

FREUD'S CONCEPT OF MIND

A Dissertation Submitted in Part Fulfilment of the
Requirements for the Degree of Master of
Philosophy in Philosophy of the
UNIVERSITY OF GAUHATI

100821



NIRUPAMA BHATTACHARYYA, M.A., B.Ed.

GAUHATI UNIVERSITY

1992

STOCK TAKING - 2011

Ref.

128-2

B575f

148904

08 NOV 2002

To

The Controller of Examinations,
Gauhati University
Assam.

Sir,

I am pleased to forward herewith a dissertation entitled 'Freud's Concept of Mind' submitted by Nirupama Bhattacharyya for the M.Phil. Degree in the University of Gauhati for adjudication. It is certified that the research work has been carried out entirely by Nirupama Bhattacharyya under my guidance and supervision and that no part thereof has been submitted to this or any other University in any form for any research degree.

Nirupama Bhattacharyya has fulfilled all the requirements under the M.Phil. regulations of the University of Gauhati.

Yours faithfully,

D.K. Chakravarty

(D.K. Chakravarty)

Professor and Head
Post-Graduate Department of
Philosophy,
University of Gauhati

PROFESSOR AND HEAD
Department of Philosophy,
University of Gauhati.

PREFACE

'Mind' is a term which is widely used in the field of psychology. It appears that human behaviour is centred much around the concept one has about one's mind. 'Who am I?' 'What am I?' 'Who am I in relation to him/her?' are a few of the persisting questions that bug human mind. It is on the basis of answers to such questions that human behaviour changes from person to person, time to time and from situation to situation. It is said to be the core of the personality pattern.

In this work, as its title indicates, I have made a humble attempt to discuss the broad problems of mind regarding Sigmund Freud's theory. The psychoanalytical literature has a lure of its own, and no one who is interested in man's basic problems can deny its attraction. Freud's is a towering personality and he is widely read, though, I am afraid, he is seldom properly understood.

The main purpose of the dissertation is to present Freud's concept of mind with his own proper perspectives. The work is divided into four chapters. The Introduction chapter gives a historical background of the concept of mind. The second chapter deals with the role of the unconscious in Freud's theory. In the third chapter, Freud's conception of mind is explained. The concluding survey gives a critical

and comparative study of the psychoanalytic concept of mind.

This work is undertaken under the guidance of Dr. Dilip Kumar Chakravarty, Professor and Head of the Department of Philosophy, Gauhati University, who has shown keen interest, and has given necessary suggestions, guidance and encouragement to complete this work. My sincere gratefulness remains to him as without his supervision, valuable guidance, help and advice it would have been impossible to complete the work. I also wish to acknowledge the assistance I have taken in preparing this work from the large number of books of renowned authors.

I thank my mother Mrs. Draupadi Devi under whose affectionate care it has been possible for me to study M.Phil. in the Department of Philosophy of Gauhati University.

I am grateful to my father-in-law Prof. Tilak Ch. Sarma of Gauhati University in the Department of Physics and mother-in-law Mrs. Kalpana Devi for their co-operation and encouragement. I am also thankful to Mrs. Minu Devi, Lecturer of Darrang College in the Department of Philosophy for her advice and suggestions. Special thanks go to Sri Bhaben Das for spending his valuable time and taking pains to type out the dissertation in spite of his various preoccupations. Finally, I should also like to acknowledge my debt to my husband Sri Jaideep Sarma for constant encouragement and co-operation in my research work.

Date- 7/9/92.

Nirupama Bhattacharyya
Nirupama Bhattacharyya

CONTENTS

	Page
Preface ..	i
Chapter I : INTRODUCTION ..	1
Chapter II : THE UNCONSCIOUS ..	15
Chapter III: CONCEPT OF MIND ..	42
Chapter IV : CONCLUSION ..	68
BIBLIOGRAPHY ..	86

Chapter I

INTRODUCTION

It is recognized today that one of the most critical problems facing mankind is that of human relations. How can men live together in peace and in comfort? Although groups of people are composed of individuals, many new problems of behaviour enter the picture where groups are concerned. The behaviours of people differ in many ways. What are these differences and how do they come about? In present days we are more problematic to ourselves. So Julian Huxley says, "The first thing that the human species has to do to prepare itself for the cosmic office to which it finds itself appointed is to explore human nature, to find out what are the possibilities open to it ... but the exploration of human nature and its possibilities has scarcely begun. A vast New world of uncharted possibilities awaits its Columbus."¹ Now we want a sound philosophy of mind that is based on psychological investigations of man's experience. From untold ages man has attempted to unravel the mysteries of the boundless universe and asked "who am I". It is this question that lies at the root of the problem of mind. The concept of mind is not a fruitless concept. The problems of religion, ethics, literature all are connected with the

1. Huxley, J., Knowledge, Morality and Destiny (Original title : New Bottles for New Wine) A Mentor Book, the New American Library, 1960, p. 14

problem of mind. But psychology as science of mind studies various mental states and processes and different modes of human behaviour and experience. With the help of psychological knowledge we can form a correct concept of mind.

But we have seen that there is critical time in psychology. If we go through the history of reflection we come across numerous theories of mind which are often widely divergent. In our age also there is a trend of thinking that psychology should be studied as a branch of natural science. The result has been disastrous for psychology. A psychology of this type is, by its very starting point and method, shut out from an adequate conception of self. The mechanical method of studying mental life² dissects the flux of psychic processes into a number of psychic elements considered in abstraction from the owner of these processes. Numerous theories of mind discuss the facts of our mental life in the same way as physical sciences explain the structure of any object.

"Structural psychology is confined to the investigation and analysis of the structure, composition, make-up or contents of the mind."³ It studies mind simply as it is and attempts

2. cf. Titchener, E.B., A Text Book of Psychology, Macmillian, New York, 1909, p. 10

3. Dutta, S.C., Psychology, Bharati Printing Works, Calcutta, 1923, p. 383

at mechanistic interpretation of mind. Thus structural psychology is theoretical and scientific. It investigates the laws of mind without thinking of their uses.

Functional psychology attempts to give an accurate and systematic answer to the question, "what do men do?" and then goes on to the questions, "How do they do it?" and "Why do they do it?"⁴ This psychology studies functions, operations, activities of the mind, but it regards mind as a means to the biological end of adapting the organism to the environment. "Thus the stress laid on the concept of function or utility has made psychology more than a human science. Mind is regarded as a sum total of mental processes."⁵

The mind is banished from psychology by J.B. Watson. "As an avowed materialist Watson decided to throw overboard the entire concept of mind or consciousness and to make both animal and human psychology the study of behaviour."⁶ The Behaviouristic psychology is identical with that of physiology. Behaviourism denounces the definition of psychology as a science of mind or consciousness. All concepts about mind

4. Woodworth, R.S., Contemporary Schools of Psychology, Methuen & Co. Ltd., London, 1931, p. 15

5. Roy, K., Concept of Self, Firma K.L. Mukhopadhyay, Calcutta, 1966, p. 37

6. Murphy, G. and Kovach, J.K., Historical Introduction to Modern Psychology, Routledge and Kegan Paul, London, 1972, p. 245

are regarded by them as a superstition, because mind is not visible or tangible. When man aims at the fullest development of his personality the behaviourist treats man as an animal. Regarding emotion, Watson's hypothesis is that it consists in "profound changes of the bodily mechanism as a whole, but particularly of the visceral and glandular systems."⁷ In its zeal to acquire the status of an exact science psychology has really lost its psyche and has been aping the physical sciences which are built on a method which fails in the field of psychology.⁸

Gestalt psychology is a protest against associationism with its analytical method which it calls a brick and mortar psychology. Mental facts are to be studied as concrete wholes. They regard the ego as a field object capable of segregation from other objects in the field. Koffka says, "The limits of the ego vary from case to case with the same person in different situations."⁹ He adds one principle of organization is that of surface-depth organization. The Ego has a core, the self, and enveloping this core in various communication with it and each other, are other subsystems, comparable to different layers,

7. Dutt, S.C., Psychology, op.cit., p. 386

8. Chakravarty, D.K., Self in Psycho-Analysis, OMsons Publications, New Delhi, 1987, p. 3

9. Koffka, K., Principles of Gestalt Psychology, Routledge and Kegan Paul, London, 1950, p. 319

until we come to the surface, which is most easily touched, and most easily discharged. Another principle of organization concerns the communication between the different systems, a third relative dominance."¹⁰ The Gestalists say that fundamentally the table and the Self are one. According to McDougall, "the distinction between mental structure and mental functioning or activity; this finds expression in their neglect to undertake that supreme effort of constructive imagination by means of which alone we can hope to penetrate into the depths of our mental constitution."¹¹

The rise of Hormic psychology of McDougall is a protest against all psychologies. The true type of functional psychology is the Hormic psychology. It may be pointed out that "McDougall was one of the first to define psychology as the science of behaviour. A mere science of consciousness seemed to him 'sterile and narrow'."¹² McDougall maintains that, "there is no room for doubt that such inborn propensities are the very foundation of all our mental life, that they provide the driving forces, the hormic energies manifested in all activities from the simplest to the most complex."¹³ This

10. Ibid., p. 342

11. McDougall, W., *An Outline of Psychology*, Methuen, London, 1949, pp. xiii-xiv

12. Woodworth, R.S., *Contemporary Schools of Psychology*, Johan Dickens and Co. Ltd., Great Britain, 1931, p. 337

13. McDougall, W., *The Energies of Men*, Methuen, London, 1932, p. 99

theory is essentially a theory of instincts. For McDougall, all adult striving is not a direct manifestation of instincts. The striving of adult are far too complex to be amenable to this kind of reductive analysis. Their complexity is an out-growth of the way in which the conative impulses are organized into more or less enduring dispositions in the course of personality development."¹⁴

McDougall's theory is definitely opposed to all atomistic or mechanistic views of mind. This theory is also opposed to Behaviourism which ignores mind and reduces human behaviour to a series of bodily movements. William Brown observes, "deep mental analysis, however, is not content to observe the surface of the mind, but pushes enquiry further and further back; and in pushing that enquiry back, obtains by its own methods a greater and greater wealth of material according to certain rules, comparing it also with material obtained by close and prolonged studies of pathological cases. Such a method of deep analysis may throw a somewhat different light on the whole matter."¹⁵ McDougall's approach is biological rather than psychological. Like the Gestalists whom he criticises he studies mind objectively from the side of the body. Just as the Gestalist surprisingly overlook the most

14. McDougall, W., *An Outline of Psychology*, Methuen, London, 1949, pp. 426-428

15. Brown, W., *Personality and Religion*, University of London Press, 1946, p. 52

evident of all configurations, viz., the self, the permanent background of all experience, so also McDougall misses the principle behind the sentiment of self-regard.¹⁶

James Ward supported this view that the self is the subject of our spiritual life and it is the actual basis of our mental activities. According to Ward, the duality of subject and object characterises experience at all the different stages and the most important point in the development of experience is reached with the dawn of self-consciousness."¹⁷ James Ward recognises that the self is empirically represented by the concentric objective zones, sensory, ideational and personal.

According to William James human mind is nothing but a stream of consciousness. "The passing thought then seems to be the Thinker; and though there may be another non-phenomenal Thinker behind that, so far we do not seem to need him to express the facts."¹⁸ According to James the self does not mean 'I' or the subject or the knower but it means 'me' or the object or the known. So he says, "In its wildest possible sense ... a man's self is the sum total of all he CAN call

16. Chakravarty, D.K., op.cit., p. 7

17. Ibid.

18. James, W., Principles of Psychology, Henry Holt and Company, New York, 1890, vol. I, p. 342

his"19 In considerable detail, James elaborated the implications of this emphasis on the self as a possessive phenomenon by noting various constituents of the Self. He listed three constituents (i) Material ones, or those having to do with cravings of the body, desire for personal adornment, acquisitive impulses, etc., (2) Social ones, or those pertaining to longings for status and prestige, friendship and admiration, etc., and (3) Spiritual ones, or those involved in the pursuit of intellectual goals, in ethical and religious aspirations. On the basis of these constituents and the kind of emotional reactions and behavioural consequences prompted by them James distinguished the Material Me, the Social Me and the Spiritual Me as three constituents of the empirical ego."20

Thought, says he, has five characters :

- (1) Every thought is part of a personal consciousness,
- (2) Thought is always changing,
- (3) Thought is sensibly continuous,
- (4) Thought has always an object,
- (5) Thought is selective.²¹

But his third point is important to us. James found in Myer's

19. Ibid., p. 291

20. Chakravarty, D.K., op.cit., pp. 8-9

21. Dutt, S.C., Psychology, Bharati Printing Works, Calcutta, 1923, pp. 308-309

concept "the most important step forward that has occurred in psychology ... because unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature."²² William James was a great psychologist and philosopher. He really puts a question mark after the concept of Self. But "It is strange that academic psychologists at the turn of the century looked upon James as a father-figure but rejected his suggestion regarding the possibility of a depth psychology."²³

Regarding the concept of mind now we can come to psychoanalytic school which is primarily and inseparably associated with the names of Sigmund Freud (1856-1939) and his followers Alfred Gustav Jung (1875-1961) under the other names of Individual Psychology and Analytical Psychology respectively. "Freud is perhaps the most eminent recent example of the advantages and disadvantages of founding a movement; the chief advantage being that a movement, however small, gives its founder a favourable environment in which to carry on his work, and the disadvantage that all movements learn to speak more in the name of than with the voice of the founder."²⁴ We can say Sigmund Freud is the father of Psycho-Analytic school. "Freud's

22. James, W., *The Varieties of Religious Experience*, Longmans, Green and Co., London, 1952, p. 228

23. Chakravarty, D.K., *op.cit.*, p. 10

24. Rieff P. *Freud, The Mind of the Moralists*, University Paperbacks, Methuen, London, 1960, p. ix

writings are the canon of what was once a great movement and is now an influential profession."²⁵ He interprets the entire history of mind. The originality of Freud's theory of mind is almost revolutionary and it is a boon to humanity.

