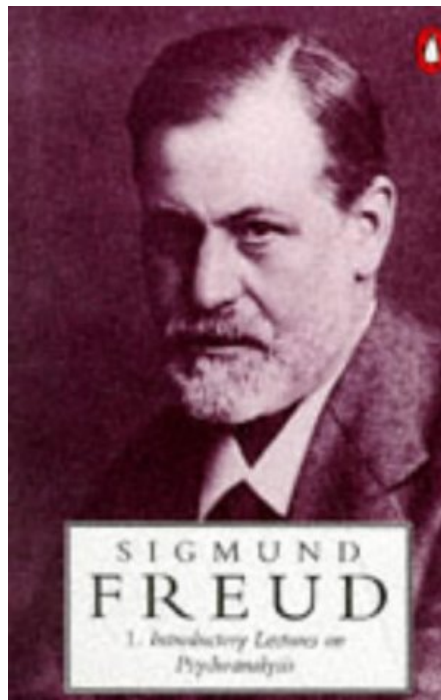




Introductory Lectures on Psychoanalysis

Sigmund Freud , James Strachey (Translator) , Angela Richards (Editor)

Download now

Read Online ➔

Introductory Lectures on Psychoanalysis

Sigmund Freud , James Strachey (Translator) , Angela Richards (Editor)

Introductory Lectures on Psychoanalysis Sigmund Freud , James Strachey (Translator) , Angela Richards (Editor)

Στα τέλη του 19ου και στις αρχές του 20ού αιώνα, ο Αυστριακός Σηγκμουντ Φρόυντ, φυσιολόγος και ψυχίατρος, θέσισε με τις μελέτες του τις βάσεις της ψυχανάλυσης ως θεραπευτικής μεθόδου και φέρε επανένσταση στον τρόπο που ο σύγχρονος άνθρωπος αντιλαμβάνεται έννοιες όπως η συνείδηση και η σεξουαλικότητα.

Με την Εισαγωγή στην Ψυχανάλυση (1917), ο Φρόυντ παραδίδει αυτοσχέδια στο ευρύτερο κοινό τα κείμενα μιας σειράς 28 διαλέξεων που δώσε στο Πανεπιστήμιο της Βιέννης κατά τη 1915-1917, με σκοπό να μιήσει να χι αμιγώς επιστημονική ακροατήριο στις βασικές έννοιες, στις αρχές και στις μεθόδους της ψυχανάλυσης. Πρόκειται για ένα απλό δημοφιλέστερα έργο του, το οποίο χρησιμοποιήθηκε στο εκλαϊκευμένο χώρο του χάρει μεγάλης αναγνωσιμότητας από την πρώτη έκδοσή του μέχρι σήμερα.

Introductory Lectures on Psychoanalysis Details

Date : Published January 31st 1991 by Penguin Books Ltd (first published 1917)

ISBN : 9780140137910

Author : Sigmund Freud , James Strachey (Translator) , Angela Richards (Editor)

Format : Paperback 560 pages

Genre : Philosophy, Psychology, Psychoanalysis, Science, Nonfiction, Classics

 [Download Introductory Lectures on Psychoanalysis ...pdf](#)

 [Read Online Introductory Lectures on Psychoanalysis ...pdf](#)

Download and Read Free Online Introductory Lectures on Psychoanalysis Sigmund Freud , James Strachey (Translator) , Angela Richards (Editor)

[illegible]

?? ????? ??????? ????????? ?? ????????? ?? ("male chauvinist", "an offence", etc.) ?? ??? ??????? ?????? ?
 ????? ??????
 ????????? ????????? ? ????? ?????? (????? ?????? ?? ????????? ??????, ????????? ?????????, ?????., ?? ??????
 ?????????????, ??? ? "????????" ?? ????????????? ????????? ??????, ????? ?????).
 ??? ????? ????????? ? ?? ?? ????? - ????????? ?? 1915-16 (?????) ?????? ? ??? ??? ??????????? ?? ????? ??
 ?? 15 ?. ??-????? (?????? ?? ?????? ??? - ????????????? ?????? ?????????, ??, ??, ????.)
 ??????? ?? ????? ? ??????????? ?? ??? ?? ??????????? ?? ?????? (????? ? ??????????? ????????? ?? ?? ?????? ?????? ??
 ?????????, ? ????? ? ????? ? ????? ? ????????????????? ?? ?????????). ?? ?? ?? ??????? ?? ? ???????????????
 ??????????????? ?? ?? ??????????? ??? ? ??? ????????? ????????? ? (?????)???????????????? ?? - ????????????? ?????
 ??????????? ?? ?? ????????????? ??.

????? ?????? ?????? ?????? (?? ?????? ??? ????????? ?????? ????????? ?????? ??????) ?????? ?????? ????????? ??????
 ????????? ?? ????????????? ?????????...????? ?? ????????? ?? ?????? ?????? ?????? ??????

And that is wrong, very wrong.

Roy Lotz says

The medulla oblongata is a very serious and lovely object.

When I was in college, I used to get in long and rather aimless arguments with a friend about Freud. The funny thing is, both of us agreed that Freud was fundamentally wrong about most things. The argument was, rather, whether Freud was worth reading and thinking about—and was even potentially useful—in spite of his theories' veracity. My friend said he wasn't, and I said he was. I still think this way, which is why, every now and then, I find myself making my way through one of his books.

Probably I should have come to this book sooner. Freud's *Introductory Lectures on Psychoanalysis* is his attempt to give an accessible introduction to his system, and is thus probably one of the best places to start if you're curious about his work. The lectures, given over one academic year, are divided into three sections: the parapraxes (the "Freudian slips"), the interpretation of dreams, and the neuroses. The material is arranged this way for pedagogical purposes, beginning with the simplest and most easily observable phenomena and ending with genuine mental disorders. By necessity, the last section is both the longest and densest.

