Chapter I

A BRIEF OUTLINE OF FREUDIAN PSYCHOLOGY

It little boots, I think, to try for a definition of psycho-analysis when Sigmund Freud has so very candidly and repeatedly stated it as "a method of medical treatment for those who suffer from nervous disorders." ¹ As regards its aim and achievement, Freud has definitely stated, "Psychoanalysis aims at and achieves nothing more than the discovery of the unconscious in mental life." ² By this, and what follows next in the text, Freud limits his investigation to the psycho-neurotic disorders of the mind to the exclusion of the problems of the actual neuroses. Psycho-analysis merits to be called 'depth psychology', for its stress on the release of the internal workings of the mind. Psycho-analysis interprets the mental life of man as "a play of purposive forces", which mechanical psychology used to demonstrate as "an aggregation or mechanical streaming of mental atoms." ³

Psycho-analysis is akin to psychiatry in its aim, - the aim of both being the cure of mental disorders, but is distinguished from the latter by its stress on the particular and more scientific etiology of a disorder, as Freud puts it. ⁴

² Ibid., p. 606.
Psycho-analysis connects every individual symptom, even the delusions of a psychotic with the experiences in the life of the patient, in the process of its investigation.

Psycho-analysis has occasionally been called "biological psychology", for the ego-instincts and the sexual instincts have been featured in accordance with the biological view of the two main instincts, namely, hunger and love. In introducing them in psycho-analysis "we are studying", as Freud puts it "the psychological concomitances of biological processes."  

Literary heritage of psycho-analysis:

Though Freud tried 'jealously' as he says, to defend the independence of his psychology from all other sciences, still he evinced a decisive inclination to the traditional stock of ideas, carried over by literature and frankly accepted all those ideas, which figured in his mind with promise of illumination and enrichment of his psychology. As a matter of fact, most of the psycho-analytic discoveries including the Oedipus complex, which is the pillar of psycho-analysis and which lies at the etiology of all psycho-neuroses are ideas scattered in literature belonging to different ages. The 'wise' psychologist considered literature as "a vast storehouse of information about human experiences" and drew as much for his psychology as he deemed requisite in it.  

therefore, rightly said (by John Crow Ransom) that psychoanalysis is not at all points, a new technique but rather the systematic or scientific application of technique, that poets and artists have generally been aware of. In an essay entitled "Dostoevsky and Parricide", Freud writes that Oedipus Rex, Hamlet and The Brother Karamazovs are the three literary masterpieces, which deal with parricide, and in all the three the motive for the deed is sexual rivalry for a woman. Freud took the Oedipus theme from Euripides's Oedipus Rex, and found a more sophisticated application of the same in the other two, mentioned above. Colman mentions Euripides' Media, Sophocles's Electra, Orestes, Shakespeare's King Lear, Macbeth, The Merchant of Venice and Othello as demonstrative of irrational behaviour in more or less classic psychotic and psychoneurotic patterns, as formulated by Freud. The tragic theme of King Lear has been interpreted as demonstrative of a very complicated aspect of Freudian psychology, namely, 'the integration of death into life' as explained by Freud in his second essay on Thoughts for the Times of War and Death. In Tolstoy's Resurrection Nekhlyudov's longing for his mother for reunion has been interpreted as a fine demonstration of


polymorphous perverse morality, and The Prelude as the
psychologising of Wordsworth's poetic life. Miller explains
Socrates' idea of inerradical animal in man as a fine
approximation of Freud's id ("... even in good men there is a
lawless wild beast's nature, which peeks out in sleep.").
Miller continues that myths and allegories have made their
greatest inroads in psychology. Herbert Spencer's 'Unknowable'
and Freud's unconsciousness are markedly similar. R.M. Lowen
refers in his essay entitled "A Special Form of Self-punishment"
to the legend of the flying Dutch hunter as demonstrative of
one of the most important aspects of psycho-analysis, namely,
the venality of the super-ego, i.e., the result of a conflict
between the super-ego and the id in which the former after its
stern control relaxes its severity and permits the
gratification of another instinctual drive.

