wars of history, we can no longer thoughtlessly say that images and actions of such immensity could not possibly have to do with the child's anger or excitement. We know, for instance, that for the timid and frightened child the quarreling or violently copulating parents assume monstrous imagined forms. We know that at an early psychic level the mother seems to be experienced as a Great Mother, or as the whole world, with immense power and energy for good or evil. Thus if we talk about the conflict between the forces of

good and evil, or of light and darkness, the clash of the titans, the image of world destruction by nuclear conflict, and the conflict between the good and bad Kleinian breasts all in the same breath, we must remember that we are referring to an early and archaic psychic level where things are what they seem at that level, rather than what they seem to an adult outsider. For my second patient, whom I call Henry, the atom bomb symbolized the imagined ego-shattering effect of confronting his unconscious murderous impulses toward the mother figure—the idealized, dominating mother figure of his childhood and as projected onto his wife and onto me as mother/analyst.

I saw Henry for about three years when he was in his late 30s. He had been referred by an older female colleague who had become exhausted by him. He suffered from severe depressions and self-destructiveness. He had made several suicide attempts and had had horrifying motorcycle accidents in one of which he had lost a foot. Two of his children had died from sudden infant death syndrome (SIDS). As I said, he idealized and was dominated by his wife and suffered from uncontrollable rages and moods. He was the most gentle and the most violent man imaginable. At that time, I was working in a town some distance from London, and it was becoming clear that for various reasons I and my family should move to London. Three or four months before this was to take place, I told him of my decision. He came about 30 miles each way to see me at the time, and seeing me in London would have meant a round trip of about 120 miles instead of 60. He said he would discuss the matter of continuing or terminating analysis with his wife and after doing so he told me he had decided to bring our work to a close when I moved.

A few days later he dreamt of two adolescent boys manufacturing an atom bomb. In another scene of the dream, his wife was shopping in London. This dream ushered in a phase of intensely angry, murderous dreams. The chief target for murder in these dreams was the mother figure, and the murderer was himself or a shadow aspect of himself. During the ensuing weeks, he became more in touch with his anger, both in the past toward his mother and in the present situation toward his wife and toward me as the mother person who was failing him. An important observation was that his depressions improved dramatically at this time. Then years afterward, I heard that he had decided to divorce his wife.

In Henry's case we could say that the bomb symbolised the dreaded confrontation with the unconsciously hated aspects of the consciously idealised, dominating mother (with the restitution, incidentally, of the undervalued and despised father). The unfaceability of this confrontation could only be appreciated if one knew him and knew how gentle and polite (and underneath how violent and angry) he was, so I will not labour the point. It may help convey the energy involved if I again stress the violence and murderousness in both his dreams and his feelings in the weeks following this atom bomb dream occurring when his wife persuaded him to terminate his analysis with me, for I was the father who was despised and ineffective as well as the abandoning mother in that situation. The atom bomb dream ushered in this intense phase of consciousness of anger and murderousness associated with the murder dreams and the lifting of his chronic depression.

Both of these very brief case histories illustrate the existence of a confrontation, even a clash, which at a deep level was felt to be destructive and indeed perhaps unthinkable; but when the emotions involved were actually confronted and felt, a forward movement was possible, marriage in the first instance, confrontation with a dominating, idealized partner in the second. In my third example the unfaceable, as symbolized in the atom bomb dream, seemed to be a confrontation with me, the analyst, and that meant facing both homosexual feelings and aggressive phallic impulses toward me.

In the transference in this example, I represented mostly the young man's father but also partly a brother figure. The patient was a young professional man who had married after several years of analysis and had had his first baby, a boy. He had come from a family of several brothers and had had close and mostly affectionate relationships both with his brothers and with his father. We had worked well together in this analysis. He had used the couch most of the time, lying supine and never looking at me although he could easily have done so. He had had an occasional dream in which I had made romping, homosexual advances toward him which he had repulsed, but there was no conscious homosexual feeling. Just before his baby was born his father died, and although he was able to do some mourning, he was disappointed at not experiencing more grief than he did.

