CHAPTER V

EXPRESSION IN FREUD

Psychosexual interpretation of Expression,
 Its utility and applicability in art.
Chapter V

Expression in Dr. Freud

"Aesthetic is both a branch of philosophy and a branch of psychology so too with psychological aesthetics: Its varied contributions reflect difference between the schools of psychology... Gestalt psychology through its studies of perceptual organization, and especially perhaps through its concept of 'pregnancy' may help to elucidate the aesthetic concept of significant form. The so-called 'depth psychology's' the systems of Freud, Jung and their successors, contain much of which the student of aesthetic must take account."

Differences whether in the schools of psychology or else in other branches of knowledge, are really speaking, the energetic drives or motivating forces for the uplift and amelioration of the on going researches and discoveries in the vast ocean of learning. That is why, to the best of my opinion, the psychological purport of expression was not admitted by Benedetto Croce in elaboration and exposition of his theory of expression. He discarded all such hedonistic theories in which pleasure was taken to be the criteria of beauty and art. But what he pondered and there after developed intensively or extensively, or he admitted tacitly, or expressed turgidly, was primarily related to the kingdom of art as expression. He distinguished pleasure as explored and determined in hedonistic theories from pleasure as considered, wrenched and ascertained in aesthetics by the scholars in different ages. But he repudiated the former and hailed and admitted the later. To him the aesthetic pleasure was the only congenently admissible. Henceforth, he considered the concept of expression as the only vindicative solution for all the aesthetic problems. He dedicated his studies and researches to the cause of art, which he thought, was not away from expression in meaning, in purport, in essence and in purview. Expression as such was taken to be the sole energetic activity or process that imbibes all such meanings, senses and usages which were generally or particularly weened to be related to the terms like imagination, imagery, language, contemplation, representation, symbolism, intuition and so on. But the role of the feelings and emotions in the field of aesthetics was not in admittance to his water-tight compartment of intuitive expression, which I think is not consistent, or at least I disagree with him on this point because the adequacy of his notion appears doubtful.

Fortunately, a putative great thinker having a fascinating personality and sharpened mind flourished on the globe who is known as Dr. Sigmund Freud. He undertook the concept of 'Expression' (Expression in libidinal sense) not merely in its psychological meaning but also he centralized his work and focal attention to psycho-physical diseases, particularly with a view to discover the causes of hysteria and other such mental disorders. In the beginning with the help of Jean Martin Charcot he had chosen hypnotism as the very successful, useful and operative therapy for such mental diseases. But having faced certain difficulties, baffling problems and perpetuating complexes in the treatment through this method he decided to replace it by "Free association", a newly discovered method by him. It was such a technique, which provides a great privilege to the patient to express her past experiences as freely as possible, consciously, considerably and accurately. The patient was allowed to describe all
her painful emotions unhesitatively to the physician, keeping nothing secret. This method was considered to be a sovereign medicine for all mental disorders. During the course of his work and study the concept of 'Unconsciousness' came out as a cardinal canon for explaining the mysteries of life from Freud’s extraordinary mind. Consequently, ‘Unconsciousness’ as he thought, was solely responsible for all the mental complexes, which led him to focus his attention on the analysis of mind.

During the course of mental analysis Dr. Freud, as an expert neurologist, found the ‘unconscious’ as a most important but complicated and mysterious level of mind. To him it was the most considerable phase of mind for studying and exploring the life phenomena. G. Stanley Hall hailing Freud’s achievements and ingenuity in psychic matters writes, “Freudian psychology is mainly unconscious in which he did not recognize nor his disciples the aid proffered them by students of the autonomic system or by the distinctions between the epicritic and protophatic functions and organs of the cerebrum, although these will doubtless come to have their due place as we know of the nature and processes of the unconscious mind.”

Emergence and development of Psycho-analysis

Having studied with Charcot and also having been benefitted from Burier’s researches and findings Freud succeeded to establish his own school of psychology, entitled as ‘Psycho-analysis’. He left no stone unturned to develop and popularize his newly born school in the wide circle of knowledge. He delivered a great number of lectures on the aims and objectives of his school as he intended to let the world know the reality of his thesis on neurology; its vantages and adequacy surmounting all other theses based on mere psychological resolution of hysterical conditions. A collection of 28 lectures, translated by Jana River Ernest Jones and G. Stanley Hall, entitled as “A General Introduction of Psycho-analysis” was published and praised by the translators. As Freud’s studies and experiments resulted in discerning new base of hysterical causes, therefore, he was too eager to claim that the causes of neurosis, as he found, were psychic in lieu of physically explored by others. Moreover, sexuality came out as the theme of his theory. That is why he had to face oppositions from the society instead of acclamations.

However, in 1902 psychoanalysis emerged and evolved as a corollary of Freud’s profundity in medical science, specialization in neurology and keen interest in researches for seeking causes of abnormal behavior. Emergence of this school may best be described in the word of Woolworth and Sheehan. They write the psychoanalysis emerged “as a revolt against somatic tendencies of the 19th Century” But actually neurology may be resolved as the mother of Freud’s psychoanalysis.

Aims and Objectives:

In establishing psychoanalysis Freud had the following aims and objectives—
(1) To detect the causes of neurosis which he worked out from ‘unconscious’ phase of mind.
(2) To concentrate the mind on psychic phenomenon only.
(3) To develop better understanding for mental disorders.
(4) To discover and evolve new techniques of treatment. Woodworth and Sheehan thus write, “The original aim of the new movement was the better understanding of abnormal behavior and the discovery of successful methods of treatment”.

The nineteenth century tendency towards physiological causes of abnormal behavior could not satisfy Freud’s longing for knowing the real causes of abnormal behavior. He, therefore, attempted his best to determine the foremost aim of his school to discover the causes of neurosis in the psychic phase of life, which was confronting to the thesis based on physical phenomenon only. He succeeded to obtain his goal by detecting the causes by developing new methods of cures. Surmounting the thesis based on bodily factors Freud’s thesis was intrinsically related to ‘latency’ in mind. Deploying hypnotism, free-association, suggestibility and dream-analysis as the upholding methods to reach the depth of the symptoms, aimed at detecting and driving out the causes and providing the cures for the mentally distorted patients of his age. Freud became a distinguishing figure with a disputed standing, for as he weened and ascertained the human nature as purely sexual, and not even this, he traced out the development of personality in close context of sexuality from early childhood to puberty.

Birth:

Dr. Sigmoid Freud was a citizen of Austria, born on May 6, 1856 in Freiberg, Monrovia (New prior, Czech Republic) and belonged to a Jew’s family. Ernest Jones who worked on Freud’s biography writes “Freud’s” paternal great-grandfather was Ephraim Freud and his grand father was Schoolroom Freud, the later died on 21st Feb. 1856, i.e. shortly before Freud’s birth, it was after him that he received his Jewish name of Schoolroom. Jacob Freud, a well-known merchant, was his father and Amelia Athenian his mother. In 1938 having been too much frustrated from Nazi Hitler who seized Austria, he immigrated to England where he lived until his last breath.

Boyhood and Adolescence:

Freud was born as a gifted boy of sharpened mind and excellently genius. His boyhood and adolescence extended from 1860 to 1873.

Medical Student:

At the age of 17 he began to study medicines at the University of Vienna where he remained from 1874 to 1879 and onward upto 1881 when he
obtained his M.D. In 1883 he joined the Paris school of psychology and remained up to 1886 where he studied under Jean Martin Charcot. F.N.1

**Marriage:**

In 1886 returning from Paris he preferred his espousal ceremony with Martha Bernays. She was his most dedicated wife; despite of non-availability of Freud for three years to her in the beginning there arose no dispute. They had six children among whom Dr. Anna Freud was the distinguishing new psychoanalyst of her age.

**Beginning of the Career:**

Dr. Freud began his theoretical career as a neurologist in Bruce Institute laboratory in 1881 but in 1882 he left his theoretical career and switch to the practical field. Freud mentions in his autobiography (1923) "The turning point came in 1882 when my teacher, for whom I had the highest possible esteem, corrected my father's generous improvidence by strongly advising me, in view of my bad financial position, to abandon my theoretical career, I followed his advice, left the physiological laboratory and entered the general hospital in 1882". Thereafter he joined Meyneth's Clinic as a specialist in neurology. He got the collaboration of Joseph Breur, a putative neurologist of his native. He had also been a lecturer in the University of Vienna in 1885 and came to private practice in 1886.

Dr. Freud worked as a research scholar in the Cocaine episode from 1884 to 1887. Thereafter he began to take psychopathology. In 1893 he started working on child sexuality and succeeded to discover the infantile sexuality. In 1905 he focused his attention on analysis and interpretation of dreams.

He had also been a member of so many psychoanalytical societies. He founded his own psycho-analysis-society' in 1902, and in 1908 he founded 'The International Psychoanalytic Congress. He had also availed the opportunity to be visiting lecturer to the universities of Worcester, Massachusetts in 1909. Also he had been a lecturer of Huxley University, London in 1931. He came to practice in psycho-analysis in 1903.

**Publications**

He contributed approximately 48 main books and 13 other works to the sphere of knowledge. The favourite books to Freud are "The Interpretation of Dreams" and "Three Essays on the theory of Sexuality". He, thus, writes, "I hope this one will soon be out of date through being generally accepted, but that one

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1 F.N.: Freud's stay in Paris has been mentioned as from 1883 to 1885 in "Thinkers of the 20th century, A Biographical, Bibliographical and Critical Dictionary Edited by Deivine, Held, Vision, Walsh on P 179. But Woodworth and Sheehan mentioned that Freud studied in Paris from Charcot during 1885-86 (one year only) [Contemporary Schools of psychology P 255]. However, he again visited to Paris in 1889 and attended Nancy doctors (Ibid P P 255-256)
should last long”. It seems, says he, to be my fate to discover only the obvious; that children have sexual feelings which every nurse-maid knows, and that night dreams are just as much wish-fulfillment as day dreams”. ‘Totem and Taboo’ is one of another favourite books of Freud in which he explained the theory of individual behaviour to human history, postulating a primeval rebellion of sons against the father on the ground of sexual jealousy, which was the social counter part of the ‘Oedipus Complex’. But in “The Future of an Illusion” Freud rejected religion and took shelter in science. Freud proclaimed religion as a “Collective Neurosis”. To him art was also a neurotic illusion, a retreat through fantasy because an impounded instinctive expression comes to an art-work. In post writings he contradicted his faith and became an upholder of Christianity and Judaism. That is why he was called ‘a ring master in renaissance of the art’. 12

Death:

He died of cancer in 1939 after near about sixteen year-long illnesses.13

Freudian Terms:

He invented ‘Repression, Ego, Fore Ego, but Unconscious F.N.2 was not his invention though he took onus to give it a new turn in its meaning and usage. All these terms soon became the household words. Unconscious, according to Freud, usurps a lion’s share in the life play of man (especially in poets and novelists). 14

Methods of Treatment- Evolutionary process:

In psychoanalysis the methods of treatment have been in a process of development. As discussed previously, Dr. Freud was a specialist in neurology, interested in eliciting the causes of the symptoms appearing in abnormal behavior of the individual. Researches postulated on sheer physiological experimentation and the findings drawn so, could be of Freud’s content. Disparity and dissatisfaction led him to discord all such attempts on the ground that a probe into physiological realm for the causes of neurosis was not legitimate, not consistent, and not capable to solve the problem prudently. Consequently, he shifted from physiological platform to psychiatry and reconcentrated his attention on resolving such a complicated problem through mental analysis.