Thus the fundamentals of Freudianism were in literary
vogue even before the birth of Freud. 'The good writers of
every epoch have been expert practical psychologists' and the
'wise' psychologist has never failed to accept for illumination
and formulation of psychological theories the ideas from their
creations. The 19th century psychologists drew away from the

11. Richard Khuns, Literature & Philosophy, Structure of
12. James Grier Miller, Unconsciousness. See pp. 17, 42, 240,
248-249.
13. The Year book of Psycho-analysis ed. Sandor Lorand (Vol.2,
popular and literary traditions in their endeavour to formulate exact generalisation and explanation of experiences in imitation of other natural sciences, so much so that their psychology bore no relation to human nature or experiences and had no bearing upon practical life.\textsuperscript{14} With Freud psychology becomes tightly related to life.

**Brief history of psycho-analysis:**

Psycho-analysis originated and developed as a treatment of psycho-neurotic disorders. In 1885 Freud became engaged in the treatment of hysteria under the guidance of Jean Charcot, the leading neurologist of Paris. And it is here that he became familiar with the hypnotic method of treatment.

The history of psycho-analysis starts with hypnotism - a method, first brought to medical and scientific use by Mesmer in 1780 and practised by Charcot, Morton Prince of Boston and Pierre Janet and others.\textsuperscript{15} The patients under this method are accustomed to traverse on the tract of traumatic experiences, entirely forgotten in the waking state.\textsuperscript{16}

The cathartic method of psycho-analysis, however, emerges from Freud's collaboration with Joseph Breur (1842-1925), the famous physiologist of Vienna in the treatment of a

\textsuperscript{14} McDougall, An Outline of Psychology, p. 8.

\textsuperscript{15} Robert S. Woodworth, Contemporary Schools of Psychology, p. 252.

\textsuperscript{16} Ibid., see pp. 251-256.
hysterical patient - "a woman of some distinction". Freud discards hypnotism in preference of the cathartic method.

Expressing his indebtedness to Breur, Freud writes: "the art of psycho-analysis did not originate with me at all, but with Breur," and that "true psychoanalysis only began when the help of hypnosis was discarded." 

The Cathartic method: The cathartic method works, as Woodworth puts it, by eliminating sources of disturbance related to past emotional experiences of the patient. 

The psycho-analytic method was thus prior to the theory and the theories developed out of the constant application of the method.

Freud published the results of his practice in 1893 and 1895 in collaboration with Breur. But Breur gave up practising the method for its 'unprofessional inclination', i.e., 'abreaction' or abnormal love-response that the patient especially the women under treatment were accustomed to evince to the analyst. Freud discovered, however, that the 'process of abreaction', where his master found reasons for the rejection of the method was the only access to the rapid and lasting cure of the patient's disorder. 

Freud's interpretation, to be "a substitute for the real and original object towards whom it was directed."\(^{21}\) The true significance of the patient's love-response, i.e., 'transference' as Freud termed it, came to light when the cathartic method developed into free association. Freud explained free association as a means for "the discovery of the hidden, forgotten, repressed things in the soul life."\(^{22}\) Under this treatment Freud persuaded his patients to give up all conscious reflections, follow their spontaneous mental occurrences through calm concentration and import everything to him. Freud at first asked his patient to close his eyes for the purpose of excluding visual conception, but at last he rejected the method as inconvenient, in favour of the open-eye-reality.

The most important discovery in the free association method is the unconscious resistance, that the patient is accustomed to display in the process of the analyst's endeavour "to make him conscious of his unconscious."\(^{23}\) Freud recognised this idea of resistance as the basis, not only of his theory of the psychic processes of of hystericals but of the whole of psycho-analytic theories.\(^{24}\) It was in preference of transference and resistance that Freud had discarded the method of hypnotism. He interpreted transference as an amount of the

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patient's tender emotion", "often mixed with enmity", directed to the person of the physician. The phenomenon, he continues has no foundation in any real relation, and must be derived from the old wish-fancies of the patient, which have become unconscious. The phenomenon of transfer is created by the influence of the psycho-analytic treatment, and is everywhere in all human relations and in the relations of the patient to the physician the especial bearer of the therapeutic influences. The aim of the analytic treatment is to overcome the unconscious resistance of the patient, because these same forces make him forget and repress from consciousness the pathogenic experiences. This hypothetical process is what Freud called repression.

The assumption of repression is according to Freud, the beginning of psycho-analytic theory and the pillar upon which the edifice of psycho-analysis rests.