One thing that fascinates me about Freud is how a system of ideas with paltry factual support could be so seductive and gripping. For my part, I find Freud's system remarkably attractive; thinking along his lines has an undeniable emotional appeal, at least in my case. In my review of *Civilization and its Discontents*, I gave a partial explanation of this by likening Freud's system in outline to that of Christianity. But I don't think that's the whole story, and thus I want to explore it further.

While reading this book, it struck me that Freud's system is comparable with the Aristotelian physics and cosmology that held sway for so long in the Western world. Both of these systems, Freud's and Aristotle's, take such hold of one's mind because they seem to explain everything while offering very little in the way of falsifiable propositions. Aristotelians could throw around terms like *matter*, *form*, *ideal*, *potential*, *perfect*, *nature*, and *soul* without providing any circumstances in which these concepts could be tested and disproved.

These categories were specific enough to be rationally compelling, and yet vague enough to be applied to nearly anything. Similarly, Freud created a system that could be applied to history, religion, mythology, and literature, while never specifying how its categories—*repression*, *unconscious*, *transference*, *libido*, *ensor* etc.—could be disproven. It thus gives the illusion of an airtight and exhaustive system while remaining safe from testability.

The main reason that Freud's theories are untestable is that they rely on interpretation; and interpretations, by definition, cannot be falsified. Now to be fair I think Freud's system is most plausible, as a therapeutic technique, when he has his patients interpret their own dreams and symptoms. If a patient is free-associating, it makes sense that they might be able to hit upon an emotionally resonant interpretation.

Nevertheless, I think it would still be incorrect to call even the patient's interpretation the "true" one, since being emotionally affected by something *now* in no way proves that this same thing motivated a dream *in the past*. (And this is putting to the side the fact that Freud's explanation of the formation of dreams relies on unobservable processes and entities that he posits in the mind. But let me stop here before I get sucked down the rabbit hole.)

To repeat, then, although I think it cannot be proved that any interpretation of a dream is a "true" one, I still think having patients interpret their dreams might help them to explore their own feelings. But when Freud begins enumerating a kind of "key" for dream interpretation, his system gets really unsupportable. According

to Freud, certain things *always* symbolize other things in dreams, irrespective of the individual, their cultural background, or their experiences. And, of course, most of these symbols are representations of sexual matters:

We have earlier referred to *landscapes* as representing the female genitals. *Hills* and *rocks* are symbols of the male organ. *Fruit* stands, not for children, but for the breasts. *Wild animals* mean people in an excited sensual state, and further, evil instincts or passions. *Blossoms* or *flowers* indicate women's genitals, or, in particular, virginity. Do not forget that blossoms are actually the genitals of a plant.

There is an entire lecture like this; and personally I find it so ludicrous that it makes me deeply suspicious of Freud's judgment. It relies on so many unsubstantiated premises—that dreams have a deeper meaning, that this deeper meaning is always a desire, that this desire is always illicit and sexual, that somehow certain symbols are universal, and that Freud is somehow privy to this information—that it boggles the mind trying to unravel it.

When Freud does offer the explanation for why one thing symbolizes another, it bears a remarkable similarity to the logic used by conspiracy theorists:

And, speaking of wood, it is hard to understand how that material came to represent what is maternal and female. But here comparative philology may come to our help. Our German word '*Holz*' seems to come from the same root as the Greek [*hule*], meaning 'stuff' 'raw material'. ... Now there is an island in the Atlantic named '*Madeira*'. This name was given to it by the Portuguese when they discovered it, because at that time it was covered all over with woods. For in the Portuguese language '*madeira*' means 'wood'. You will notice, however, that '*madeira*' is only a slightly modified version of the Latin word '*materia*', which once more means 'material' in general. But 'material' is derived from '*mater*', 'mother': the material out of which anything is made is, as it were, mother to it. This ancient view of the thing survives, therefore, in the symbolic use of wood for 'woman' or 'mother'.

Clearly this sort of thing wouldn't pass muster in any scientific journal nowadays, and it's hard to see how it could have been convincing in Freud's day either.

The above is just one example of the un-falsifiability inherent in Freud's thought; and this is a big part, I think, of why his system can be so seductive. But there is another reason for its appeal: It is fundamental to Freud's system to question the motivations of its detractors. That it, the system has a built-in defense mechanism in that anyone who disagrees can be accused of being a repressed individual who can't face the truth of his own illicit desires.

To take just one example, let's look at Freud's discussion of his famous Freudian slip. In these lectures, he claims that *all* slips of the tongue are caused by a repressed desire that is finding a distorted expression. Now to be fair, there are definitely many instances when this seems to be the case, that somebody accidentally said something they were trying to keep secret. Nevertheless, it is absurd to claim that all slips of the tongue have this origin. For one, you cannot legitimately make a universal generalization from any finite data set. You cannot, for example, claim that all apples are delicious after you've eaten 100 delicious apples. Moreover, and once again, finding the "deeper meaning" of a Freudian slip relies on interpretation, and interpretations can never be objectively determined.

But a more troubling problem for me is that Freud essentially asserts that it is impossible to make an innocent mistake. If you are tired and you misspeak, it cannot just be an error, but must be the expression of

a deep and terrible desire of which you are not aware. And if you deny this, it only proves Freud's point; obviously you can't face the truth about yourself, you are too repressed. Thus there isn't any way out. You can't disprove Freud's interpretation (since it's an interpretation and can't be disproven), and all your protestations only make you look more guilty. And this sort of double bind isn't restricted to Freud's theories on slips of the tongue, but apply to the interpretation of dreams and neurotic symptoms. I wouldn't be surprised if Freud argued that any time somebody fell off a bike it was because of a latent death wish.