On the question of the methods used, tested, modified and developed in treatment of neuroses there seems a galaxy of varying techniques adopted from

F.N2: “Unconsciousness” was brought to vogue by physiologists- ‘unconscious cerebration’ called so. (Contemporary schools of psychology P, 262) Freud himself asserted at his seventeenth birthday celebrations, “The poets and philosophers before me discovered the unconscious. What I discovered was the scientific method by which the unconscious can be studied, the reference to poets and philosophers is not a vague allusion” P.C. Mace Intyre: The unconscious- a conceptual analysis P, 6
time to time by the psychoanalysts dating from Charcot, Janet, Breur, Freud, the early psycho-analysts through Alder (1890-1931), Jung (1870-1961), Eugene Bleuler (1857-1939), the post psycho-analysts, to Dr. Anna Freud (Freud's Daughter), Harman, Rapport, Kanen Horney, Enrich, Fromm (1900), Harry Stack Sullivan (1892-1949) etc., the neo-Freudian psycho-analysts. 15

Techniques or methods of treatment in developing process may precisely be put down as follows:

**Stage I – Hypnotism:**

In two of his visits to Paris Freud met Charcot and Nancy doctors and studied hypnotism with Charcot who had undertaken it as a successful therapy to cure abnormal patients. Freud also began to practice hypnotism. Charcot reported that male-hysteria had also been in his observations. But on returning from Vienna Freud became a victim of 'laugh and joke' by his Colleagues for the information of 'Male-hysteria'. He was thus dis-heartened and pondered his fate oscillating on antagonistic tenets. Hypnotism had been a dominating device during the last decade of 19th and early decade of 20th centuries. But due to differences in idiosyncrasies of the patients every hysterical patient was not possible to be hypnotized.

**Stage II – Hypnotism associated with suggestibility**

Howbeit, following Charcot’s therapy Janet, another psychologist who had been unknown to Freud for a long time, pointed out that the hysteria patients were able to recall in memory the emotional shocks during the state of hypnosis; the sources of such emotional shocks were also traceable and removable, provided the patient was introduced a suggestion during the course of hypnosis which was likely, “That’s all past and gone now.” Janet found the elimination and complete disappearance of the hysterical paralysis and all other similar symptoms in physical disabilities. 16 This method of treatment, i.e. ‘hypnotism’ associated with ‘suggestion’ continued in practice during 1904-1907. However, in 1903 Janet come across to another important factor in treating the patients; it was ‘obsession’, so named. The causes of ‘obsession’ he found quite different in form and nature from those of hysteria. Consequently, during the course of study and also in experimentation Janet produced the idea of ‘lowered tension’ and was contented to have its different meaning from its common usage. Accordingly, if the complexity of the act is greater, the mental tension will also be great in proportion requiring proportionately that equilibrium. He discovered the causes of neurosis as: (1) Psychic weakness, (2) Obsessions, (3) Ineptness in social adjustment resulting this in aggressive hostility, social withdrawn, selfless docility as the reflexive acts. 17

Commenting on the Janet’s view. I can aptly say that obsession, ineptness, psychic weakness and all other such factors treated as causes of neurosis, which give rise to aggressive hostility as social withdrawal or selfless docility as discovered and resolved by Janet, can not be counted for more than the expressions of these psychic emerges in human life which lose their controlling
power and fail to maintain equilibrium between the appeasing tendencies as favorable and as unfavorable for the conditions to be fulfilled necessarily. Consequently, the normal acting and reacting powers from individual's behavior are displaced and abnormality is induced; will power is weakened, tensions and depressions dominate. Jung's view seems expedient to be alluded. He says, "Psychic energy is very fastidious thing which insists on fulfillment of its own conditions ... (1956, Page 63). Conditions of the psychic energy can be interpreted as the conditions of Freudian unconscious, seeking its sexual fulfillment, and is, of course, very fastidious because of its ever-new demands for getting pleasure in fulfillment of its desires, ignoring all socio-moral norms.

**Stage III - Abreaction or Mental Catharsis:**

Joseph Breur succeeded to cure incidentally to a gifted young woman suffering with a whole swarm of symptoms like paralysis; memory losses and other mental confusions. A patient reported him during hypnosis that on recalling the events related to emotional shocks she was found herself completely free from the particular symptom that dated from such an experience. Freud took the notice of Bruer's report and incorporated that new information in his technique of treatment. Bruer called this technique as "Abreaction". But Freud and Breur together afterwards called it 'Mental catharsis'. It was used to eliminate and dig out all the symptoms of incapacities- both mental and physical- by talking out which explains the "release of blocked emotional charge through consciousness and movement".

**Transference:**

Breur came to know that it was difficult to maintain the professional attitude, far as the patient had fallen in love with him. Freud too had it in his experience. Breur left this method but Freud continued on the plea that love so much with the physician was a kind of transference from the original object of the patient's experience. He pondered that a fast running cure might be obtained through this transference but he modified it.

The transference of love, in my opinion, was a pleasant way of expressing the love emotion in actual behavior to the doctor by the patient suffering from such a mental disorder.

**Stage IV - Free Association:**

In developing and renovating the psychoanalytic methods Dr. Freud used "Free-association" as the most successful device in treatment of neurosis. He reshaped the method adopted previously; instead of urging the patients to recall and search memories related to the emotional shocks, he began to instruct them to relax and freely express whatever she can; no matter if experience appear embarrassing, unimportant, irrelevant or even inept. Sometimes the patient was found reporting a dream to which Freud associated hilltop importance. In this
newly developed technique the patient was expected to let her mind play freely with any impediment about the contents of the dream. Freud studied the dream narrated by the patient carefully and rigorously. He detected two kinds of contents in the analysis of dream which are- (1) the latent and (2) the manifest. He estimated close affinity between the contents of dream and patient's past experiences of life. His interpretation of the contents led him to believe that the manifests could be disguise of the real or of the latents, and as a part of which might consist of current experiences or wishes, the most valuable, he thought-were the unfulfilled wishes or urges dating from early childhood to puberty and considered them as a result, the surprising life-phenomena, and propounded his 'wish-fulfillment' theory of dream as against any such theory which was postulated on physiological principles.

In all the methods, developed either by Freud alone or with collaboration of Charcot, Janet etc, there has been a progressive tendency all alike which seems basically related to patient's that elusive condition in which the patient either failed to get herself adjusted successfully to the existing situations, or could not avail the opportunity to fulfill her desires, or was obstructed from expressing herself as freely as she wished. Freud in these matters contents that it was all due to the fact that the patient had all her desires sexually motivating dating from her childhood to present age, but social taboos had been placing a Himalayan remora in the way of her free expression and easy fulfillment of desires. Consequently, the expressions of desires come out as determining phenomena of patient's abnormal behavior.20

Sexuality:

Sexuality prevails through out in Freudian theory on account of which prejudices and antagonistic attacks in countless number from the side of neurologists were to be faced and repelled by him which he (Freud) did well and gracefully by his lecture 20th on "The sexual life of man."21 Defending Freud, J. Riviere, Jones and Stanley Hall write "Despite the frightful handicap of the odium sexium, far more formidable today that the odium theologian, involving as it has done for him lack of academic recognition and even more or less social ostracism his views have attracted and inspired a brilliant group of minds not only in psychiatry but in many other fields, who altogether given the world of culture more new and pregnant appercus than those which have come from any other source with in wide domain of humanism."22

Sexuality as an adventure for Freud led him to prove its reliability in reference to which he adopted the device of psychic analysis, a new and unique in nature. I will now consider it in its full stature.

Instincts and Analysis of Mind:

To fix mind on the analysis of psyche it is inevitable to have a deep study and an impartial critical evaluation of his thesis pertaining to man's nature. Freud valourously proclaims that the nature of man is instinctive and sexual. He defends his thesis in his lecture F1st introducing a new guide line in exposing the
sex as urge, the expression of which Freud attempts to show at every stage of personality development, dating from early childhood to puberty and thereafter.

In recourse to his determination, which he never changed that the causes of neurosis are mental, Freud connects his theory with the instinctive nature of man and by preluding Id or libido (sexual in nature) he attempts to explain the total life through two primary of the various instincts. From an impartial critical point of view I am right to say that Freud willy-nilly ignored the important role of intellect in man’s life. Aristotle defines man by ‘reason’, Plato analyses the nature of man as noble and ignoble, but why not Freud had a great deal of esteem for the rational or noble aspect of life. On this point his theory falls short of one necessary phenomenon – the reason. Man is not guided by instincts or by sexual urges only but also by his intellect and prudence. However, it is necessary to cast light on Freud’s theory of instinct first before passing on the analysis of mind.

Instincts:

Freud weens the term instinct as “the measure of the demand made upon the mind in connection with the body”. Again, “It is borderline concept between the mental and the physical.” In Freud’s reference instinct appears to be a motivating force between mind-body relationship. Hence an instinct is characterized by its aim, object and source. The aim of instinct is to find relief through the discharge of energy in action, the object is the means through which the aim is obtained and the stimulus of action is the source, which causes excitement, and thus the man is activated.

Freud puts up two types of primary instincts or urges, which are the motivating forces in the totality of man’s life. These are:

1. Death
2. Eros.

Freud holds the view, “After long doubts and vacillations we have decided to the existence of only two basic instincts, Eros and the destructive instinct”.

In characterization, the death instinct is held responsible for all destructive activity, which propels man to aggression and annihilation. As such combating, destroying the things, demoliing the houses, cutting the trees and opposing each other and so on, are expressions of death instinct. But contrary to it the Eros instinct is such an urge which is constructive in nature, propeller and perpetuative of the life through love- we like to maintain placidity, quiescence and equilibrium in life, indulge in constructing houses, maintaining things, creating works and so on. Hence, the former is destructive in its nature, the later creative and preserve of life through love. But both urges as instincts are active and activative through out. Freud seems to fetter life between these two instincts and also conspicuously endeavors to explain the total life phenomena through preluding Id of which these instincts are the two urging tendencies. But side-by-side Id in its nature is sexual and always seeks pleasure and is fastidious. In the words of Rekha Jhanjhi Id embodies total, “instinctive tendencies given to man from his birth”.

There are other instincts but except sex, are not so valuable as the Death and the Eros are. In Freud’s thesis the entire life of man is governed by libido, or to say precisely by Death and Eros apart from sex. ‘Man as Man’ seeks
pleasure and repels pains. In my opinion, Death causes pathos and Eros delight, one causes death, the other preserves life, but Freud's view is different. He contents that the experiences, which are related to the pains, we want to forget but we want to retain in memory those experiences, which are pleasant. Painful experiences occur due to lack in adjustment of the sexual desires of Id with the real world. Actually the cause of neurosis takes it origin from the tassels between Id and Ego. Ego being a reality principle does not allow those wishes of man, which are not in full conformity with the social norms. Freud presents thus wish-fulfillment theory of dream to prove his thesis on the instinctive nature of man (to be discussed later on).

Resistance in adjustment causing neurosis makes man fanciful. He closes his eyes from the reality and enters into sheer fantasies. This is the highly unpleasant state of man in which he tries to take the recourses to substitute formations with a view to shun the unhappiness caused by unfulfillment of desires which ultimately are treated as dead, but actually take thwarting form and begin to reside in unconscious as suppressed desires. "The gratification of instincts is happiness, but when the other world lets us starve, refuses us satisfaction of our needs, they become the cause of very great suffering. So hope is born that by influencing these impulses one may escape some measure of suffering. This type of defend against pain no longer relates to the sensory apparatus, it seeks to control the internal sources of our needs themselves." 27 Creativity as adventure is caused thus by indirect instinctual satisfaction because all those unfulfilled desires which are pushed back to subconscious and unconscious seek their fulfillment through the socially recognized means adopting which the process of creativity begins in disguise and also ends in disguise. Instinctive impulses are flexible. Dr. Freud classifies them into four-

1. Reversal into its opposites
2. Turing round upon the subject
3. Repression and
4. Sublimation

The important among the four are repression and sublimation. In repression it is said that the desires rejected at the conscious level or retained or restored at the unconscious level. Freud writes "The excitation in the unconscious, in the antichamber, are not visible to consciousness, which is of course in the other room, so to begin with they remain unconscious. When they have pressed forward to the threshold and been turned back by the doorkeeper, they are 'incapable of becoming conscious, we call them repressed. But even those excitations, which are allowed over the threshold, do not necessarily become conscious; they can only become so if they succeed in attracting the eye of consciousness. This second chamber therefore may be suitably called the preconscious system. In this way the process of becoming conscious relates its purely descriptive sense. Being repressed, when applied to any single impulse, means being unable to pass out of the unconscious system because of the doorkeeper's refusal to admittance into the preconscious." 28

**Psychic Regions:**

There are latent psychic regions, which motivate man to creative ventures in the fields of science, religion and art. Determination of all these
creative ventures, according to Freud, belongs to latent psychic energies in which the indirect expression of those desires comes to light to which man cannot fulfill and put up directly, originally and freely. It aims at gratification of its instinctive desires and in its two significant urges i.e., Death and Eros, the libido lends to fulfill all its desires on its own conditions. Therefore again a conflict between Id and Ego begins to prevail throughout the life. For clarification the psychic division done by Freud is inevitable.