Our discussion up to this part of the book has proceeded no much farther beyond psycho-analysis as a method of medical treatment etc. as I have quoted at the beginning. But psycho-therapy or the treatment of specific mental disorders is only one aspect of Freudian psychology. Psycho-analysis has other important aspects. These are, as enumerated by Woodworth,

26. Ibid.
27. Ibid.
28. Ibid.
Freud's empirical observations on dreams, errors and slips of the tongue, the strong relationship between parents and children of the opposite sex, feeling of guilt and inadequacy etc., and also his theory on the development of person's emotional life. ²⁹

Psycho-analysis is a dynamic, deterministic psychology which correlates within it the clinical, theoretical and technical aspects of investigation and treatment. The idea of determinism has been introduced in it from 'the scientific postulate' that nothing happens in nature without sufficient causes. By the application of this truth to human organism Freud meant to imply that every act of man, every thought or emotion has sufficient causes for its occurrence. Our dreaming, doting, accidents, even the minor slips or slips of the tongue are bound to the law of determinism. Psycho-analysis leaves nothing to free will. In Victorian times too much emphasis was laid on man's will-power. Everyman was considered a 'master of his fate', a 'captain of his soul'. This attitude actually belittled life, robbed it of dignity and cheapened human experience. ³⁰ Freud wanted to make a deterministic science based on the image of nineteenth century natural science, which would destroy will, deepen human experience and enhance dignity and respect for human life. ³¹ Freud thus dethroned once - and for all the Victorian will-power which "turned everything into

²⁹. Woodworth, Contemporary Schools of Psychology, p. 469.
³¹. Ibid.
Topographical conception of mental life:

The first topography: The psychical localities of Freud's early topography are the conscious, pre-conscious and the unconscious. This division of mental life is the scientific basis for psycho-analysis, and the way according to Freud, to the comprehension of the pathological processes of the mind. It is again from this division that the psycho-analytic theory steps in.

The unconscious is the true psychic reality, which is partly known to us by the data of consciousness as is the external world by the report of our sense organs. Freud obtained the concept of the unconscious from the theory of repression, and dogmatically limited psycho-analysis to the discoveries of the unconscious psychic life. The repressed is the prototype of the unconscious, but it is only a part of the whole unconscious, shared more or less by all persons, normal and abnormal. Dreams, slips of the tongue, obsessions, even our latent knowledge belong to the unconscious. "We call

32. Hollow May, Love and Will, p. 222.
33. M.W. The Ego and the Id, p. 697.
35. Woodworth, Contemporary Schools of Psychology. The author quotes Anna Freud to have said this. See p. 285.
a process unconscious when we have to assume that it was active at a certain time although we knew nothing about it," writes Freud in *New Introductory Lectures on Psycho-Analysis.* A mental act proceeds according to Freud, through two phases. In the first phase, it is unconscious and it becomes conscious in the second phase. Between the two phases, there is a testing process, better known in psycho-analysis as 'censorship'. When the testing process or the ego allows the act to pass into the second phase, it belongs to the conscious. When it is rejected, it is repressed, and remains unconscious. The mental act remains in the pre-conscious when it passes the rigorous censorship, and shares the characteristics of the conscious.

This is the dynamic conception of mental life.

The consideration of the dynamic relation has distinguished the unconscious from the pre-conscious or fore-conscious as Freud occasionally called it. Freud reserves "the term unconscious to the dynamically unconscious repressed." It can influence consciousness in various indirect ways and can be made conscious only under special circumstances.

The pre-conscious is unconscious in the descriptive sense but conscious in the dynamic sense. Its content is

37. M.W. The Ego and the Id, p. 698.
derived partly from the instinctual life and partly from perception.

There are thus two kinds of unconscious in the descriptive sense, but only one in the dynamic sense.

Freud's unconscious differs from Janet's subconscious. The subconscious refers to the phenomenal, and the unconscious to the conceptual processes. This conceptual reality has been fashioned in order to explain phenomenal reality. The unconscious of Freudian psychology is scientific, and is based on the three steps, namely, observation and recording of phenomena, classification of the phenomena observed, and finally, formulation of laws which explain the phenomena.