To be fair to Freud, none of these criticisms are unique to his system. To the contrary, they can be applied to many, if not all, religious and political ideologies. The questioning of other people's motivation is especially destructive in the latter sphere, and can be found on both the Right and the Left. The only reason Democrats want to expand social security because they're communists who want to make everyone dependent on the government; they want to expand background checks to take away everyone's guns and make them unable to fight against government tyranny. Meanwhile, poor whites are too dumb to vote for their own interests, those who disagree with Obama are racists, those with Hillary are sexists, and if you disagree it's your privilege talking.

Don't misunderstand me: I'm not saying that these accusations are necessarily incorrect, and indeed I think they are sometimes quite compelling. Nevertheless I think you have got to be careful when you question the motivations of your opponent, because it makes it impossible to have a reasonable debate. Probably it's best to assume good intentions unless proven otherwise. But this brings me pretty far from Freud.

Or does it? I began by saying how useful is Freud even if one disagrees with him, and I think one way he's useful is to illustrate how unsupported ideas can become widely accepted. But of course that's not all.

Freud was, in my opinion, quite obviously brilliant. His ideas were so original and his thought process so novel that it is fascinating just to see him at work. What's more, even if they lack rigor in a scientific setting, Freud's ideas, terminology, and system have undeniably enriched how we think about the human experience. That dreams can reveal a deeper meaning, that slips of the tongue can reveal hidden intentions, that desires can be repressed, that traumatic memories can be unconscious, that much of your motivation lies beyond your awareness—all this and more we owe to Freud.

Two weeks ago I was walking through the Thyssen-Bornemisza in Madrid, where there is a wonderful painting by Salvador Dalí: *Dream Caused by the Flight of a Bee Around a Pomegranate a Second Before Awakening*. The painting, which makes no rational sense, was partly inspired by Freud's ideas on the dream-logic, how ideas get associated in the unconscious. The elements in the painting are associated, not by reason, but by other chains of association—the sounds of their names, specific memories, visual properties, sexual desires. The entire logic of the painting can thus be said to be Freudian. Now, considering this, can you argue that he didn't enrich our culture?

Noor says

??? ?????? ??? ???? ???? ???? ???? ???? ???? ???? ???? ???? ???? ???? ????
???? ???? ???? ???? ???? ???? ???? ???? ???? ????.

Aya ??? says

??????? ?????? ?? ?????? ?????? ?????? ???? ???? ???? ???? ???? "??? ??????" . ?????? ?? ?????? ?? ??????

??? ???? ?????? ??? ????????? ??????? ????????? ???????
 ????? ??????? ?? ????????? .
 ?????? ??? ? ???? ???? ???? ???? ?????? ???? ?????? ???? ?????? .. ??? ??? ??? ?????? ?????? ?????? ??
 ?????? ??? ?????? ????????? ?????? ? ???? ? ???? ? ? ???? ?????? ???? ?????? ???? .. ??? ???? ?????? ?????? ??????
 ?????? ?????? ?????? ?????????? ???? ?????????? ???? ???? ???? ???? ???? ???? "????? ????????? ? ????"
 ????? ????????? ?????????? . ?????? ?????? ???? ????????? ? ???? "?????" ???? ???? ? ???? ????????? ???? ?????????!!!

[illegible][illegible]

???? ?????? ??????? ?? ??? ??????? ?? ????????? ???????? ??? ??? ?????? ?? ??????? ?????????????.. ???????
 ????? ?????? ?? ???? ??????? ?? ?? ??????? ?????? ?????? ?? ???????.
 ??? ?????????? ??? ?? ????????? ????? ??????? ?? ???? ?? ????? ?????? ??? ?????? ??? ?? ?? ??????? ?????? ????? ?
 ??? ??????? ?? ??????? ?????????? .. ??? ?????? ??? ?????? ?????? ?????? ??? ?? ???!!

???? ???

“What it’s like to be a fucking human being” is a phrase we know to be DFW’s characterization of the kind of fiction he was intent on creating. The sentiment has a long tradition of compelling the creation of great books, back through Barth and Pynchon, Joyce and Proust, Dostoevsky and Tolstoy, Shakespeare and Rabelais, Homer and Socrates. Add to the series the name “Freud,” who along with Marx and Nietzsche, these three masters of suspicion, turned our attention to an element of being human from which it was always happier to turn away. These three masters of suspicion developed an analysis and criticism which showed that there was more to being human than can be had by the mere assumption of the self’s transparency to itself. With Marx, the human being is subject to an ideology which functions behind the scenes; with Nietzsche, the exercise of Power is discovered even within the attempts of our most altruistic practices; and

with Freud the Copernican revolution is completed with the discovery of a psychic territory known as the unconscious, that territory which mythology had populated with devils and demons, which Paul found as “sin living within me” when he finds that that which he desired to do he could not do and that which he despised was that which he did do.

Freud’s *Introductory Lectures on Psycho-Analysis*, a series of public lectures delivered over the course of two academic terms, 1915-16 and 1916-17, in Vienna, shows Freud at his most popularizing, developing the mode of investigation which is psycho-analysis, then still a young science, to an audience at once curious and skeptical. As such, these lectures are to be highly commended to the curious reader today in so far as we all know already what Freud’s up to and why he is long ago discredited, his theories disproven, his thinking mired in Victorian morality and misogyny, his system unscientific, himself excessively obsessed with sexuality, etc etc. All of which common places about Freud, all such know-betterisms are laid to rest in these lectures as Freud listens to and responds to all the common objections to this work, the same then as now. His mode of presentation is dialogic, engaged in a conversation with his audience. His thinking hesitates, he feels out the limits of what psycho-analysis has accomplished, what is still unknown, where he has had success and how he has failed, in which direction he has had to change his mind, together with the editor’s footnotes which connect various passages of the lectures with Freud’s other writings, indicating where and when and how Freud’s thinking changed and developed, we get the impression of a massive undertaking which cannot exist in any dogmatic framework.

