Chapter IX

A PHILOSOPHY OF THE PSYCHOANALYTIC ETIOLOGY

I

Exposition

Any theory has its philosophical foundation. The theories may be on normative, positive and natural sciences. And they all have it. This is due to the factor that certain stages in the development of facts, statements resulting from the relationships of concepts are to be taken for granted in the establishment and propounding of a theory. In other words, the theory cannot go beyond a certain point or points which are to be treated as point or points of departure of the theory. This point or points are the philosophical foundation.

Psychoanalytic theory has its philosophical foundation, which is not to be confused with the philosophical synthesis of the clinical findings of Freud. The latter had already been discussed in the foregoing chapters. Now coming to the former, does the foundation belong to psychoanalytic theory exclusively or not? To be precise, did Freud make the foundation? The fact is that some parts of the foundation were laid by Freud himself, which other parts were borrowed direct from other sciences. However, the great task of laying the foundation stands to the credit of Sigmund Freud. I would like to study the foundation, for it will throw a light on the synthesis of the clinical findings of Freud regarding etiology.
This chapter is, therefore, definitely on metapsychological aspect of psychoanalysis. James Drever defines the term, metapsychology, as "Term employed by Freud for the extension of investigation beyond the psychological field proper to speculative consideration of the phenomena from three general points of view, dynamic, topographical, and econemic."¹ I should like to add three more points of view, adaptive, structural, genetic. I think there is no harm in the addition, as they are part and parcel of psychoanalysis.

Another point to be mentioned before going to the field of our direct concern is why psychology should be connected with philosophy. There is one general opinion that psychology has suffered through the ages from the "apron-strings of philosophy". In this connection, it may be pointed out that even the fully developed natural sciences, like physics, chemistry, astronomy etc., have their own philosophical foundations. Psychology is a young science which cannot be put at par with physics, chemistry, astronomy etc. and, as such, its connection with philosophy cannot be totally cut off.

It used to be the general impression that Freud kept himself quite aloof from philosophizing that there were no philosophic influences colorations at work upon his thinking. At the later stage, however, with more knowledge of his life and his earlier background, quite the opposite idea has turned out to be the case. In particular, the story of the influence

¹. A Dictionary of Psychology - J. Drever, p. 172
of the Helmholtz School has been told many times. This happens since the discovery of Freud's correspondences with Fliess. It was reported first in 1944 by Bernfeld and afterwards by Jones, Kris, Erikson, Rapaport, Shakow, etc. Although it is a story of great intellectual interest, I shall present it here in as much detail as will make clear the fundamental theoretical questions.

The school as noted above emerged as one of the most important intellectual movements in Germany towards the middle of the nineteenth century and by the 1860's had become the most modern symbol for many intellectuals. In order to understand the importance and its attraction for young people, it must be compared to the position of prestige certain forms of positivism held in Germany several decades ago. In the 1840's in Germany, it was not merely a specialized branch of science, but offered a conception of science itself which could absorb technical philosophy and deal effectively with human values.

Certain forms of post-Kantian idealism, Romanticism and the "Naturphilosophie" associated in the early part of the century with the names of Schilling, Goethe and Herder momentarily interrupted the onward march of the German Enlightenment, symbolized by reason as embodied in science. Sometime around the middle of the century there occurred the momentous event generally called "the collapse of German Idealism". In the wake of the collapse many rival claimants rose. For example, Marxism emerged as an international movement in the field of social philosophy. In natural science and the
philosophy of nature, the movement that came to be known as Helmholtz's School of Physicalistic Physiology superseded for many the romantic episode of "Nature-philosophie" and re-established the hegemony of a strictly scientific Weltanschauung.

The movement bears a resemblance to the Vienna Circle of the nineteen twenties and thirties — a group of logicians and physicists gathering around a few key figures possessed of a programme of philosophical reform. The same mixture of emotional opposition to religion, metaphysics and idealistic philosophy is noticeable; the same intense exaltation of science and scientific Method almost as a code of values rather than a more neutral method of inquiry; the same fervent denunciation and exclusion of opposing points of view; and the same crystallization of the movement around a program of reform personified in a few outstanding leaders.