By the time his child was a toddler and becoming more independent, he himself started talking of ending his analysis, although I felt aware of our relative failure to confront each other in aggressive posture or really work through the homosexual transference.

At this time he had a dream of atomic warfare, and very shortly afterward he dreamt of shooting an elderly man in the face. When he came the next time after this shooting dream, he said he wanted to sit in a chair so that we could talk to each other man-to-man in the normal way and confront each other. When he did this, he found himself able to feel both the clashing and the disagreeing, and the warm feelings towards me that had been avoided before in his rather impersonal and workmanlike approach to analysing before he

was able to sit up and face me. The final phase of the analysis was begun and a more satisfactory ending was achieved.

In my next example, an atom bomb dream again seemed to symbolize a feared confrontation, but this time with a shadow aspect of the analysand's own personality. This instance occurred in the analysis of a single woman in her 50s who worked very successfully in a therapeutic profession. Her profession and her philosophy dealt with caring for others, although she had never been able to martyr or to be really close to anyone, man or woman. Perhaps partly for this reason, we had never been able to have more than one session a week. For several years of our work we had talked a great deal about her hated, selfish, and sadistic father and her rather feckless mother and about negative authority figures in her everyday working life. Her feelings toward me were mostly positive and rather the opposite of her very negative feelings toward her late and unlamented father, although there was not perhaps much warmth or closeness between us. She had several dreams of extreme cold; in one of these, she was in a group of people who were dying from the cold in Russia. One day she brought me a dream in which the world nuclear war that we all dread, between America and Russia, had begun.

At this point I would like to mention the surprising distance that all of these dreamers experienced in relation to the atomic explosion and the nightmarish horror of the actual event. So far, of the dozens of atom bomb dreams I have noted in analysands, I cannot think of any that had the horror, the hideous mutilations, the searing flames, the acute or chronic suffering and dying that radioactivity can bring, or the darkness and death of nuclear winter. A distant explosion which is known to be nuclear, the bombing raid which is known to be nuclear, the declaration of nuclear war, the black cloud carrying radioactive poison which is looming, these are the usual images in the series of dreams I am reporting. This distancing of affect is obviously important, if only because it is similar to the distancing, the denial and the other defenses we all seem to erect against the real nuclear threat.

To resume my patient's story, like the other atom bomb dreamers she did not experience any great anxiety in the dream or on waking. When we tried to discuss the dream, the only association she produced was that, for her, the Russian political system used people for its own ends and that the conflict between the world powers might mean for her a conflict between treating other people as persons and using them for one's own political or ideological purposes, so that people become statistics or the recipients of one's "do-gooding" impulses and wishes. This cold, impersonal aspect of her personality was the important element in her shadow and disturbed her greatly in view of her conscious, completely opposite persona and ideals. So the dream ushered in an important confrontation with the shadow in her case. IN all the examples I have given so far, the atom bomb dream seemed to represent a momentous coming-together or clashing of important

opposites in the personality. In the first case it was the primal scene, in the second it was a conflict between love and hatred toward the mother/anima, in the third it was the conflict between love and hatred toward the father/brother, and in the fourth it was the conflict between persona/ideal and shadow.

Perhaps for all of us, certainly for most of us, our death, the end of our world, the end of the whole world maybe, symbolizes the moment of truth when our false hopes, our pretenses and self-deceptions have to be finally shed. It often symbolizes having at last to abandon our illusions and wishful dreams and face the truth about ourselves and others. My fifth patient exemplifies this. She was a woman in love who had harbored unrealistic wishful fantasies and plans in connection with herself and the man she loved. One day she dared to express some of these hopes to him, and his reply was brutally honest and disillusioning. That night she dreamt of a distant atomic explosion with a plume of smoke that reminded her of an ejaculation. In a second dream the same night there was a reference to death and mourning. Again the dream seemed to usher in a positive development in which she was able to experience and face her anger about being left out and rejected, and about the gap between wish and reality. We must not forget, then, that in a very real sense the atom bomb image, like the image of one's death, may signify the moment of truth, analogous with God's thunderbolt of revelation or illumination.