Division of Mind:

Freud, in the analysis of dream, found two sorts of contents- the manifest and the latent-latent is real but the manifest have the symbolic meaning. The latent contents live in the unconscious, which have their meaning with the desires unfulfilled. But what is the position of unconscious and what importance it has? Freud produces an analysis of mind adhering two viewpoints –

(1) Topographical -

Freud presents a tripartite division of mind as consciousness, preconsciousness and unconsciousness from this point of view. Taken together these three constitute the scaffolding of man’s personality. But this division is hypothetical as there is no tight rope demarcation among the three. Windows are there, and a passing through among them is possible without delay.

Dynamic viewpoint:

Again the tripartite regions of mind from functional point of view are named as Ego, Super Ego and Id or libido. But the distinction is limited to names only and is not between two distinct entities. A detailed description in this regard is as follows: –

Consciousness or Ego:

In Freud’s view Ego is like “a poor creature owing service to three masters and consequently menaced by the several dangers: from the external world, from the libido or the Id and from the severity of the super Ego. It yields only too often to the temptation to become sycophantic, opportunist and lying, like a politician who sees the truth but wants to keep his place in popular favour. Thus the task of Ego appears as self-preservation through the real means of satisfaction, far as it is also a pleasure principle.

This region of mind is the first phase; it is a reality principle or the Ego, which works in full conformity with the real world, the world based on socio-moral norms and sanctions. “The ego represents what we call reason and sanity, in contrast to the Id which contains passions”. But the role of ego is primarily to bring about a considerable amount of adjustment with the reality of the outer world. Ego reacts as a corollary of the reality of the outer world seeking
facts and rejecting illusions in life. In its elucidation Hans W. Loeward writes, “In psychoanalytic theory we are accustomed to think of the relationship between ego and reality as one of adjustment or adaptation. The so-called mature ego has renounced the pleasure principles and has substituted for it the reality principle. It does not follow the path of instinctual gratification, without regard to consequences, to the demands of reality and thinks and acts accordingly, adapting its thoughts and actions to the demands of reality”. This principle, the so called Ego, does not allow any of the desires of the individual to be fulfilled which are not eligible on socio-moral grounds; only those desires which are in perfect conformity with the social taboos and favorable circumstances are allowed to seek their gratification. Since desires from childhood to puberty and even after that are all sexual in nature, and sexuality is not generally plausible in the society or in the outer world, therefore gratification of all such desires is not possible; only a few which conform the social norms or adjusting to real situations are allowed to be fulfilled at the conscious level, remainders are pushed back to pre conscious super Ego. Hence, having or finding no opportunity such desires enter into the unconscious but gradually, and are treated as repressed. Freud contents, “... a state of consciousness, is characteristically very transitory, an idea that is conscious now is no longer so a moment later, although it can become so again under certain conditions that are easily brought about”.

Further, the most powerfully guiding principle, according to Freud, is Id but in special situations, not having watertight compartments among tripartite regions of mind, one portion of Id goes under special development and is, thus, epethetted as ego. Ego as such is not something strange; it is merely as a peculiarly modified portion of Id. In its characterization Freud writes, “Under the influence of the real external world which surrounds us, one portion of the Id had undergone a special development ... a special organization has arisen which hence forward acts as an intermediary between the Id and the external world. This region of our mental life has been given the name of Ego”.

Topographically consciousness shares a narrow part of psychic, and ego dynamically in its full swing has the controlling power during the waking state but loses its grip during sleeps, yet remains aware of preconscious and unconscious and to the realities of the outer world. Even then it remains in confusion as it finds its activating energy some what diminished. Freud’s ‘dream-thwart’ upholds very well the purport constituted in elucidation of ego or consciousness by me. However, “The energy used by the ego for its inhibiting and anti instictual forces of the Id, the super ego is mostly unconscious and is composed of both instictual forces, love and hate, but hate dominates”.

**Symbolic mapping and metaphoric representation:**

Jim Hopkins in interpretation of psycho-analysis connects its meaning by saying that “Psycho-analysis is mainly concerned with the relations between past and present fantasies and desires, but takes these to be mediated by mappings, which can be regarded as cognitive and metaphorical”. He carries out the work of his symbolic mapping and determines the regulation of desires by representation beyond the cases of intentional action. As such the representation of the symptoms serve to regulate desires for wishes in the absence of any real satisfying situation. Manifest contents of the dream are the best paradigms.
Further, the same idea has been given in the form of mind-body container, which reveals the position of the metaphorical representation of the mind in which we desire to oust the painful experiences and import and retain the pleasant one. This metaphorical representation is used in unconscious representation of the man. Hopkins presents a sample of our thought in a diagrammatic form, which leads to understand well as to how instincts, impulses and desires work as a motivating force in our lives.

General aim in Interacting with outside to have good things inside, bad things outside.

Mind body container: let things in or out, can be intact or damaged in various ways.

The process of incoming and outgoing is related to conscious level.

Preconsciousness:

Suppression of desires occurs due to taboos and the unfavorable situations, still more it happens for the reasons of our wish to suppress the desires, which are painful. But such desires come and go, time and again in man’s conscious region and cannot be counted suppressions as valuable as those, which have their link with unconscious. Such unfulfilled desires exist in the preconscious, which is a shelter-house for them for the time being. Thus region of mind is moral functionally it is Super Ego. Its emergence, according to Freud, is bound up with the dynamics of sexual desires in general and the Oedipus complex in particular which makes and determines it. Super Ego is historically related to the other people and “its on going relations to the ego – That make it a super ego and make it the agency of morality”. Albeit, super ego is primarily related to moral phenomenon in man’s life. This region extends to broader area than the conscious part of the psyche. Voluntarily suppressed thoughts or wishes or desires remain available in the region every time of their repression (repression is a process in which unfulfilled desires have no way out to consciousness). Super Ego contains all our perceptual and emotive experiences, acts on our disposal to recall them into consciousness. Super Ego actually is nothing except a special type of Ego’s development. Freud contends, “The long period of childhood, during which the growing human being lives in dependence upon his parents, leaves behind it a precipitate, which forms with in his ego a special agency in which this parental influence is prolonged. It has received the name of Super Ego”. Parental influences include the environmental influences, mainly the
social and cultural traditions. In Freudian theories – both early and post – Super Ego works for the sake of morality. It is like a censoring agency, which does not allow any repression to pass on to ego for its fulfillment, if it is in its naked form. But even then it opens the doors to those repressed desires, which enter disguised. In dream-analysis Freud attempted to make it evident. Moreover in the psychology of civilizations Carl E. Schorcke connects super ego to collective development of super ego. It is, I think, greatly responsible for development of culture as being a moral principle and culture and civilization emerge and evolve through moral tenets.

**Unconsciousness:**

Unconscious phase of mind plays a greater part in the life of man from early childhood to puberty and even after that this is the most operative and important phase of mind through which Freud attempted to explain the totality of life. But it is more complex than any of the remainders-conscious and pre conscious. All the inhibited desires pushed back by the conscious psyche come through the pre conscious to this unconscious system of mind. It is actually “the realm of repressed memories and emotions”. Further “The trauma occasion a memory which, burdened with the emotion that was around by the trauma itself but could not at that time find expression in repressed and reappears in the form of neurotic symptoms.” In those two references the crucial point reaches its full fledged elucidation that the neurotic symptoms are caused by the repression which energy due to obstruction placed in the free expression of the desires by the ego. As such the unconscious in which inhibited desires lie latent try to seek their expression by adopting technique of disguise. Since the total human life according to Freud is passionate or sexual, therefore its expression in behaviour is seen necessarily as well as evidently. In his text 1905 under the sexual aberration Freud categorizes all sexual behaves into the “sexual object” and “sexual aim” the act towards which the sexual instinct inclines. In my opinion sexual object may either be natural or artificial and in certain conditions may also be both.

Since it is based on the manifestation of the two primary instincts, viz. the death instinct and the Eros, therefore all human activities are basically found related to the expression of such instincts. Unconscious is the stage on which the death instinct and the Eros play their respective roles. Characterizing unconscious, Freud writes, “exemption from mutual contradiction, primary process (motility of cathexis), timelessness, and substitution of psychic for external reality- there are the characteristics which may expect to find in processes belonging to the system Ucs”. Again, it is confronting to consciousness and always is found leaned to gratify all its instincts, as it is a pleasure seeking principle in toto. Freud was interested to explore the latent psychic regions in human life. He, therefore, contended that the latent psychic regions, which motivate man’s creative ventures in the field of science, religion and art, are of great value. These regions are begotten by the instinct Eros as being constructive and perpetuative of life through love. Contrary to it the death instinct is treated as destructive and painful in human life.

This region of mind, the unconsciousness, holds a lion’s part, i.e. it is the largest one. Since sexual episodes hold responsibility for the mental disorders in Freud’s theory, therefore the unconsciousness has been ascertained as
qualitatively sexual in entirety. Freud studying dreams does not seem to "reconsider his original 'environmentalist' hypothesis that the unconscious consisted merely of isolated experiences and emotions which had been repressed because to the moral and ethical pressure of society". 46

It is worthy to note that there is, however, no water-light dividing line among all these phases of the mind. Division is merely sup positive, not real. The interchange in them is likely possible. According to Freud "...................... a state of consciousness is characteristically very transitory, an idea that is conscious now is no longer so a moment later, although it can become so again under certain conditions that are easily brought about". 47

From this point of view Freud strengthens the applicability and acceptance of the unconscious that plays an important role in human life. However, his division of psychic system is not much more distinct from his topographical viewpoint. But what he does here? Simply he invents certain new and distinct names to all the three distinct phases of mind as (1) Ego (2) Super Ego or Fore Ego and (3) Id or Libido. Ego is dynamic principle for consciousness; Fore Ego is conserving principle for consciousness, and Id or Libido as the pleasure seeking principle for unconsciousness.

Different meanings of Unconsciousness:

The term unconsciousness has been in use as an objective and also as an adverbia l qualification of some expression referring to a piece behavior. In its first meaning it is applied to inanimate objects, e.g. stone, gold etc. but in its second meaning it is a state of mind which is brought to insensibility by administering anesthesia as a drug or a fatal injury etc. 48 But actually unconscious behavior as referred by Dr. Freud, is a new meaning of the term, but the credit for which goes to Dr. Freud, and in my opinion Flies also shares the credit. 49(F.N.) Freud's theory on sexuality as a driving force related to unconsciousness has been in the process of vicissitude.

That is why signifying the status of unconsciousness he modifies his thought as, "we are now prepared to assume that there are processes and tendencies in mental life, of which we know nothing, have known nothing, have, for a very long time, perhaps even never, known anything about all. This gives the term unconscious a fresh meaning for us: the qualification "at the moment" or "temporary" is seen to be no essential attributes the term may also mean permanently unconscious, not merely "latent at the moment" you see that later on we shall have to discuss this point further". 50

Unconscious as a Driving Force:

Id or unconscious governs total human life. In definition we can decisively characterize it as –

(1) Unconscious stands between conscious and pre conscious, but it cannot be brought into consciousness. It is physical reality in its inner nature; it is just unknown to us as is the reality of the outer world.
(2) The unconscious is the area of the primary process; some secondary processes also stand as unconscious. Since these are two such processes, which are pleasure principle and reality principle - one is primary, the other is secondary. Therefore both form a system of pleasure and reality to work together.