What Freud calls consciousness is a phenomenal reality. It is "one property of mental life". It is not the essence of mental life, as the philosopher takes it to be. All perceptions from without and 'sensations and feelings' from within are materials of the conscious. It is connected to the verbal images. The pre-conscious is conscious when it is related to verbal images, and unconscious when it remains connected with 'unorganised' material, adjacent to 'memory residues'. The unconscious becomes pre-conscious or conscious by coming into connection with verbal images that correspond to it.

40. Ibid., pp. 59-60.
41. M.W. The Ego and the Id, pp. 697-700.
The second topography: The simple psychical localities of the early topography proved inconsistent in the treatment of psychic disorders. Freud got confused in deriving neurosis out of a conflict between the conscious and the unconscious. So he substituted for this antithesis another antithesis – that between the organised ego and what is repressed and dissociated from it. The ego is thus both conscious and unconscious. The conscious part is the coherent organisation, which Freud called the ego, and the unconscious, the id. The id and the unconscious are, however, not alike as are not the ego and the conscious. Freud gave certain qualities of consciousness to the ego, and certain qualities of the unconscious to the id. The ego and the super-ego have large portion of the unconscious each.

The ego figures most pathetically in Freud's conception. He describes it as a 'poor creature' menaced by three harsh masters, namely, the external world or reality, the super-ego and the id or libido. The ego borrows its strength from the id by the process of identifications. Identifying itself with the object the ego attracts the libido of id on to itself. In its attempt to keep its existence unchanged in the face of danger from the id, the ego may employ various defenses. This tendency of the ego has been summed up

42. M.W. The Ego and the Id, pp. 699.
44. Ibid.
by Anna Freud in her book, *The Ego and the Mechanisms of Defense*. The ego, she writes, "represses, displaces, denies, and reverses the instincts and turns them against the self; it produces phobias and hysterical symptoms and binds anxiety by means of obsessional thinking and behaviour. 45 When the neurotic conflict arises in a man, the ego becomes unable to control the id, and achieves for itself a "dawned up condition". The neurotic symptoms may either be positive or negative. In the positive symptom the ego is attacked by unmotivated emotion and 'anxiety spell'. The negative symptoms are general inhibitions of ego-functions, caused by a decrease of energy in the defense struggle. 46

The super-ego is formed out of the child's identifications with the parents. Freud calls it the heir of the Oedipus complex. 47 It arises from the Oedipus complex and also represses it. The behaviour of the super-ego is determined by the nature of the Oedipus complex, and that of its repression. Strict discipline, religious teaching, schooling and reading, employed in the repression of the Oedipus complex make the super-ego more exacting over the ego. By the formation of the super-ego, the ego masters the Oedipus complex and subjects itself to the id. Any man failing to master the Oedipus complex falls victim to neurosis. According


to Freud the conflict between the ego and the super-ego is the contrast between what is real and what is mental, i.e., between the external and the internal world. 48

The theme of the second topography is thus the ego, i.e., its dependence on the id, the external world and the super-ego. The super-ego here appears to be a "metaphysical construct" in view of the effect it exerts on the psychical localities of the first topography.

Primary and secondary processes:

Freud discovers two psychic processes in the psychic apparatus, namely, the primary and the secondary processes. In the Interpretation of Dreams Freud states that the primary processes are present in the apparatus from the beginning while the secondary processes only take shape gradually during the course of life, inhibiting and overlaying the primary; whilst gaining complete control over them perhaps in the prime of life. 49 The primary processes or the pleasure principle is primitive and indisciplined. We owe the whole of our phantasy existence to it. Our dreams, ideals, all illusions, religious and spiritual, are creations of the pleasure principle. Victims of obsession, overintellectualisation, schizophrenia,

49. B.W. The Interpretation of Dreams, p. 536.
melancholia and even day-dreamers are persons who are guided by the pleasure principle.

The pleasure principle (deduced as Freud says from Fechner's principle of constancy) aims at reducing tension arising out of organic excitation.\(^{50}\)

The secondary processes or the reality principle, on the other hand, regulates the primary processes and enables us to form conception of the real situation of the world around us. It compels us to renounce one aspect of desire after another. The process starts with the renunciation of the mother's breast and autoeroticism, connected with it. The genital stage which marks man as an adult is the stage of its victory, because man here is supposed to be capable of giving up the primitive objects, which intensify narcissism in him. The future of the libido depends on the happiness lost. The reality principle adopts man to time and society.