Discussion

The vast and monstrous scale of the nuclear threat is a concrete projection of the feelings of powerlessness and the annihilation fears of the early and powerless infantile "I." What is projected and projected in a concrete, factual form, is our omnipotence and destructiveness. What is done is done in our name, for us, and yet we are not responsible.

I have shown that, at least in the context of a successful ongoing analysis, the atom bomb image may stand for things that are potentially therapeutic, i.e., confrontation with the "bad mother" or the bad father," confrontation with latent homosexual feelings, confrontation with the shadow side of one's personality, the loss of cozy delusions of oneness, and the working through of attitudes toward primal scene material. In short, the atom bomb image may represent the bringing-together of opposites that is one of the attributes or functions of the Jungian Self and the way toward individuation. The corollary of this finding, it seems to me, is that in so far as each of us seeks to deny internal conflict and to promote harmony, integrity, and perhaps even "goodness" in our subjective state, each of us is guilty of helping the concrete acting out in projected form of the opposite intrapsychic forces. These intra-psychic forces of schism and conflict may be destructive but often in a good sense, with a potential for the enrichment of life. If we try to make a rounded, well-defended whole of ourselves, we avoid the healthy shattering of our narcissistic

defenses and this might encourage the birth of material explosive forces, which are to be seen as outward projections of the internal need for conflict. The idealization of bliss, harmony, and feelings of wholeness may constitute a major social sin, for which we may be beginning to pay dearly if the present state of the world is anything to go by. The demagogic and shoddily entrepreneurial boosting of individuality, the dethronement of God and of the Devil as psychically real figures, while of potential long-term benefit, may in the short term be contributing to this concrete enactment of omnipotent destructiveness.

This is not meant to absolve psychoanalysts from interpreting as helpfully as possible these psychotic or archaic “defense mechanisms” where and when they occur. But it should teach us to listen to others, including our patients, when they accuse us of such psychoticlike defenses, for our defenses themselves preclude self-diagnosis. Of course it has to be said that the direct interpretation of paranoid defenses is more often counterproductive than therapeutic and tends to strengthen them rather than help in their resolution. Paradoxically, the more truly secure one feels or is allowed to feel, the more effectively these defenses can be looked at and worked through. Strident accusations of paranoid defensiveness, even if disguised as interpretations, are not necessarily the way we should proceed on a social scale any more than in individual therapy. We are in an area where psychotherapy impinges on people’s morality, religion and on what is held most dear in life. So to be useful, one’s own integrity, morality, and philosophy must be thrown into the melting pot. In a recent paper entitled “Original Morality in a Depressed Culture,” Andrew Samuels distinguishes between what he calls original morality on the one hand, with its ideas of black and white, superiority and inferiority, and moral imagination on the other, characterized by plurality of viewpoint, forgiveness, humor, and conflict. Here we see analogies with the Kleinian paranoid-schizoid position and the depressive position.

In depression, elevated to a moral philosophy, argues Samuels, aggression is condemned and suppressed. Then we are faced with an injury to moral imagination. The positive value of ambivalence and of aggressive fantasy is lost. There is prompted a conflation between aggressive fantasy and destructive fantasy, and a conflation between fantasy and fiction. Samuels points to the value of aggressive feelings and aggressive fantasy in ego development, ego-self interaction, and separation from the maternal matrix. It is indispensable for consciousness as such. The perversity and horror of aggressive fantasy may give it its creative capacity to nourish the soul. In the nuclear situation, aggressive fantasy has become fact. We can destroy them. Depression is thus increased, aggressive feelings further suppressed.