These lectures are divided into three sections functioning to bring the audience step-wise into the methods of interpretation which is psycho-analysis, the discovery of meaning within apparently meaningless activities of the human being. First is the discussion of parapraxes, the infamous “Freudian slip” of the tongue. This is followed by a relatively compact discussion of the interpretation of dreams which is more fully developed in his famous *The Interpretation of Dreams*. If I may digress on this just a moment, the kernel of this interpretation of dreams is not so much about turning the manifest dream content into a “true” meaning found in its latent content, what it is “really about,” but rather to understand the dream work itself, the contortion and displacement of the latent into the manifest content, what it is that is functioning here that disallows the “true meaning” itself to show itself directly but only in a perverted form which we do experience as dream. But enough. The third section of the lectures takes us then into psycho-analysis proper, the understanding of the neuroses. As is the nature of such pedagogical steppings deeper into a given matter, here Freud’s thinking and presentation become more dense and subject to greater misunderstanding. A discussion of the neuroses is beyond the capacity of this review and indeed of this reviewer. Nevertheless, careful reading of this third portion of lectures provides a great deal of insight into Freud’s concerns and methodologies.

Common as Freud’s thought is, it is still baffling to me how little of this thinking is actually understood in proportion to the ubiquity of his name upon the western person’s tongue. He is the subject of too easy jokes, but has written a bit on jokes which should be of interest to anyone who enjoys a good joke at Sigmund’s expense, *The Joke and Its Relation to the Unconscious*. Also of interest, I’m sure, to the average person desirous of avenging themselves upon Freud would be his *The Psychopathology of Everyday Life*. The volume of our present attention should also be paired with the later *New Introductory Lectures on Psychoanalysis*, published in 1933.

Discussing resistance to Freud is a slippery proposition. There are certainly objections to be made, clarifications to be asked for, some things to be rejected, items which must be more fully developed, etc, etc. But what is most dangerous perhaps, and even disingenuous, as Freud himself would acknowledge, is to treat this resistance as a symptom of a neurosis which can only be resolved by analysis. But analysis belongs on the couch, not in public conversation and discussion about a scientific methodology.

Zahra Taher says

[illegible]

Migl? says

Kažkada labai seniai skaičiau šitą knygą? s?d?dama bare, praeidamas kažkas iš darbuotojų pasak?: "O, Freudas", o paskui atneš? sul?i? baro s?skaita.
Taip ir nesupratau, kas t?syk ?vyko.

Bet knyga patiko - n?ra moksliškai aktuali, bet ?domu steb?ti pat? m?stymo b?d?, ypa? apie riktus patiko skaityti, iki šiol pamenu.

peiman-mir5 rezakhani says

???????? ?????????? ?? ??? ????? ????? ??? <??????> ?? ?????? ?????????? ?????????? ?? ?????? ?? ?????????? ??? ?????? ???
 ? ?????? ?? ?????????? ?????? ?? ?? ??? ?????? ?????? ?????? ?? ?????? ?? ?? ?????? ?????????? ?????? ??????
 ??? ?????????? ?????? ??... ?????? ??? ?? ?????????? ?????????? ??? ?????? ?????? ?????? ?? "???" ? "?????????" ?? ?? ??? ??????
 ?????? ?? ?? ?????? ?? ?? ??? ?????????? ?????????????? ?? ?????? ??? ?????????????? ?????? ??????

[illegible]

????????? ??? ????? ????? ??? ?????????? ????? ?????
?«????? ????? ? ??????»

David Balfour says

It's easy to imagine sitting there, listening to Freud speak, and feeling you were at the forefront of a new discipline, witnessing the exciting and ground-breaking exploration of a life-changing unknown. I was surprised by how much of this I already knew, but that's just a testament to how profoundly Freud has changed the way we see ourselves, and ourselves in relation to one another. In fact, most popular ideas about psychoanalysis are actually fairly accurate, to the extent that this book literally contains page-long lists of things that resemble the phallus.

Oedipus Rex

Another cliché you'll find here is the Oedipus complex which occupies a surprisingly exalted position in psychoanalysis. According to Freud, everybody has an unconscious sexual attraction to their parent of the opposite sex, and a corresponding hatred for the other parent. What surprises me is that he doesn't see this as pathological, but as a normal prototype for more socially acceptable love objects later in life. When people go through puberty, there is a cathexis or energy infusion of the libido. In order to mature, an adolescent detaches from their parents in order to direct their affections to a more appropriate love object and reconcile themselves with their parents of the same sex.

Neurosis

To Freud, we are divided, frustrated beings. Repression, censorship, distortion, symbolism, regression, transference, resistance: all of these are some form of frustration. Many mental illnesses are also explained as highly disguised forms of sexual frustration, often with their origins in childhood. For Freud, sexuality begins with the nutritional and excretory functions, as a general sensual feeling from the mouth, lips and anus, all of which he considers erogenous zones. Human sexuality then moves to the genitals, and only later during puberty does it become associated with reproduction and move away from these auto-erotic tendencies. Neurotic symptoms can form when the libido regresses to an earlier stage of development. Freud describes the libido as adhesive which means an earlier stage or sexual experience can cause a fixation which is conscious or unconscious and halt normal development. If this regression is not repressed, it is a conscious perversion. If it is repressed, it is a form of neurosis and can ruin somebody by sapping them of their energy. Unconscious libidinal drives are sometimes dealt with through sublimation, in which case they are made social rather than sexual to attain acceptable fulfilment.