Freud's view of sex:

In The History of the Psychoanalytic Movement Freud claims three important discoveries as the 'results' of the psycho-analytic works, namely, the principles of repression and resistance and the theory of infantile sexuality.\(^{51}\) In

\(^{50}\) M.W. Beyond the pleasure principle, p. 644.

\(^{51}\) B.W., p. 940.
his The Sexual Enlightenment of Children Freud writes that "the new born infant brings sexuality with it into the world, certain sexual sensations attend its development while at the breast and during early childhood." The sources of sexual pleasure are the various 'cutaneous areas'. In puberty the genitals "acquire supremacy among all other zones and sources of pleasure" for the service of reproduction. The persons failing to achieve genital supremacy become perverse and neurotic. The first phase of the libidinal organisations is oral phase, where the sexual pleasure is expressed by the mouth. The second is the sadistic and anal phase, marked by the cutting of the teeth and characterised by the child's aggression. In the third phase, known as the phallic phase, the penis achieves an importance for both sexes. The last phase is the genital phase, which is established after puberty.

Much emphasis has been laid on the sexual latency period in the personality development of man. This period covers the child from three to five years of age. The pre-genital sexual activities remain in this period, but appear 'unusable'. The period is marked, therefore, by the child's displeasure. Freud considers this period very critical in everyman's life, for it is here that sublimation and reaction-formation start for man's higher cultural development failing which he deviates into neurosis.

52. M.W., p. 120.
53. Ibid.
54. B.W. Three contributions to the Theory of Sex, p. 592.
The basis of Freud's theory of infantile sexuality is the 'polymorphous perverse disposition' of the child. The child having no sense of shame, loathing and morality, i.e., the 'psychic dams' as Freud calls them may under external seduction behave vulgarly like a professional prostitutes, and remain open to all sorts of transgressions. The various perversions, such as looking, showing off, cruelty or aggression appear in the infantile years as separate strivings, which when intensified by external influences may impair the child's educability.

In Lecture 33 entitled The Psychology of Women Freud investigates the way in which women develop out of children with their bisexual disposition, and explains why the development of woman's sexual life appears more complex than that of a man. One complexity in the woman's development emerges from her awareness of the achievement of the vagina, which lies at the root of her femininity. The discovery of the actual female vagina after the phallic phase frustrates the girl into a woman. The vaginal achievement disillusions her of the mistaken belief of a penis to be grown out of the clitoris.

Another complexity in the girl's development arises out of the nature of her love-object. The first love-object of the boy is his mother, who may remain the object of love

55. B.W. Three contributions to the Theory of Sex, p. 593.
56. Ibid.
throughout his whole life, in case he forms an Oedipus complex. The object of love for the girl in the Oedipus situation is the father, and not the mother. The girl is forced to renounce her mother, her first love-object. In the normal course of libidinal development the girl, therefore, forms her ultimate choice of object from the father. Thus, the boy keeps both his erotogenic zone and his object unchanged while the girl has to change both of them (the mother and her clitoris which she mistook as the penis). The girl displays strong hostility to the mother at the sight of the genital organs of the boy. The castration complex originates out of this experience. In reaction she falls victim and makes her mother responsible for the lack of it. The mother's repeated advice and warning against the girl's concentration in pleasurable activities centering round the genital organs are also factors to be taken into consideration in the analysis of this hostility.

According to Freud the discovery of the castration may affect the girl in three ways: it may lead her to sexual inhibition or neurosis; to a modification of her character in a service of masculinity complex; and to normal femininity. Under the influence of this complex she is driven from her attachment to the mother into the Oedipus complex where she remains for an indefinite period, and can abandon only incompletely in life.
The theory of instinct:

Freud interprets instinct as a mental stimulation, originating from the body as a force, up for satisfaction. The psycho-analyst concerns himself primarily with the satisfaction of the instincts and their vicissitudes. The instincts are interchangeable and are subject to inhibition. The close attachment of an instinct to a particular object is known in psycho-analysis as 'fixation', which makes the instinct immobile or undynamic.

Freud distinguishes two main instincts against the numerous popular ones, namely, the instinct of self-preservation or ego-instinct and the instinct of the preservation of the species or the sexual instinct, corresponding as he says, to man's two great needs - hunger and love. The sexual instincts are numerous, and act first independently but achieve a more or less complete synthesis by degrees. They then figure as sexual instinct and get apart from the dominance of the ego-instinct. In transference neuroses (hysteria and obsessional neuroses) the sexual instincts come in conflict with the ego-instincts. In narcissism where the ego takes itself as an object of love we experience the demonstration of their contrast.