In any acting-out situation the individual concerned is operating in a Winnicottian no-space environment, a boundaryless situation where mental activity is not possible. Only behavior

is possible. The movements of history, including those of politics and sometimes of religion, are largely of this sort. As therapists, we struggle to give people the space to think, symbolize, and imagine. Concrete and, especially, provocative actions may reduce this space. The use of force may sometimes work in the short term by depressing one's adversary, but the destruction of his or her mental space is a price we are at last beginning to understand.

The archetypal motif of death-and-rebirth can be used defensively by individuals and whole groups and nations when fear and despair are near to being overwhelming. It can be concretized to such an extent that an actual apocalypse can be thought purifying or desirable, even something to be hastened.

The concretization and acting-out in the history of sociopolitical movements, of largely unconscious conflicts, seems to be the story of the human race so far. There seems to be little ground for believing that this is about to change. Depth psychology provides the way forward for a relatively small number of individuals. The way forward concerns the facing of moral conflict in oneself. Adopting mass solutions is a spurious, dishonest, and probably in the long run unsuccessful way of trying to heal one's split nature. Yet paradoxically, it seems obvious that only mass movements of a psychologically and philosophically unbalanced nature, such as peace movements and visions of the positive *coniunctio*, for example the vision of John Lennon, seems to provide a hope of substantial weight and mass support. Again, history does not teach us to be very optimistic about any peaceful philosophy or way of life prevailing over a warlike one, but in the present case the arguments for peace are unprecedentedly powerful.

The danger of committing mass suicide in the hope of rebirth into a better existence is a real one. The clashing combination of opposites is such a potentially valuable intrapsychic event that enactment in a concrete form must be a very real possibility. This danger is, I believe, greater in the present state of history than dreams of victory and world domination, which are now seen to be dangerous. However, in this latter connection I should like to mention the only atom bomb in my recollection which appeared to be positive to the dreamer. This dreamer was a highly successful professional man in his 40s whose meteoric rise had been interrupted by a heart attack and radical heart surgery. He became depressed and was advised to change his way of life. He decided to try psychotherapy. He had a medical model of psychotherapy in mind, i.e., reduction of harmful stresses. Having reached the top of his profession, he was hoping to go into politics. He dreamt that he was the head of state and that his country—our country—was engaged in nuclear conflict with an enemy who was eventually defeated.

Shortly after this dream he felt much better and pronounced himself cured of his depression. He felt he had no need for psychotherapy and that he had won his personal battle against adversity just as he had vanquished the enemy in his dream. He broke off

contact with me and a year later I learned that he had committed suicide a few months after his dream, his depression presumably having returned in overwhelming degree.

It is hard to believe nowadays that manic fantasies of survival, rebirth, or even victory motivate our own people or the rulers of his world. But if the splitting off and projection of evil is our greatest danger, the manic defense of triumph and victory runs a close second and, moreover, is easy to recognise in our own politicians and military leaders. In a paper entitled "The Phantasy of NuclearSurvivability", Jerome Radin (1985) provides some documentary evidence for the thesis that the military men of the United States, unable to admit their helplessness in the face of a lack of rational defense against nuclear weapons, produce one spurious military solution after another to convince themselves and their employers that they are not helpless. The fantasy of survivability emerges as one way of denying one's helplessness, bolstered by the various "deep rivers of denial and hypocrisy" with which we are now familiar, described in detail by Radin and also by Segal (1986).

Conscious awareness of the opposites at war within ourselves is the first step toward healing the deep split in ourselves, with its concomitant need of denial and projection. Such splitting and projection produce behavior that is explosive and disintegrative. There is in humankind a reciprocal or inverse relationship between awareness and behaviour. Our behaviour is our unconscious; our unconscious is, in fact, our behaviour. To the extent that we become aware of and manage to work through our schizoid defenses, we shall cease to find the real atom bomb, and we shall have become aware of our atomic, i.e., disintegrative behaviour.