"Psycho-analysis means both (1) the technical method devised by Freud for investigating and treating neurosis or mental disorder and (2) his theory of the structure of the mind."²⁶ "Over half a century ago Psychoanalysis opened up a new field and economically speaking, a new market. Until then one had to be insane - or to suffer from painful and socially handicapping symptoms in order to qualify for the psychiatrist's help. Less extreme psychic troubles were supposed to be within the province of the minister or the family doctor, and in most cases, one was expected to handle them oneself and to suffer, if need be, silently. When Freud started his therapeutic work he dealt with patients who were 'sick' in the conventional sense of the word; they were suffering from aggravating symptoms like phobias, compulsions and hysteria, even though they were not psychotic."²⁷ Regarding mind Jung says, "The psyche is the beginning and end of all cognition. It is not only the object of its science, but the subject also. This

25. Ibid.

26. Dutt, S.C., Psychology, Bharati Printing Works, Calcutta, 1923, p. 399

27. Fromm, E., The Crisis of Psycho-analysis, Jonathan Cape, London, 1971

gives psychology a unique place among all the other sciences."²⁸
 Freud has developed a theory of man, a 'psycho-logy' in the strict sense. With this theory, Freud has placed himself in the great tradition of philosophy.²⁹

We want to discuss the theory of mind from Freud's viewpoint. For Sigmund Freud is that person who has taken a most important step in the development of the theory of mind. Freud writes, "The theory of repression is the main pillar upon which rests the edifice of psycho-analysis."³⁰ Freud has the profound insights into our human condition. Dynamic aspect of personality is emphasised by Freud, father of the psycho-Analytic school. He regards the entire history of mind as various manifestations of one fundamental and unconscious dynamic urge - the libido which nowhere stands isolated from the rest of his psychological theories which again cover innumerable details. Freud's psycho-analysis is intimately connected with our main theme, the dynamic unconscious, that it is the only way through which we can interpret the concept of mind. It is the depth psychology or the psychology of the unconscious. It believes in mental causation and a thorough-going mental determinism.

-
28. Jung, C.G., The Structure and Dynamics of the Psyche, the collected works of C.G. Jung, Routledge and Kegan Paul, London, 1960, vol. 8, p. 125
29. Marcuse, H. Eros and Civilization, Allen Lane the Penguin Press, London, 1969, p. 25
30. Freud, S., Basic Conceptions of Psycho-analysis in Waelder, R., The Living Thoughts of Freud, Longmans, Green and Co., New York, 1941, p. 939

Freud has discovered all the secrets of life; the unconscious, the Oedipus complex, the repetition of childhood experience in the present and once one understands these concepts, nothing remains mysterious or doubtful. To understand clearly Freud's concept of mind it is essential to look into the background influences which affected the intellectual development of Sigmund Freud and inspired him to regard man in such a way.

He was born in Freiberg, Moravia on 6th May, 1856 and died in London on 23rd September, 1939. When he was three years old, he was taken by his family to Vienna and saw there the publication of Charles Darwin's "origin of species". Darwin discovered the animal nature of man. For him man became an object of nature, an animal among other animals. Young Freud was very much influenced by Gustav Fechner, a great German scientist and philosopher of the nineteenth century. Gustav discovered that the mind of man could be studied scientifically in the laboratory like other sciences. Freud was only four years old at that time. In the middle of the nineteenth century the great German physicist Hermann Von Helmholtz formulated the principle of the 'conservation of energy' in which it was stated that energy was a system which could be transformed from one object into another. Freud was also influenced by this.

When Freud was 17 years old he got his admission into a medical school of Vienna in the year 1873 and received his Medical Degree in the year 1881. That time he came under the influence of Ernest Brucke, the Director of the Physiological Laboratory at the University, from whom Freud learnt to regard man as a dynamic system subject to the laws of nature. When Freud received his medical degree and was forced to take up the practice of medicine to earn his livelihood, he showed his great interest in the investigation of nervous disorders. Jean Charcot in France was trying to cure that time mental disorder with the help of hypnosis. But Freud gave up this method because he observed that hypnosis could not touch at the root of the trouble. At that time another Viennese physician named Joseph Breuer joined him and from Breuer Freud learnt the good result of 'talking out method' in which the patient talked unhesitatingly and the physician listened patiently. With the help of this method Freud could find out the hidden causes of abnormal behaviour and thus he could discover that the dynamic forces are responsible for this abnormal symptoms, and further he discovered that most of these dynamic forces are unconscious. In 1890 Freud began the self-analysis of his own unconscious forces - in order to be confirmed about the reality of the material which he got from his patients. "On the basis of this knowledge which he gained from his patients and from himself he laid the foundation for a Theory of Personality."³¹

31. Ghosh, N., Freud and Adler on Man and Society, Firma KLM Private Ltd., Calcutta, 1981, p. 3

"Interpretation of Dream" was published in 1900. It is a book about the dynamics of human mind. His success drew the attention of many scientists and physicians throughout the world and he was surrounded by a group of disciples from different countries. "At present it is difficult to imagine a time when Sigmund Freud's basic premises were unknown, when childhood was viewed as a period of purity and innocence and the infant seen as trailing clouds of glory rather than all the unmentionable instincts of the id."³² The impact of Freud's theory of man was such as to cause a major revolution in the Western cultural attitudes, attitudes which we now largely take for granted. Sigmund Freud tried to explain all the cases of mental events both in the normal as well as abnormal cases in terms of unconscious part of mind. Freud's main aim was to formulate a theoretical basis for his psychopathological discoveries, and with the help of that to establish a theory of mind that would take into account the peculiar features of the unconscious.

32. Morrison, C.C., "Freud and the Critic", The University of North Carolina Press - Chapel Hill, 1968, pp. 3-4

Chapter II

THE UNCONSCIOUS

In this chapter we intend to develop the concept of the unconscious which is a main pillar of Freudian concept of mind. The conception of the unconscious is primarily and inseparably associated with the names of Freud and his followers.

Sigmund Freud (1856-1939) the founder of Psycho-analysis has been acclaimed as the greatest figure of psychology of the 20th century. He invented psycho-analysis as a method of medical treatment for those who suffered from mental disorders. The first and foremost of his surprising statements was about the discovery of the unconscious part of the mind.

Freud's concept of the unconscious is one of the most important discoveries made by him in this theory of Psycho-analysis. Freud's aim was to establish a theory of the mind and so he wrote the following words, "The division of the psychical into what is conscious and what is unconscious is the fundamental Premiss of Psychoanalysis."¹ Freud sought that Psycho-analysis was necessary to extend the scientific world view of the study of man. "The earliest of Freud's theories to take shape according to his autobiography (1946)

1. Freud, S., The Ego and the Id, the Standard Edition of the Complete Psychological Works of Sigmund Freud, The Hogarth Press, London, 1953, vol. XIX, p. 13

was his firm belief in unconscious mental or psychic processes."²

Freud said that the whole psychic life was primarily unconscious with the quality of consciousness only sometimes super-added. A belief in the reality and importance of unconscious mental processes was the fundamental in Freud's thinking throughout his life.

But the recognition of this unconscious mental life is not an original idea of Freud. The concept of this unconscious had long been trying to appear in the field of psychology. Crude and vague suggestions of this concept are also found in the teachings of many Greek thinkers of different ages. It was an important problem to all the psychologists of ancient times as to whether our experience always goes with the knowledge of it or it may occur without our knowledge of it, we are brought back to the theory of self-observation. Socrates is the first philosopher who holds that "Know Thyself" is the primary task for us. After Socrates it was carried on by Plato, Aristotle, Plotinus, the Stoics and others. The view of Leibnitz, by whom the concept of the unconscious received a close and systematic study in the 17th century, demands our attention. The unconscious for Leibnitz is a monad, and a monad is essentially a centre of force of dynamic energy.

2. Woodworth, R.S. (in collaboration with Mary R. Sheehan),
Contemporary Schools of Psychology, Methuen & Co. Ltd.,
1931, p. 262

According to him, the universe is composed of monads which are spiritual units. There is a hierarchy of monads. The mind or soul is a self-conscious higher monad.

The concept of the dynamic unconscious found a fuller and more adequate expression in the psychology of Herbart in the early 19th century. Herbart took mental states as compounds which would be resolved into elements, or elementary sensory qualities. He postulated the principles by which something as yet unknown actively put the elements together. The important point to note here is the emphasis Herbart laid on the dynamic aspect of mental life. He clearly maintained that consciousness was not the final word in psychology. There is a region beyond the reach of the conscious the region of the unconscious.

Prederic W.H. Myers spoke of the sublimind in 1886. William James characterizes this discovery as "the most important step forward that has occurred in psychology since I have been a student of that science". He regards as its basic contention the idea that "there is not only the consciousness of the ordinary field, with its usual centre and margin but an addition thereto in the shape of a set of memories, thoughts and feelings which are extramarginal and outside of the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs."³

3. James, W., Varieties of Religious Experience, p. 253

McDougall in the present century holds an important position with regard to the concept of the dynamic unconscious. According to him, every human behaviour can be traced to some primary impulses that are not amenable to rational authentication only because they are ultimate and self evident to the individual. These mental forces are, in his opinion, instincts. These are the original springs of a man's conduct, without them his intellectual and motor machinery would be like a factory with the power cut off. An instinct as defined by McDougall "an inherited innate psycho-physical disposition that determine its possessors to perceive and to pay attention to objects of a certain class, to undergo an emotional experience of a particular quality upon such an object and to act in regard to it, in a particular manner or at least to experience an impulse to such action."⁴ An instinct is not blind, "an awareness, however vague, of the present situation and of the goal."⁵ These instincts are the ultimate truth of behaviour. So McDougall says, "Directly or indirectly the instincts are the prime movers of all human activity."⁶ Thus in McDougall, we find a new interpretation of human behaviour. The notion of the unconscious was further developed by Charcot and Binet in France and by James and Prince in America.

4. McDougall, W., *Social Psychology*, London, William and Norgate Ltd., 1912, p. 15

5. Woodworth, R.S., *op.cit.*, 1980, p. 15

6. McDougall, *Outlines of Psychology*, New York, Charles Scribner's Sons, 1923, pp. 48-49

The following arguments compel us to believe in the existence of unconscious mental states :

- (1) The most important argument is that we cannot analyse how we can retain and afterwards remember long forgotten things, unless we suppose that things once perceived leave behind traces which persist in an unconscious form in the mind. These unconscious traces are also termed by some mental dispositions or unconscious mental modifications.
- (2) A common device employed when we fail to remember a thing or solve a problem is to sleep upon the matter and to do nothing. Then the thing wanted suddenly flashes across the mind. Here unconscious action effects what conscious effort may never succeed in doing.
- (3) Apparently simple percepts often betray on scrutiny unconscious inferences, e.g., visual perception of distance.
- (4) There are often unconscious intermediate links between conscious ideas. Sometimes when one idea revives another with which it has no apparent connection, we can afterwards discover a third idea with which both are connected and through the unconscious influence of which the revival must have taken place.

- (5) Habits and instincts operate in this unconscious way. They influence conscious life from beneath the threshold of consciousness, hence any moral regeneration, that leaves those unconscious forces untouched, is only superficial.
- (6) An unconscious activity may go on side by side with a conscious one.
- (7) Even a weak stimulus sometimes wakes up a man from sleep by virtue of its relation to his general waking interests.
- (8) Dream consciousness is according to Freud, due to the upheaval of unconscious complexes or unconscious desires.
- (9) Similarly, hysterical and hypnotic phenomena and hallucinations of the insane are supposed now a days to be due to the fulfilment of repressed and unconscious wishes.

From arguments mentioned above it is concluded that unconscious is a greater part of our mind. But Freud did not invent the concept of the unconscious. It had been used by a number of his predecessors and contemporaries, including Charcot and Janet.