The ego-instincts and the sexual instincts are the two divisions of the life-instincts. Freud demonstrates through

58. Ibid.
the contrast between the ego-instincts and the sexual instincts
duelistic standpoint towards the instinct. This duelism
becomes sharper by the recognition of the death-instincts
(Thanatos) in Beyond the Pleasure Principle. He now states
frankly that there are fundamentally two instincts - the life-
instincts (Eros) and the death-instincts (Anoe). The life-
instincts aim at propagating and preserving the species, and
the death-instincts, at destroying or reducing the living things
to inorganic states.⁵⁹

An instinct may undergo different vicissitudes. It is
said to have achieved (1) sublimation when sexually motivated
curiosity is turned to good effect in biological research;
(2) reversal into its opposite, as when the desire to inflict
pain on another is replaced by the willing acceptance of the
passive role of the sufferer; (3) turning round upon the
subject, of which the morbid depression of melancholia is an
instance; (4) repression etc. The two kinds of instincts
commonly appear in such fusions as sadism-masochism, and
scoptophilia-exhibitionism, and may be defused to evoke "most
serious consequences to adequate functioning."

The instincts dominate our mental life and are
conservative by nature. They aim at reinstating an earlier
state of things, giving rise to what in psycho-analysis is
known as repetition-compulsion, as exemplified by a person who

⁵⁹ Walter Hollitscher, Sigmund, An Introduction (Routledge &
lives repeating all his life even to his detriment, the same reaction without any correction or who seems to be dogged by a relentless ill-fortune throughout his life.60

Freud's approach to the instinct was romantic. He saw primarily the life-instinct - Eros, and emphasised on man's mal-adjustment as the result of repression of sex or libido. The discovery of the death-instinct turns everything almost to a pessimistic end laying "emphasis on the repression of the aggressive tendencies." "Fortunately", he says, "the instincts of aggression are never alone, they are always alloyed with the erotic ones. In the cultural conditions, he continues, which man has created for himself, the erotic instincts have much to mitigate and much to avert.61 The co-operation and opposition of the life-instincts and the death-instinct produce the phenomena of life to which death puts an end.62

The theory of libido:

The libido-theory is one of Freud's conceptions, formed as he says, for the purpose of mastering psychic manifestations of sexual life.63 He defines it as "the motor force of sexual life", both qualitative and quantitative in

61. Ibid., p. 853.
62. Ibid., p. 851.
63. B.W. The Three Contributions to the Theory of Sex, p. 611.
character, - qualitative, because it stands distinguished in origin from the other psychic energy, operating in the psychic processes in general; and quantitative, because it is a force of variable quantity when directed to the object for the purpose of measuring sexual excitement.  

The libidinal energy has been differently named by Freud in different states of its existence. It is ego-libido in the child, because the ego itself is the object of love for it; it is object-libido when the libido cathects itself in the sexual object; it is narcissistic libido, when it is, after getting withdrawn from the object, taken back into the ego.

Freud discovers that most of the normal and pathological disturbances proceed from the libido's capacity to direct itself to the outside object and to withdraw itself back to the ego. The sadist, the masochist, the voyeur, the toucher, the exhibitionist are instances of libidinal disturbances.

The most important conclusion, which Freud draws from the formulation of the libido-theory is that the child, the pervert and the normal man have the same source for their sexual activities, the manifestations being different on the accidental factors, created by the environment.

Though in childhood the ego-institincts and the sexual instincts appear in a synthesis, we have no reason to suppose

64. B.W. The Three Contributions to the Theory of Sex, p.611 (See also footnote, p. 553).
after Freud's repeated assertion to the contrary that his libido-theory is similar to Jung's 'monistic' one.

**Theory of neurosis:**

"The theory of neurosis is psychoanalysis itself" writes Freud in *General Introduction to Psycho-Analysis*. Neurosis occurs when the delicate relation between the ego, the super-ego and the id gets out of balance. It is a conflict of two tendencies - one striving for discharge and the other, to prevent that discharge. The tendency for discharge proceeds from the instinct and that for prevention from the ego. A neurotic conflict is thus a conflict between drives, - the ego and the id. The super-ego may participate on either side in the conflict.