The withdrawal of the paranoid projection of the evil in ourselves is the same thing as integrating the split-off and projected opposite. This healing is feared by all of us as a personal catastrophe to be avoided at all costs. It is a fear of the shattering of the ego, in the sense of a fear of the shattering of the feeling of integrity, honor, a threat to one's person and loved ones, a threat to one's sanity, and finally a threat to one's existence. So the healing of our own schizoid splitting and projection is not something we are at all enthusiastic about in practice. The shattering of the ego feels like the end of the world, but it is something that should be happening to each of us all the time to a containable degree if we are to stop exacting the end of the world. The face of god is too shattering and too intense to be faced without risk of blindness, convulsions, or death. And the more unconsciously omnipotent we are, the more this is the case.

The abandoning of splitting and projective defenses, the healing of social splinterings and schisms, the coming-together of opposites within a containing boundary, and the facing and working-through of subjectively cataclysmic conflict— whichever way you like to look at this fundamentally most human task of individuation, of living together and of living with

oneself, is at last something on which we can begin to make real headway. Bringing together parts of the self which we have learned to keep apart, or have never brought together, is a function of the Jungian Self working in some ways against the gradient of our omnipotent narcissistic defenses, the defenses that are absolutely necessary in the first instance but which prevent our reaching the goals of the second half of life.

If behavior and awareness are opposites, we have an even more distant opposite of awareness in the shape of matter. If behavior is an alienated part of the personality, then once behavior has material effects, the material effect behaves still more as an alienated and autonomous bit of Self. Actual, material atom bombs dictate behavior and people's minds as alien forces. They need and get their own millions of slaves and beneficiaries whose livelihoods depend on them. By contrast peace and reconciliation are immaterial and command very few slaves. Relatively few people earn their livelihood by peacemaking. Therapists and industrial conciliators and arbitrators are very important exceptions to this. Dare we include artists of all kinds with their courageous visions of the gruesome reality of our minds and our behavior? Perhaps we sorrowfully now have to exclude some religious fundamentalists with their one-sided "goodness" and their shortcuts to rebirth. If the atom bombs have their slaves, do beautiful, good, and nourishing material objects have their slaves, too? Undoubtedly! There are more friends of the earth than that small band of believers who actually call themselves the Friends of the Earth. It is very tempting to see the situation in terms of a struggle between the Forces of Good and the Forces of Evil! But this illustrates how difficult it is even for psychologists to avoid the very splitting which may be responsible for the explosive behavior of society.

In the world of mutually assured destruction, it is those who have the more powerful schizoid-paranoid defenses who will perforce prevail in an ultimate confrontation. They are the madder ones, make sure that they are right and have God on their side. They are the ones who therefore would be the more prepared to sacrifice everything of their beliefs. Being cut off from affect, they would be the better bluffer in the mad poker of international relations. The efforts of the sane must therefore be directed at avoiding the confrontative situation, and this is where the Europeans and the Third World countries may be able to help (unless the nuclear bomb were to be deployed as part of a Muslim or Muslim/Israeli religious war).

Awareness is the only weapon against the unconscious enactment of the final war of the opposites, and awareness is what we as therapists peddle. There are many people whose business is selling materials and behavior as opposed to awareness, but fortunately or unfortunately, they don't know what they're doing. The historical process is largely a story of the concrete enactment on a large scale of archetypal fantasies.

The archetypal motif of death/ rebirth and of the war of the opposites is now being enacted: the stakes are unprecedentedly high and this may favor a shift toward awareness, although

if panic sets in, suicidal apocalyptic acting-out is more likely to happen on the social or mass scale, because of the magnetic pull of the unconscious. When trying to coax the would-be suicide down off the parapet, one does not try to increase the state of fear and panic. To summarize, then. The atom bomb dream image is the latest of a long line of apocalyptic images. For the individual, it seems to represent the conflict of important opposing emotional forces within the personality, with the fear of bringing together parts of the psyche previously kept apart. If faced as such in terms of moral conflict, without either of the opposing tendencies being allowed to triumph over the other, an enrichment of the person occurs. However, if the conflict is avoided, there exists the danger that these forces may seek unconscious expression, and this must contribute to the collective enactment of these conflicts and to the danger of their attaining material form in actual world catastrophe.

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