B.B. Misra
Textbook of Psychology for Homoeopathic Students

Extrait du livre

Textbook of Psychology for Homoeopathic Students
de B.B. Misra
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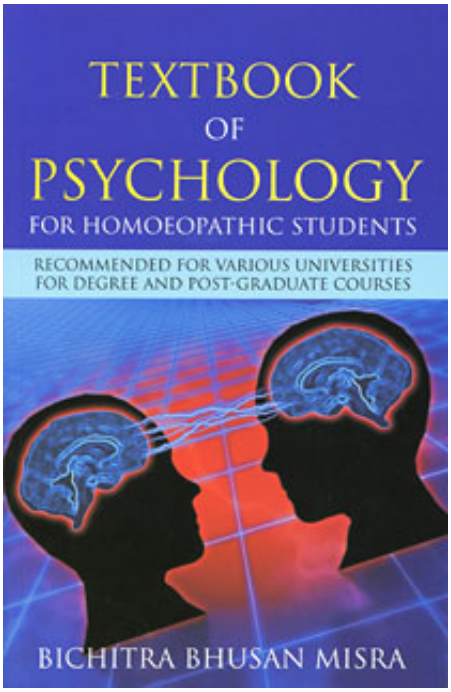

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17. The Complete Psychological Works of Sigmund Freud, 6 vol., 2nd ed. (1984).
18. Sigmund Freud's Writings: A Comprehensive Bibliography, (1977).

(Note: *These are the translated works of Freud. The original contributions (in Germany ?) date much earlier.)*

From above it is clear that the contribution of Freud to humanity are immense. Therefore, it is neither desirable nor feasible for us to study everything of Freud. We will study his psychoanalysis under the following heads within reasonable dimensions.

I. Structure of mind.
II. Daily psycho-pathology and defence mechanism.
III. Psycho-dynamics - Behavioral process.
IV. Psycho-analysis as a therapy.
V. Criticism to Freud's works.
VI. Dreams (see Chapter IX).

(Note : Psycho-analysis was initiated by Freud and hardly anybody shared responsibilities with him at the earliest stage of its development. Therefore, Freud and psycho-analysis has become almost synonymous with each other and he is regarded as the Father of Psycho-analysis. All of above topics mentioned except the last one comes under psychoanalysis.

PSYCHO-ANALYSIS

I. Structure of Mind

Freud divides mind (also personality) into two different parts:

1. **Topographical aspect,** by arranging it into three layers, viz:
   a. Conscious mind.
   b. Sub-conscious mind.
   c. Unconscious mind.
2. **Dynamic aspect** of mind, postulating three other components:
   a. Id.
   b. Ego.
   c. Super ego.

1. Topographic Aspect of Mind

Now let us start with the topographic aspect of mind.

a. Conscious Mind

Conscious mind is the superficial or surface layer or upper most layer of mind. It is the sum total of the individual's experiences at a given time and his ability to know the external objects that influence them. It is the conscious mind through which we listen, talk, see, etc. Various ideas, thoughts and images that we are conscious of at any moment belong to the conscious mind. This portion of mind is concerned with immediate awareness only. Now you are reading this book. You are aware that you are reading this book. You are not aware of the sound of the ceiling fan under which you are carrying out the study of this book. Similarly, when you watch cricket on TV, you are only aware of cricket at that given time. This is the function of the conscious mind.

b. Sub-conscious or Pre-conscious Mind

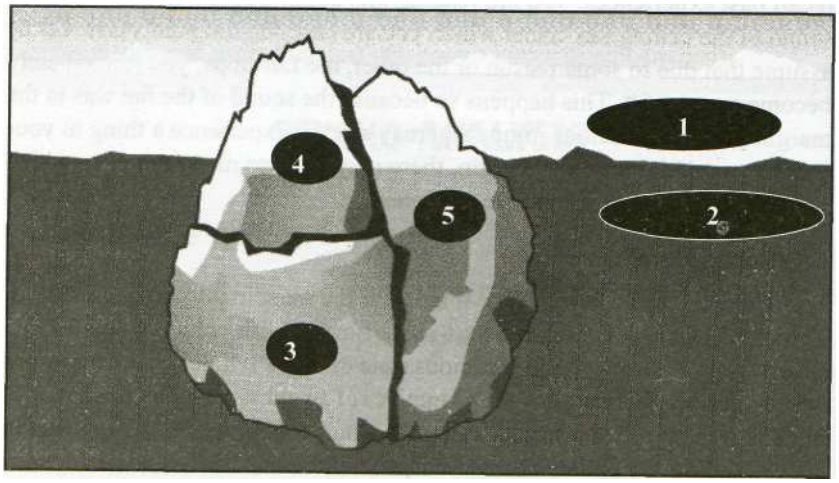
This is the second layer of mind. This is the store house of all types of information. All the experiences and knowledge which have been gained or learned are stored in this second layer. From this portion of mind one can recall past experiences. You are reading this book. You are not aware of the sound of the ceiling fan, under which you are carrying out your study. Let us assume that due to some reason or the other, the fan stops, you immediately become aware of it. This happens so because the sound of the fan was in the margin of your conscious mind. You may read or experience a thing in your conscious mind, but in the margin, there may exist so many things to which you may not have an immediate awareness.