In case this picture of a passionate ideational movement fails to square with the conventional image of the scientist as a cool objective, dispassionate and rational person, it is due to the fact that the later image is, and always has been, less than the whole truth. The typical scientist is often dispassionate about his specific findings, but never about his metaphysics. We sometimes fail to realize that science has a long history as an ideational movement set against tradition and authority especially where it is represented by the church and its philosophical apologists. So, to see science in its full context we are to see it not only as the important advance-guard of technical progress, but also as
a historical movement with a sense of mission. Science was born in controversy and martyrdom and the issues of basic values and metaphysical commitments for which it stands remain as alive and vital to-day as they have been throughout the past three centuries. Nor are these issues yet resolved. So often they break out again in the form of a militant ideological movement.

The Helmholtz School was just such a movement in the middle of the last century. Its chief representatives were Helmholtz, Dubois-Raymond, Brucke and Ludwig. The objective of the movement has been set forth by Dubois-Raymond: "Brucke and I pledged a solemn oath to put in power this truth. No other forces than the common physical chemical ones are active within the organism. In those cases which cannot at the time be explained by these forces one has either to find the specific way or form of their action by means of the physical mathematical method, or to assume new forces equal in dignity to the chemical physical forces inherent in matter, reducible to the force of attraction and repulsion." Here we may notice the solemnity of the emotional language. It is not merely to abide by a truth but also to put that truth in power — an expansion of crusading militancy.

In 1845, this program was solemnly transformed into a school by the adherents by creating a group called the Berlin Society for physical physiology. In a meeting of the society Helmholtz read a paper aimed at giving physiology a firm

2. Freud's earliest theories and the school of Helmholtz — S. Bernfeld, p. 348
foundation in the basic principles of Newtonian Physics. The paper dealt with the application to the human organism of the principle of conservation of energy - the principle that was to become the foundation of Freudian thinking on the "mental apparatus". Both Helmholtz and Brucke being trained as physicists, their explicit intention was to reduce all aspects of human organism to physical-chemical processes. The goal on their part was not simply to add to scientific understanding, but also to destroy once and for all the vitalistic philosophy of Johannes Muller, their teacher. And this was what gave the movement an emotional intensity and incentive.

Earnest Brucke, one of the chief founders and representatives of the Helmholtz School conveyed its philosophy to Freud. Freud spoke of this person as "The greatest authority who affected me more than any other in my whole life."1 Beginning his relationship with Brucke in the first year of the University, Freud later became his laboratory assistant. He credits Brucke for giving him advice to abandon his career in research physiology and to set up in private medical practice. Brucke's influence was such that Freud could receive the coveted prestige of Privatdozent, thus assuring him of the academic prestige needed in the Vienna of his time to get enough patients to make a living. And it was the staunch support of Brucke that enabled him to receive the travelling fellowship that sent him to Paris, where he attended the famous lectures of Charcot on the nature

3. The Life and Work of Sigmund Freud - E. Jones, p. 29
of hysteria.

There were other personal relationships, besides this one, which led in the direction of the Helmholtz school of thought. On entering private practice, Freud's closest professional relationships were formed with Joseph Breur and Wilhelm Fliess. Breur is usually referred to simply as a "practising physician in Vienna"; but he was, in fact, a distinguished scientist who made a number of lasting contributions to medicine. Significantly enough, he also happened to be a staunch member of the physiological institute of Brücke where he lectured. Fliess too was a fervent follower of the Helmholtz School and he presented to Freud the coveted two-volume work of Helmholtz lectures as a Christmas present in 1899.

In this way, for more than twenty-five years - from 1873 to 1908 and his most intellectually formative years to boot-Freud was closely associated with and directly influenced by Brücke, Freur, Fliess, all of them maintaining steadfast allegiance to Helmholtz school of thought.

Regarding the status of the thought represented by Helmholtz school was such that it was at that time unassailable. The triumph of Newtonian physics was such that it could influence the realm of thought over man and nature. Freud did not question it. It was not merely a question of personal relationship that counted for the influence of Helmholtz school of thought on Freud. What is, then, this prescribed mode of explanation of a subject-matter after this school of thought?
It requires first that any complex phenomenon be reduced to elementary components, particular atoms as the case may be. And then, in order that the movements of these particles be calculable, they must be governed by the law of inertia. So movement or change of movement arises only from a quantum of force in such a way that if this quantum is known the resulting quantum of change can be calculated. Further, in order that the whole system be constant for the purpose of calculation, the principle of conservation of energy is invoked; energy is never gained nor lost but only transformed.

