

Indian Perspective of Freud's Psychoanalysis Theory

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Abstract

The objective of this article to collect, analyse and categorize Freud's Psychoanalysis theory and explain the major concepts of psychoanalysis – Libido, Basis Instincts (Eros, Thanatos) Id, Ego, Super Ego, Conscious, Subconscious, Unconscious, Psycho-sexual development, Anxiety, Dreams, defence Mechanism and Therapeutic Implication in Indian context. The researcher will also try to find out the similarities of Psychoanalytical concepts with Indian Psycho-spiritual tradition. To achieve the objectives investigator collect information from various sources and find analogy with Indian classical text related to the Psychoanalysis.

Key words : Psychoanalysis, Indigenous Psychology, Unconscious Id, Ego, Chitta, Mans, Trigunas, Ahamkara etc.

Sigmund Freud (6 May 1856-23 Sept. 1939) is known as the founder of Psychoanalysis. He was a neurologist in Vienna Austria. In 1881, he got his degree of Doctor of Medicine and appointed as a docent in neuropathology. During his 40 years of career as a neurologist he wrote so many books e.g. Studies on Hysteria 1895, Interpretation of Dreams (1900), Psycho-pathology of Everyday Life (1901), Three Essays on the Theory of Sexuality (1905), Jokes and their relation to unconscious (1905), Totem and Taboo (1913). On Narcissism (1914), Introduction to Psychoanalysis (1917), Beyond the Pleasure Principle (1920) etc.

Sigmund Freud first used the term Psychoanalysis in 1896 and established it as a discipline in early 1890. Psychoanalysis was later develop in different directions by students of Freud such as Alfred Adler and his collaborator Carl Gustav Jung as well as neo-Freudian Erich Fromm, Karen Horney and Herrystack Sullinan.

Psychoanalysis is defined in the Oxford English Dictionary, "A Therapeutic method originated by Sigmund Freud for treating mental disorders by investigating the interaction of conscious and unconscious elements in the patients mind and bringing repressed fears and conflicts into the conscious mind, using technique as dream interpretation and free association. Also a system of Psychological, theory associated with this method."

According to Wikipeida Org., “Psychoanalytical theory, is a theory of personality organization and the dynamics of personality development that guides psychoanalysis, a clinical method for treating psychopathology laid out by Sigmund Freud in the late 1880.

Basic Assumptions of Psychoanalytical Theory

The unconscious mind is the primary source of human behaviour like an Iceberg, the most important part of the mind is the part you can not see. Our feelings, motives and decisions are actually powerfully influence by our past experience and stored in unconscious.

Sigmund Freud-2015 (www.simplepsychology.org)

1. Our Behaviour and feelings as adults are rooted in our childhood experiences.
2. Behaviour has a cause usually unconscious even slip of tongue, therefore all behaviours is determined.
3. Personality is made up of three parts (Tripartite) the ego, Id and Super Ego (Basically Dynamic part).
4. Our behaviour and feelings are powerfully affected by unconscious motives.
5. Our mind is divided into three parts (Topologically) the conscious, sub conscious and unconscious.
6. Libido is the source of all types of energy which flow in the form of two basic Insticts Eros and Thanatos.

Indian Interpretation of Psychoanalytical Concepts

India is known as ‘Visv Guru;’ because the first light of knowledge efflorescent in Indian sub-continent. A number of travelers came in India in quest of knowledge. Consequently Indian knowledge spread all over the globe. Eventually that knowledge evolved with collaboration of the local culture and social norms. After a course of time people of various regions proclaimed that the particular knowledge belongs to their Ancestors and culture.

As far as concern with the Psychological knowledge western Europe and American Psychologists always claim their potent. This article deals the Indian concepts in term of psychoanalysis, which is the second force and important school of Psychology. One another reason to

select this topic is that in a general observation. Sigmund Freud's thoughts criticize due to there ambiguity and emphasized on libido and sex.

Basic Concepts of Psychoanalytic Theory

Freud's most significant contribution to psychology is the model of mind consists – unconscious, subconscious and conscious and further more he describe dynamics of mind through Id, Ego and Super Ego. According to Freud unconscious is home to men's most primal desires and exists outside the awareness. This include 'Libido' and Basic instincts. Freud used spatial metaphor 'Topography' to describe psychi. The divided Psychi (mind) into three systems – Consciousness, Subconsciousness and unconsciousness.

Consciousness: It is an individual state of awareness of their environment, thoughts, feelings or sensations in order to experience one must be both aware and awake.