Freud first declares that the split off unconsciousness is due to its repression by the personal and conscious part of the experience and he establishes the whole theory of mental working upon it. "He believed that complex planning

and deliberating could go on in the unconscious. He even came to believe that the whole psychic life was initially unconscious and for the most part remained so, with the quality of consciousness playing on a secondary role."⁷

Rieff observes, "The unconscious functions for Freud as a 'god-term' ... it is Freud's conceptual ultimate, a First cause to be believed in precisely because it is both fundamental to and inaccessible to experience. Freud thought of the unconscious as somewhat like a hidden God - indifferent, impersonal, unconcerned about the life of its creation."⁸

Freud distinguished between mental states and states of the brain by saying that "our psychical topography has nothing to do with anatomy."⁹ The failure to cure the mental disorders, e.g., hysteria by physical methods led him to seek for the origin of mental activity somewhere other than in consciousness. Freud said that psychoanalysis is the science of the unconscious mind. His unconscious is nothing but only mental. "The unconscious mental is no absurdity, for such an objection rests on an unwarranted identification of 'conscious' and 'mental'. If one's own hidden processes belong actually to a sound consciousness, it would lead to the concept of an

7. Woodworth, R.S., op.cit., p. 262

8. Rieff, P. Freud, The Mind of the Moralist, University Paperbacks, Methuen, London, 1965, pp. 34-35

9. Freud, S., The Unconscious, SE vol. XIV, p. 175

unconscious consciousness and this is scarcely preferable to the assumption of an "unconscious mental."¹⁰ Sigmund Freud divided the mind into three parts - conscious, pre-conscious and unconscious. The conscious is that about which we are always aware. The pre-conscious is that not being in consciousness but can be brought to consciousness easily because the resistance is weak, whereas the unconscious is that realm of mind which can never be brought into consciousness because the opposing force is strong. So far as we have been focusing on an unconscious which is completely cut off from conscious awareness by an act of repression. "Confronted with content from this part of his psyche a patient's unconscious resistance can cause him to disown it, quite innocently. But there are other kinds of unconscious experiences."¹¹ Sometimes we voluntarily suppress a thought or a wish. We may be reminded of it many times in the course of a day, and each time it recurs we may push it out of our minds again. "But this does not make it part of the unconscious; it still remains available in an area that Freud called the preconscious (also called the foreconscious)."¹² Actually the preconscious system is much broader than the conscious part of the psyche because it contains all the perceptual and motor experience we have at our command to summon in to consciousness. "According to this

10. Freud, S., An Autobiographical Study, SE, vol. XX, p. 32

11. Woodworth, R.S., op.cit., p. 264

12. Ibid.

topographical scheme which interrelated conscious, preconscious, and unconscious, the ego, about which we shall soon have more to say, would obviously have to be conscious. Yet when it functions as a censor, it appears to be James-faced, for to do its job it must have some knowledge of the unconscious as well as of the preconscious and conscious."¹³

Freud's basic and original conception of unconscious mental activity is fundamentally a repressed wish. It is by understanding certain types of behaviour or the products of repression that Freud came to understand them as products of the unconscious. Freud holds this view that our inmost desires often lie hidden in the unconscious recesses of the mind. A dream is a dynamic expression of forces which though suppressed, struggle to reappear in consciousness. According to him dreams are wish fulfilments. Dreams represent means by which elements in personality that have been kept out of consciousness during waking life can, through symbolism, express themselves with relative freedom from interference. Freud said, "With the theory of dreams, analysis passed from being a psycho-therapeutic method to being a psychology of the depths of human nature. Ever since then the theory of dreams has remained the most characteristic and the most peculiar feature of the young science, something which has no parallel in the rest of scientific knowledge, a new found land, which has been reclaimed

13. Ibid., p. 265

from the regions of Folklore and Mysticism."¹⁴ All dreams according to Freud, are realisations of unfulfilled desires. Our social existence, according to him, demands systematic concealment of those desires which are deemed indecent or improper by society. In adults this habit of concealment becomes so confirmed that such desires are not only concealed from others, but also from oneself, they are never allowed to rise above the threshold of consciousness. Freud wrote, "The dream-thoughts and the dream content present themselves as two descriptions of the same content in two different language ... The dream content is, as it were presented in hieroglyphics, whose symbols must be translated, one by one, into the language of the dream-thoughts."¹⁵ Strong desires deeply rooted in our nature do not die out even after constant repression. They are only driven deep down into the unconscious recesses of the mind. In our waking moments these desires are carefully suppressed and kept out of the way by the censorship of our Reason in her anxiety to look sober and virtuous. But in sleep when the censorship of Reason is comparatively relaxed, they rear their heads above the threshold of consciousness and manage somehow to fulfil themselves or realise their objects in dreams. By analysing almost every dream, Freud discovers some sexual motive, some

14. Freud, S., New Introductory Lectures on Psychoanalysis, The Hogarth Press, London, 1949, p. 15

15. Freud, S., The Interpretation of Dreams, George Allen and Unwin Ltd., London, The Macmillan Company, New York, 1948, p. 268

love episode, some secret lust behind it. And this method of analysis by which he unearths the real significance of dreams is called Psycho-Analysis. This Psycho-analysis is the method of tracing not only the submerged desires inspiring dream-
imagination but also those underlying other forms of abnormal imagination, e.g., those in insanity, monomania, obsession, etc.

According to Freud the majority of the adult dreams are not so simple. The key to them lies in the interpretation of the symbols. The symbols are the disguises taken on by the unconscious and hidden motives so as to baffle the censor and appear in consciousness. Freud was forced to the hypothesis that certain stock symbols are to be found in the dreams of all sorts of people, symbols which regularly and with very few exceptions, mean the same thing wherever they appear. Many of these symbols bear an evident resemblance to the things symbolised; this is especially true in the case of sexual symbols. The common symbolism of dreams led Freud to discover behind every childhood a picture of "the phylogenetic childhood" - a picture of "the evolution of the human race, of which the development of the individual is only an abridged repetition influenced by the fortuitous circumstances of life."¹⁶ The dream is a compromise between the suppressing and the suppressed

16. Freud, S., The Interpretation of Dreams, George Allen and Unwin, London, The Macmillan Company, New York, 1948, p. 506

tendencies. According to Freud dreaming is a process of regression. Ellenberger holds the view that the unconscious manifest itself simultaneously in three fashions : "as topical regression from the conscious to the unconscious, as temporal regression from the level of language to that of pictorial and symbolic representations."¹⁷ We can find three kinds of dreams respectively (1) unconcealed and unrepressed fulfilment of desires common to children, (2) unconcealed but repressed fulfilment of desires, (3) disguised or indirect fulfilment of desires (the most common type in adults).

Freud recognizes four chief mechanisms which operate to differentiate the latent dream thoughts from the manifest dream. The first is dramatization whereby abstract ideas are turned into visual pictures. The second is condensation which refers to the tremendous compression of the dream thought material and the construction of new and mixed images. Displacement is a very significant mechanism of distortion of the sensory intensity attached to the dream thoughts. Factors which hold only a peripheral position in the thought are made the centre of the manifest dream or what occupies the central position in dream thought is placed in the periphery of the manifest content. Secondary elaboration takes place at the moment of entering consciousness and is continued. It produces

17. Ellenberger, H.F., *The Discovery of the Unconscious*, Allen Lane, The Penguin Press, London, 1970, p. 492

Regression is, however, only one of the mechanisms for resolving a conflict. "Regression is the mechanism through which the Ego resolves a conflict by a flight into an earlier stage of development. Thus an adult rebuffed in love affairs, may adopt infantile love relations. In projection the conflict between the demands of the super-ego and repressed impulses is externalized. The ego attributes its unacceptable characteristic to other objects and persons."²¹

The concept of sublimation used by Freud, needs to be clarified as he very occasionally used this term in the theory of personality. Freud explains the development of our so-called culture and civilization as the product of sublimation. Brown says, "Sublimation thus becomes a very important mechanism because through it we are able to account for the behaviour of the genius and consequently relate the genius to the normal and to the psychotic, neurotic and perverse."²² Sublimation consists in finding a substitute object for the libido. Thus the arts and sciences offer indirect satisfactions. It is sexual in nature and in case of sublimation it is redirected into socially acceptable and culturally creative channels. "Sublimation accompanies progressive development. We sublimate as we grow in psychic stature. Without successive stages of sublimation we should still be close to the primitive status

21. Chakravarty, D.K., *Self in Psycho-Analysis*, Omsons, Delhi, 1987, p. 31

22. Brown, J.E., *The Psychodynamic of Abnormal Behaviour*, Indian Reprint, Eurasia Publishing House, New Delhi, 1969, pp. 172-173

of the caveman."²³

There are many defence mechanisms supported by psychoanalysis. Brown says, "Freud started with only a few and as occasion demanded with the growth of the theory both he and his followers added others."²⁴

In this connection we can say here that Anna Freud clarified the status of the ego in current psychoanalytic theory, and at the same time sketched a plan for the direction further study of that concept. "The notion that psychoanalytic research should be restricted to depth psychology and exploded by Freud's own writings. Beyond the pleasure principle (1920) and Group Psychology and the Analysis Terminable and Intermittible (1938) in which her father had, perhaps most explicitly, expressed the conviction of an ego endowed from the beginning with its own peculiar dispositions and tendencies."²⁵

Freud believed heartily in determinism. An event is said to be determined if it has a cause. When applied to human organism determination means that every act or thought has its sufficient causes. A psychic cause, according to Freud, is a wish, a motive or intention. According to him

23. D.K. Chakravarty, op.cit., p. 31

24. Brown, J.F., op.cit., p. 168

25. Woodworth, R.S., op.cit., 1931, pp. 285-286

important actions and decisions are always ascribed to motives, and that it is only in unimportant matters that we are inclined to say that we could have acted this way or that but just decided arbitrarily to act in this way rather than that. Where there is no conscious motive, there must be an unconscious one. A slip of tongue, forgetting, dream or any accident must be motivated by some desire hidden in the unconscious. For Freud motivation is practically the whole field of psychology.

Freud's psychic determination when applied to neurosis means that every abnormal symptom has an aim being driven by an unconscious motive. The symptoms shown by the hysteric patients points to such unconscious motive. "Freud's followers, even those who parted from him on other questions have generally clung to psychic determinatism."²⁶

Freud regards the human organism as a complex energy system. It receives energy from the food it consumes and expands it through various functions such as circulation, breathing, digesting, thinking, perceiving, remembering, etc. Freud thinks that the energy which is used for performing the functions like breathing or digesting is no different from that which furnishes the functions like thinking or remembering. Freud says, "We have always suspected that behind this multitude of small occasional instincts there lies something much

26. Ibid., p. 274

more serious and powerful which must be approached with circumspection."²⁷ The energy used for the function of thinking or remembering is called by Freud the 'Psychic energy'. Like the nineteenth century physicist, according to the law of conservation of energy Freud believed in the principle that energy may be transformed from one object into another but it is never lost. The psychic energy may be transformed into physiological one. He wrote, "The theory of instinct is, as it were, our mythology. The instincts are mythical beings, superb in their indefiniteness."²⁸ His instincts are not the same as the specific instincts of animal psychologists. According to Munroe "Freud derived all instincts from the bodily structure of the organism."²⁹ Freud's instincts are not only biological. So he says, "whether the relation to a somatic source gives the instinct any specific characters and if so which is not at all clear."³⁰ An instinct has a source, an aim, an object and an impetus. The source of an instinct is the bodily condition or the need. The aim of instinct is to fulfil the need. An object of an instinct means the thing which is necessary to satisfy the need. The impetus of an instinct is determined by the intensity of the need. Freud thought that the source and

27. Freud, S., *New Introductory Lectures on Psychoanalysis*, The Hogarth Press, London, 1949, p. 124

28. *Ibid.*

29. Munroe, R.L., *Schools of Psychoanalytic Thought*, Holt, Rinehart and Winston, New York, 1955, p. 73

30. Freud, S., *op.cit.*, p. 126

aim of an instinct remain the same throughout life. Only the object varies during the life time. This variation is due to the displacement of psychic energy. Rieff says, "An instinct, for Freud, is a purely formal quantity - a varied and highly attenuated ensemble of psychic aims."³¹

Freud described the aim of the instinct as both regressive and conservative. It is regressive in the sense that it aims to send the person back to his prior state - a state in which he existed before the appearance of the excitement. And it is conservative in the sense that it tries to conserve the equilibrium of the organism by abolishing disturbing excitations. He was chiefly interested in explaining the development of character and personality of individuals in terms of instincts which are dominating human life. In his earlier writings Freud divided the instincts into two groups. They were ego or self preservative instinct and the sexual instinct. But finally he divided the instincts into life instincts or 'eros' and death instincts or 'thanatos'. Life instinct is creative in nature and supplies all the vital energy of life and the death instinct is destructive in nature and is working constantly towards a return to the original inorganic state of complete freedom from tension. Freud says, "the picture which life presents to us is a working of the

31. Rieff, P. Freud, op.cit., p. 30

eros and the death-instinct together and against each other."³²
 Freud again came to the conclusion that it is difficult to study about instinct. So he said, "So long as that instinct operates, internally as a death instinct, it remains silent, it only comes to our notice when it is diverted outwards as an instinct of destruction."³³

The form of energy which is used by the life-instinct is called the libido. In his earlier writings Freud used libido to denote sexual energy, when he revised his theory of motivation libido was defined as an energy of all the life instincts. "But Freud distinguished between the concepts of 'sexual' and 'genital' and pointed out that the former is the more comprehensive concept and includes many activities that have nothing to do with the genitals."³⁴ Freud interpreted human development in terms of the development of the libidinal impulses. Bakan says, "The Freudian ideas of sexuality and its significance were bold, strange, unconventional."³⁵

Freud thinks that the concept of libido includes both self-love and other love. Self-love is called Narcissism. It

32. Freud, S., A General Introduction to Psycho-Analysis, New York, Riverright Publishing Corp., 1920, p. 291

33. Freud, S., An Outline of Psychoanalysis, vol. XXIII, p.150

34. Schopenhauer, The World as Will and Idea, Routledge and Kegan Paul, London, 1948, p. 152

35. Bakan, Sigmund Freud and the Jewish Mystical Tradition, New Jersey, 1958, p. 271

is the sexual love directed to oneself with the self. It is the total identification with one's ownself. Rieff says, "Loving the body is loved, and thus any object is absorbed into the subject, even adult loves retain their antistatic and self regarding character. That love must serve the self or the self will shrink from it, that the self may chase love round an object back to itself again - this is Freud's brilliant and true insight."³⁶

The speciality of Freud's theory is the excessive emphasis on the sex or libido. He asserts that every individual grows and matures in a psycho-social environments in active interaction with it. The sex instinct is present in every individual's life from the very beginning. Infantile sexuality plays a very important role in Freud's whole theory of human life. Nothing that the three orifices of the body - the mouth, the anus and the genitals - were particularly associated with the libidinal satisfaction, he postulated that interest in them developed in a definite chronological sequences from the moment of birth onwards.