Dreams

I can see why Jung parted ways with Freud. He can be quite reductionist, and his theory on dreams drains them of their mystery and reduces them to objectively interpretable schematics. Basically, we can't sleep if our mood is interrupted by a latent thought or drive from waking life, so the dream fulfils it as a wish to get rid of it so we can relax and sleep. They are distorted with vagueness and symbolism as a form of censorship to prevent them from offending our aesthetic or ethical sensibilities. The dream undoes the work of language, transforming thoughts into images. Dream interpretation involves undoing this and turning the images back into the latent thoughts which have been distorted into vague symbols by the dream work. He sees these symbols as a basic language of images with primordial origins. He briefly mentions the idea of an innate index of associations from phylogenetic memory which seems to have been adapted by Jung into the collective unconscious.

Freud's explanation of dreams as the sort of wish-fulfilment seen in daydreams makes sense in a very limited

number of cases, and he really struggles to make it fit other types of dreams. For him, every single dream can be explained by the same formula: Even though they can mean all sorts of things and involve all sorts of experiences, they are always based on latent thoughts which are converted into the manifest dream by way of unconscious wishes which are often sexual or violent and have a family member as the object. This is obviously unacceptable to the conscious mind, but through the dream it becomes fulfilled and remains unconscious. So it's possible for a wish to be fulfilled without reaching the conscious mind except in the encoded form of the manifest dream. Freud describes anxiety dreams or nightmares as failed attempts at wish fulfilment, and he says it's possible for a dream to become the opposite of its intention because opposites are so closely associated in the unconscious. The dream work doesn't achieve its purpose and sometimes the unacceptable impulses or latent thoughts threaten to manifest, producing anxiety. It's also possible for a successful wish fulfilment to be accompanied by negative emotion because of a general, vague awareness of the shameful of the wish minus any conscious knowledge of its source.

One problem with Freud's approach is that he interprets natural phenomena like literature, so dream interpretation becomes a collaborative process of meaning-making that is largely subjective. Dream analysis and free association both seem to work on the same principle as tarot, pyromancy or horoscopes. Freud sees the sense or meaning of the dream as its cause, but there's no grounds to say it's a one-way process. The fact is that the interpretation is predicated on the dream and necessarily comes after it. Freud's dream theory is also thrown off by the fact that he was unaware of a number of things which are now basic knowledge, like the fact that we have many dreams throughout the night but only remember them occasionally.

The Individual and the Species

For Freud, the ego becomes educated or reasonable by capitulating more and more to the reality principle, and less to the pleasure principle. He references Goethe quite a few times in these lectures and it's clear that was a key influence, which makes me think that maybe he's a mutual influence between Hegel and Freud. The concept of the pleasure principle against the reality principle in social contexts reveals a preoccupation with the tension between the individual and the universal that characterises Hegel's work. For Freud, there is tension between the individual libido and sexual mores. But there's also tension between the individual and the species, represented by the ego and the libido. One particular idea that seems to have influenced them both is embodied in the following quote from Faust: "What you have inherited from your fathers, earn over again for yourselves, or it will not be yours". For both Freud and Hegel, the development of the individual mirrors the development of the species, and a fully-realised person has experienced a personal abridgement of the entire phylogenetic history of humankind.

Criticism

Freud didn't like to be identified as a philosopher, but his method has a lot in common with Plato's at least the way it's presented here. He engages in a back and forth dialogue with an imaginary audience, explicitly voicing and responding to anticipated doubts and rebuttals. He spends quite a bit of time discussing the possibility of false memories and other wrong ideas derived from a patient's compliance with the therapist's authority. He compares it to hypnotic suggestibility, which he recognises as a problem. His response is vague and unconvincing, but it's great to see him acknowledge this difficulty and at least try to address it.

Freud also explains that psychoanalysis cannot treat narcissists, because it requires some degree of transference in the form of a libidinal object cathexis of the therapist. In this context, transference works a bit like empathy or even respect for authority, but it's founded on an unconscious erotic attraction which defies barriers like gender. Psychoanalysis is unable to treat narcissists because they are incapable of object cathexis. Their object libido has been replaced by ego libido, and they have reverted to an infantile, egotistical, autoerotic stage.

Even though he can be surprisingly modest about the limitations of psychoanalysis, Freud does talk out of his arse an awful lot. Like when he says artists create art for a sublimated wish for honour, power and love of

women. Or when he says people find the film on old milk gross because it reminds them of the skin on their mum's boobs. I'm also unsold on his topographical way of thinking about the psyche, particularly the libido. One one level it's a convenient image for describing the complex and largely unknown processes involved in erotic attraction. But Freud goes way beyond this and starts drawing conclusions about the thing the image is supposed to represent from the image itself, making the libido into some vague idea of life energy. He often discusses this idea of cathexis where the libido energises a mental construct as if it's an electric current that moves in different directions and illuminates some things while leaving others dim. It's really only a short step from chakra energy, ki, or orgone.

Influence

Some of Freud's ideas are really dodgy, but his influence on psychology is profound, and may even extend to CBT. In these lectures, he explains that psychoanalytic therapy works by making the patient more conscious of their own thoughts and feelings, allowing them to sort their problems out rationally and in the open. Of course, the essence of CBT is also self-awareness. Attachment theory is also derived from psychoanalysis, particularly its emphasis on the impact of early socialisation. More generally, this is founded on Freud's insight that we are prone to repetition in our thoughts, emotions, behaviours and experiences. Freud also puts forward a few phylogenetic theories, and his primal phantasies are quite a bit like Jungian archetypes.

Chris says

Let me preface my review of Freud's introductory lectures by appending an excerpt from my review of The Communist Manifesto:

Having recently read the introductory lectures of Sigmund Freud preceding my reading of The Communist Manifesto, I realize that Marx has most probably suffered the same fate as Freud in the modern age: they are both dismissed as radical idealists who expired in the infancy of their sociological/psychological breakthroughs. This faulty appraisal is reinforced by most people's ignorance of what these two thinkers really had to say, or by the extrapolation of their most abrasive phrasing of, much of which is, an otherwise palatable, and now rather commonplace and applied, revelation. I realize that along with most people, I know very little about thinkers like Freud and Marx; I have mostly known only what people say about them, or crumb-quotes from them that float past in the raging current of money-bearing, status-enhancing information that poisons much of academia.