Primary and Secondary Process:

The significant symptoms, according to Freud, were loss of "la faction du reel". The patient loses the ability to cope with the real world, particularly loss of adjusting efficiency to the socially articulated situations. The patient hence turned away from reality. Freud's comparison of neurotic symptoms and dreams proved the way to draw a mental process which was more and more prime time, and had lesser degree disciplined than what operated in normal thought and perception. He identified this process with "Pleasure Principle". Its function was thought by Freud as to reduce tension and restore a state of equilibrium. This process is unconscious as considered by Freud, as against those who treat it conscious. But this process does not provide permanent satisfaction despite of the variety of fantasy-satisfactions and so it leads way to the secondary process.

In description of the secondary process it is said that it is reality principle which acts for finding means and ways by using the same psychic energy that has formally futile dissipated itself in fantasy. To achieve its goal it must "bind up" the energy, which has been used freely by the primary process-, unbound energy is described as mobile- and delay immediate response to stimulation while the secondary process does some "reality testing". This testing needs organization of memory traces and comparison of new objects with the objects in memory of the past, which have or have not, accompanied gratification, i.e. the desired objects proved futile. Neurotic is found devoid of "reality testing" and her phobia restrains her from a normal life. Freud enunciated that some part of thought process is cut off from reality testing forever. In the words of Woodworth and Sheehan it is.... "That part used in play, day dreaming and any form of artistic imagination. Such deficiency of reality testing is the patient (neurotic may cause commitment of suicide or other schizophrenic delusions which isolate the neurotic in a system of world constructed by himself or by herself.

Significance of Primary and Secondary Processes:

Commenting on Freud's concept of primary and secondary processes Woolworth and Sheehan highlight the following two points -

(i) The primary process provides a link between the elaborate dream and mechanism, which act in other mental activities. Paradigmatically, in dream-work there is displacement, condensation, substitution and symbolism. This is all shifting of cathexis.

(ii) Pleasure for Freud is sexual from infancy to on ward. "Libido is the energy of the drives, which produces such behavior and which will ultimately contribute to the nature the reproductive behavior of the adult as it emerges after a series of pre genital phases of development."

Determining the relationship between the two processes. E. Jones
enunciates, "The reality principle in a more effectual way, gratification being the aim of both and their opposition being only a secondary fact." 

However, this relationship between the two is not simple. Apparently it seems contradictory but actually the reality principle is not opposite to pleasure principle; it is "but a detour or round about path for achieving the aim of pleasure principle." 

(iii) Freud himself says that the instinctive contrast for an understanding of the unconscious is actually between the ego and the repressed.

(iv) The unconscious is a link between infancy and adult life. Moreover, infantile sexuality, the libido by infantile sexuality and repression are the patterning of physical energy.

(v) Further form of unconsciousness is full of wishes.

(vi) The unconsciousness is an omnipresent background to and overt mental life and behavior, which exert a continual causal influence upon conscious thought and behavior.

(vii) The unconscious is a matrix where instincts play their constructive or destructive roles. However, Freud takes the unconscious as a name of the system of mental acts.

(viii) Next in the ultimate section of his essay, Freud restates the omnipresent casual influence of the unconscious on both the preconscious and the conscious, while emphasizing those characteristics of primary processes.

(ix) Both Id and Ego are the seekers of pleasure but ego keeps in view the consequences before behaving, and thus contradicts Id, which stands in opposition to realities.

(x) The id as dynamic and unconscious as topographic remains bound up by the necessities of seeking pleasure immediately in gratification of internal demands.

(xi) The expression of unconscious as a chamber of repression comes to light through the means of mistakes, omissions, stammering, delaying recalls, slips of tongue, slips of pen, dreams, Day dreams, etc

Proofs for the existence of unconscious:

'Unconscious' is merely an assumption or it is a reality, is another problem to be solved. If it is an out come of Freud's fantasy-making power of mind, no need to argue in its favor or against, as it is (the unconscious) by itself stands unreal. Nevertheless, if the human mind really possesses such a level then the question arises what are the proofs of its existence? In reply to this question I have the privilege to borrow the 11-point galaxy of proofs produced by Dr. Hanif in his book Outlines of Psychology. It is as follows-

(i) Dreams:

Dreams are related to the activity of unconscious; it cannot be the work of the conscious and preconscious though dream formation involves some other process known as dream-work through which an escape from the censorship is possible.
(ii) **Somnabulation:**

Walking in sleep is experienced in some cases of those who suffer from neurosis; such patients get up in the sleeping state and unconsciously they perform some activities and again go to asleep. On waking they do not have in memory what they did during the sleep. It is unconscious that activates the patient to perform some work in sleep.

(iii) **Mistakes:**

It is unconscious that obstructs the accuracy of looking-spelling mistakes and omissions in writing, and also in speaking through which the inhibited desires seek their expression.

(iv) **Reminiscence:**

In dream and also at random certain things of past come to memory, which are believed to be completely forgotten. This is an activity of the unconscious because the forgotten things of experience reside permanently in the unconscious.

(v) **Hysteria and other abnormalities:**

The causes of hysteria and other abnormalities traced by Freud and his colleagues were in the unconscious.

(vi) **Solution of problems in sleep:**

Problems penetrated into unconscious are seen to have plausible solution during the sleep by the unconscious itself.

(vii) **Forgetfulness in hypnotism:**

During the hypnotic trance the patient on reequipping her normal status forgets all that which was held between her and the doctor but any command given during the trance she remembers and obeys. This is the unconscious, which appears as the obedient phenomenon to the doctor.

(viii) **Dream-Analysis:**

The dream-analysis held by Dr Freud proves that the desires inhibited live in unconscious but man does not have them in his cognizance. Such inhibited desires exert their influences on man's thinking.

(ix) **Dream fall:**

Girls and Boys both have the experience of dream fall because the repressed sexual desires get theirs fulfillment through this strategy.
Firm determination for waking:

When it is determined we have to get up at 4 a.m. then we find that the unconscious serves this purpose by awaking us at the determined time.

Day-dreaming:

It is a passive process of thinking or imagination in which abruptly we begin to imagine the things of our taste and pleasure although we are not in trance, rather we remain perfectly conscious of such a fantastic process. This is certainly, according to Freud, as an activity of the Unconscious through which the suppressed wishes are fulfilled.

Concept of expression, its form and nature in Freudian theory:

Freud did not develop any such theory, which might reveal the concept of expression in isolation to his other theories. Whatever he pondered and concluded in the course of his long journey towards the study and research in respect of the causes of neurosis was basically related to the sexual nature and behavior of man, emerging and developing from the early childhood to puberty and adolescence. What is now significant and appealing in his various forms of theories, which have been passing through vicesitious process, was his greater stress on the sex, which is an inborn instinct, and constitutes the structure of libido or id. Sex is pleasure for Freud. All activities of man, according to him, have their motivating forces from id, which contain the “Eros” and “death” instincts. But in my own interpretation the two so called processes of primary and secondary are no more than the two means or ways for the sexual expression of id. Id is a pleasure seeking principle, hasty in nature, converting to ego and to the reality of the outer world; it develops one of its parts as super ego, and also another part as ego. This very development may be accounted for the libidinal expressions as super ego and ego, in which super ego is based on socio-- moral norms and is an intermediary principle between id and ego, expresses itself as complete moral principle. But ego is logical and expressive of reality, existing between the outer world of reality and the illusory world of id. It has its continuing existence as closely related to the secondary process of reality principle as against id, which has its affinity to the primary process of pleasure principle. But the reality principles characterizes the secondary process in ego or consciousness while pleasure principle characterizes the primary process of the id, which is sexual, and if repression is held its all operations belong to unconsciousness.

However, id dominates the total personality of man in spite of the fact that ego-seeking pleasure- remains enchain towards reality and weens on what is good or bad or on the consequences of the behavior prior to actualize any sexual desire entering the consciousness for its fulfillment. As such, in recourse id remains active through out for obtaining its objective- the fulfillment of desires irrespective of their real or unreal, moral or immoral, social or un-social status. But due to restraints from the egos part, mostly desires, not conforming to the reality principle are rejected by ego; desires as such succumb harsh suppression
and ultimately, are entirely repressed, but before getting final repression such desires remain available at the preconscious level from moment to moment, and also endeavor to enter the consciousness for their gratification or expression. But every time ego discards them and pushes back to preconscious, where from desires repressed so, ‘finally enter the unconscious and begin to reside there permanently. Unconscious is the matrix; all desires, real or unreal, flow out from here and also desires repressed or inhibited are welcome to seek their asylum in unconscious. Inhibited desires always seek opportunity to get their gratification at the conscious level. But as expression or appearance of inhibited desires in original form is not allowed to be fulfilled by the ego.

Repressions and also obsessions, as Freud afterward promulgated, are the determining causes for mental disorders, which are the suitable paradigms of the phenomenon implying the psychic energy to discharge themselves (repressions) through painful expressions involving variety of mental diseases, e.g. hysteria, phobia, schizophrenia etc. Repressions or obsessions seeking discharge through mental disorders in my interpretation are the expressions of the desires repressed or obsessed; it is an unhappy event, an unhealthy job, a seriously doleful matter for the suffering person. Expression of desires in the form of mental disorders is painful and damaging to life phenomenon, which I think is coursed by the Death instinct, and when the expression is obtained by means of certain kinds of slips, e.g. slip of tongue, slip of pen, slip of brush stroke etc; and also through intakes and omissions in spelling of words, in performance of a work-and further more through fantasies in creating drama or novel or poem or another art work but more convincingly through dreams focus, coffees and day dreams etc. The sexual libido is found sated. These are the some of typical examples of expressions in variety of their stature and form, which are observable, and envisagable in the content of behaviour of the individual. Such expressions radically change the form of those expressions, which are painful because of ungratification of the desires of id. These forms of expressions are delightful and perpetuative to life as against the painful which lessens the period of life. Desires repressed seeking their gratification as free expression through these tactics for Freud are symbolic and have their origin in the id as being the principle of pleasure, which characterizes the primary process and the sexual libido both and often repression operator to its full form in the unconscious phase of mind. This primary process prevents the personality from harmful consequences. The ‘Eros’ as a powerful instinct also assists the play of expression staged by the id as a pleasure principle, and propels id and preserves the life as against the ‘Death’ instinct, which instigates danger, decay and pain. But the reality principle is not an easy path; it characterizes the secondary process and the ego in consensus; it entails renunciation. But the aim of the both pleasure principle id and reality principle ego is gratification, i.e. the expression of pleasure as the preserver of life and personality both, as I consider.

For determining the form and the nature of expression as sexual as behavioural and as ego centric as against Croce who envisaged and ascertained the nature and form of expressions as intuitive, as mental, and as aesthetic. It is good to profoundly search and thoroughly examine Freud’s theory of dream and personality development, and also have a trustworthy probe into his methods of study and experimentations, which he developed in collaboration with Charcot, Janet and Breuer etc. for accomplishment of an articulated and transparent sense of the concept of ‘Expression’.
The form of expressions:

In Freudian theory the expression in its form may excellently be ascertained as sexual, behavioural, instinctual and ego Centric. It is sexual because from early childhood to puberty the act of man is found related consciously or unconsciously to the fulfillment of desires. Desires for Freud are sexual in nature. Sex is an unborn instinct from which none can have one’s; escape and none can have fugacious pondering and malicious disposition. Hence the expression of sex by means of the fulfillment of desires in pleasant and if it is compounded, the result is repression or inhibition; the clumsy phase of life is thus inevitable to come out in the form of mental disorders.