How deeply Freud was committed to the thinking of the Helmholtz School is evidenced by his Project for a Scientific Psychology. He stated that the purpose of the project is to "represent psychical process as quantitatively determined states of specifiable material particles." The basic unit, the specifiable material particle, is the "neurone" conceived as the building block of the nervous system. This neurone could be either empty or charged with a certain quantity. Neurones tend to rid themselves of these quantities; consequently the entire nervous system attempts to keep the sum of excitation constant, in accordance with the laws of inertia of Newton and the conservation of energy.

The Project was dropped subsequently so far as it aimed at reducing the psychic processes to material particles. However, he never ceased to follow through this line of thought.

4. The Project for a Scientific Psychology - S. Freud (1895)
So in 1900, in Chapter VII of his Interpretation of Dreams, Freud simply translated the thinking of the Project into psychological language. In lieu of the nervous system made up of neurones he substituted the notion of "psychic systems" and the "mental apparatus". In lieu of the "quantity of charge" (upon the neurone) the notion of "cathexis" or psychic energy was substituted. In lieu of the "principle of emertia" the pleasure principle (which was to be the regulative mechanism controlling the mental apparatus) was introduced. Again in lieu of the principle of conservation of energy the economic viewpoint was introduced, according to which the mental apparatus distributes the several gratifications of instinct. "The names have changed; but the whole psychic constellation still function in strict analogy with a Newtonian system", as rightly commented by D. Yankelovich and W. Barett.

In his article on psychoanalysis in the Encyclopaedia Britannica in 1929, Freud harks, explicitly to Brucke's basic position as the foundationstone of psychoanalysis. In line with Brucke, he states that human organisms are to be conceived of as systems of small particles moved by forces in accordance with the principle of conservation of energy. The organism is, so to say, regulated by a principle which keeps the sum of forces constant. Getting to know more about these forces, we see that they are not so varied as they appear to be; they can be reduced

5. Interpretation of Dreams - S. Freud (1900)
6. Ego and Instinct - D. Yankelovich and W. Barett, p. 49
to two fundamental forces in physical nature; attraction and repulsion. We can see here explicitly the source of Freud's concept of Eros and Thanatos - life instinct and death instinct.

The project is claimed to be regarded as simply an interesting historical document, an abortive attempt by Freud to reduce psychology to physics. Really, however, he never abandoned the thinking of the project. The translation of his terminology from the physical into the psychological, apart from leaving Newtonian materialism, continues the same mode of thought in metaphorical garb. What is fundamental to this mode of thought is that it insists that explanation must always proceed by reduction to elementary particles - no matter in case they now be called quanta of libido or psychic energy instead of neurones. The kind of insistence requires that the phenomenal world we experience be set aside almost immediately for the "real" world of elementary forces that alone are causally efficacious. In other words, explanation of the macroscopic, as it were, must always be by way of the microscopic.

With this much of introductory note, let us now see how each of the six metapsychological aspects is philosophically grounded.

1. Topographical - Freud refers to the conscious, pre-conscious and unconscious as the topographical aspects. We all know what we mean by consciousness and by the conscious he means that segment of the mind that is concerned with immediate awareness. We can readily summon into the conscious a great
many things, e.g., names, dates, arguments, reminiscences of past experiences and the like, which are not constantly present.
The segment of the mind where the readily recallable are located is called preconscious. However, this is common that we cannot recall some materials at will but which come out automatically. It is also known to us that they are in the mind through hypnosis and specific experimental procedures. The segment of the mind where such materials are located is known as unconscious. Also many strivings and ideas that had never been conscious are to be located in this region. These three regions of the mind—conscious, preconscious, unconscious—are also known as the mental apparatus in the sense that ideas and strivings which are not conscious are to be made conscious and thenceforth discharged to the external world or be pushed back in the form of controls, repression etc. Both the processes will be in the interest of the organism.