The 'unconscious' which is so much stressed by Freud on the most dominant factor to explain the whole mental life of man is regarded by Adler as having been exaggerated and Freud's concept of libido is rejected by Adler in his

36. Rieff, P. Freud, op.cit., p. 158

Individual Psychology. Adler is very much opposed to this theory. He rarely mentions the unconscious. For Adler unconscious is not a separate category, but merely a part of the person's striving which he does not understand. In place of sexual instinct Adler presented inferiority which is his basic drive. This is Adler's definition of the unconscious; the unknown part of the goal. But his contribution to the psychology of the unconscious is rather meagre.³⁷

Jung's psychology is 'Analytical psychology'. He dissents from Freud in another direction. Jung attaches importance to a present problem of life. He emphasises the unconscious even more than Freud. Goldbrunner aptly says that "Jung has established his fame as a psychologist for whom Freud and Adler merely provided a few basic materials."³⁸ Jung transforms Freudian libido into psychic energy. Jacobi observes that by psychic energy "Jung means the total force which pulses through all the forces and activities of the psychic system and establishes a communication between them."³⁹ For Jung the psyche should be regarded as "a relatively closed system."⁴⁰

37. Roy, K., The Concept of Self, Firma K.L. Mukhopadhyay, Calcutta, 1966, p. 74

38. Goldbrunner, J., Individualism, Hollis and Carter, London, 1955, p. 61

39. Jacobi, J., The Psychology of C.G. Jung, Routledge and Kegan Paul, London, 1968, p. 52

40. The collected works of C.G. Jung pattern, vol. 8; London, 1968, p. 52

By the psyche he means the totality of all psychic processes, conscious and unconscious. He distinguishes between the personal and the racial unconscious. The personal unconscious is formed partly by repression from the conscious as Freud contends. "It derives its content from personal experience in three ways :

- (1) By repression - that which is neglected in development or rejected by the conscious.
- (2) From unapprehended personal experience.
- (3) By simple forgetting, i.e., all ideas that have 'lost a certain energetic value'.⁴¹

According to Jung personal unconscious, rests upon a deeper layer which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer is called the collective unconscious. It is "the mighty deposit of ancestral experience accumulated over millions of years, the echo of prehistoric happenings to which each century adds an infinitesimally small amount of variation and differentiation."⁴² The collective unconscious is inherited. It gives birth to the conscious as well as the unconscious life of the individual. Jung says, "The collective unconscious contains the whole

41. Crichton-Miller, H., *Psychoanalysis and Its Derivatives*, Oxford University Press, London, 1948, p. 141

42. The collected works of C.G. Jung, vol. 8, p. 376

spiritual heritage of mankind's evolution, born anew in the brain structure of every individual."⁴³ Inherited brain structures lead the individual to think and act as the race has been habituated to think and act through countless generations. Gerhard Adler says that, "it is this collective unconscious which is not ego, and as it is not derived from the ego either, it is also non-ego. It has not only existed before consciousness, but is 'the mother of consciousness'."⁴⁴

The structural components of the collective unconsciousness are called by Jung archetypes. It is like the "organs of pre-rational psyche."⁴⁵ Archetypes play an important part in everyday adjustments. Jung says, "These archetypes, whose innermost nature is inaccessible to experience, represent the precipitate of psychic functioning of the whole ancestral line, i.e., the heaped up, or pooled, experiences of organic existence in general, a million times repeated, and condensed into types. Hence, in these archetypes all experiences are represented which since primeval time have happened on this planet."⁴⁶

43. Ibid., p. 158

44. Adler, G., *Studies in Analytical Psychology*, Routledge and Kegan Paul, London, 1948, p. 193

45. Jacobi, J., *Psychological Reflections*, Routledge and Kegan Paul, London, 1953, p. 36

46. Jung, C.G., *Psychological Types*, Kegan Paul, Trench Trubner, London, 1946, pp. 507-508

Jung says that anima is an important archetype of the male unconscious. A man's anima represents the opposite - sex complement of his persona. Persona is a special meaning of personality. Jung says, "The persona is a function or necessary convenience, but by no means is it identical with the individuality."⁴⁷

Jung recognised many archetypes in number. The shadow is another archetype. Jung says, "The negative side of personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the contents of the personal unconscious."⁴⁸ It is animal side of man's nature. Jung distinguishes between personal shadow and collective shadow. In the opinion of Jung, the mainspring to human striving is rather an undifferentiated life-energy which pours itself to limitless channels sometimes in sexuality - sometimes in self-assertion. So he says, "The connection with the brain does not in itself prove that the psyche is an epiphenomenon a secondary function causally dependent on biochemical processes."⁴⁹ These are the main features of the psychology of Jung.

47. Ibid., p. 591

48. The collected works of C.G. Jung, vol. 7, p. 65

49. Jung, C.G., The Undiscovered Self, Routledge and Kegan Paul, 1969, p. 45

The unconscious is fundamental to psychoanalysis. According to Freud, the unconscious is a region of the mind the content of which is characterised by the attributes of being repressed, conative, instinctive, infantile, unreasoning and predominantly sexual. The first question which draws our attention as we go through the different views about unconscious is the adequacy of the concept of the unconscious to explain different aspects of our mental life. We actually know conscious part but unconscious appears to common individuals unknown and unknowable.

McDougall's view about unconscious is that the driving forces of all behaviour, the instincts are thirteen in number. Behaviour is driven either by any separate instinct. Here there is difficulty. If human behaviour is driven by sentiments rather than by separate instincts, how to account for the very combination of the separate instincts around the same object, where does the unity come from? For McDougall an instinct is only unlearned tendency to pay special attention to some things to perform some movements and achieve some goal, and to undergo a sort of emotional experience in relation to those things. Here McDougall introduces the term "horme" which refers not to this or that particular instinct, but to a general drive, urge, dynamism inherent in the organism. McDougall's concept of the nature of unconscious, inspite of all its defects, is not unacceptable to common sense. Sigmund Freud is the pioneer of

the psychoanalytical movement and it may be said that he brings about a revolution in the world of psychology. But no revolutionist can hold an undisputed sway over all his followers for all times.

Freud's unconscious has been criticised from various standpoints - methodological, clinical, moral, religious and so on. His unconscious is said that it is lacking in testable or verifiable hypothesis and it assumes many things which are contrary to our everyday experience. For determining the place of Freud's unconscious in the modern world we should state the actual contributions of Freudian unconscious.

In discussing the motivational factors in individual and social minds we get great help from psychoanalysis. The position of importance given to sex and aggression in unconscious is recognised in some form or other by specialists in social and cultural fields. It was Freud who has brought about a total change in outlook. He has developed a depth-psychology of man and interpreted man in his dynamical aspect, i.e., man in action. This new outlook helps in understanding man as a concrete social being and not as an abstract concept. His unconscious also uncovers some basic human mechanisms.

Freud's unconscious has introduced another dimension in our social thinking, viz., time-dimension, though in newer sense. His unconscious has emphasised a continuity between

lower animals and men, between the primitive men and the civilized men, between primitive culture and contemporary culture.

In spite of his many contributions, Freud has been much criticised. His error lies in putting undue emphasis on the unconscious and sexual aspect of his dynamism. He is so absorbed in the unconscious aspect of mind, that he fails to do adequate justice to its conscious side. It is evident that an unwarranted emphasis on the unconscious and equal neglect of the conscious. The conscious is never explained for its own sake. It is brought forward only to serve as a background for the unconscious. It is Jung who has grasped the true significance of Freud's concept of unconscious. Jung does not deny the unconscious of Freud but develops the side that remains undeveloped in the Freudian psychology. Jung goes one step beyond Freud and Adler on many issues. But Freud's concept of unconscious is a boon to humanity. His discovery of an effective therapeutic method is almost revolutionary.

Chapter III

CONCEPT OF MIND

Freud wants to build a philosophy of life which must be based on science. He thinks that the essence of philosophy is the love of knowledge - the knowledge of man's nature and that knowledge is to be gained by scientific enquiry and research. His philosophy is social and humanitarian. He thinks that psycho-analysis is necessary to extend the scientific world view to the study of man. The first and foremost of his surprising statements is about the discovery of the unconscious part of the mind and its magical influence upon the entire behaviour of every individual and thereby moulding his personality. The acceptance of the unconscious mental processes represents a decisive step towards a new orientation in the world of science.

The distinction between the conscious, unconscious, and the preconscious leads us to Freud's view about the three ultimate constituents of personality - Id, Ego and the Super-ego. These three systems working together co-operatively constitute well organised personality in a mentally healthy person and enables the person to interact with external environment.

Freud describes the Id as the true psychic reality.

For Freud, the Id is concerned only with the subjective

experiences of the mind and not aware of any objective reality in the outside world. No positive description of the Id is possible. Freud says, "We can come nearer to the Id with images, and call it a chaos, a cauldron of seething excitement ... instincts fill it with energy, but it has no organization and no unified will, only an impulsion to obtain satisfaction for the pleasure-principle. The laws of logic - above all, the law of contradiction - do not hold for processes in the Id."¹ The Id consists of inherited instincts, and it is the reservoir of psychic energy. Freud says, "Naturally, the Id knows no values, no good and evil, no morality."² The Id cannot tolerate tension. It wants immediate satisfaction by reducing the tension. In this task the Id always follows the pleasure-principle a principle which aims at seeking pleasure and avoiding pain. We learn from Freud that in the Id there is nothing corresponding to the idea of time. Rieff says that "there is a depth and a dormant unhappiness in our present lives, no one would deny. But that this depth, this immense fund of unacknowledged contents, exists so far out of the reach of consciousness that it must be lodged, metaphorically, in another part of the psyche, is just the extremity upon which Freud insisted - to the uneasiness of his meliorist critics."³ The Id is the fundamental, oldest and largest

1. Freud, S., *New Introductory Lectures on Psychoanalysis*, The Hogarth Press, London, 1949, pp. 98-99

2. *Ibid.*, p. 99

3. Rieff, P. *Freud, The Mind of the Moralizer*, University Paperbacks, Methuen, London, 1965, pp. 36-37

layer, the domain of the unconscious. The unconscious interior of the psyche consists dynamically of the instincts, and of particular disturbing desires and experiences that have been repressed. This interior is called by Freud the Id.

The 'Id' which corresponds to the indefinite and impersonal 'It' of English Grammar, designates the blind or irrational forces of the unconscious. It is the primitive undeveloped portion of the psyche, which is more than the repressed contents of the unconscious, for a great deal of it has never been conscious. The instinctive energy of the id is what Freud calls libido.

The Ego is not wholly conscious but that it is partly conscious and partly unconscious. The Ego is in contact with the environment, but it has developed out of the Id which has no contact with the environment and remains merged below it. Hall and Lindzey says, "The basic distinction between the id and the ego is that the former knows only the subjective reality of the mind whereas the latter distinguishes between things in the mind and things in the external world."⁴ Freud's ego in Munroe's word is "the precipitate of the learning process of the individual in his encounter with the external world of people and things. It is not inborn, as id is inborn."⁵

4. Hall, C.S. and Lindzey, G., Theories of Personality, John Wiley and Sons, Inc. New York, 1970, p. 33

5. Munroe, R.L., Schools of Psycho-Analytic Thought, Rinehart and Winston, New York, 1955, p. 86

The ego is said to be governed by the reality-principle. Reality means that which exists. The aim of the reality-principle is to postpone the discharge of tension until the desired object which will satisfy the need has been discovered. This reality-principle is served by another process known as a secondary process which means nothing but the problem-solving and realistic thinking. By means of secondary process the ego puts a plan of action and tests it whether that plan can lead to the discovery of the real object which will satisfy the need and reduce the tension. If it fails then the Ego formulates a new plan of action and tests it. This process goes on until the tension-reducing desired object is discovered.

The third major system of personality is the Super-Ego which is the moral part of personality. It represents the ideal rather than real. It stands for perfection, rather than pleasure. This Super-Ego develops as a result of the child's response to the rewards and punishments adopted by the parents. Freud observes this is "the representative of all moral restrictions, the advocate of the impulse towards perfection."⁶ The Super-ego, roughly corresponding to conscience. In postulating a Super-ego, he is describing a genuine structural entity.