The two forms of expression: The normal and the abnormal:

These are the most significant forms of expression is either pleasant or unpleasant. Libido is the matrix of both normal and abnormal expressions. Normal form or expression is consistent gratification of libidinal desires at the conscious level. Such desires are moral and socially approbated; it is helpful to making out and a healthy and integrated personality. Abnormal expression reverses the situation, it is contrary to the normal expression as its accruance is bound up the ungratification of desires which on repression, obsession and restrains appear in the life and behaviour as disturbing, confusing and isolating the man from reality. In his essay “on narcissism” Freud preluded one instinctual force instead of many. Accordingly, there is only one such a motivating force—the love instinct—that regulates the life in its totality; it is libido, the Force of love, the pleasure principle, the preserver of life, provided it has the occasions to gratify its desires and demands on conscious or unconscious levels, on real or unreal postulates. This force of love can be cathcted in oneself, in narcissistic love and in others in object love. This point will be made clear in the course of Narcissism but it is obvious that the role of libido is important and Freud had tried to explain life through it.

Four ways of expression:

(i) Desires in conformity with the reality principle are allowed by ego to be fulfilled. The result is pleasure. Eros preserves life. It is a good form of expression.
(ii) Desires based on unreality or on sheer pleasure principal as against reality are not permitted by the ego to be fulfilled; reparations is the reluctant and unpleasant form of expression, occurs through bodily incapability’s or mental disorders.
(iii) Eventually, there is another seasoned way through which reparations can be brought to surface and gratification of desires can be obtained; it is through artwork. Freud calls art as a collective form of neurosis in which the artist adopts symbolism to express her inhibitions indirectly through her art.
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(i) Corollary as methods of psychoanalysis.
(ii) Corollary as division of psyche.

Study and research weeded upon Freud's psycho-analytic methods, developed in collaboration with Charcot and Janet etc, reveal the fact that the patient suffering from hysteria expresses all her past experiences as freely as she can before the doctor in the state of hypnosis. She does feel hesitation to describe even the most shameful or dreadful events. On the first stage of the method it was disclosed that the cause of neurosis was not physical rather psychic. Freud took the notice seriously and thought that the cause of hysteria was related to the unfulfilled desires, desires that had no chance for their fulfillment at the conscious level, as the ego hinders those desires, which are not genuine in the realm of the realities of the outer world. Freud may expediently be quoted in this reference. He writes, “In regard to internal events and in relation to the id, the ego performs its task by gaining control over the demands of the instinct, by deciding whether they shall be allowed to obtain satisfaction. By postponing that satisfaction to times and circumstance favourable in the outer world or by suppressing their excitation completely. Its activities are governed by consideration of the tensions produced by stimuli present within it or introduced into it. The raising of these tensions is in general felt as unpleasure and their lowering as pleasure. Tensions cause mental diseases in vigour. Hysteria, as I think, was an indirect way of the expression of the suppressed desires caused and excited by continuum of tension and also frustration. Freud later on developed his theory of repression on the same pattern. This interpretation is based on Freud's later development of psychoanalysis in worse of which he made a division of mind into previously discussed three phases, out of which the unconscious was ascertained as the most important and its dynamic principle id or libido was taken as explaining the whole life phenomenon.

Persona:

Persona is constituted of instincts, which are pleasant, and unpleasant both- 'Eros' is pleasant and 'Death' is unpleasant-but sex instinct is dominating. It is id that expresses itself in the personality as a pleasure principle. It has all its desires sexual, and expresses itself in variety of ways demanding gratification on its own conditions. Free expression of all its desires is not possible because ego at the conscious level permits only those desires to be gratified and expressed freely which maintain the decorum of reality, rest are rejected. Such restraints produce tension, frustration and anxiety etc. It means the suppression is transformed into Freud's impression as unpleasant occurrence. "In Freud's theory the tension-relief continuum corresponds to the pleasure-pain continuum." Tensions and frustrations are experienced by all human beings as unpleasure and so everyone seeks escape from them because they are the painful experiences in life, and if the control over them is lost, the equilibrium of the personality is also lost the behaviour will stoned changed-the expressions of the tensions, anxieties, frustrations and also other forms of such phenomena may well be observed in the human behaviour. But the maximum relief in the matters of the painful expressions can be obtained in restoration of complete quiecence to which Freud names Nirvana.
There are, however, the constancy and mental economy principles preluded by Freud to illumine the nature and impact of tensions, frustrations, excitements, anxieties and stimulus etc, on the pleasures and pains resulting as the expressions of such phenomena, responsible for abnormal behaviours of the individual in general, apart from hysteria and other such diseases, dangerous life and personality both. There principles and the onward journey in the analytical methods adopted by fraud have their origin in the preliminary method of hypnotism in which the patient suffering from hysteria remains aware of the hypnotist and participates in the ‘stimuli-response’ drama intended to be played by the hypnotist. Let us discuss what is the principle of constancy and what mental economy and how are they related to pleasure principle and to reality principle, and the impact they have on the expressiveness of the man in general?

**Notions of constancy and economy:**

Constancy and economy are derivatives of clinical observations as pleasure and unpleasure. Pleasure and unpleasure as the forms of expression, as I think, in continuum logically follow the principle of constancy. The mechanical system of mind tries to keep the quantity of excitation, causing tension, frustration and anxiety etc. low but the stimulus enhances the excitation, which is felt unpleasant and aversive. If the excitation caused by stimulus is controlled then there is no problem of abnormality. But generally it is very difficult in practical life. Quantity of the stimulus and its intensity is related to the quantity and intensity of the excitement, so also with quantity and intensity of tension, frustration and anxiety etc. But the quantity of excitation and the state of mental equilibrium as related to pleasure-principle denote that the pleasure principle is related to the constancy principle and also to the economy principle. There seems no way out from enumerating the constancy principle and pleasure principle as one and the same in purport. Freud was highly indebted to Fechner to have the notion of pleasure and unpleasure as basically related to the idea of mental economy of excitation and constancy principle. He writes, “In so far as conscious impulses always bear a relation to pleasure of “pain”, pleasure or “pain” may be brought of in psycho-physical relationship to conditions of stability, and upon this may be based the hypothesis I intended to develop else where, viz... That every psychophysical movement rising above the threshold of consciousness is charged with pleasure in proportion as it approximates-beyond a certain limit- to complete equilibrium, and with “pain” in proportion as it departs from it beyond a certain limit; while the two limits which may be described as the qualitative thresholds of “pain” or pleasure, there is a certain area of aesthetic indifference. 69

Freud willingly admitted an area of aesthetic indifference but I think, it is not possible as every state of mind in economy principle or in constancy must have either pain or pleasure. There is no such aesthetic indifference in psychology. This notion of Freud is inconsistent and paradoxical the postulates of psychology. I wonder as to raw Freud procured a state of aesthetic indifference to man?

The methods of treatment in psychoanalytic theory and practice from its preliminary stage as plain rypnatiom wig word association to free association are aside and, are expressive of two forms of expression: (i) pleasant and (ii) painful or unpleasant, as discovered by freud in his later theories which revealed the
nature of unconscious. The unpleasant expression of repressions causes pleasure because the patient feels free and equips her bounal life. In support I produce robest. Steeles statement which confirins by view. He writer. "treatment, involved the expression of ones denied intentios and thoughts. Actions and eades which could not be expressed consciously lived on in the dark realm and found alternative modes of expression in dreams, in the compromise formative of obsessional ideas, and in the boduly symptowy of hystirea". 69

Coming back to Freudian concept of personality we have to say that his concept of sexual "id" constitutes the inner part of personality. Id is generating and motivating energy, and also it is like a mastix of expression-unpleasant or pleasant. Expressions as corallary of the fulfillment of desires at the conscious or unconscious levels also takes place in the id. Its nature is clashing, clashes with the nature of ego which is related to placidity and conformity with the reality. Behaviour inspired by id leads to danger and may cause the organisin damaged and decayed. It retains the entire mental energy which is free and unbound in respect of reality of the outer world. Its operation for Freud is called homeostatic Nirvana, FN related to the pleasure principle. Id is always unconsousious, its one of parts, the super ego, is semi unconsousuous and the ego is completely conscious, but except super ego both id and ego instigate pleasure, one hastily without envisage of real, unreal, moral, immoral, social and unsocial, but the other, i.e. super ego, considers reality principle first then seeks gratificatjion of desires and expression of aims and objectives. Super ego has grave concern with the socio-moral norms and elucidates the existence of self-reproch, self-criticism, feeling of inappropreation, unreal bent of thinking, unhealthy desires, guilt and also the processs of censosship with in the mind of the individual. Total structure of persona now comes out as perched on id, super ego and ego. Ego controls the whole structure and opration of the personality. If the ego is weak, the whole structure of personality crumbles down and the various forms of psycho-physical diseases as neurosis find the way to seek the expression in an unpleasant manner, developing thus hysteria, phobia, tensin, excitment, anxiety as discharges of restrained psychic energy. On the physical side the occurrence of neurotic paralysis, and organic incapabilities are also the best examples of the release or expression of the restrained psychic energy. A regourously pathotic character can visiblly be ascertained without having the technical knowledge of individual-behaviour or else the knowledge of physiogonomy.

Homeostatic Nirvana has been defined as a state of complete queincence. That is obtained through gratificatjion of libidinal deseres. But it is hard as the id is fastidious.

**Personality development and the nature of exepression:**

**(1)The infantile:**

In personality development the baby's personality develops through variety of stages. I will consider one by one.
(a) Infantile sexuality:

The infantile sexuality being the master of unconsciousness, as already pointed out, develops one of its parts as super ego and the other as ego but looses its dictatorship in the conscious level where ego takes over charge and begins to rule in relation to the reality of the outer world. The child, according to freud, develops his id gradually and begins to express its sexual character from the earliest days of childhood, although Freud’s critics responded negatively to the theory put forward by him. But he never thought of changing his theory of infantile sexuality till he developed another aspect of child’s sexuality. He discovered the infantile sexuality during the course of his search for the original cause of repression and proclaimed the theory of infantile sexuality as “a theoretical extract from numerous experiences” experiences in obtaining free associations from his neurotic patients. Henceforth, he disclosed the sexual character of human life dating from the early childhood to puberty or adolescence.

Psycho-sexual Development:

Freudian theory on infantile sexuality reveals the sexual instincts in childhood as autoerotic but the most important region of the infant’s body is mouth at this age. The ‘oral’ is the leading mode of erotic development and sucking is the satisfaction in child as pleasurable. But afterward it is ‘pleasure as such’ separate consummation of need, the child seeks pleasure for his own sake. The oral pleasures in origin are archaic- they date from the first experience of need and expression. But transference comes to exercise its powers to discipline the child in obedience and in submissiveness because the onward stages are all pleasure seeking for the child, which have grave concern with sexuality of the developing child. The sprouting tendency in personality is as follows –

The Oral Stage – The first stage

Freud undertakes sex instinct in the infant and thinks of it as not having the intensity as equal as it has at the adolescence but the infant has sex drive which meets its developing tendency with the developing process of sex glands and hormones to reach maturity. Sex remains diffused in the developing personality of the infant and its expressions may begin from any organ from mouth, from anus, from the genitals because its pleasure lies in bodily operations. The baby is found auto-erotic having no other object of love. Sucking thumb in the expression of the baby’s sexual activity that begins from 6 months of age. Baby finds gratification or pleasure in sucking. Sucking on the other hand is not sexual if the baby sucks because of hunger but if he sucks without hunger, Freud counts it as a sexual, a pleasure-seeking motive comes to act and by the sex mouth biting begins to be the permanent character of the infants oral activities. It is psycho-sexual process of infant’s personality development and sexuality expresses itself as an excegenacy of life.
Anal region dominance-the II stage:

At the end of the first year the predominance of anal region appears as a source of sexual pleasure. Catharsis still survives. The baby not only seeks pleasure in evacuation but also in delaying that activity as long as possible. Hostility against the rebukes for delaying evacuative activity from the part of the family members now begins in the infant. The hostility appears due to obstacles in the free expression of the infant’s free libidinal urges.