c. Unconscious Mind

This is the 3rd or last layer of the mind. It is the most important part of mind. This third layer is related to a vast part of mental life, which is hidden and usually not accessible to the conscious state of mind. It hides all the repressed wishes, desires, feelings, drives and motives of an individual. This unconscious mind is very significant for our study. As a homeopath we can do wonders in understanding the patient's unconscious mind. Unconscious mind contains all repressed and forbidden desires and ideas. But the unconscious mind cannot contain all these feelings and ideas till eternity. These forbidden and repressed desires strive to come up to the upper layer of mind. These desires very often come up in disguised forms, in dreams and reveries. The importance of prescribing on dreams to homeopaths is well known since a century, back to

the advent of Freud. Now we can approach this concept in a more systematic and precise manner. Moreover, this mind is also responsible for all our behaviors. Freud asserts "What we do, how we do, we behave is always determined by the forces residing in our unconscious mind and not by the choice of conscious mind." All the normal or abnormal behavior and mental illnesses are the outcome of the unconscious mind. As a homeopath we can bring this relevant information from the unconscious to conscious mind with specific techniques like catharsis and psycho-analysis along with giving anti-miasmatic treatment for a permanent solution to a given behavioral disorder.

Anyhow, the concept of unconscious mental process was recognized long before Freud. German philosophers like Gottfried Wilhelm Leibnitz (1646-1716), who was also a mathematician, Herbart Johann Friedrich (1776-1841), who was also an educator, Gustav Theodor Fechner (1801- 1887), who was also a physicist, Arthur Schopenhauer (1788- 1860), etc. were aware of the unconscious mind, which can be discovered referring their respective literary contributions. Still, it remained for Freud to give a new dimension to the concept of unconscious mental process. Freud was the first to relate its tremendous impact in the development of human personality. He was also credited for bringing forth its significant role in various mental abnormalities. In fact, Freud gave it a new tint and a new recognition to the term unconscious mind.



Structure of Human Mind Compared to an Iceberg
1. Conscious Mind 2. Unconscious Mind 3. Id 4. Ego 5. Super Ego

(Freud compares the human mind to an iceberg phenomenon. The tip above the water surface corresponds to consciousness, and the huge region below the surface represents the unconscious mind. Note that the Id is totally unconscious of the three basic personality structures)

2. Dynamic Aspect of Mind

Freud ushered a new era in psychology exploring the dynamic aspect of psyche or mind. He attributed Id, Ego, Super Ego to the dynamic aspect of mind. According to him, all the conflicts are generated and resolved through these three aspects of mind. Moreover personality of an adult is related to the result of interaction of these aspects of mind. The study of dynamic aspects of mind is highly essential for us as a homeopath. We can understand a patient in a better way through this concept.

a. Id

It is situated in the unconscious mind. It comes with birth. It operates on the animal level. It is the source of mental energy, which when pent up produces frustration. It only knows the subjective reality of mind. It,

- is biological in nature and seeks pleasure and gratification
- pursues pleasure only
- follows no rules or regulations
- is selfish
- is concerned with own means and end
- avoids pain
- does not accept reality
- cannot differentiate between good and bad
- stands for all anti-social and moral wishes, desires, motives, etc.
- is the storehouse of jam-packed excitement and wild passion
- is the reagent of unconscious and the stockpile of instincts

b. Ego

Ego is psychological and examines the reality. It develops gradually out of Id. A child comes to this earth as just a mass of protoplasm at the time of birth. Gradually he undergoes various forces and develops the sense of T, 'me'', 'mine', which is the expression of Ego. It acts as an intermediary role between Id and Super Ego.