The super-ego functions as a kind of conscience. Its main function lies in curbing the blind wishes of the id and

6. Freud, S., New Introductory Lectures on Psychoanalysis, The Hogarth Press, London, 1949, p. 90

also in subduing the desires of the ego for unlimited self-expansion. It decides what libidinal gratifications are permissible and which demands of the ego and the reality are to be recognised as legitimate. It is a structure of personality in the unconscious. It is built by early experiences, on the basis of the child's relation to parents. It is the introjection into the self of the external moral authorities represented by the parents and other punishing and authoritarian agents. As the super-ego has its roots deep into the unconscious and begins to be formed very early in life, it is not much susceptible to later experiences or thoughts. But the super-ego begins to lose its severity, dogmatism and narrowness with increasing experience of the world. The child learns that if his acts are in conformity with his parents' desire he is rewarded. But if his acts are not in line with the parents' desire he is punished. The fear of punishment and the desire for approval leads to the child's formation of the super-ego. "The influence of the parents dominates the child by granting proofs of affection and by threats of punishment, which to the child, mean loss of love, and which must also be feared on their own account. This objective anxiety is the fore-runner of the later moral anxiety; so long as the former is dominant one need not speak of super-ego or of conscience."⁷ The Super-Ego constitutes the social side of the personality. Munroe says

7. Ibid., p. 84

that Freud's super-ego is "an organised mode of operation, an institution, not a biological given."⁸ So we have seen that these three systems working together co-operatively constitute well organised personality in a mentally healthy person and enables the person to interact with external environment.

"In order to accomplish the aim at seeking pleasure and avoiding pain the Id has two processes at its disposal - the reflex-action and the primary process."⁹ Reflex-actions are automatic reactions against the external stimulation, as for example, when a strong light falls on the retina the individual closes the eyelids to prevent the light from reaching the retina. But in all cases tensions are not to be so easily reduced. In that case the Id forms a mental picture of the desired object which will reduce the tension. As for example, when a baby is hungry he goes on crying until he is fed. But mere crying will not provide the baby with food and reduce the tension of hunger. Rather it will produce some sort of frustration on the part of the hungry baby. Then the baby may try to form a memory image of food which is associated with the previous experience of food. In this way the hungry baby may try to reduce its tension of hunger. This process of forming a mental picture of a tension - reducing object is called the "Primary Process". It is a process

8. Munroe, R.L., op.cit., p. 89

9. Ghosh, N., Freud and Adler on Man and Society, published by Firma KLM Private Limited, 1981, p. 13

through which the Id wants to reduce its tension and thereby to gratify his desires. It is also called the wish-fulfilment.

The Id is concerned only with wish-fulfilling reality and not with the actual reality which is in the outside world. It makes the hungry child satisfied with a mental picture of food and not with the actual food which can be found in the external world. The Id knows no logic and reason. In order to accomplish this task of reducing the tension properly by reaching the real object there comes into existence Ego.

The Ego is said to be the executive of personality. Because it has to mediate between the demands of the three hostile masters, the Id, the Super-Ego and the external world. It is not a very easy task to perform. It has to control the course of action, select the features of environment, examine the instincts which can be satisfied and also determines the way as well as the manner in which the instincts can be satisfied. The Super-Ego consists of two sub-systems. The Ego-Ideal and the conscience. The Ego ideal arises as a result of the child's conception of what his parents approve of and reward for doing certain acts and his conscience arises as a result of this conception of what his parents feel are morally bad. The Ego-ideal rewards a person by making him feel proud of himself and the conscience punishes a man by making him feel guilty.

Having considered the nature of the Id, Ego and the Super-ego we shall now consider their mutual relation. The Id, as we have noted, is the obscure and inaccessible part of our personality. "Conative impulses" which have never got beyond the Id and even impressions which have been pushed down into the Id by repression are virtually immortal and are preserved for whole decades as though they had only recently occurred.¹⁰ The Id is what the Ego is not.

The principal task of the Ego is to represent the external world for the Id. On behalf of the Id it has also to control the paths of access to morality. The most characteristic feature of the Ego that serves to distinguish it from the Id is the tendency to synthesise its contents, to bring together and unify its mental process - a feature that is absent in the Id. "The Ego is after all only a part of the Id. The Ego in relation to the Id, to borrow the analogy from Freud, may be compared to a man on horseback who has to hold in check the superior strength of the horse, with this difference that the rider seeks to do so with his own strength, while the Ego uses borrowed forces. The illustration may be carried still further. It often so happens that a rider, if he is not to be parted from the horse, is obliged to guide it where it wants to go. In the same way the Ego constantly carries into action the wishes of the Id as if they were its

10. Freud, S., The Ego and the Id, op.cit., p. 101

own. The Ego has also to satisfy the Super-Ego, as also to meet the demands of the external world."¹¹

We learn from Freud that the id is the primal matrix from which the Ego and the Super-ego evolve by progressive differentiation. This according to Freud is the seat of elemental urges. Freud says "it dethrones the pleasure-principle, which exerts undisputed sway over the processes in the id, and substitutes for it the reality principle, which promises greater security and greater success."¹² The Ego comes into existence in order to forward the aims of the id. About Ego Brown says that "the adjuster between the wishes of the id and the demands of physical reality."¹³

The Ego is not wholly conscious but that it is partly conscious and partly unconscious. Freud described the Ego as "a poor creature owing service to three masters and consequently menaced by three dangers : from the external world, from the libido of the id, and from the severity of the super-ego."¹⁴ The Ego is the mediator who sacrifices neither the id nor the super-ego. Freud observes, "In this way, goaded on by the id, hemmed in by the super-ego, and rebuffed by reality, the ego

11. Roy, K., *The Concept of Self*, op.cit., 1966, p. 72

12. Freud, S., *New Introductory Lectures on Psychoanalysis*, op.cit., p. 101

13. Brown, J.F., *The Psychodynamics of Abnormal Behaviour*, Indian Reprint, Eurasia Publishing House, New Delhi, 1969, p. 164

14. Freud, S., *The Ego and the Id*, SE, vol. XIX, p. 56

struggles to cope with its economic task of reducing the forces and influences which work in it and upon it to some kind of harmony."¹⁵ The Ego constitutes the psychological side of the personality. According to Freud "The Ego is a coherent organization of mental processes."¹⁶ The content of ego consists firstly of all the contrivances and disguises it develops for satisfying the needs of the unconscious id, and secondly of a perceptual system which consists of the entire history of perceptions, emotions and actions. Freud says that, "What, however, especially marks the ego out in contradistinction to the Id, is a tendency to synthesize its contents, to bring together and unify its mental processes, which is entirely absent from the Id."¹⁷ Freud believed that the Ego is derived from the Id by modifications imposed on the Id by the external world. Freud also observes that, "the function of the Ego is to unite and to reconcile the claims of the three agencies which it serves."¹⁸ Perception and consciousness are only the smallest and 'most superficial' part of the Ego. Thus the Ego has the task of 'representing the external world for the id, and so of saving it; for the id, blindly striving to gratify

15. Freud, S., New Introductory Lectures on Psychoanalysis, op.cit., p. 104

16. Freud, S., The Ego and the Id, SE, vol. XIX, p. 17

17. Freud, S., New Introductory Lectures on Psycho-analysis, op.cit., p. 101

18. Freud, S., The Economic Problems of Masochism, vol. XIX, p. 167

its instincts in complete disregard of the superior strength of outside forces, could not otherwise escape annihilation.¹⁹ In fulfilling this task, the chief function of the Ego is that of co-ordinating, altering, organizing, and controlling the instinctual impulses of the Id so as to minimize conflicts with the reality to reconcile others with the reality, diverting their gratification, transforming their mode of gratification, and so on.

In spite of its all important functions, which secure instinctual gratification to an organism that would otherwise almost certainly be destroyed or destroy itself, the ego retains its birth mark as an outgrowth of the Id. In relation to the Id the processes of the Ego remain secondary processes. Nothing elucidates more strikingly the dependent function of the Ego than Freud's early formulation that all thinking "is merely a detour from the memory of gratification .. to the identical cathexis of the same memory, which is to be reached once more by the path of motor experiences."²⁰ The memory of gratification is at the origin of all thinking, and the impulse to recapture past gratification is the hidden

19. Freud, S., New Introductory Lectures on Psychoanalysis, The Hogarth Press, London, 1949, p. 106

20. The Interpretation of Dreams, p. 535. In the later development of psychoanalysis, the role of the ego has been viewed as more 'positive' with emphasis on its 'synthetic' and 'integrating' functions.

| driving power behind the process of thought.

"But the Ego as conceived by Freud cannot account for the unity, for it is only a development of the Id which is by its nature a mere chaos. Freud failed to see that if the Id is the ultimate matrix of the mental life, unity must be present there also."²¹ In this connection we can say that "The dialogue which the self carries on within itself is certainly more complex than understood in classical philosophy. Depth psychology has uncovered many of these complexities. But it has no doubt obscured many others because it failed to grasp that the same self is in the various personae of the dialogue."²² His view regarding the tripartite division of the mind means two levels of the internal dialogue. First it is between the coherent Ego and the incoherent Id, and secondly between the Ego and the Super-Ego. He again observes, "no more than the pressure of society upon the 'ego' and it does not occur to Freud that the self has both the power to defy the community for the sake of its interests and for the sake of interests more inclusive than those of a given community."²³

| In one of his writings Freud has characterised psycho-analysis as a "dynamic conception which reduces mental life

21. Chakravarty, D.K., *Self in Psycho-Analysis*, Omsons, New Delhi, 1987, p. 37

22. Nilbuhr, R., *The Self and the Dramas of History*, Charles Scribner's Sons, New York, 1955, p. 11

23. *Ibid.*, p. 10

to the interplay of reciprocally urging and checking forces."²⁴
 The urging forces are cathexes and the checking forces are anti-cathexes. The Id has only cathexes while the Ego and Super-Ego also possess anti-cathexes. The Ego and the Super-Ego come into existence to check the imprudent actions of the Id. Thus arises a complex which is the oedipus complex.

Though the child's libido is at first auto-erotic and does not cathect any external love-object, in course of the early years it does begin to form some attachments. The first major attachment will be to the person who ministers to the child's needs, usually, of course, the mother. The boy's libido is focussed on the mother and the girl's on the father. The boy in order to get sexual love from the mother comes into rivalry with the father and the girl for father's love becomes rival of the mother. Thus this mental conflict arises. Freud wrote, "Without taking bisexuality into account I think it would scarcely be possible to arrive at an understanding of the sexual manifestations that are actually to be observed in men and women."²⁵

In this context Freud has presented the story of Oedipus to illustrate this fact. Oedipus was the name of a Greek hero. He has the son of the king of Thebes. When he

24. Rieff, P. Freud, *The Mind of the Moralist*, op.cit., p. 158

25. Freud, S., *Three Essays on the Theory of Sexuality*, SE, vol. VII, p. 220

was born there was a prediction that this new born child will kill his father and marry his mother. As a result of the prediction Oedipus was deserted by his father in a forest where he was found out by a shepherd and was brought up by the king of a neighbouring country. One day it happened, he came to his own country where he could hear of the prediction. Immediately he left his house and went to other distant countries. While wandering he met his real or actual father and as a result of quarrelling on some disputes he killed his father and came back to his original country where he was offered the throne and married the widow of the deceased. After he had four children by this marriage he came to know the actual fact. In utter despair he put out his eyes and passed the rest of his life in great misery. This is the story from which Freud took a bare outline for his theory. The boy's Oedipus complex is repressed by what Freud called castration anxiety. But in the case of the girl the castration complex initiates the Oedipus complex instead of destroying it. The girl remains in the Oedipus situation for an indefinite period and never completely abandons it, although it undergoes some modification due to the realistic barriers.²⁶

If the child can solve the Oedipus problem successfully he can enter upon the sexual latency period. This is quite

26. Freud, S., *New Introductory Lectures on Psychoanalysis*, op.cit., pp. 165-166

evident that this Oedipus complex is the key-stone of Freud's theory of infantile sexuality and the basis of all neuroses. "Overcoming Oedipus problem is a pre-requisite for normal adult sexuality, whereas an unconscious clinging to them lays the corner stone of neuroses."²⁷ Thus all neuroses are due to sexual maladjustment. Freud's belief in the biological universality of the Oedipus pattern has been the target of attack from many directions. The anthropologist, Malinowski (1927) was probably the first to apply the cross-cultural test. His basic criticism is that the doctrine of the Oedipus complex has been formulated along the lines of the particular type of family constellation to be found in Freud's immediate culture. Such a complex, he says, does not exist in savage or matriarchal societies. Far from being universal, it is only a natural by product of the coming into existence of culture."²⁸

Actual fact of Oedipus complex lies deeper. As Bakan says, "The Oedipus complex is a profound metaphor which catches at the deep mystery of human existence. That this sense of mystery should be referred to the sexual is one of the great insights Freud provided The mystery of the Oedipus complex is the mystery of the story of genesis, creation."²⁹

27. Blume, *Psycho-analytical Theories of Personality*, p. 91

28. Malinowski, B., *Sex and Repression in Savage Society*, Harcourt, New York, 1927, pp. 5, 158

29. Bakan, D., *Sigmund Freud and the Mys*

He wants to say the actual fact of Sigmund Freud's concept lies in curiosity of the children relating their own origins. Freud says, "When it happens that a person has to give up a sexual object there quite often ensues an alternation of his Ego which can only be described as a setting up of the object inside the Ego."³⁰ He considered the identification of the Oedipus complex as one of his greatest discoveries. Regarding Oedipus complex he again says that "The transformation of object - libido into narcissistic libido which thus takes place obviously implies an abandonment of sexual aims, a desexualization - a kind of sublimation, therefore" ³¹

The problem of anxiety has held an important position in Freud's theory from the beginning, and it has figured prominently in his thinking during the extensive revision. Freud's first explanation of anxiety is that it represents in consciousness the effect of libido that was repressed, but not effectually repressed. This very act is performed by the Ego. Now the peculiarity is that this external world which will provide the individual with the desired object has both the powers of reducing tension as well as increasing it. When the individual is unable to cope with the external world smoothly he becomes frightened, his Ego becomes flooded with anxiety.