The Phallic stage – The third stage:

The genital region begins to come as of imbibing nature. The erotic activity now again encounters restrictions and disappointments from the social situation. The fourth year of child proceeds towards harsher discipline than the earlier period – because of social taboos on the free expression of desires and free play of sexual games (masturbation) on the one hand, and on the other because of parent’s insistence to make the child more and more disciplined and seasoned. The child may either adjust with the social demands or else react against the restrictions by intensifying and repressing the particular activity (masturbation). “When he represses, he “fixates” the particular urge in the unconscious where it persists unchanged, though it may obtain partial satisfaction through some form of “sublimation” which is socially tolerated or even approved”. 72

Freud ushered the concept of sublimation with a view to prove the ordered development of personality through the expression of sexual urge from the early childhood to adolescence and onward to puberty. As such, the activities like biting, chewing, rhythmical movements of the legs and arms, crawling, swinging and see saw (the game at the much more developed stage), tearing things and throwing down objects, showing off the exposing one’s own naked body or looking that of another’s, all these activities seem to be keenly related to the child’s sensuous nature, i.e. seeking pleasure-expressing in personality.

At a little higher development the sex gratification expresses itself in the behavior of the child when he gets too much attachments with the nursing mother. Freud did not give room to love of art in any way apart from sex. He included all whatsoever expresses through the behavior in the sex. Thus Woodworth and Sheehan contend in this allusion, “Whatever way say in ordinary language that we love or love to do in classed by Freud as sexual. Well, you say, that is simply his use of terms; he chose to define sexuality as equivalent to love and pleasure – seeking in the broadest sense”. 73 According to Freud, the parent’s affection is also sexual, not in its narrow sense but in the sense of pleasure (1905a, 1916). Now we come to another most significant stage in development of the personality, which is still a subject of long debates and discussions. It is Freud’s concept of Oedipus complex.

Oedipus Complex – The Fourth stage:

Oedipus legend is related to the underlying motives for the boys for their mother’s and the girl’s for their father’s. Sophocle’s drama although was related on fanciful thoughts yet the story of Oedipus who killed his father Laves
and married his mother, the queen Jocasta of Thebes's and afterwards when reality came to light the unfitted Oedipus put out his eyes in sheer shame and despair and queen Jocasta committed suicide, attracted Freud's interest and he imbibed this story in his theory of the personality development. According in earliest days the girl and the boy both get attachment with the nursing mother. But the girl shifts her love to her father because she determines her mother responsible for the deficiency of the genital organ, which the boy has in turgid form while she lacks it, and a form see observed in her body. The boy thinks of himself superior as he has all that is needed but becomes fanatically opposed and resented to his father for as he weans upon her mother's love as a rival to his father. But cannot publicly announce that he wants to marry his mother or at least to engage himself to play with her sexually because of social taboos and fear of reprisal from his father and other family members. But the fears and threats received by the boy come to realistic meaning when the boy comes to know that the girls do not have penis. The boy turns his mind and behavior towards his other same sex members and represses his incestuous love and also hostility against his father. Freud weaned that the boy at this time identifies himself with the father and tries give up all that thought and intended previously.

But the girls react differently. Her love to her father is expressive of her desire and hope that her father may compensate that she lacks. Freud writes, "One get the impression that the Oedipus complex is by no means its commonest form, but rather represent a simplification or schematization which, to be sure, is often enough adequate for practical purposes........ A boy has not merely and ambivalent attitude towards his father and as affectionate object - relation towards his mother, but at the same time he also behaves like a girl and displays an affectionate attitude to his father and corresponding hostility and jealousy towards his mother. It is this complicating element introduced by bisexuality that makes it so difficult to obtain a clear view of the facts". 74 This notion put up by Freud of heterosexuality love in the course of Oedipus complex is correct or not I am not in the position to give my opinion here, but what Erich Fromm, Malinouksi, Abram Kardiner and other psychologists and anthropologists opine in against Freud. They discarded and disproved the Oedipus complex theory of Freud. 75

**Narcissism – The Fifth Stage:**

Freud's "Essay on "Narcissism" reveals the concept of Narcissism as a result of unification of the variety of instincts into one – the love instinct, the libido. It is the force of love, also an instinctual force which cathexis the self-love and object. It was Freud's interpretation of instinct in his later theory. When the child comes to understand the reality of life and the outer world, he begins to adjust himself with the situation. A well adjusted child or person will have a balanced distribution of forces by libido and thus libido cathexis the self love for self preservation and others love for the betterment of society and civilization. However the activity of libido on the unconscious level seems to be governed by its instinct of love because in the earlier days the libido functions under the impact of Oedipus complex that causes certain kinds of frustration and also anxieties in the child for their hector – sexual love and relationship.

Libido encounters frustrations. It is withdrawn from the object original and if the substitute is not available, it comes down to self-love. Freud calls it a
form of regression. During the early years of life libido has no its object cathexis. The activity of sucking milk from mother’s breasts is pondered as the child’s own by him, i.e. sucking breast at the early age of the child is identified as not of his mother’s but of his own. The pleasure obtained by the child is auto-erotic and the development of libido at this stage is treated as the primary Narcissism. But on the knowledge of difference between himself and the object utilized for the purposes of pleasure (Sucking the milk) the child without his libido from the outer world and inverts it’s completely in his own self. This is the age ranging between 10 to 13 years in my assessment. At this stage the girl and the boy both attempt to maintain themselves by beautifying artificially, combing hairs and looking in the mirrors their faces from time to time. It is a behavioral expression at this developed age of the sexual instinct to which it implies as its fore most tendency.

**Latency Period: The Homo – Sexual Stage:**

Between 6 and 12 years of age the child, according to Freud, diverts his attention from the “family romance” to the homosexual members of the family. Sex now because less important which leads libido towards more reality and towards next stage. Now, the libido so far as I think proceeds towards adolescence maturity or puberty in the process of the development of child’s personality. Its expression as adolescence is based on human physiology. The girl experiences its expression through the beginning of menstrual – cycle and the boy through the experiences of dreams falls though the girls are also at par in cognizance of dream falls. There after puberty is reached and the child proceeds towards completion of his personality as a youth. But side-by-side during the latency period as Freud thought the family romance reaches its apex and the child turns to take interest in the family members as a reality seeker though motivation remains sexual (pleasure).

**Expression in Psychic Determination:**

Freud did not believe in “free will”. He considered all behavioral phenomena, e.g. slip of tongue or an accident any other such happening as the cause of either some conscious motivation or else of some unconscious. As we desires, so we suffer and face slips of various nature and accidents. Freud cited dreams. Dreams are not merely imaginative having no meanings rather are ruled by unconsciousness wishes, which have got inhibition and aim at the gratification of such reparations. Dreams in my opinion are also some specific expressions of the suppressions.

**Form of Expression in Dream:**

In his “The Interpretation of Dream” Freud spent a great deal of energy to purify the nature of dream in the form of “wish fulfillment”, a newly propounded theory in psychology as against all others originated and developed
by the philosophers and physiologists. Objections raised and the confusions pointed out were boldly tried to be removed by him in another work entitled as "A general Introduction to Psycho – Analysis" Trans by Joan River, Ernest Jones and G.S.Hall. As already disclosed, the expression in Freud happens to come out as a sexual phenomenon in the form of wish fulfillment through variety of means viz., Slips, errors, omissions, mistakes, obstruction in recalls and day dreams, and also through artistic creations. But dream analysis put forward by Freud is unique and important, far as he relates dreams to unconscious tendency of mind. Freud himself says – that dreams are the royal roads to unconscious i.e. a dream originates in essence from the unconscious which is the place of repressions dating from the early childhood; and exercise its forces to engage libido to expression for the cause of repression as expression and nothing more but nothing less than expression. This is my interpretation the vindication of which I seek permission to produce as the wish fulfillment in dream stands completely hallucinatory but expression instead, real and genuine. Dreams are hallucinatory is confirmed by Freud himself. 76

**Meaning of Dreams:**

Freud proclaims, "Dreams are the means of removing, by hallucinatory satisfaction, mental stimuli that disturb sleep". 77 Dreams have the onus to safeguard sleep and provide the devices, means and majors for gratification of the suppressed desires, lying latent in unconscious. Moreover, all that which effect sleep and make it uneasy, stand altogether away from the dreamer. At last dreamer finds himself in a completely peaceful situation because of dreaming process.

Freud differentiates between children’s dream and that of adults but all them are the health maker and personality caretaker, far as the dreamer is provided opportunity to get repressions fulfilled hallucinatory through the dreams. This expression of repression occasioned the distortion in the suppressed desires and appear in disguise during the sleep. This is the task of Id, which is treated to be hasty and so wistful that it wants to escape from the censoring process levied by super ego in preconscious.

Dreams hold intermediary position between sleeping and waking states, 78 basically related to unconscious but expression of suppression is possible in the conscious through preconscious; provided the inhibited desires come to preconscious and conscious in a disguising manner for which Dr. Freud produces the concept of dream work.

**Dream-Work-Distortion:**

The dream in one of its most important characteristics involves distortion, distortion in the feature and form of a desire suppressed. For the purpose he preludes condensation, displacement, transformation or secondary
elaboration and symbolism or representation. I will make these points clear a little after considering the term distortion here.

In dreams the process of distortion is caused by the activity of super ego, a censoring agent is preconscious, omission, modification (displacement), regrouping of material, according to Freud, "are the modes of the dream. Censorship is an activity and the means employed in distortion. The censorship itself is the originator, or one of the originators of distortion and the subject of our present Enquiry." But for Freud not only these factors but also symbols are responsible for distortion because of them interpretation becomes difficult. Freud says, "We said that even if there was no dream- censorship we should then be confronted with the task of translating the symbolic language of dreams into the language of working life. Symbolism, then, is a second and independent factor in dream-distortion, existing side by side with the distortion. To the question why is the sleep a necessity for a dream? it is to say that the pressure of censorship during sleep for the opportunity as such is possible merely in the sleep. In Freud’s words, “At this point it strikes us that we still have no idea why these evil rejected wishes rise up just at night-time, as to disturb us when we sleep. The answer can hardly be found except in another hypothesis which goes back to the nature of sleep itself during the day the heavy pressure of a censorship is exercised upon these wishes and, as a rule, it is impossible for them to make themselves felt that this censorship, like all the other interests of mental life, is suspended, or at least very much weakened, in favour of single desire for sleep. So it is due to partial abrogation of the censorship at night that the forbidden wishes can again become active”.

Freud conditions the dream with the night-sleeps only and overlooks day-sleeps. Why? No answer I could obtain in his writings. I think he missed ‘Day’ in elucidation and reckoning far as he thought that the dreams are seen only in nights, not in days. Reality is different because dreams are as good to come in night-sleeps as in days. Every one of us must have had its experience. This omission reveals the fact, might be in platitude in my opinion, that Freud himself had some sexually inhibited desires in his unconscious lying latent from his childhood, which got expression in the form of omission.