Freud wanted to explain the continuity of the existence of the mental life, on the one hand. On the other hand, he wanted to posit something between body and mind so that it could have served as a mediator of the physical and mental processes. This was necessary to explain the idea of instinct which may be treated as the core of psychoanalysis. "Freud, it seems, interposes the unconscious between body and consciousness and does not contradict the then working hypothesis; "Brain produces thoughts as liver secretes bile." Once the unconscious is

7. Samiksa, Vol. 32, No. 3, p. 70
postulated, further postulations of conscious and preconscious were logical steps.

2. Genetic - The origin of neuroses is traced far back to the infantile sexuality which is divided into three stages - oral, anal, phallic. The first two are further subdivided respectively into oral sucking and biting, anal expulsive and retentive. The stage of infantile sexuality is superseded by latency period which is succeeded by genital stage. The infantile sexuality reappears in more or less modified form in the genital stage. Thus an adult's personality either normal or neurotic is already formed more or less in the stage of infantile sexuality. This type of Freudian explanation is generally regarded as genetical aspect.

The genetical aspect is based on the concept of determinism. The present is determined by the past. An adult's personality is determined by that of the infant. The kind of determinism as used by Freud is known as psychic determinism. There is no room for chance, choice, volition etc. Ernest Jones writes, "Freud never wavered in the attitude (belief in determinism) ... . He would have endorsed the view of the great anthropologist, Tyler, that "the history of mankind is part and parcel of the history of nature; our thoughts, wills and actions accord with laws as definite as those which govern the motion of the waves." Freud believed in the thorough going meaningfulness and determinism of even the apparently most obscure and arbitrary mental phenomena." 8

8. The life and Werk of Sigmund Freud - E. Jones, p. 366
3. Economical - Our human behaviour is accounted for on the basis of psychological struggles between the id, ego and super-ego which take place in the conscious, preconscious and unconscious. The resolutions of these conflicts are most frequently and normally in the restitution of normal equilibrium and personality growth. At times the resolution goes in the line of the development of mental illness or of character defects and at times in the work of the genius. Most of the resolutions, however, take place as the dynamics of the total situation demand. According to Freud, such dynamical resolution of conflict is the economical aspect of his metapsychology. In this way, instead of the major mental illness being considered as a terrible phenomenon, it is still economical; for by being so, the individual may be maintained as an intact organism. When life becomes unbearable, suicide may be avoided through the development of psychosis and this fact is widely known. In the same way, works of the genius, instead of its being desirable more than the productions of psychotics, are produced only in conflict situations of extreme severity. The formation of symptoms has its economical aspect as well. So by accepting this aspect it is possible to see order in human behaviour that were formerly talked of as accidental and chaotic.

The economical aspect is based on the principle of conservation of energy which states that energy can neither be created nor destroyed, but transformation of one energy into another occurs, while the total mass of energy in the universe remains constant. The instinct of self-preservation which is,
of course, regrouped under the life instinct, prompted Freud to accept that the individual best utilizes his available resources, i.e., energy available in one existing total situation. In addition to this, there is the problem of the management of energy. If energy increases, an additional capacity of the psychic apparatus is to be expected. The question arises as to how the capacity of the apparatus increases - inverse or direct? Freud might not have wanted to land himself into this awkward position and hence his dependence on the principle as stated above to explain the production, distribution and consumption of energy.

4. Dynamical - The term, dynamical, may be used in two senses. First, it may imply the nature of motives and instincts. Second, it may concern with the nature of personality. In the formulation of his personality theory, however, Freud made the two things interconnected and it will not be wrong to say that in doing so he laid more emphasis upon the former, i.e., motives and instincts. Let us, therefore, confine to them in explaining this aspect.

An instinct is a quantum of energy; a force, a need, a stimulus, and impulsion, and an excitation. Freud used these terms in several stages to capture the essence of instinct as an active agent driving the organism towards seeking some form of satisfaction and relief. A force must push forward in a straight line in the Newtonian scheme. If it is not pushing, it is not a force. Some more clinical grounds of why instinct
is regarded as a greedy child rushing towards immediate gratification are there. They are the neurotic materials with which Freud had to deal. An instinct, when deranged, becomes obsessive for the patient. He cannot set himself free. He uses to coming back to it in one form or another, now and then. Under duress the patient may neurotically regress towards an infantile stage where like the child he can have immediate satisfaction.