That being said I must say that I thoroughly enjoyed reading Freud's lectures. Without agreeing with his every word, I must admit that I settled on the opinion that the man was a genius. He was also very brave, for he resisted the tide of conventional 'safe-think' and dared to offer revolutionary explanations for neuroses. For some, Freud underpinned the Darwinian 'dethronement' of humanity as the pinnacle of the created order, and some view his ideas as completely reductionist in a portrayal of man as a mere beast with completely vulgar tendencies. Freud would not deny that, like the Copernican revolution, his ideas would lower mankind's opinion of himself as the center of the universe, but what many do not realize is that Freud actually contended with the 'other' forerunners of psychology beginning in the 19th century (i.e. the structuralists and behaviorists) that sought to reduce mankind to a hardwired machine or a salivating dog. He also sought to keep in check the exaggerated claims of psychiatry in his day which went so far as to consider neurotics as 'degenerates' whose illnesses were viewed as incoherent malfunctions of the psyche with no experiential significance. In a sense, Freud resisted reductionist theories, and attempted to plant his theories an equally safe distance from the extremes of religious fundamentalism, and, on the other hand, scientific materialism.

Freud pioneered objective dream interpretation, and I was quite impressed with his deconstruction of dream-work. As a result of reading his ideas on dreams, I came away with a greater capacity for understanding the development of what Freud calls 'latent dream thoughts' into what becomes the 'manifest dream'. Working

backwards one can interpret the original thought or 'wish' of the dream by unraveling the effects of 'second-revisions', 'imagery', 'displacement', and 'condensation' that distorts the original intent of the dream. This is not a naïve exploration of dream mystique, but a serious, analytical dissection of the mental processes that produce dreams.

Some of the most misunderstood and underappreciated facets of Freudian theory are his ideas on sexuality. There are SO many people who don't understand but rashly judge on this issue, so I'll make a few cursory attempts to bring clarification, and debunk some of the objections that might be raised against taking Freud seriously.

- 1) The Oedipus/Electra complexes are, along with most of the neuroses, really parental attachment issues in general and not necessarily conscious wishes to always have sex with a parent.
- 2) Idea's such as female 'penis-envy' and male fear of castration may have been a cultural symptom of the sway of patriarchal power within society, and thus Freud's analysis of his therapeutic experiences with neurotics may have been heavily influenced by the desire/fear of masculinity within society that could open or preclude someone from being accepted or rejected. In other words, it might have been more desirable in his day, even in all past history, to become a dominant male. How could that not find its way into psychological theories?
- 3) Freud believed that children were 'polymorphously perverse' and mostly unconscious. He believed their sexual gratification, especially in the pre-phallic stage, would take many different kinds of unconscious, perverse (unnatural) forms before it discovered pathways that were safe and purposeful in terms of fulfillment. In other words, children's desires were going to be all over the place, and only our super-ego's censure of 'immoral thoughts' keep us from suspecting that children's sexuality might actually be a bit 'crooked' even in normal development. We largely believe children to be asexual, and Freud delights in scoffing at the obvious censoring of unacceptable theories that society deems 'dangerous'.
- 4) Freud speculated, rightly in my mind, that his theories were going to be unpopular with mainstream society because Law would always represent the repression and denial of natural instincts that may upset the peace it has worked so hard to establish. "Society believes that no greater threat to its civilization could arise than if the sexual instincts were to be liberated and returned to their original aims. For this reason society does not wish to be reminded of this precarious portion of its foundations." But in the repression (not guidance) of those instincts, the forceful current remains hidden underground that may one day erupt and swallow all of civilization's finest work in a moment of instinctual upheaval.
- 5) It is well-known that Freud opposed religion in almost any form, but what he mostly repelled was any attempt, in science or religion, to craft a Weltanschauung, or an absolute 'theory of everything'. He knew too well that we are mentally prone to try and find an easy answer to salve our loneliness and fear, but we are too easily duped into 'fixating' on a pleasing concept that blinds us to our true condition, and offers us a promise of reward with little work, and little pain. Religion, in his mind, is an easy, one-stroke solution for a current complexity, and invariably 'bears the imprint of the times [and conditions:] in which they arose'. It is copout, an avoidance of real problems and real pain. He mentions that religion may be significant in some stages of maturation, but ultimately needs to be outgrown. And, for much of the religion that Freud was familiar with, his estimate of religion may not have been far off point.

There's more, much more. Freud was brazen in his exploration of the psyche, and lifted up his voice to boldly assert his ideas that he knew would be suppressed by the majority of people that heard him. But if there was anything Freud understood, it was that people naturally repress forces and ideas that threaten them to which they have no ready defense. Freud had reached into the mind and purposes of mankind and, in the words of W.H. Auden, put his "finger on the flesh that has been skinned". There's nothing to be afraid of here, except the realization that one might be found. And Freud did a great job of finding where it is that people are lurking, and what it is they are secretly clutching behind their own consciousness.

Andrei Tama? says

Am citit o edi?ie publicat? în 1980, deci înc? pe vremea lu' Cea?c?. Partea cea mai frumoas? ?i demn? de studiat a volumului este reprezentat? de faptul c? acesta este dedicat "profesorilor universitari ?i studen?ilor, viitori profesori", dup? cum se statueaz? pe prima pagin?. Deloc de neglijat, dac? avem în vedere o eventual? cump?nire a comuni?tilor între dispre?ul fa?? de ?tiin?ele umaniste ?i teama c? ceea ce a putut scrie Freud ar putea ajuta pe cineva.