Latent and Manifest Contents in Dream:

According to Freud there are two types of contents in dream. These are manifest and latent. Manifests are those, which appear in dream and represent the things in reality. The dreamer has in his dream only the manifest content but in a symbolic, distorted, peculiar and hallucinatory form but the latent contents actually correspond to the reality of object. In other words the manifest or unreal, and the latent are real, or the one is representational the other is original. Now the question arises what is the material of dream? Freud proclaims ‘dreams – thoughts’ are the material on which the dreams are supposed to survive. Freud tells us that there is a process of transformation of thoughts into wish-fulfillment and it is found in the manifest content this process of transformation exercises its activity by bringing dream-thought into double degree regression. On the one hand then ‘dream-thought’ undergo in, regression through transformation of ‘perceptual symbols’ into dream as being the material of dream-thought. In Freud’s words “Now let us consider some other aspects of the subject. Clearly
what has to be accomplished by the dream-work is transformation of the latent-thoughts, as expressed in words, into perceptual forms, most commonly into visual images. Now our-thoughts originated in such perceptual forms; their earliest material and the first stages in their development consisted of sense-impressions or, more accurately, of memory-pictures of these. It was later that words were attached of these pictures and then connected so as to form thoughts so that the dream – work subjects our thoughts to a regressive process and retraces the steps in their development; in the course of this regression all new acquisitions won during this development of memory-pictures into thoughts must necessarily fall away". Latent dream-thoughts represented a person’s infantile past and for others as for himself, Freud thought that a humiliation that was experienced thirty years ago acts exactly like a fresh one through out the thirty years, Freud found demoniac elements in dream, the infantile past. Paul Rozen says that, “His theory might crude but it was at least Lucid”. It means the fantasies of sexual gratification stemming from early childhood are retained in the unconscious and are transformed to dream experiences. Consequently, the latent dream-thoughts are the material which express themselves in the manifest contents in the form of visual perception, making the experience of dream strange absurd but after all dream analysis shows that each one is meaningful. Freud writes, “If we continue the comparison of dream-thoughts with the manifest dreams representing them, we discover in all directions things we should never have expected, e.g. that even nonsense and absurdity in dreams have their meaning…”

**Definition of Dream Work:**

According to Freud “…the process by which the latent dream is transformed into the manifest dream is called the Dream-Work; while the reserves process, which seeks to progress from the manifest of the latent thoughts, is our work of interpretation, the work of interpretation therefore aims at demolishing the dream-work …… The further operations of the dream-work, as seen in the other types of dreams, we call dream-distortion, and here the original ideas have to be restored by our interpretative work.” Interpretation depend on the manifest have the way for the latent because the meaning of dream interpretation entirely is found related to the original stimuli existing in our unconscious mind. But the job of interpretation becomes tough because of distortion caused by censorship and symbolism though all sorts of dream express some or the other repressed desire- as sexual “You have learnt of wish fulfillment dreams, dealing with the gratification of the most obvious needs- hunger dreams, thirst and longing for liberty - confest –dreams, and important-dreams, as well as those which are frankly avaricious and egotistical. You may, however, certainly bear it in mind that; …… dreams in which a marked degree of distortion is present mainly (but here again not exclusively) give expression, to sexual desires.

**Fourfold form of Dream-Work:**

The following four processes have been designated to dream-work without which dream formation and its analysis is not possible.
(1) **Condensation:**

It is a process of deletion, fragmentation and unification of latent dream contents into manifest dream contents. Freud views, condensation as the first achievement of the dream-work "......... by this term we mean to convey the fact that the content of the manifest dream is less rich than that of the latent thought". \(^8^8\) It is due to the effect brought by the translation of the latent into manifest. Condensation involves:

(a) The process of omission in latent elements.
(b) Complexes of latent dream Passover as fragments into manifest contents.
(c) Latent elements sharing common characteristics are put together interwoven as a whole in manifest dream.

Freud exemplifies, "Taking your own dreams, you will be able without any trouble to recall instances of the condensation of different persons into a single figure. Such as composite figure resembles A, in appearance, but is dressed like B, pursues some occupation which recalls C, yet all the time you know that it is really D". \(^8^9\) The formation of composite picture out of many is important in the framework of the dream. This is actual process of blending many dream thought into one.

(2) **Displacement:**

The process of displacement, according to Freud, is the second achievement of dream-work. It involves replacement or substitution and accent, the two forms in which the first is related to replacing or substituting one latent element by something more remote, something of the nature of allusion-unrestricted and unbound. Accent is not very important because alternatives are there. Freud elucidates the nature of accent by a suitable paradigm. He writes, "I am to some extent convey to you the impression of confusion which then results, by reminding you of an anecdote, according to which there was in a certain village a smith who had committed a capital offence. The court decided that the smith was guilty; but, since he was the one of his trade in the village and therefore, indispensable, where as there were- three tailors living there, one of these three was hanged in his place."\(^9^0\) Paradigm is contextual to dream; in practical life it is false.

However, displacement is an activity of the censorship. Super ego in preconscious chamber is responsible for it.\(^9^1\) Inhibited desires seeking expression enter the consciousness germinated with the substituted expression, which cancel the real form of desires.

(3) **Representation:**

It is the third achievement and most interesting in which transformation of thoughts into visual images happens. According to Freud everything in dream-thoughts is not transformed but much of it remains in original form and the dreamers to have in their knowledge some of their
experiences as original. But as dream is a symbolic representation of the dream-thoughts in unconscious, its structure too has the same symbolic text and colour. Freud cogently says, "We call a constant relation of this kind between a dream-element and its translation a symbolic one, and the dream-element itself is a symbol of the unconscious dream-thought".  

(4) Secondary elaboration:

According to Freud, "Those part of the dream seen to us clear in dream in which the secondary elaboration has been able to accomplish something, those seen confused where the powers of this performance have failed." Dreams owe the process of secondary elaboration for the purpose of manifest coherence and consisting in which the symbols are selected organized and reorganized is a distinct and coherent pattern. All the four forms in dream-work are found interrelated in formation of a dream or to say the dream is a jumble of displacement condensation, substitution and symbolism. Woodworth and Sheehan name these four elements as "... closely interrelated and all descriptive of the shifting of cathexis".  

Dreams are expressive of inhibited desires coming from the infantile age and Freud himself forcibly relates dreams to childhood. In my calculation, libido in unconscious, forces its expression in the form of dream but in slip, no matter it is day or night.

Robert S. Steele for showing the scientific casual paradigm of the sequence of the interrelationship between the latent and manifest dream contents, sketches out the following two typed dream mechanism –

(1) Latent dream ➔ Dream-work ➔ Manifest dream
(2) Primary process ➔ Preconscious censorship ➔ Secondary process

Another depiction produced by him to show Freud's thought dynamism on two narrative plans is –

(1) Manifest dream ➔ Interpretation ➔ Historical experimental narrative
(2) Secondary process ➔ Interpretation ➔ Unconscious psychic primary process

But the simpler and cogent diagram that comes out from my mind is –

Dream-Work

![Diagram]

Dreams are expressive of wishes is a fact because "In the interpretation of Dreams Freud's concern was in showing how dreams, when interpreted, express wishes which, before the process of interpretation, had been unconscious."
Sublimation, Creativity and Dream:

Sublimation may best be defined as a process devoted to or brought to the service of characterization of instincts which are all, according to Freud, sexual in vigor, in terms of socially recognized means or socially approved paragons, sublimation is a turning point from lower and to higher; the esoteric tendency rising up cathexed to others love. In other words sublimation is a refinery of instincts where libidinal sex is sifted out as non-sexual tendency, the natural as unnatural in human life. In psycho - analysis sublimation is treated as one of the great lacuna far as Dr. Freud left this concept unexplained despite of relating it to the workings of libido, the nature of creativity and his views on love and women. 97

Marguerite La Cage proclaims that sublimation is “the power to replace its (the sexual instincts) immediate aim by other aims which may be valued more highly and which are not sexual”. 98 In my opinion sublimation is a power or process of expression in which the expression pertaining to lower degree of aim gets its expression into the higher degree of aims. Replacement of sexual instincts means the sexual libido expresses itself into the non-sexual higher possibilities. Hence through the process of sublimation sexual energy of libido gets conversion into non-sexual activities of art and science.

Creativity is the result of sublimation it is obtained by transferring the sexual aim and intention into higher aims and intentions. Libido is a marx of sexual desires but also it is a dynamic force to engage itself to gratification of the inhibited desires. Desires repressed do not remain as they are, but express in disguise (In Freud’s language it is gratification) in the socially accorded means and manners. However, reparations may seek satisfaction through sublimation in the form of art and science or to say the instinctual may seek its transformation into intellectual, or into more sublime to accomplish the more valuable life-phenomena. In reference to regression and frustration, to clear the meaning of sublimation, Dr. Santokh Singh writes, “In those who have weak libido, frustration may cause regression. However, there are various ways to endure sexual frustration. Libido can be displaced; its object can be easily changed. If one component of sexuality is frustrated another may be satisfied. Another way of dealing with frustration is through sublimation. Sublimation is the diversion of a portion of libido into non-sexual creative activities such as .” 99 Dream may well be alluded here. In dream the same process of sublimation is seen. The ungratified desires seek pleasure in dream, as the pains of inhibition are transformed into pleasant state of mind.

Sublimation in my view is an ascending process in which the man marches up from some lower platform to higher for obtaining highest aims and objectives as egoism marches on to altruism by renouncing self-interest. Freud concerns sublimation to transformation of purely sexual desires into socially approved means of expressions such as science, religion and art. The inhibited desires as such get their fulfillment, or in my view, expression through some higher end; it is an activity of cathexis. Freud, in this context writes plausibly, “Also here sexual repression takes place, but it does not succeed in evincing a partial impulse of the sexual pleasure in the unconscious; instead the libido withdraws from the outset into curiosity, and by reinforcing the powerful investigation impulse. Here, too, the investigation becomes to some extent compulsive and substitutive of the sexual activity, but owing to the absolutely
different psychic process behind it (sublimation in place of the emergence from the unconscious) the character of the neurosis fails to express itself; the subjection to the original complexes of the infantile sexual investigation disappears, and the impulse can freely put itself in the service of intellectual interest. To the sexual repression which made it to strong by contributing to it sublimated libido, it pays homage by avoiding all occupation with sexual themes.  

**Diagrammatic Representation of Sublimation**

![Diagram](image)

Freud studied artists and religious people to ascertain the meaning of sublimation exemplifying Leonardo da Vinci, Dostoevesky, Goethe and Moses. Accordingly, Leonardo da Vinci’s paintings on a simple behold reveal the infantile fantasy of vulture, his female figures express in them the passionate smile of his mother Caterina, Freud, in this context says, “It is possible that in these forms Leonardo disavowed and artistically conquered the unhappiness of his love life, in that he represented the wish fulfillment of the boy infatuated with his mother in such blissful union of the male and female nature. In all these paintings the erotic impulses are seen expressed as the subjects for painting portrays in fascination for mother who seems to be excelling object. But “In Leonardo’s paintings, Freud finds expression of the unhappiness of his sexual life, and his longing for the blissful union between himself and his mother he experienced in his early life”. These fantasy portrays are the reminiscence of his being nursed by his mother, expresses itself in Leonardo’s glorification of motherhood in the form of Madonna. However it is said that Leonardo had the efficiency of painting as a result of his abnormal desire to look, which was aroused in his early childhood. Freudian approach to creativity is related to infantile experience of the individual. This creativity in its analysis brings man close to art. Art is better form of Sublimation for Freud.

According to Freud Art is symbolic concretization of unconscious desires, i.e. inhibited desires in unconscious are expressed through the art – work. It is like a dream, which is a formation of Dream – work (Condensation, displacement, representation and secondary elaboration). I will just explain it after determining the mode of expression in Freud.
Mode of Expression:

Freud sublimates the inhibited desires with the expression in science and art, and also religion as a means, valid and approved to express freely to all that which was not possible at the lowest level of instinctual expression. But Freud’s view on the understanding of art is related to knowledge of the object as pleasure before seeking pleasure from the object. He writes, “Nevertheless, works of art do exercise a powerful effect on me, especially those of literature and sculpture, less often of painting. This has occasioned me, when I have been contemplating such things, to spend a long time before them trying to apprehend them in my own way, i.e. to explain to myself what their effect is due to whatever I cannot do this, as for instance with music, I am almost incapable of obtaining any pleasure. Some rationalistic, or perhaps analytic turn of my mind in me rebels against being moved by a thing without knowing why I am thus affected and what it is that effect me.”

Possibly knowledge of art is necessary before its enjoyment but as art is for its own sake therefore it is no ground to suppose art as a means of recreation rather it is for contemplation. In essay on Leonardo and the essay Moses of Michelangelo Freud involves two different expression; Leonardo is an essay that concerns itself with the expression in the modern sense – Croce, Collingswood and Carriet are the typical examples that is with what the artist expresses in art – works or with Leonardo’s expressiveness. But Michelangelo is concerned with expression in the classical sense – the Greek antiquity – expression – that is, with what is expressed by the subject of the work, the expressiveness of Moses. This very discussion on Freud’s view on art is important one. All the expressions through artistic creation are the results of Sublimation in which the inhibited desires from the infantile age seek their expression in the form of art for their pleasure or satisfaction.