Freud's instinct theory (life instinct) was based on the mechanistic materialism which was based on the principle that all psychic phenomena have their roots in certain physiological processes and that they can be sufficiently explained and understood if one knows these roots. In search of the roots of psychic disturbances, he had to look for a physiological substrate for the drives. He got it in sexuality and took it as ideal as it corresponded to the requirement of mechanistic materialism and to that of clinical findings of the patients of his time and class. The death instinct was formulated on the basis of the laws of physics. A more primal principle than the pleasure principle was discovered in the name of repetition compulsion. It has four aspects. (A) It is an expression of the "inertia of living matters of its disinclination to abandon an old position in favour of the new one." (B) It has a tendency to keep to certain forms of...
adaptation and to certain circuitous routes as a reaction to any disturbance of the usual process. (C) It has also a backward looking trend that aims at surmounting or throwing off adaptations that have been imposed upon it and at reinstating more primitive situations. (D) From the energetic point of view, it has a special trend towards abreaction. The formulation of the repetition compulsion was used by Freud for the assumption of the death instinct. His point of departure is that the earliest moment at which organic life can be taken to exist is that when it emerges from dead, in organic matter. The phenomena of inertia in the world of physics becomes an active trend in the field of biology, a retrogressive one from the historical standpoint, and from the energetic standpoint, a trend towards a relaxation of tension, absolute rest.

5. Structural - The division of personality into id, ego and super-ego is known as structural aspect. It has come into existence because of some inconsistencies that cannot be explained by the topographical theory. The id is the reservoir of both the life and death instincts. It is the source of psychologic energy. It is concerned with the striving after pleasure and also aggressive strivings. If these strivings are not controlled by reality, the individual cannot become an adult in a civilized society. By the ego Freud abruptly meant the conscious intelligence. It is in touch with reality. It directs human behaviour towards a maximal satisfaction of the individual's urges in consistency with the physical and social reality. Having realized the consequences of its activity, it
establishes balance between the environment and the organism. The super-ego is a term employed to designate a structure or a system built up by early experiences, on the basis mainly of child's relations with its parents. It functions as a kind of conscience, criticising the thoughts and acts of the ego, causing feelings of guilt and anxiety, when the ego gratifies or tends to gratify the primitive impulses. Out of the id develops the ego out of which develops the super-ego.

What is called psychic apparatus is represented by id, ego, and super-ego. It is established on the model of a machine devised by Newton. To be brief, in the act of establishment, the Newtonian concepts are utilized. The duty of the apparatus is the management of the instincts with the help of psychic energy converted from the instincts. The management may be disposal or retention to the advantage of the organism over the existing situation. The pleasure principle (the principle of inertia) is the regulative mechanism of the apparatus. This, of course, takes back seat in the ultimate stage of the Freudian theory in favour of the repetition compulsion. Here another principle - Nirvana Principle - comes into existence as the governing principle of the psychic apparatus. Instead of its being so, the basic principle of Freud - to silence the excitation caused by instinct or reduce it to the minimum level - remains unchanged. Such behaviour of the apparatus is known as 'attraction' and 'repulsion' in Freudian language. The psychic apparatus works according to the principle of conservation of energy also. Regarding the philosophical nature of the psychic apparatus, Freud remarked, "Psychoanalysis makes one basic
assumption (the nature of the psychic apparatus), the discussion of which is reserved to philosophical thought. ¹⁰

One interesting fact is this that the psychic apparatus is the core of metapsychology constituted by five aspects so far explained because it underlies them all. This needs a thorough explanation which is, however, not possible within the small compass of this chapter.