Freud holds that the neurotic and the psychotic disorders have the same forces, warring with different reactions on the patient. A neurotic individual represses the instinct and obeys the threatening external world. A psychotic individual, on the other hand, denies the external world and obeys the urges of the instinct.

Freud distinguishes actual neuroses from the psycho-neuroses. There are three pure forms of actual neuroses, namely, neurasthenia, anxiety-neurosis and hypo-chondria, all

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66. Ibid., pp. 131-132, 140.
having the common symptoms, viz., headache, sensations of pain, and weakening or inhibitions of some functions.

The actual neuroses are of physical nature. Freud, therefore, leaves the problem for biological and medical research.

The most important discovery of Freud in the investigation of psycho-neuroses is that the hysterical symptoms are derived from the psychic traumas rooted in the patient's childhood, and concerned with his sexual life; or as Freud puts it, "the symptoms are the sexual activities of the patient." He explains that neurotic illness is not sharply separated from the so-called normal behaviour, which comes into being through repression of a certain infantile predisposition, known as polymorphous perverse disposition as we have already pointed out. In Selected Papers on Hysteria, Freud interprets "neurotic behaviour as the result of a marked repression of the libidinous striving." In General Introduction to Psychoanalysis he writes that "all perverse tendencies have their roots in childhood", and "perverted sexuality is nothing else but infantile sexuality magnified and separated into its component parts." Another important discovery of Freud in this field is that "the neurosis is ... the negative of the perversion."
Psycho-analysis being a dynamic discipline rejects any description of pathological character types as 'confusing'. Nevertheless, Freud's erotic narcissistic and compulsive types are close approximations to the id, the ego and the super-ego persons. His creation of the 'mixed type' made out of the above three is a clear instance of his awareness of the limitations of typology. Oral characters, torn in conflict between the ego and the super-ego, phobic characters characterised by a strong tendency to avoid situation, originally wished for, and hysterical characters with emotional archaic behaviour are types apart from these, mentioned above.

Character as it is viewed in psycho-analysis:

The ego is the integrating part of man's personality, i.e., his character. A 'masterful ego' can with many assets and considerable power, control the id and make the super-ego co-operate with it in its adjustment to the external world. But a masterful ego is a rarity in psycho-analysis. Psycho-analysis has always a neurotic ego, - a poor ego in service of three cruel masters, as we have pointed out earlier in the chapter. The ego is the only seat of anxiety. It produces anxiety, feels it and defends itself against an instinctual danger with the help of the anxiety reaction. 71

Anxiety:

Sigmund Freud explains anxiety as the prototype of birth. Anxiety forces us into a state of helplessness, similar to that of an infant, forced by birth into a new environment, where it is quite defenseless. This is what Freud means by defining it as the "original reaction" to helplessness. 72

Freud distinguishes three types of anxiety, namely, objective or real anxiety, which is caused by the ego's dependence on the external world; subjective or neurotic anxiety, caused by the ego's dependence on the id; and moral or normal anxiety, caused by the ego's dependence on the super-ego.

The Mechanisms of Defense:

Anna Freud explains in her The Ego the Mechanisms of Defense, ten mechanisms among which the theory of repression has been stated as the pillar of psycho-analysis. The ego defends itself by means of repression against the intrusion of a reprehensible impulse or idea into consciousness. 73

Repression as a whole aims at eliminating instinct from having effect in action. Dreams, slips of the tongue, erroneous acts, symbolic behaviours etc. occur in the failure to repress. In regression, the inadequate ego adopts primitive behaviour in

73. Ibid., p. 720.
its failure to satisfy an instinct in its drive for direct satisfaction. The ego derives a substitute satisfaction by this defense. Sublimation, another important mechanism of defense starts with the ego's renunciation of the desired object. It is the desexualisation of an instinct, which the ego absorbs into itself.

According to Freud many of our character traits are derived from pregenital libidinal formations. The process is known in psycho-analysis as reaction-formation. A hysterical mother displaying an extreme affection for a child she unconsciously hates is an instance of reaction-formation.