Subconscious: Sigmund Freud used term 'Sub conscious' in 1893 to describe associations and impulses that are not accessible to consciousness. The sub-consciousness is the storage point for any recent memories needed for quick recall. It is the sources of dreams, Automatic thoughts and the Lucus of implicit knowledge

Unconscious: The term unconscious was coined by a German Philosopher Friedrich Schelling and later in English by poet Samuel Talor Coleridge. The concept was popularized by Sigmund Freud. Freud divided mind into conscious mind (Ego) and the unconscious (Id) mind. Her further divided unconscious into the Id (instincts and drives) and the super Ego (or conscience). In the analytical theory the unconscious refers to the mental processes of which Individuals makes themselves unaware. Freud believed that significant psychological events takes place 'Below the surface', in the unconscious mind. Freud explained the unconscious as the repository for socially unacceptable ideas wishes or desires, traumatic memories and painful emotion put out of conscious mind by the mechanism of psychological repression that's why the content are not directly accessible to ordinary Introspection. The psychoanalytical theory explains personality, motivation and mental disorders by focusing on unconscious determinants of behaviour. In brief, the unconscious mind is defined as the reservoir of feelings, thoughts, urges and memories that outside of conscious awareness.

The Id, Ego and Super ego are the three distinct, interacting 'Agent' in the psychic apparatus, describe the interactions of mental life of a person.

Psychoanalytical theory Division of mind is a unique feature to divide mind in the three layers. This division of mind is also given in Indian tradition, Chitta is the similar concept to mind which have been describe in yogic tradition. It is the store house of all memories and sanskara's. The four divisional classification of Chitta gives a deeper explanation of actions performed by human. (1) Mudha (Dull) is the lowest level of chitta causes to lust, anger, greed, infatuation, (2) Kshipta (Distrupted) general level of Chitta causes to attachment, hatred and selfishness, (3) Vikshipta (Partially concentrated) aspirant level caused to foy, patience, virtuous quality and selfless action, (4) Ekagrata (One pointed) yogic level caused to pure sattva which increase detachment, (5) Nirudha (Controlled) perfect yogic level involution of gunas. Advaita Vedanta posits three state of consciousness, namely Waking (Jagrat), Dreaming (Svapna), Deep sleep (Susupti) which are empirically experienced by human being and correspond to the three bodies doctrine – Gross body, Subtle body and Casual body. Advaita also posits the fourth 'turiya' which is describe as pure consciousness. The background that underlies and transcends these three common consciousness.

Id : "It is the dark, inaccessible part of our personality, what little we know of it we have learn from our study of the dream work and of course the construction of neurotic symptoms, and most of that is of a negative character and can be described only as a contrast to the Ego. We approach the Id with analogies . We call it a chaos, a cauldron full of seething excitations... It is filled with energy reaching it from the instincts but it has no organization, produce no collective will but only a striving to bring about the satisfaction of instructional needs subject to the Observance of Pleasure Principles." Sigmund Freud (1933) New Introductory Lectures on Psycho Analysis, pp. 105-6.

Id is the disorganized part of the personality contains basic drives, it present from birth. It is the source of bodily needs wants desires and impulses particularly sexual and aggressive drive. It contain 'libido' which is the primary source of instincts. It work on 'Pleasure principles'. Id knows no judgement of values, no good and evil no morality... instinctual cathexes discharge.

Ego : It seeks pleasure for 'Id' drives in a realistic way. According to Freud ego works just like a mediator between 'Id' and reality. Ego is the organized part of personality so it perform defensive,

perceptual intellectual, cognitive and executive functions. Freud use this term as a mean of self but later he revised the definition as ‘Set of Psychic functions’, such as judgement, tolerance, reality testing, control, planning, defence and synthesis of information, intellectual function, and memory. The ego most of the time represent the common sense and reason in our daily works. Our ego Balance between ‘Id’ and super ego, the major function is to provide safety of the individual and use the defense mechanism. The ‘ego’ is not sharply separated from the ‘id’, it lower portion merge into it... but the repressed merged into the ‘id’ as well, and is merely a part of it the repressed is only cut of sharply from the ‘ego’ by the resistance of repression; it can communicates with the ego through the ‘id’. (Sigmund Freud, 1923)

Super Ego : Freud develop super ego from the concept ‘Ego Ideal’. He wrote (1933) childs super ego is infact constructed on the model not of its parents but of its parents ‘super ego’, the contents which fill it are the same and it become the vehicle of tradition and of all the time resisting judgement of value which have propagate themselves in this manner from generation to generation in the development of ‘Super Ego’ is follow the process of internalization of cultural rules, mainly taught by parents. Super ego aims to perfection of the personality with the development of spirituality and conscience. Super Ego work just like Headmaster about misbehaviour and create a feeling of guilt. The function of Super Ego follow the ‘Social and spiritual principles.’ The formation of super ego is depend upon the dissolution of the Oedipus complex and the identification of with the internalization of ‘father figure in the mind of child.’

Psychoanalytical theory emphasized on the concepts of Id, Ego and Super-Ego, these are the metaphoric agents of human being which involves in the process of Adjustment. According to Hindu culture, the concept of Guna which can be translated as quality, peculiarity, attribute, property. These three Gunas are called: Sattva, Rajas and Tamas, these Gunas determining human bahviour and tendency to behave.