(6) Adaptive - This aspect was added to metapsychology by Hartmann. Freud was, however, not explicit on this issue. There are three senses in which adaptation might possibly be used in psychoanalysis. First, it might be applicable to persons who are normally well-adjusted to reality, social and physical. Second, it might be used to the kind of adaptation which is adopted by the individual just to keep the organism in tact. "An individual may choose a stressful situation for personally valid reasons; for example, Admiral Byrd preferred complete isolation in wintering over in Antarctica."¹¹ Third, still another sense is the case in which tension is absolutely at rest, e.g., in death of the organism. This is illustrated by J.C. Coleman, "As a form of public protest in Vietnam, a Buddhist monk turns himself into a burning torch, as spectators solemnly watch."¹²

¹⁰ An Outline of Psychoanalysis - S. Freud, p. 144
¹¹ Abnormal Psychology and Modern Life - J.C. Coleman, p. 117
¹² Ibid., p. 357
Perhaps, this aspect was based on Darwinism, as it is near to it. We have two basic principles which Darwin used handily. One is that plants and animals adapt to their environment. The other is that of 'survival of the fittest'. It is possible to explain that only the fittest will survive when plants and animals try to adapt to the environment. Similarly, an individual will struggle for his existence on earth by mobilising all the resources at his disposal and ultimately, when the struggle fails or is not possible any more, death will overtake him.
II

Discussion

It is quite significant that psychoanalytic theory does not remain suspended as some theories do. Laying the foundation of the theory makes it systematic or at least attempts to make it so.

Respect for the single, empirical fact was one of Freud's outstanding natures. Some of the qualities that may be attributed to him are those of being a faithful observer, a lucid, honest reporter as well as a bold discoverer. His agonizing attempts to get his empirical insights in the right places remain as a permanent contribution to man's original thinking about mankind. As long as he was close to his case materials, these qualities are reflected in his writings. As soon as metaphysics appears in his scheme, the picture changes. Indeed, some major flaws stem from his application of the metaphysical foundations of seventeenth century physics represented by Newton and nineteenth century biology represented by Darwin to man's mental and emotional life. Now let us have discussion aspect-wise.

(1) Freud contends that the unconscious is one which acts as mediator between the body and the mind. It is also further contended that the human body is a part of reality - a fact already pointed out in Chapter IV, while the ego (a part of the psychic apparatus) also contacts reality which was also pointed out in Chapter VII. It seems that the functions of the ego and
the unconscious are colliding. The alternative explanation to this will be that reality has two sides in its relation with the mind. The ego is in charge of one side, while the unconscious is in charge of the other side. Freud did not state this point. Even if it was stated, it will be somewhat difficult to convince the readers to the desired extent.

(2) We may notice that 'meaningfulness' and 'determinism' are used by Jones as practically equivalent terms. A mental process is meaningful only in case if occurs as a result of conditions, is clearly predictable and would always be result from those conditions. Why should it be like this? And why should it be 'meaningless' to occur outside this chain of conditions? The assertion that determinism is the only meaningful means to grasp the human nature is metaphysics and not something derived from empirical observation.

The concept of the freedom of the human will is one already established widely in the intellectual circles. The whole science of ethics is based upon it. Man is to be held responsible for his actions indicating that there is room for choice, alternatives for better decisions and actions. W. James also made a nice remark, "My first act of freedom shall be to believe in Freedom."13 His whole thinking of philosophy and psychology was based on the concept of freedom.

According to Freud, adults are what they were in their infancy. This point was explained in detail in Chapter III.

It follows that there is less room for choice and volitional activities. On close examination, one can predict what type of adult an infant will turn out to be. There is some element of truth in this way of observation. But it cannot be pushed up to the level of sweeping generalization. Albert Einstein, the world-famous scientist, was not indicative of any sign of promisingness to become a scientist later in his life, while he was infant. We may conclude this aspect with D. Yankelovich and W. Barett who observed, "... human freedom and scientific lawfulness are held to be incompatible ... if one is to be scientist, one has no choice but to be a thorough-going determinist."^14

(3) What are the basic arguments in favour of the principle of conservation of energy being applied to the human system? Some arguments are advanced in this direction, but they are not totally free from criticisms.

The principle is established as if the entire universe is known. Not to speak of the age of Freud, even now also the scientists, in spite of their best efforts to have clear and comprehensive views about the universe, are not in a position to contend that their knowledge of it is complete and final. Some of them even go to the extent that the term, 'universe' be substituted by 'multiverse'. This only complicates the situation. It is, therefore, possible to say that the ground on which the principle is established is shaky.

