

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

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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 Moralist*, 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

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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

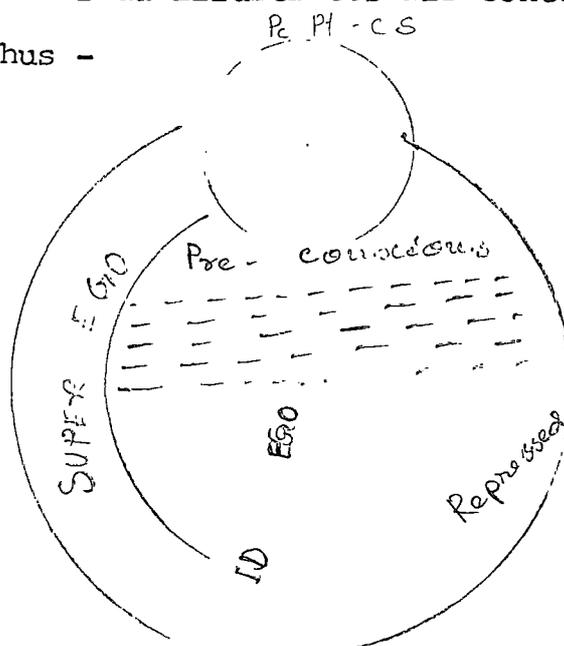
38. Ibid., p. 285

39. Rieff, P. Freud, The Mind of the Moralist, 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