- Ego can distinguish between subjective reality and the things that exist in the external environment
- It is called the executive of personality
- It maintains balance between the two fighting forces of 'Id' and 'Super Ego'. Id seeks direct instinctual gratification whereas Super Ego acts as

an internalized checking agent or policeman to guard Id not to do immoral acts

- Very often Id and Ego are compared to a horse and its rider respectively. Ego is the rider, who decides the direction of the horse
- Ego integrates the conflicting demands of Id, Super Ego and the external world
- If Ego fails in keeping the balance between Id and Super Ego, there occurs the disintegration of personality
- If the Ego is strong it can control the ruthless Id. Freud's whole attempt is to strengthen the Ego, so that a positive personality can be evolved
- If Ego joins hands with Id and defeat the Super Ego, then the individual may become anti-social, delinquent and may commit a crime
- It also satisfies the nutritional need of the body and protects against injury
- It reinforces repression

c Super Ego

It does not come by birth. It appears at about the age of 4 to 5. It is also situated in the unconscious mind. Very often it is referred to as conscience. It is the direct antithesis of Id. It is developed progressively by the reward and punishment meted out by the parents. It is the Super Ego in an individual that desists the individual to commit an evil. Super Ego—

is social-self and strives for perfection

is ethical and moral aspects of psyche

follows the moral standard authorized by the society

gives judgment within

is not guided by any instinct or primitive drive

stands for ideal rather than the real and strives for perfection

prevents destruction

opposes the action of Id

Interrelationship of Id, Ego and Super Ego

In a nutshell, we can describe Id as biological which seeks pleasure, the Ego as psychological, examines the reality and Super Ego is social- self who strives for perfection.

Moreover, these concepts explain the genesis of neurosis (and anxiety) see the Chapter XVIII.

II. Daily Psycho-pathology and Defence Mechanism

In day to day life, activities like slip of a pen or tongue or other actions are taken by us as normal. We very often consider these actions as a chance happening. But according to Freud, such incidents do not occur by chance; rather they bear special significance in expressing the language of unconscious. Such languages are the deliberate and planned expressions of the unconscious mind. It carries unique significance in psycho-analysis.

Whenever, an individual encounters a situation that threatens to cause mental imbalance or leads to a state of conflict or an injury and he fails to make any direct adjustment with that situation, then in order to attain such an adjustment he adopts a group of mental processes that enables the mind to reach a compromising solution to the problem is called defence mechanism. The process is usually unconscious, the compromise generally involves concealing from oneself internal drives or feelings that threaten to lower self-esteem or provoke anxiety. The defence mechanisms are those adjustment mechanisms which are adopted by ego autocorrectively and unconsciously to save itself from defeat.

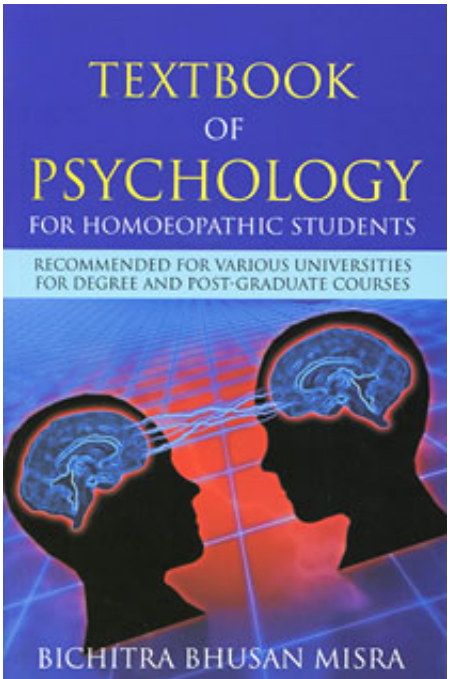
Some of the major defence mechanisms described under psycho-analysis are:

1. Repression

Repression is the withdrawal from consciousness of an unwanted idea, affect, or desire by pushing it down into the unconscious part of the mind and are prevented from re-entering into the conscious mind by constructing a blockade. The concept of repression was evolved by Freud during his treatment of hysterical patients. He found that many patients exhibit signs of paralysis and approaching blindness without having any physical basis. These patients were not able to remember the painful experiences which could not be brought out by psychotherapy. Repressions have the effect of either attaining a complete forgetfulness with regard to these memories or of at least reducing their intensity for the time being. In hysterical amnesia, the victim completely forgets the act itself and the circumstances surrounding it. However, a psycho-analyst can bring back those repressions, so that the mental conflict can be removed. It helps to clear the conscious part of mental conflict.

2. Reaction Formation

Sometimes an individual conceals a motive from himself by giving expression to its opposite. Such a tendency is called reaction formation. It is the fixation



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