^14. Ego and Instinct - D. Yankelovich and W. Barett, p. 223
In case a claim is made to the effect that the knowledge of the universe has been complete and final, we may retort it with a question as to why the total quantity of energy in the universe should be constant. In propounding a theory, it is quite necessary to put all questions of 'why' answered. This is a philosophical question giving answer to which must surely be made by scientists-cum-philosophers so that the theory may not have any loophole. Most probably it will be that they do not have so much to say by way of answer to the question.

Supposing that the theory may be accepted at its face value, another question will reinforce on the nature of application of the principle to the human system. Assuming that the total quantity of energy in the human system remains the same, we may explain that the energy at the time of birth of the organism is equal to that at the time of death. Apart from the question of why it is possible, let us try to be convinced on how it is possible. The stand of psychoanalysis is not clear on the matter. The applicability of the principle to the universal process does not guarantee the feasibility of application to the human system which forms part of the universe.

(4) It is upon the exhuberant aspects of instincts that emphasis was laid by Freud. Instincts of this nature are inhibited only in the level of the ego which works under the reality principle. As such, inhibition was not ascribed to
instinct as one of its essential characteristics. Is there any harm, however, in that instinct is inhibitory as well? The lower animals show comparatively little signs of their instincts being inhibited. Man is a higher social animal. The moment an instinct acts for gratification, then another instinct opposes it. This may be the opposition of instincts of which Freud often talked. When instinct is treated as inhibitory, it then loses a great part of its dynamicity and hence partial show-down of the dynamic aspects.

The concept of death instinct is pessimistic, affirming that the true essence of life is death. The death instinct is regarded as the original one and the life instinct comes into existence subsequently as a result of the chances of development. So the latter is subordinated to the former. The life instincts would create tensions of every possible kind only to submit them to the death instinct with its inevitable trend towards relaxation of tension. Our main concern is neither with pessimism nor with optimism; it is rather with realism.

Although the concept of the death instinct was a logical necessity and compulsion, perhaps neurosis in its actual boundary is not necessarily concerned with the concept limited to self-destruction for the fact that it is not a major disorder like psychosis. A neurotic might, at one time or another, pondered over or even speculated on it, only to be repulsed back.

"All psychic phenomena having roots in the physiological processes" makes it imperative to retain that
mind is influenced by the body. The autonomy of the mind should, however, be not dispensed with. Actually, body also is influenced by the mind, evidences of which are found in psychosomatic disease such as ulcer etc.

(5) There is difference between man and machine, the latter is made, maintained and operated by the former. Human organism is more or less an automatic process, if not intervened by outside forces in such as killing by lightning, flood, earthquake etc. Occasionally the organism partially fails for some time but is restored to normalcy by the activities of the mind in such as application of medicine etc. Moreover, there is the concept of homeostasis which is the overall physiological mechanism for restoring a system to normalcy. The difference does not end here. It is clearly evidential that man can destroy himself at will, whereas machine can never.

Freud's inclination towards comparing man with machine was the result of a pervasive climate of opinion. A century ago physicists would have found it 'meaningless' other than within a strict scheme of Newtonian determinism. However, now-a-days such non-deterministic events are the physicists 'daily bread'. The sole cause in the impossibility of such a conception was a mental obstacle which the physicists had to break. Once they got through it, what appeared a prior necessity was quite an expendable habit of thought. The point is that laws of physics as enunciated by Newton etc. had changed considerably, only to widen the gap between man and
machine in view of their functioning styles.

The psychic apparatus is, therefore, the product of a deep philosophical speculation, representing Freud's view of man in general. His theory of psychopathology explains the mishaps to which the psychic apparatus is prone in the course of its development and functioning. The apparatus is more fundamental than either the neurosis or the normality. Neurosis can be taken as a disfunction of the apparatus, normality as its developing and operating with relatively few hitches.

(6) 'Survival of the fittest' is applicable to the forces of nature according to Darwin. How can this be extended to social phenomena which are as varied as it can be. Socialist countries foster the principle of co-existence which very much reduces the chance of neurosis. In Russia, there is quite less chance of neurosis, although, of course, there is one type of neurosis, psychasthenia (neurasthenia). "The most common type of neurotic disorder in the Soviet Union appears to be neurasthenic neurosis, although the reasons are not clear why this should be so."15 But this type is gradually losing its identity.

15. Abnormal Psychology and Modern Life - J.C. Coleman, p. 257