Tre' s? zic de la început c? mi-am pierdut timpul cu volumul ?sta. Spun c? mi-am pierdut timpul pentru c?... i-am alocat mult timp. Dou? s?pt?mâni. Nu pot s? neg faptul c? e ceva greu de digerat, chiar Freud începându-?i o "prelegere" cu urm?toarea construc?ie: "Când ve?i fi medici..." (deci nu "dac?"). A?adar, no?iunea de "introducere" din titlu e doar o pur? pedanterie (nu se poate s? va explic mai simplu de-atât, fraierilor!)

În privin?a limbajului, nu se poate contesta "legitimitatea" acestuia, în raport cu titlul, cel dintâi fiind chiar accesibil (?i nu-s ironic!), dat fiind c? nu se întâmpin? dificult??i de în?elegere sub acest aspect, cu excep?ia unor no?iuni aruncate pe la începuturile capitolelor, no?iuni pe care Freud reu?e?te îns? s? le definitiveze ?i s? le cristalizeze în con?tiin?a cititorului pe parcurs.

Apoi, cartea e structurată în trei p?r?i. Le voi lua pe rând.

Prima parte este intitulată "actele ratate", prin această construc?ie Freud în?elegând "erorile de limbaj" care intervin adesea fie în vorbirea curent?, fie în cadrul unor cuvânt?ri solemne. În această privin?a, "întemeietorul psihanalizei" ne spune c? respectivele acte ratate denot? exact ceea ce s-a afirmat prin respectiva eroare de limbaj. Dar, pentru a în?elegere exact ce este un astfel de act, s? lu?m un exemplu din autorul de fa??: Freud relateaz? succint ceea ce s-a întâmplat într-o ?edin?a a Parlamentului austriac, anume c? pre?edintele Parlamentului, la prima întrunire legal? a acestuia, ?i-a început cuvântarea cu afirma?ia "Declar ?edin?a ÎNCHIS?I!". Eu unul nu pot contesta presupozii?ia (?i doar presupozii?ia!) lui Freud în această privin??. Bineîn?eles c? respectivul parlamentar voia s? declare ?edin?a DESCHIS?, dar simplul fapt c? a comis respectivul act ratat (ce crim?!, dup? cum se va vedea), ne împinge s? credem c? era extrem de plictisit ?i ?tia c? respectiva ?edin?? nu are nicio valoare ?i, mai mult, voia s? ajung? acas? s? se culce cu nevasta-sa. Astfel, în această form? primar? a actului ratat, în care cuvântul rostit denot? exact sim??mintele vorbitorului, psihanalistul, în situa?ia faptic? dat?, va încerca s?-i demonstreze (!) pacientului ceea ce am expus mai sus. Desigur, pe marginea acestei forme a actului ratat nu se poate face prea mult? teorie (lucru de care Freud este parc? obsedat), a?a c?, vezi, Dumnezeuule, se g?sesc ?i alte forme... ?i -tot desigur!- nu mai pu?in demne de admirare. De pild?, ni se întâmpl? adesea s? avem în minte o fraz? mai lung? sau o strof? dintr-o poezie. Ei bine, s? admitem sau s? ne punem în situa?ia în care am vrea s? rostim sau, respectiv, s? recit?m fraza sau, dup? caz, poezia. Freud dezvolt? aici o alt? teorie, c?reia nu i se poate contesta decât par?ial ?i cu mult efort "legitimitatea". Ni se întâmpl? adesea ca, atunci când încerc?m s? scoatem vorbele pe gur?, s? în?ir?m câteva (de pild? primele versuri) ?i, apoi, spontan, s? încheiem cu ultimul vers, s?rind alte câteva. În ceea ce vrea Freud s? demonstreze nu import? faptul c? ne aducem aminte sau nu de respectivele versuri omise. Ceea ce rezult?, "psihanalitic", e c? vorbitorul e foooarte plictisit ?i dore?te s? termine cât mai repede respectiva fraz? sau poezie. :). F?r? a sta s? analiz?m toate tipurile de acte ratate, care sunt din ce în ce mai complexe, trebuie s? admitem c? presupozii?iilor lui Freud i s-ar putea aduce o gama larg? de contesta?ii. *De pild?, fiind la prima ?edin?a a Parlamentului, respectivul, pentru prima dat? în acea func?ie, are ni?te emo?ii pe care Freud nici nu ?i le-ar putea imagina. Acest lucru ar putea sta în fa?a teoriei pe care Freud o admite f?r? s? lase loc de critici.* A?a, dup? cum am spus, sunt analizate ?i alte tipuri de acte ratate, mult mai complexe, dar totu?r li s-ar putea g?si neajunsuri.

A doua parte este intitulată "Visul". Acum habar nu am ce s? spun despre asta. Poate sunt eu prea idiot astfel încât s? nu admit a?a ceva, îns? cred c? ra?ionamentul meu e, dac? nu perfect s?n?tos, cel pu?in, atunci când situa?ia o cere, încadrat în limitele normalului (de parc? ra?ionamentul ar putea fi altfel decât perfect, dar meh...). Sincer... mi-a pierit tot cheful de via?? când am ajuns la partea asta. Nu pentru c? m-ar fi deprimat, c? mi se întâmpl? din ce în ce mai rar s? m? deprime o carte, dar balan?? înclin? spre alte lucruri (de parc? po?i s? scapi!), dar pur ?i simplu te seac? de nervi. Vine ?sta (Freud, adic?) ?i expune un fapt. Bun. Expune un fapt. Nicio problem?. Expune un fapt îns?, iar apoi emite o afirma?ie. Bun, hai s? zicem c? nu e nicio

problem? nici acum. Situa?ia devine îns? muuult mai critic? atunci când, pe baza afirma?iei respective, tu emi?i o teorie pe care o începi cu "Admi?ând asta...". P?i -bre!- de ce?! Ori e literatur?, ori e ceva de specialitate?! Poate nu admit ?i basta cu teoria ta! Da' în fine, a fost foarte greu de digerat sub mai multe aspecte. De pild?, este esen?ial de re?inut c? la Freud majoritate viselor, chiar ?i cele caracterizate de banalitate sau de inocen?a, au implica?ii sexuale. La un moment dat, chiar se obose?te s? enumere elementele care corespund fie actului sexual, fie organului genital. Pe scurt ?i f?r? z?bav?, la Freud nu ar putea exist? vis f?r? implica?ii sexuale, deoarece în categoria grupurilor de elemente pe care le statueaz? se pot încadra aproape toate lucrurile.