Comparison between Dream – Work and Art – Work:

Since Freud himself admits that dreams are formulated by what he calls Dream – Work, therefore a comparison analogous between Dream – Work and Art – Work can be shown for better understanding. The first point in dream is condensation, which involves omission, complexes to pass over in fragments, and elements latent sharing some common characteristic are blended together in a single whole in manifest dream. In certainty of art the same process is adopted as something is deleted, something are taken as fragment of the real and also the elements in reality having similarity are put together as forming a unity by the artist in his creation. This is all a way to express freely the inhibited desires which were not possible on the conscious level, as not allowed by the society. Secondly, displacement in manifest dream too had the similarity with the Art – Work. In art the emphasis of artist remains on the artificial mode of the creation because the artist, like dream, cannot express his repression nakedly and directly. The censorship in Dream – Work is the activity of the Super Ego, which also fetters the artist’s freedom of expression so the artist replaces his sexual inhibitions by plausible experience in his art. Thirdly, the symbolic representation in Dream – Thought and in Artistic - Thought coincide with each other. The streaks, the colours, the ground, the form of strokes, the metaphors and so on are the expressive of some inner feelings and are meaningful in context to the artist’s
past life. Fourthly, the secondary process of elaboration in dream is as similar as in art. The artist elaborates the things of her experience to give a new shape and form like dreams so as not to be identified by Super Ego, or by the society in the outer world. Exaggeration in experiences is famous phenomenon in art compositions.

But also there are differences between the two: dream is subjective but an Art – Work is objective, no person can control dream but the artist has full command over his creations; dreams are the means of the satisfaction unconsciously in a sleeping state but art is the means of satisfaction in the waking state.

Art – Work and dreams both are related to an unreal world of fantasy. Freud contents in this reference “... the writer does the same as the child at plays, he creates a world of fantasy which he takes very seriously; that is, he invents it with a great deal of effects, while separating it sharply from reality. 105 The value of art lies in its cathartic effect because the artist undergoes a catharsis of his inhibited desires and her creation often becomes vehicle for the confession of guilt, mistakes, fear and such desires which artist feels injurious. Dostoevsky’s Brothers Karanazan is the best example of the writers ‘guilt of parachute’”. That is why Freud thinks of art as a collective neurosis. He writes, “...art effects us but as a mild neurotic and can provide no more than a temporary refuge for us from the hardships of life; its influence is not strong enough to make us forget real misery”. 106

Lastly, I conclude that the mode of expression in Freud is egocentric sexual and behavioural and is basically related to Eros, the creative impulses in my best of interpretation. In support, I have the privilege to quote here Briano Shaughnessy who writes in his article entitled as the id and the thinking process, “We assume the id plays a determining role, not merely in the least rational mental processes, such as dreams and hallucinatory psychosis, but in the deepest and most human occupations”. Then because this generic source of creative impulse finds its naturally appointed (or healthy) role in consciousness in being organized by the active ego, its place in conscious mental life may be linked to that of the raw material stuff in the construction of the artifact. For while the id is not entirely without structure, there is much about it that would recommend this constructing of it, or else of the life instinct is harbors, as the sheer formless matter or fuel of the mind. 107 The raw – material in my opinion is provided the id which is the realm of inhibited desires and is formless because id in itself without structure. But the life instinct Eros takes the matter to ego as sublimated and it is ego that provides form, which come out as an artifact. 108 Theory of Art and Beauty in Freud is intended in the best interest of economy of analysis and exposition to put up precisely in the coming chapter on comparison between Croce and Freud.

Nature and form of Expression in Adler, Jung and Anna Freud:

Alferd Adler (1870-1837) differing from Freud opened ‘Individual psychology’ as a new branch in Psycho – Analysis. Freud had postulated
personality on the past, Alder on the future. Freud weans upon the opposing tendencies among the id, super ego and ego or the unconscious, preconscious and conscious. Alder undertakes personality as unity, as whole, proceeding toward superiority. He is interested in tracing out body’s effect upon the mind. The quality of adjustment in individual is the result of organic inferiority; it is met through “Compensation” or in Adler’s words, “Compensation with in the organ, compensation through a second organ, compensation through the psychological superstructure, and organic or psychological over compensation”.

There are two types of inferiority feelings: (1) Bodily (Difference in bodily organ). (2) Social (Disrespect due to poverty etc.). Feeling if inferiority makes man aggressive, expresses in many ways – good and bad, but expression of aggression is sublimated by the choices of laws, teaching, preaching medicines etc that would provide opportunity for dominating others in the society. This form of sublimation in Adler’s words is “the displacement of the drive to other goal; some of the ways of expression are not useful, viz., “snobbishness, pomposity, over weaning conceit, flagrant disregard for the rights of others, criminal behavior – the list could be stretched out indefinitely.” The term's “inferiority complex” and “superiority complex” got familiarity in Adler’s notion of personality; the former for Adler is masculine in character and the later feminine. “However, in the broader sense of the term the masculine protest described any defensive reaction against the under dog role. Male or female, the individual reached towards the superiority implied in “being a man”.

As against Freud, the social environment instead of biological determines the behaviour for Adler by instincts. Adler built up the whole life by fictions; Freud by sexual impulse, “In this sense, fictions were “unconscious” determinates of behavior”. Since future is expressive of the present behaviour, casual Freudian determination Adler eliminated. Adler did not allow any fundamental role of sex impulse in personality development. Social Adaptability and adjusting efficiency are the characteristic of an integral personality. The child can take up the sex interest into the style of life and succeed in love and marriage according to Adler, but later on. Freudian theory of dream Adler conceits but modifies saying that the patients emotional attitude towards her present problems has also its manifestation in dreaming process. Consequently, in my finding the feeling of inferiority complex and superiority complex determine the unpleasant and pleasant respectively the form of expression in Adler’s psychology. In Adler’s words, “The problem of every neurosis is, for the patient the difficult maintenance of a style of acting, thinking and perceiving which distorts and denies the demands of reality. “...As the work of Individual Psychologists has abundantly proved, an individual goal of superiority is the determining factor in every neurosis, but the goal itself always originates... in the actual experiences of inferiority...”

**Carl Jung (1870-1961):**

He began to use Freud’s methods along with a word – association to detect complexes. Jung established the Schismatic school of Analytical Psychology in 1913 in opposition to Dr. Freud. Jung considered conscious and unconscious from another viewpoint and proclaimed, “What a person is not consciously, he is unconsciously” though maintained the polarity of these phases on Freudian postulates. Consciousness is not so much in its consequence
as the unconsciousness, which represents the collective wisdom of man’s remote past; capacities left under developed remain latent disordered in unconscious.

Libido for Jung is as Bergson’s ‘élan vital’ and Schopenhauer’s “will to live” libido finds its outlets in growth, reproduction and all sorts of activities. The first four or five years of the child are pre - sexual phase serving the functions of nutrition and growth. The early Oedipal relations in Jung are interpreted as dependency of the child on satisfaction by nutrition and also rivalries to mother and father on the same pattern of nutrition functions. The sixth year for child is an entrance ‘into complex’ but the sexual tendency also begins to appear at this age. Jung opposes Freudian view on libido as sexual in nature from the early childhood.

Problems present and the post mixed together cause the appearance of neurosis. The more or less “closed” energy system is self – regulating feature in Jung’s model of the persona of an individual. There is an interchange of energy between conscious and unconscious in compensation. “Psychic energy is a very fastidious thing which insists on fulfillment of own conditions...”116 The personal and the collective unconscious vary in depth and accessibility. The personal unconscious has the experience of those reparations, which have never been fully conscious. But the deeper and more are the layers of the collective unconscious, which carries the heritage of the ages. The forms of archaic thought in collective unconscious are archetypes, “Which, when they manifest themselves in consciousness, as they do in dreams, fantasies, fairy tales, myths, or in the delusions of the psychotic appears as symbolic”.117 Collective unconscious Jung conceived as a prior category, or primordial images for its dreams like feature. Many other archetypes such as mother – or- image, the child archetype birth and rebirth, the hero, the old wise man etc, have been described by Jung and identified in arts, in literature specially. Anima represents the opposite sexes complements of once personality Jung sometimes designates it as femininity of the soul. There is, however, a feminine persona, which is archaic collective unconscious impressed as a collective image of women but masculine persona is representative of social pressure upon once persona. The women’s anima is general but mans particular. However Jung emphasizes the adjustment to the environment more than the sex instinct in the process of personality development.

Jung invented two types of personalities on the basis of opposing tendencies. Introverted and extroverted; the former in observation is related to ones own interests, the later is directed towards the physical and social environment. In my interpretation the individual expresses his inner in the form of self-interest and if he is extroverted, the expression of his personality covers to a wide range in performance of social activities. The one seeks pleasure in self-doing jobs and second in doing social job.

Dr. Anna Freud:

Daughter of Sigmund Freud (..................) developed her theory as psychoanalytic ego on the ideals of her father. She criticized the early psychoanalytic theory on the basis that the ego has not been considered as independent partners of the id. She advised to designate the term psychoanalysis to the “new discoveries relating to the unconscious psychic life”.118 Since the psycho - analytic therapy had its primary concern with treatment of abnormalities
and maintaining the integrity of ego, the unconscious was studied to know and remove the causes of such mental disorders only. Dr. Anna’s work, “The Ego and the Mechanisms of Defense 1946” deals with her new ideology on ego in detailed analysis of mind – body relationship and the importance of the ego in full-fledged form. She incorporated her ego theory into her active professional work with the children at the Hampstead Child Clinic in England. She presented some case reports, theories and participated in round – table debates on psycho – analytic issues.

Freud’s emphasis was on the role of id, Dr. Anna’s on the role of ego. Not only id expresses itself in the form of dreams, daydreams, and errors, slips and obstructions but also I think and interpret Anna to have the expression of ego simultaneously or in isolation to id. So form of expression in Anna I conclude is not purely sexual but also rational.

**Emotization:**

Psycho – analysis has been under developing process since its advent to the sphere of psychology. Freud with collaboration of Charcot and Breuer etc first of all invented Hypnotism as a successful method to know the depth of Hysteria and to cure it by word association, other theoretic methods such as free – association caught the sight of Freud and others to provide a best remedy for all types of mental disorders.

Freud had his foremost concern to exploring the purview of psychic energy and its applicability to abnormal behavior. Sex was undertaken as the principle driving force in personality mechanism. Id was highlighted for its sexual role. Which is a dynamic principle in the unconscious.

The topographical tripartited analysis of mind into conscious, preconscious and unconscious was preloaded for the first time by Dr. Freud and in dream – analysis his attempt had been to bring about the role of id pertaining to gratification (in my interpretation in expression) of the repressed desires. In personality development the infantile sexuality, Oedipal impulse, primary and secondary narcissi and complete expression of sex up to puberty. Freud deployed for plausibility and accuracy of his theory of sexual behavior of the individual. Sexuality, again, interpreted as the so-called impulse as sex is no more than an inborn craving for pleasure and disgust for pain. His theory of dream specially reveals this fact. Paul Rozen’s claims seems cogent as he say, “In all of Freud’s work on dreams and symptoms he relied on one central assumption about the functioning of what he termed the ‘mental apparatus’, namely, that ‘our total mental activity is directed towards and avoiding unpleasure’”.

Art, Science and Religion Freud treated as caused by sublimation. Art, therefore, he thought a collective neurosis through which the artist expresses all her reparations because in sublimation the means of expression have got social approvals.

Although Freud’s theory on sexuality cannot be taken for rescue, still it is of great value.

Adler, Jung and Dr. Anna carried the mission in psycho – analysis to different ways but in all of them I see the expression of some or the other form psychic energy in behavior of the individual from early childhood to adolescence and even after that.

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