30. Freud, S., The Ego and the Id, vol. XIX, p. 29

31. Ibid., p. 30

So the Ego is real seat of anxiety. It is the reaction to danger. It can be described as a signal, a warning to the individual against the danger. This is a tension which is not produced by the internal stimulation, but rather by the external causes. The source of danger in anxiety is instinctual, when powerful and forbidden desires threaten to overwhelm the Ego and endanger the individual's relation with others.

"All the instinctive motives except fear, belong primarily to the Id. But fear, anxiety is a property of the ego, and as such, contributes to its relative strength in the three-way struggle for to the extent that the Ego curbs the Id it also may reduce the tyranny of the Super-ego."³² As to the origin of anxiety Freud referred to the birth trauma by which he means that when a child is born he emerges from a peaceful environment to an overwhelming situation, the new born feels excessive stimulation in the outside world for which he is not prepared, and from which he cannot defend himself. "This fact and the occasional suggestions that appear in Freud's writings that the Ego is not entirely without its own resources have become the basis for the recent developments of classical Freudian theory in the direction of 'ego psychology', an extension along lines which, according to Heinz Hartmann,

32. Woodworth, R., Contemporary Schools of Psychology, op.cit., p. 284

David Rapaport, and Anna Freud, would have received Freud's benediction, had he lived to know about it."³³

Regarding anxiety Freud thinks that the original source of anxiety is the child's apprehension of being separated from his union with the mother. When the individual is unable to reduce the tension of anxiety by adopting effective measures he is said to be traumatic which reduces him to a state of infantile helplessness. When the Ego feels excessive pressure from the outside world it may take extreme measure to relieve the pressure. These measures are called the defence mechanism which we have already discussed in the previous chapter. The principal defences are the repression, fixation, regression, reaction - formation, projection etc. In each of these defences the Ego tries to relieve the tension either by denying the reality or by falsifying it or by distorting the same.

Nobody can serve the two masters but the poor ego has the most difficult task of reconciling the demands and claims of three masters - the external one, the Id and Super-ego. The Ego becomes threatened by three kinds of dangers towards which it reacts by developing anxiety.³⁴ Sigmund Freud recognises three kinds of anxieties -

33. Ibid.

34. Ghosh, N., Freud and Adler on Man and Society, op.cit., 1981, p. 48

First, Real anxiety arises as a result of the perception of danger in the outside world. Secondly, neurotic anxiety arises as a result of the perception of danger from the instincts. Thirdly, moral anxiety arises if a person with a well-developed Super-Ego feels guilty when he does or thinks something which is contrary to his moral standard.

All neuroses owe their origin to the conflicts between Ego and sexuality. A person falls ill of a neuroses when the Ego loses its capacity to deal in some way or other with the libido. The stronger the Ego, the more easily can it accomplish its task. Every weakening of the Ego, must have the same effect as an increase in the demands of the libido. "A world without Hysteria would be a lamentable world. Illness and health belong together, like pleasure and pain, each conditioning and completing the other, neurosis is the fruit of the tree of progress."³⁵ But what of the merits of the system (on) Freud left it? He himself points out one difficulty in the tripartite division of the psyche just described - "I am to add a warning, when you think of this dividing up of personality into Ego, Super-Ego and Id. You must not imagine sharp dividing lines ... we must allow what we have separated to merge again."³⁶ This dividing of the individual into distinct entities which are

35. Stekel, "Poetry and Neurosis", 1923, p. 58

36. Freud, S., The Id and the Ego, op.cit., p. 103

always warring against one another gives an unreal picture of what actually goes on in thought, feeling, behaviour. "For scientific purposes, to be sure, we require not so much a realistic picture as a working model, a conceptual framework in which we can think clearly and predict what behaviour will occur under given circumstances. Did Freud himself in his later works find his system of scientific value? In some passages he seems to be struggling with its complexities."³⁷

The Ego remains a somewhat ambiguous concept. In contrast with the Id or Super-Ego it is the active, executive function. In contrast with the libido it is still the instinct of self-preservation. In contrast with the external world it is the entire individual, as it must be in narcissism, for the ego that is loved is not the executive function but the self as a whole. One must say, too, that if Freud overdid the libido in his early theory, he overdoes hostile aggression in the later theory. Freud's theory seems to imply "that something like this is the case : A sculptor and a mineralogist stand before a block of marble. The sculptor says, 'I love that stone enough to embrace it. But I hate it too; I would like to smash it into powder. So I will compromise by carving it into the form of a beautiful girl'. The mineralogist says : "I love it, I hate it, so I will compromise by cutting a thin section of

37. Woodworth, R., Contemporary Schools of Psychology, op.cit., p. 284

it which I can examine through a microscope to bring out its inner structure."

It is a general idea that the synthesis of the Id, Ego and Super-Ego - an integrated trinity is the Freudian goal. So Rieff speaks of "a right balance among parts of the psyche."³⁸ But according to Freud it is only a stepping stone, not the stopping place. Sigmund Freud has never placed undue emphasis about final division of the mind. Freud observes, "It is very propable that the extent of these differentiations varies very greatly from person to person; it is possible that their function itself may vary, and that they may at times undergo a process of involution."⁴⁰ Freud's conception of self now gains an entirely new significance. Psychic development is for him a manifestation of eros. The goal of the development is transformation of the Id into the Ego, of the unconscious into the conscious of the irrational into the rational - or better, into something more than rational, for the old ego definitely undergoes a radical change after widening of our normal consciousness. We believe that Freud's view suggests an evolution of eros from innocence of the Id through the guilt of the Super-Ego to final redemption of the Ego in a

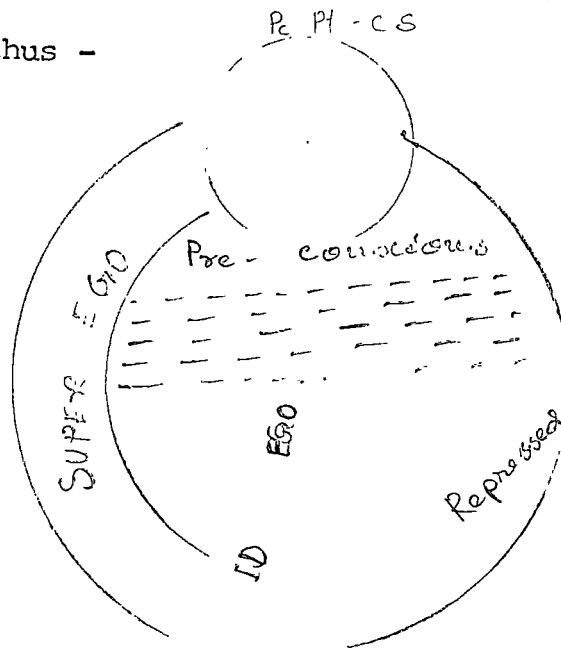
38. Ibid., p. 285

39. Rieff, P. Freud, *The Mind of the Moralists*, op.cit., p. 255

40. Freud, S., *New Introductory Lectures on Psycho-Analysis*, op.cit., p. 105

{ wider illumination of consciousness.⁴¹ To understand Freud's concept of mind we may observe about yoga. Freud reported the views of an unnamed friend of his. "Whose insatiable craving for knowledge" drove him to "the most unusual experiments" and gave him "encyclopaedic knowledge". He recognised some connection between these yogic states and "obscure modifications of mental life such as trances and ecstasies."⁴²

We have seen Freud illustrates his concept of mind diagrammatically thus -



Freud's New Introductory Lectures on Psycho-Analysis P. 105.

Freud draws our attention to the fact that in the diagram the Super-ego is shown to go down into the Id and to lie further from the perceptual system than the Ego. He also

41. The Ego and the Id, vol. XIX, p. 54

42. Freud, S., Civilization and Its Discontents, vol. XXI, pp. 72-73

wants us to remember that the space taken by the Id in the diagram is greater than what is given to the Ego or the pre-conscious.⁴³

We should never forget that the division of personality into the Id, the Ego and the Super-ego does not mean that there are sharp and clearcut divisions in the mind.⁴⁴ Regarding this Freud says "After we have made our separations, we must allow what we have separated to merge again."⁴⁵ Rieff observes,

"He conceives of the self not as an abstract entity, uniting experience and cognition, but as the subject of a struggle between two objective forces - unregenerate instincts and overbearing culture. Between these two forces there may be compromise but no resolution."⁴⁶

But, it was Plato, in his final formulation in Book IV of the Republic who divided the mind in three rather than two parts. Freud proceeds in a similar way, depicting the psyche in three parts each of which has its special function with a fixed spatial relationship between them. Superficially the three terms, discriminated according to function, recalls Plato's; here is the agency of bodily appetite (id), the

43. Freud, S., New Introductory Lectures on Psycho-Analysis, op.cit., p. 104

44. Ibid., p. 105

45. Ibid.

46. Rieff, P. Freud, The Mind of the Moralists, op.cit., p. 28

mediating function (ego) and the guardian of moral prohibitions (super-ego). Like Freud Plato was concerned with the conflict between the imperiousness of instinctual urges and reason.

Freudian Ego is Platonic reason. Morgan says that "Freudian love is very nearly the obverse of Platonic love."⁴⁷ But we do not agree with Morgan and Rieff. "They have emphasised the regressive aspect of Freudian eros to the neglect of its progressive aspect."⁴⁸

Now we come to Friedrich Nietzsche (1844-1900) who declared himself as a destroyer of old values to clear the way for the virtues of strength against weakness, health against decadence and freedom of spirit against slave morality. Freud regards him as "a philosopher whose guesses and intuitions often agree in the most astonishing way with the laborious findings of psychoanalysis."⁴⁹ The main concept of Nietzsche's philosophy is the will to power. He says that "Only where there is life is there will; not will to life, but ... will to power! Much doth the living value higher than life itself; but in the very act of valuing speaketh - the will to power."⁵⁰ His view of the primitive man is that of a blond beast, craving

47. Morgan, D.N., Love : Plato, the Bible and Freud, op.cit., p. 165

48. Chakravarty, D.K., Self in Psycho-Analysis, op.cit., p. 60

49. Freud, S., An Autobiographical Study, vol. XX, p. 60

50. Nietzsche, F., Thus Spake Zarathustra, p. 106

booty and victory. There is a similarity between Nietzsche and Sigmund Freud. Both propose to unmask man. For both of them unconscious is a realm of wild brutish instincts. The term 'Id' originated from Nietzsche and Freud borrowed it at the suggestion of G. Groddeck, an admirer of psychoanalysis.⁵¹ Both of them are deeply concerned with the instability and off-centre character of man. "For both, human self is afflicted with a peculiar illness bound up with his morality and civilization because the latter demand of man that he must renounce the gratification of instincts. Just as human bondage led Freud to the idea of freedom, so the crisis of man led Nietzsche to the idea of the superman."⁵²

But regarding his concept of mind Freud does not distinguish between the mind and the Ego in the usual way. He makes the Ego only a minute development of the unconscious Id, which in his opinion constitutes the major portion of the psyche. This stands in a sharp contrast to the usual distinction between the Ego and the mind which regards the latter as a manifestation of the former. "A careful reflection points out certain vital defects in such conception. One of these centres round Freud's conception of the Ego as constituted mostly of contrivances and disguises for the satisfaction of

51. Freud, S., New Introductory Lectures on Psychoanalysis, op.cit., p. 97

52. Chakravarty, D.K., Self in Psycho Analysis, op.cit., p. 86

the unconscious but sexual handkerings of the Id."⁵³ But the influence of Freud's theory of mind extends far beyond the discipline of the behavioral sciences, reaching out into major areas of the humanities, in philosophy, history and literature.