Two contrasting defense mechanisms are projection and introjection; the former means externalisation of other man's defects for torturing and the latter, internalisation of other people's thought with the purpose of torturing the self. A child, unhappy over the death of a kitten, declaring himself to be the lost kitten has been quoted by Walter Hollitscher as the typical instance of introjection. The persecutory delusions of a paranoic person, animism, neurotic distortion of reality are characteristics of projection, where the ego is damaged by narcissistic regression.

Identification and rationalisation are two of the most common mechanisms of defense. Mourning, melancholia and hysteria, especially the last two disorders show the

74. Hollitscher, Sigmund Freud, An Introduction, p. 66.
pathological varieties of identification.

Otto Fenichel divides the mechanisms of defense into two groups - successful defenses and pathogenic defenses. The pathogenic defenses, he points out, originate from childhood, and are recognised by their use of counter-cathexes. He classifies the psycho-neurotic defenses as pathogenic, because they fail to defend the ego by preventing the eruption of the 'warded off impulses'. The successful defenses, on the other hand, succeeds more or less in defending the ego by preventing the warded off impulses from eruption. Sublimation is one of the successful defenses.75

Freud's view of art and the artist:

Freud's view of the artist and of the nature of the creative process, scattered in The Major Works and in several brief essays has been explained and substantiated by Claudia C. Morrison in his book, Freud and the Critic. The artist holds a unique position in between the conscious and the unconscious. He is, like the neurotic close to the unconscious, but he is apart by his ability to express what he shares with the neurotic. Creative ability is virtually a process of healing through autoanalysis. Though the artist is not a neurotic, he is not even a normal person. The normal person is guided by the reality principle unlike the artist who is

guided by the pleasure principle. The artist can, by virtue of his special endowment, discipline the unconscious. The psychotic, on the other hand, is exclusively possessed by it.

This brief sketch of psycho-analysis has been reproduced mostly from Freud's writings included in The Major Works and The Basic Writings. What is stated here as comment or annotation by the way has mostly been borrowed as I have referred to from books on psycho-analysis by Freud's critics and appreciators. It is humbly acknowledged that my study of psycho-analysis has not been adequate to the extent that I can be expected to make comments on it. The first reading of a subject is, so to say, either for admiration if one likes it or for aversion if one dislikes it but hardly for an impersonal judgment. As for myself, I have an unmixed admiration for the psycho-analytic discoveries, particularly for those about whose truth I am fairly convinced. I am not meanly critical about those, which are only incompletely comprehensible or not at all comprehensible to me. I have no searing contempt for the mystic experience of sex in psycho-analysis. The importance of sex in the development of human personality has been explained so convincingly that it leaves no misgiving about its truth.

Psycho-analysis is a difficult science. Some of its fundamental discoveries are the minutest study of the most delicate aspects of the mind. A complete Oedipus complex, for example, as it appears in Freud's writing is very difficult for comprehension. But we have no reason to sense doubt about
their truth. We are now distantly away with the experiences of the truth of psycho-analysis. We have come through the rampant diffusion of the new knowledge through literature in the teeth of all religious oppositions. We have observed men experiencing these truths in their own life during the wars. Psycho-analysis dramatises just the prototype of a mind that wars or any abnormal situations are apt to release. The modern life with its acute awareness of instinctive needs and the banality of their gratification, of perpetual tension and insecurity is worse than the war itself.

As a method of treatment psycho-analysis aims at adjusting man to his situation by ridding his mind of tension. The process of analytic cure is unlike that of religion, and even offensive to it. Religion seeks to make man happy through suppression of instincts which it considers, are enemies of life and salvation. Psycho-analysis has no fault to find with them as they are. Men are as the instincts make him. Psycho-analysis holds that the happiness of man is dependable on the scientific or rational conduct of the instincts. It is wrong to believe that psycho-therapy insists on downright satisfaction of instincts as cure from man's insidious diseases.

The fundamental therapeutic concern of psycho-analysis is with the ego (self) of man. It seeks to eradicate the ego from the energy-cathexis on its pathogenic defenses and to strengthen it by bringing the unconscious to light. Still the question arises - Does it succeed in settling the problem of the mind? If not why? Psycho-analysis is the science of
determinism - a systematic training as it has been complained, toward the negation of will. Heredity and environment determine our character. The ego, which psycho-analysis seeks to restore is an alien in its own house. Sex as it is revealed in psycho-analysis has nothing comic about it, nothing idealistic or philosophical.