?i e multa teorie pe tema visului, teorie care, am sim?it-o eu (doar eu!), e de nimci. De pild?, în privin?a subiectului supus analizei, este important de re?inut teza freudian? a cenzurii onirice: este inerent visului, prin natur? lui, c? incon?tientul s? înf?i?eze elemente sexuale propriu-zise, astfel încât se recurge la a?a-numita simbolistic? a visului. Aici intervine cenzura. Cic? noi am fost educa?i, astfel încât s? nu fim animalici, astfel c? în vis nu suntem animale. Clar ?i simplu. Visul este îns? prin natura lui animalic, primar, rudimentar... ?i aici intervine cenzura aia. C?, na, suntem educa?i ?i dalta asta a educa?iei modeleaz?. Nici nu mai vreau s? scriu despre asta. Am selectat ceteva elemente demne de crezare, dar restul chiar mi se par abera?ii.

Dar înc? ceva. Zic de mie pentru c? "psihanaliza se studiaz? pe tine însu?i". Am trecut peste teza potrivit c?reia fiecare vis are implica?ii sexuale. Bine. La Freud, mugurii, frunzuli?ele ?i plantele abia r?s?rite simbolizeaz? dorin?a virginit?ii. ?i, no, crede?i-m? c? io-s obsedat de ideea de virginitate, de puritate... ?i n-am visat niciodat? elementele alea. Nici m?car flori, nici copaci, nimiiic. Am visat c? am fost îngropat în z?pad?, am visat c? am dormit pe malul mării ?i m-a luat fluxul, am visat c? îmi curge sângele din nas c? la robinet ?i, mai nou, c? m? acuz? cineva (care în realitate e un munte de om, dar în vis era un pitic) pe nedrept de incest pe baza articolului 108 din Constitu?ie. Articolul 108 nu are nicio treab? cu incestul, dar niciodat? nu am visat muguri. Niciodat?.

În fine, a treia parte e dedicat? "teoriei generale a nevrozelor", teorie pe care numai Freud a putut s? o numeasc? general?. În fapt, ea e de o particularitate exemplar?. Nu se poate stoarce chiar nimic de acolo. Nimic. Adic? nicio teza. Cite?ti totul c? o poveste. Restul - concluzii pe marginea pove?tii. Mi-a pl?cut îns? mult un capitol dedicat reveriilor, pe care Freud le asociaz? cu înclina?iile artistice. E o teza complex?, prea dr?gu?? ?i prea fin? pentru a fi relevant? succint aici. Da' sunt sigur c? to?i ne-am putea analiza prin prisma lor, c?ci îmi e foarte greu s? cred c? nu exist? om care s? nu fi visat cu ochii deschi?i. Mie mi se întâmpl? des. M? trezesc câteodată la volan, cu tura?ia la 4.000 ?i mergând pe contrasens, aproape s? întru în ?an?, gândindu-m? cum îi t?i degetele (mhm, s? nu fiu vulgar!) lu' Dragnea, le pr?jesc pe gratar ?i i le dau s? le m?nânce. Dar atât despre teoria general? a nevrozelor, care r?mâne ?i teorie, ?i general? doar cu numele.

Concluzionând, studiul are p?r?ile lui bune (luate fragmentar ?i desprinse de context), dar ?i p?r?ile lui rele. Se în?elege c? e subiectiv. Eu, îns?, nu recomand. E mult, e destul de prost ?i e cu pu?in rost. G?sim teze interesante: construc?ia filogenetic?, preistoric?, îmbinat? cu elemente din fraged? copil?rie, alc?tuiesc structura psihic? a individului matur. G?sim, îns?, ?i teorie expus? de dragul de a scrie. Nu contest legitimitatea, cum am mai spus, dar c? nu se poate vorbi de o teorie a psihanalizei. Se poate, cel mult, vorbi de o teorie a individului, luat singular. Am avea, numai în această materie, 7 miliarde de teorii de care nici dracului nu i-ar pas?. :)

Nu recomand decât celor pasiona?i de psihologie (deci nu fete?elor care se arunc? în stânga ?i-n dreapta cu psihologia, ci ?lora care ?tiu ce-i aia psihologie. M? rog, psihanaliz? e altceva. Dar se în?elege.)

Andrei Tama?,
18 februarie 2017

Dorian de Jandreau says

I have always been interested in Freud. So happy got this book. I actually like his theories. Even if it's old stuff already, but psychoanalysis is still the same in nowadays. It's a book that reveals all secrets of psychiatrists. After reading this book- forget all psychiatrists. It won't be possible to do any psychoanalysis on you, because you know everything from this book and can "fake" everything. One psychologist told me this: if you read such books, you can show yourselves to doctors the way you want to be seen, not who you really are. Same as you find out how all illusionist tricks are done- you cannot be surprised. But if you are interested in psychology- it's great book. I really liked his theory about dreams. Explained me so much about myself.

On the other hand, his view to homosexuality insulted me. Glad this changed since this book was written. But when you take to read such old book- you must understand it will be "old-fashioned". Fiction never change, but science changes every day.

ben Anar says

Things we say and think are solemnly based on what we hide in our sub-conscious mind which may be the results from our life experiences.