53. Roy, K., *Concept of Self*, op.cit., p. 86

Chapter IV

CONCLUSION

We now propose to conclude our discussion on theory of mind represented by Freud. In the present day civilization, man has reached a stage of science and technology of which he may immensely feel proud. Indeed life itself on this planet seems to be impossible without science. But how far has man achieved in the realm of exploration of what we call human psyche? Freud has a firm belief in psychic processes. He regards the mind as a free psychic principle, dynamic in character. No study of the conscious life can reveal this free self. Self-knowledge is possible through breaking down the whole set of psychic snares like repression, regression and the like. The inadequacy of the surface mind has led Freud to the discovery of the unconscious. "The surface mind needs a base on which to take its stand from which to draw its energy and in which to seek explanation of several of its contents and functions."¹

Sigmund Freud was the first to analyse the social life of the individual in terms of instinct. This theory of instinct plays a decisive role in Freud's theory of psychoanalysis. Freud is of opinion that the libido or sex-urge is

1. Singh, S.P., Sri Aurobindo and Jung, Madhucchanddas Publications, Aligarh, 1986, p. 230

the ultimate driving factor of mental life. In his opinion, in every manifestation of mind there lie hidden unconscious sex-desires which may be discovered through analysis. The mental life of every individual is thus a history of the war of the libido with the external reality. Flugel observes that sublimation "indicates a way in which a satisfactory compromise between the super-ego and the primitive id impulses may be attained, a way in which our instincts can find an unobstructed outlet in harmony with our cultural ideals."² The absurdity of Freudian pan-sexualism becomes more evident in his concept of sublimation. It is one of the various means by which the conflict between the Ego and the external reality is solved. According to Freud the mental, religious, and intellectual achievements of man are nothing but socially acceptable outlets of this sex-urge which, if not disguised in such marks, are denied gratification. These are, therefore, sublimated sexual energy which being denied direct gratification by society seek such round about ways of fulfilment. The moralist's reproach that psycho-analysis ignores the higher, moral, spiritual side of human nature is, therefore, unjust. Freud says that, "... We can give answer to all those whose moral sense has been shocked and who have complained that there must surely be a higher nature in man : 'Very true', we can say, and here we

2. Flugel, J.C., *Man, Morals and Society*, Duckworth, London, 1948, p. 248

have that higher nature, in this ego-ideal or super-ego, the representative of our relation to parents"3 Freud gives a violent shock to the ordinary individual. He cannot welcome the conception that all that he takes to be the higher and nobler aspects of his nature, his religion, his morality, his intellectual achievements, all that gives him bliss, all that he deems sublime and divine - Art, Literature and the like - are but veiled expressions of sexuality. C.D. Broad observes that, "One characteristic mistake of the incautious user of the genetic method is to give a rather trivial necessary condition of some highly developed state as if it were the sufficient condition."<4 Ordinary individual cannot bear all such stuff and nonsense. Freudian pan-sexualism for him, is the height of intellectual perversion. He points out that such a conception ignores the higher aspects of human nature. But Sigmund Freud himself comes to answer such an objection. He remarks that the objection is doubly unjust. "For, in the first place", says he, "we have from the very beginning attributed the function of the instigating repression to the moral and aesthetic tendencies in the Ego, and secondly, there has been a general refusal to recognise that psycho-analytic research could produce a complete and furnished body of

3. Freud, S., The Ego and the Id, SE, vol. XIX, p. 36

4. Broad, C.D., The Mind and Its Place in Nature, Routledge and Kegan Paul, London, 1962, p. 14

doctrine like a philosophical system ... now that we have embarked upon the analysis of the Ego, we can give an answer to all those whose moral sense has been shocked, and who have complained that there must surely be a higher nature in man : Very true, we can say, and here we have that higher nature - in this ego-ideal or super-ego."⁵ The Super-ego, in a word, accounts for the higher nature in man. It is one thing to say that all the psychological impulses of man are mingled in some way with the sexual impulse, but it is quite another thing to say that this impulse is the basic impulse to which all others must be reduced. Such an answer is no answer at all. It makes a show of defense but fails to defend itself against the pointed attacks of its adversaries. What the ordinary man objects to, is the extension of sexuality to all the aspects of mental life. Freud's attempt to brand the Super-Ego as the higher and nobler aspect of the mind fails to solve this difficulty. Because, if we trace the Super-Ego to its origin, we find it essentially a product of the Oedipus complex - a complex most repulsively sexual. Freud says that, "The Super-Ego is essentially the heir of the Oedipus complex Whereas the Ego is essentially the representative of the external world of reality, the Super-Ego stands in contrast to it as representative of the internal world - the Id."⁶ The Id is

5. Freud, S., The Ego and the Id, op.cit., pp. 45-47

6. Ibid., pp. 46-47

dominated by sex desires, and if the Super-Ego represents the Id, one can easily infer the character of the same. Reinhold Niebuhr aptly observes, "The dialogue which the self carries on within itself is certainly more complex than understood in classical philosophy. Depth psychology has uncovered many of these complexities. But it has no doubt obscured many others because it failed to grasp that the same self is in the various personae of the dialogue."⁷ According to him Freud's tripartite division of the self indicates two levels of the internal dialogue. First, it is between the coherent ego and the incoherent id, and the other is between the ego and the super-ego. He says that the Freudian super-ego is "no more than the pressure of society upon the 'ego' and it does not occur to Freud that the self has both the power to defy the community for the sake of its interests and for the sake of interests more inclusive than those of a given community."⁸

So we find that the common sense criticism of Freud as regards the extension of the sex-urge in every sphere of mind stands unrefuted. Freud tries in vain to disguise his defect under the guise of an apparently puritanic terminology.

But Freud is too energetic and steady to be moved by such objections. He will point out that the existence of

7. Niebuhr, R., *The Self and the Dramas of History*, Charles Scribner's Sons, New York, 1955, p. 11

8. *Ibid.*, p. 10

sexual factor in mental life is established beyond doubt from the results of psycho-analysis. The analysis of mental disorders, the analysis of dreams, the analysis of the psychopathology of everyday-life etc. make it abundantly clear that these are sexually motivated.

At this point the man of healthy common sense will contend. Very well, we admit the existence of sexuality in such adult behaviour. But what about the behaviour of children? Has Freud discovered the existence of sexuality in their behaviour also? Freud's answer will be in the affirmative. But in spite of the answer it is easy for the observant critic to discover the lack of confidence he betrays in his views about the existence of sexuality in infants and children. He admits that the sexuality displayed in early infancy and childhood is very diffuse in character, and that there is nothing in that behaviour which can be characterised as a specific sex-impulse. It is a popular belief that sexual feeling is absent in childhood and appears in puberty. But in Freud's opinion this type of popular belief is due to our ignorance of the fundamental principles of infantile sexual life.

To the ordinary man such sexuality is all but inconceivable in infants and children. Besides, if the sexuality displayed in these stages is so very diffused in nature, and if there is no specific sex-impulse at all, then what

justification is there for still retaining the concept of all? Can it not be given up for some more fundamental principle of unity? Freud admits the possibility of such alteration when he rechristens his libido as "eros"⁹ to denote the life urge and contrasts it with the death-instinct. This is an admission which clearly suggests that Freud could not remain satisfied with his pan-sexualism. Freud was forced to revise his original position and to find some more fundamental name for the principal driving force of human behaviour than sexuality and so he came to rename his libido as the life-urge. But what does it mean? If it is not sex-urge it is not so. He himself changes the name of his urge from libido to eros. Now, if it is eros or the life urge what justification is there to give to it a sexual interpretation? Why does not Freud leave it as it is, a driving force, a dynamic principle that governs our mental lives without attaching a sexual significance to it? What necessity is there for calling it in the same breath the life urge as well as the sex-urge? Freud does not answer. Freud thinks that it is quite impossible to adjust the claims of the sexual instinct to the demands of civilisation, but he accepts the inevitability of the conflict between the individual and the society and he attempts to maximise individualism within a social context. Throughout his whole work he is concerned with balancing the claims of civilization against

9. Freud, S., Beyond the Pleasure-Principle In Standard Edition, vol. 23, The Hogarth Press, London, 1959, p. 4

the needs of individualism. But many commentators have found him blind to social factors. But, "Freud developed a theory of man, a 'psycho-logy' in the strict sense. With this theory, Freud placed himself in the great tradition of philosophy and under philosophical criteria."¹⁰

For Freud, the purpose of life is to seek pleasure. Pleasure principle draws up the programme of life's purpose. The repressed desires are dominated by the pleasure-principle. Their pleasure consists in their gratification. Freud defines pleasure as the relaxation of tension. In his early writing Freud stresses the pleasure-principle as regulating the whole mental process. He later modifies his pleasure-principle into the reality principle. Freud maintains this view that although the religious ideas are illusory because they are not subject to experiment, still they have a tremendous influence upon the human mind. For Freud religion has its origin in man's helplessness in the face of the danger from the society and from nature. Thus man develops an illusion which is taken from his own individual experience as a child. Freud views himself as little an adherent of the Jewish religion as of any other.¹¹ But, "Freud's view has often been misunderstood. He exposed

10. Marcuse, H., *Eros and Civilization*, Allen Lane the Penguin Press, London, 1955, p. 25

11. A.A. Brill, *Freud's Contribution to Psychiatry*, New York, W.W. Norton and Company, 1944, pp. 195-196

the foundations of our pseudo-morality. What goes by the name of morality is blind and irrational. It directs us to repress the instincts and produces conflict. A conflict-torn man would not have the energy for any higher striving. But Freud did not advocate triumph of instinct over moral feelings."¹² It was Freud's one of the basic formulations that a man is born basically asocial, and amoral in nature. He is guided by the Id impulses which are asocial and immoral. Freud's view on morality may be objected from the ethical point of view in this way that morality is a phenomenon which assumes freedom of will whereas Freudian psychoanalysis is based on rigid psychological determinism, which means the unconscious determinism. To be unconsciously determined means to be determined purely by the pleasure-principle. According to Freud morality is more a social than an individual affair. Flugel says, "If we seek, therefore, to achieve a morality that is free as regards feeling and behaviour as well as free from metaphysical constraints, it is not sufficient to abandon what we may consider outworn superstitions and beliefs as regards the external aspects of the universe. We have also to free ourselves from the archaic aspects of our own internal super-ego."¹³

12. Chakravarty, D.K., *Self in Psycho-Analysis*, Omsons Publications, New Delhi, 1987, p. 39

13. Flugel, J.C., *Morals and Society*, Duckworth, London, 1948, p. 188

Sigmund Freud is the pioneer of the psychoanalytical movement and it may be said that he brings about a revolution in the world of psychology. But, Freud has often been viewed as being on the whole pessimistic about the chances of realization of the free self. This probably explains the contemporary psychologists' neglect of the unconscious. Their optimism seems to be shaken if man becomes the inescapable victim of the unconscious. We believe that excessive optimism is more immoral than pessimism, for it lulls us into false peace and security. "Freud's vision seems to us truer than the cheery platitudes of many contemporary psychologists. Freud's doctrine of eros expresses a profound idea of psychic dynamism. Eros binds us. It also liberates."¹⁴ Freud attributes to the sense of guilt a decisive role in the development of civilization; moreover, he establishes a correlation between progress and increasing guilt feeling. He states his intention "to represent the sense of guilt as the most important problem in the evolution of culture, and to convey that the price of progress in civilization is paid in forgetting happiness through the heightening of the sense of guilt."¹⁵

Now we have to consider Freudian psychology. As we have seen, according to Freud, there are three principal

14. Chakravarty, D.K., op.cit., p. 216

15. Freud, S., Civilization and Its Discontents, London, Hogarth Press, 1949, p. 123

constituents of an individual mind - the Id, the Ego and the Super-Ego. The Id constitutes the major portion of the psyche, the Ego is a development out of it and so also is the Super-Ego. The Id relentlessly strives to gratify its unconscious desires which are not allowed fulfilment by the reality of the external world, and it is the task of the Ego to constantly endeavour to find socially acceptable channels and disguises for the fulfilment of the Id's desires. The Ego is thus a servant of the Id. It also is a servant of the external world. It has also to serve a third master the Super-Ego. Freud says, "... a deeply-rooted belief in psychic freedom and choice ... is quite unscientific and ... it must give ground before the claims of a determinism which governs even mental life."¹⁶ The Ego is driven, but does not drive any more. The defense mechanisms of the Ego are mere protective strategies. They do not lead to any creative transformation. The Ego does not act, but only reacts. An inflexible conception of causality relates every event in mental life to the past history of the individual. This is slavery to the past or what Prof. Perry calls the Atavistic Fallacy.¹⁷ According to Freud, the Ego is "a coherent organization of mental processes."¹⁸ Now, we ask

16. Freud, S., *Introductory Lectures on Psychoanalysis*, George Allen and Unwin, London, 1952, pp. 87-88

17. Perry, R.B., *Realms of Value*, Harvard University Press, Cambridge, Massachusetts, 1954, p. 20

18. Freud, S., *The Ego and the Id*, op.cit., p. 17

Freud : are all these constituents of the mind organised? Or, do they remain in infinite chaos and confusion? The answer is not far to seek. The unity of mental life is too patent to be denied. Freud recognises this unity. He goes on to say that the most characteristic feature of the Ego is the tendency to synthesise its contents. Freud says, "What, however, especially marks the ego out in contradistinction to the id, is a tendency to synthesize its contents, to bring together and unify its mental processes, which is entirely absent from the id."¹⁹ He again says, "the function of the Ego is to unite and to reconcile the claims of the three agencies which it serves."²⁰ So we can accept that the unity must originate from the ego and the ego alone. Freud is invaluable in so far as he opens our eyes to the unconscious dynamism of mental life, but his error lies in putting undue emphasis on the unconscious and sexual aspect of this dynamism. Is that any ground for asserting with the Freudian emphasis that there must be sexuality behind the achievements of every man of genius, every renowned politician, every famous scientist, every sincere man of religion and morality? For, if in order to establish a truth we are to investigate into all the cases where it works then we shall never be able to establish

19. Freud, S., New Introductory Lectures on Psycho-analysis, op.cit., p. 101

20. Freud, S., The Economic Problems of Masochism, SE, vol. XIX, p. 167

it. Therefore in order to establish the working of the libido we are to examine and analyse all human minds then we shall never be able to accomplish it. For, there will always be some minds that have merged into eternity and some others that have not yet come out of it. Even if we restrict ourselves to the living present we shall not be able to analyse all minds.

Here also we can ask Freud if it is sexuality alone that governs all these achievements of humanity, or if there is something else as well. If Freud does not admit the latter possibility then we shall bring to his notice the views of other thinkers who have worked as intensively as Freud or even more in these fields. We shall bring forth the views of workers in the realms of Ethics, Aesthetics, Religion, etc., who have established principles which though widely divergent from those of Freud are more universally acknowledged. How is Freud to deny their works? To say that this is but an unconscious wish on our part not to recognise sexuality will not do. For, we do question the validity of the assumption of sexuality in all the manifestations of mind. We advance the other factors that are opposed to sexuality and ask Freud to justify himself in the face of the latter. But he does not accept the challenge. What he does is to view these achievements of humanity with a preconceived notion of sexuality as the dominant factor in our lives. It is this initial

bias of Freud that makes him unable to see the facts from other angles of vision. If he could leave the pair of coloured spectacles he always has on his eyes, he would have seen the facts in the broad day-light of truth. But he does not, and hence all the difficulties. Freud derives his main conception of the libido primarily from a study of neurotic individuals. His ever-creative mind builds up a theory of sexuality as the driving force in such cases; he wants to reiterate his conclusions and it is with such a biassed and prejudiced mind that he comes to analyse dreams. Who can say that this initial presumption does not colour his theory of dreams? Even his analysis of dreams, his analysis, of the slips of pen, of tongue, etc. do not start with normal healthy individuals. They start with persons who came to Freud as his patients, persons suffering from mental ailments. Freud will no doubt answer that no hard and fast line can be drawn between the normal and the abnormal, that the distinction is one of degree and never of kind. We can ask here, is not that a distinction? He starts from the more abnormal persons whom humanity at large distinguishes from the normal, the unlucky few, and from these few exceptional cases he generalises about mankind as a whole. We cannot accept such a view. According to logical procedure the abnormal should be regarded as deviation from the normal. Freud also follows the reverse procedure explaining the normal in terms of the abnormal.

By the word psyche Jung means the totality of all psychic processes, conscious and unconscious. Jung also shares Sigmund Freud's view that the conscious mind is only a fraction of the human psyche, the unconscious being far the more extensive portion. Freud understood man's psyche in terms of his personal history. Adler, too, accepted the important role of childhood in the development of mental life. In contrast to this accentuation of the temporal and personal, Jung reveals the crucial importance of the timeless and transpersonal.

But Freud's conception of mind now gains an entirely new significance. For Freud psychic development is a manifestation of eros. We believe that Freud's view suggests an evolution of eros from innocence of the id through the guilt of the super-ego to final redemption of the ego in a wider illumination of consciousness.²¹

Much of our recent knowledge concerning morality comes from psycho-analysis. It is a psycho-therapeutic method, the aim of which is to make the unconscious conscious, to render the patient aware of certain thoughts, memories, emotions, desires which had been inaccessible to consciousness. It is therefore inferred that the increase in awareness of the contents of one's own mind is desirable. "It is not surprising

21. See Freud, S., The Ego and the Id, op.cit., p. 54

that there are faster and cheaper methods of 'cure'. Psychoanalysis has opened up the possibility that one's misery can be alleviated through professional help. According to Freud, society imposes unnecessary hardships on man. Fromm observes that, "Freud, rooted in the philosophy of humanism and enlightenment, starts out with the assumption of the existence of man as such - a universal man, like Spinoza, constructed a model of human nature".²² Psychoanalysis deals with the issue of critical awareness, the uncovering of the deadly illusions and rationalizations that paralyse the power to act. Most central issue to which psycho-analysis can make a contribution is the question of the attitude towards life itself. Rieff says, "Freud was not hopeful; nor was he nostalgic. Retrospectively, he treasured no pagan or primitive past. He looked forward to a radically different future."²³ Freud has never seriously entertained any utopian aspiration. He recognizes that his science is as much philosophy as medicine. Psychoanalysis stands, he says, in a middle position between medicine and philosophy."²⁴ Among Freudians, Freud's self-analysis remains singular. Psychoanalysis begins with a heroic exception to the rule that the self may not know the self, the subject may not be its own object. Freud's self-analysis stands outside

22. Fromm, E., *The Crisis of Psycho-analysis*, Jonathan Cape Ltd., Bedford Square, London, 1971, p. 42

23. Rieff, P., *Freud : The Mind of the Moralizer*, University Paperbacks, Methuen, London, 1960, p. 344

24. Freud, S., 'The Resistances to Psychoanalysis', *Collected papers V*, p. 168

the tests of his own science; it is like the mystery of the unmoved mover. "... Uniqueness of the feat remains. Once done it is done forever. For no one again can be the first to explore those depths."²⁵

Freud does not simply state the existence of unconscious processes in general, but shows empirically how unconscious processes operate by demonstrating their operation in concrete and observable phenomena : neurotic symptoms, dreams, and the small acts of daily life. "The most creative and radical achievement of Freud's theory was the founding of a 'science of the irrational' - i.e., the theory of unconscious. As Freud himself observed, this was a continuation of the work of Copernicus and Darwin : they had attacked the illusions of man about this planet's place in the cosmos and his own place in nature and in society."²⁶

Psychoanalysis has shown that man's conscious psychic activity is only a relatively small sector of his psychic life, that many decisive impulses behind psychic behaviour are unconscious. "Psychoanalysis seems to include presuppositions that make its method useful for investigations in social psychology and that rule out any conflict with sociology. It seeks

25. Jones, E., Life and Work of Sigmund Freud, New York, Basic Books, 1953-1957, p. 319

26. Fromm, E., The Crisis of Psychoanalysis, Jonathan Cape Ltd., London, 1971, p. 13

to know the psychic traits common to the members of a group, and to explain these common psychic traits in terms of shared life experiences."²⁷

27. Ibid., p. 142

BIBLIOGRAPHY

- Adler, A., A Study of Organ Inferiority and Its Psychological
Compensations, Nervous and Mental Disease
Monograph Series, No. 34, Washington, 1917
- Adler, A., The Practice and Theory of Individual Psychology,
Routledge and Kegan Paul, London, 1925
- Adler, A., The Science of Living, George Allen and Unwin,
London, 1952
- Adler, A., Social Interest : A Challenge to Mankind, Faber
and Faber, London, 1938
- Adler, A., What Life should Mean to you, Little, Brown and
Company, Boston, 1931
- Allers, R., Existentialism and Psychiatry, Charles C. Thomas
Publisher, Illinois, 1961
- Allport, G.W., Becoming : Basic Considerations For a Psycho-
logy of Personality, Yale University Press,
New Haven, 1955
- Allport, G.W., The Individual and His Religion, Macmillan,
New York, 1950
- Allport, G.W., Pattern and Growth in Personality, Holt,
Rinehart and Winston, New York, 1961
- Anderson, H.H. (Ed.), Creativity and Its Cultivation, Harper
Brothers, New York, 1959
- Bakan, D., Sigmund Freud and the Jewish Mystical Tradition,
D. Von Nostrand Company, Princeton, New Jersey,
1958

- Barron, F., *Creativity and Personal Freedom*, D. Van Nostrand Company, Princeton, New Jersey, 1968
- Baynes, H.G., *Mythology of the Soul*, Methuen, London, 1949
- Beck, L.W., *Six Secular Philosophers*, Harper and Brothers, New York, 1960
- Bischof, L.J., *Interpreting Personality Theories*, Harper and Row, New York, 1970
- Blum, G.S., *Psychoanalytic Theories of Personality*, McGraw Hill, New York, 1953
- Brill, A.A., *Freud's Contribution to Psychiatry*, Norton, New York, 1944
- Broad, C.D., *The Mind and Its Place in Nature*, Routledge and Kegan Paul, London, 1962
- Brock, W., *An Introduction to Contemporary German Philosophy*, Cambridge University Press, London, 1935
- Brown, C.M., *God as Mother - A Feminine Theology in India*, Claude Stark and Co., Hartford Vermont, U.S.A. 1974
- Brown, J.F., *The Psychodynamics of Abnormal Behaviour*, Indian Reprint, Eurasia Publishing House, New Delhi, 1969
- Brown, W., *Mind, Medicine and Metaphysics*, Oxford University Press, London, 1938
- Brown, W., *Personality and Religion*, University of London Press, 1946

- Cole, W.G., Sex in Christianity and Psychoanalysis, A Galaxy Book, Oxford University Press, New York, 1966
- Conford, F.M., From Religion to Philosophy, Harper, New York, 1957
- Crichton-Miller, H., Psycho-Analysis And Its Derivatives, Oxford University Press, London, 1948
- Custance, J., Adventure into the Unconscious, Christopher Johnson, London, 1954
- Chakravarty, D.K., Self in Psycho-Analysis, Omsons Publications, New Delhi, 1987
- Dutt, S.C., Psychology, Bharati Printing Works, Calcutta, 1923
- Dry, A.M., The Psychology of Jung, Methuen and Co., London, 1961
- Ellenberger, H.F., The Discovery of the Unconscious, Allen Lane the Penguin Press, London, 1970
- Fenichel, D., The Psychoanalytic Theory of Neurosis, D.W. Norton and Co., New York, 1945
- Flugel, J.C., Man, Morals and Society, Duckworth, London, 1948
- Frankl, V.E., The Doctor and the Soul, Bantam Book, New York, 1969
- Freud, A., The Ego and the Mechanism of Defence, The Hogarth Press, London, 1937

- Freud, S., The Standard Edition of the Complete Psychological Works of Sigmund Freud, Strachey, J. (Ed.), The Hogarth Press, London, 1953
- Freud, S., An Autobiographical Study, In Standard Edition, vol. 20, The Hogarth Press, London, 1959
- Freud, S., Beyond the Pleasure Principle, In Standard Edition, vol. 18, The Hogarth Press, London, 1955
- Freud, S., Civilization and Its Discontents, In Standard Edition, vol. 21, The Hogarth Press, London, 1961
- Freud, S., Collected Papers, The Hogarth Press, London, vol. I, 1949; vol. II, 1950; vol. III, 1956; vol. IV, 1956; vol. V, 1956
- Freud, S., The Ego and the Id, In Standard Edition, vol. 21, The Hogarth Press, London, 1961
- Freud, S., The Future of an Illusion, in Standard Edition, vol. 21, The Hogarth Press, London, 1961
- Freud, S., The Interpretation of Dreams, In Standard Edition, vols 4 and 5, The Hogarth Press, London, 1953
- Freud, S., Introductory Lectures on Psychoanalysis, In Standard Edition, vols 15 and 16, The Hogarth Press, London, 1963
- Freud, S., New Introductory Lectures on Psychoanalysis, In Standard Edition, vol. 22, The Hogarth Press, London, 1964
- Freud, S., The Origins of Psychoanalysis : Letters to Wilhelm Fliess, 1887-1902, In Standard Edition, vol. I, The Hogarth Press, London, 1966

- Freud, S., An Outline of Psychoanalysis, In Standard Edition, vol. 23, The Hogarth Press, London, 1964
- Freud, S., Three Essays on Sexuality, In Standard Edition, vol. 7, The Hogarth Press, London, 1953
- Fromm, E., The Crisis of Psychoanalysis, Jonathan Cape, London, 1971
- Fromm, E., Sigmund Freud's Mission, Harper and Brothers, New York, 1959
- Ghosh, N., Freud and Adler on Man and Society, Firma KLM Pvt. Ltd., Calcutta, 1981
- Glover, E., Freud or Jung, Allen and Unwin, London, 1950
- Goldstein, K., The Organism, American Book Co., New York, 1939
- Hall, C.S., A Primer of Freudian Psychology, George Allen and Unwin, London, 1956
- Hartmann, E. Von., Philosophy of the Unconscious, Kegan Paul, Trench and Trubner, London, 1931
- Holt, E.B., The Freudian Wish and Its Place in Ethics, Henry Holt and Co., New York, 1922
- Horney, K., Neurosis and Human Growth, W.W. Norton and Co., New York, 1950
- Huxley, J., Knowledge, Morality and Destiny, The New American Library, New York, 1960
- James, W., Principles of Psychology, Henry Holt and Company, New York, 1890, 2 vols.

- Jones, E., *The Life and Work of Sigmund Freud*, The Hogarth Press, London, 1961
- Jung, C.G., *Freud and Psychoanalysis, Collected Works, vol. 4*, Routledge and Kegan Paul, London, 1961
- Jung, C.G., *The Integration of the Personality*, Routledge and Kegan Paul, London, 1950
- Jung, C.G., *Modern Man in Search of a Soul*, Kegan Paul, London, 1933
- Koffka, K., *Principles of Gestalt Psychology*, Routledge and Kegan Paul, London, 1950
- McDougall, W., *An Outline of Psychology*, Methuen, London, 1949
- McDougall, W., *An Outline of Abnormal Psychology*, Methuen, London, 1926
- McDougall, W., *Psycho-Analysis and Social Psychology*, Methuen, London, 1937
- Malinowski, B., *Sex and Repression in Savage Society*, Harcourt, Brace and Company, New York, 1927
- Marcuse, H., *Eros and Civilization*, Allen Lane, The Penguin Press, London, 1970
- Maslow, A.H., *Motivation and Personality*, Harper, New York, 1954
- May, R., *Love and Will*, W.W. Norton and Company, New York, 1969
- Morgan, D.N., *Love : Plato, the Bible and Freud*, Prentice Hall, Englewood Cliffs, 1964

1. Notable pt. pp. 52-53, 62, 63

2. Pts of Criticism of Depth psy. p. 53, 61
79-80

3. F & Plato 64-65.

4. F & Nietzsche 65-68