Bhagvad Gita, chapter 14, verse 10 says, “Sometime Goodness (Sattva) prevails over Passion (Rajas) and Ignorance (Tamas) Sometime passion Rajas dominate goodness (Sattva) and ignorance (Tamas) and at other time Ignorance (Tamas) overcomes goodness (Sattva and Passion). Therefore we can say that Id similar to Ignorance (Tamas), Ego similar to Rajas (Passion) and super ego is similar to

Sattva (Goodness). According to these Gunas each and every man behave and make adjustment in his environment.

Psycho-sexual Development of the Child

According to Freud, the development of personality follow a specific patterns of stages. Every stage has its own 'Erogenous zone' which is a centre of sensation and stimulation. Freud believes that personality development follow a series of stages in which 'pleasure seeking energies' from the id become focus on certain Body parts (Erogenous zone). Development of Personality follow the five stages – Oral, Anal, Phallic, Latent and Genital. Erogenous zone related with each stages and serve as a source of pleasure. Being unsatisfied at any particular stage can result in a fixation and Being satisfy results a healthy personality. Freud said that if at any stage of development child feel frustration and Anxiety that would result as a 'neurosis' at adulthood.

(1) Oral Stage : This is the first stage spanning from birth to one year. Mouth is the focus of Libidinal grantification (Erogenous zone). In this stage 'Id' dominate in the child because 'ego' and 'super ego' are not fully developed. Weaning is the first experience of the child which create the first unpleasant experience. Too much and too little grantification cause to fixation.

(2) Anal Stage : Anal stage spanning from one year to three years. Infants erogenous zone shift from mouth / (upper digestive tract) to the Anus (Lower digestive tract) in this stage the development of ego started. Toilet training is the key experience of Anal stage. This training results a conflict between 'Id' and 'ego'. The ideal resolution of this conflict leads a healthy personality. The parental behaviour and value of health and hygiene gives the promotion in development.

(3) Phallic Stage : Phallic stage spanning from three year to six years when the child genital organs are the primary focus of erogenous zone. In this stage child understands about his/her body and exploring genitals. The child understand the difference between male and female body. In this stage, boys experience Oedipus complex and girls child experience electra complex. Oedipus complex is related to the boys sexual attraction towards mother and electra complex girls child feel attraction towards father.

(4) Latency Stage : The fourth stage is known as latency stage spanning six year to puberty. In this stage, child resolves all the conflicts related to three stages of development. In this stage, the libidinal drive become latent (hidden) the child must drive the pleasure of grantification from secondary process like schooling, friendship, and hobbies etc.

(5) Genital Stage : The span of Genital stage starts from puberty to rest of the life. In this stage, the childs get a psychological detachment from the parents. The child start to solve his or her problems as their own. In this stage the erogenous zone focus on the genital organs and grantification associate with sexual activities.

The theory of Psycho-sexual development is a important doctrine given by Sigmund Freud. He assumed that sexual energy in the core of development of child which follows the following stages – Oral, and Thallic, Latency and Genital stages. In Indian view point, the process of development is not confined to sexual energy only, it focus on the holistic approach and include sense organs, motor organs, manus (mind), Ahamkara (Ego) and Buddhi (Intelligence). The process of development is considered as vertical process lower to upper level of consciousness. According to Samkhya after conception of the life in mothers womb, Childs development starts with its physical body and sense organ and motor organs. It is said that ‘Manas’ developed before birth and starts to register the facts which the sense perceive. Manas is the source of all desires so it can be started that feeling of ‘Kama’ starts before birth. After birth at the age of one year, Ahamkara originated and child feel Ego like I know I do, I feel etc. Indian thoughts also prevails that childhood experience play a prominent role in the development.

At last upto the age of Adolescence, ‘Buddhi’ getting its full potential. As far as with the developmental issue concern psychoanalysis and Indian thought have the significant difference. Freud assumed that sexual energy flow within the various part of body during the course of development but Indian view assumed that the developmental energy is not in the form of sexual energy but it is as a form of consciousness energy enlighten the Manas, Budhi and Ahamkaras.

Anxiety : According to Sigmund Freud, Anxiety arises out of libido by the process of repression. Anxiety is a Aversive inner (Emotional) state that people seeks to avoid or escape. Freud specified three major types of Anxiety:

- Realistic Anxiety : It is the most basic form of anxiety rooted in reality.
- Neurotic Anxiety : It arises from an unconscious fear that the libidinal impulses of the 'id' will take control at an in opportune time. This type of an Anxiety is driven by a fear of punishment that will result from expressing the 'Id' desire without proper sublimation.
- Moral Anxiety results from the fear of violating moral or societal codes, moral anxiety appears as a guilt or shame.

Anxiety is a major concept in psychoanalysis which play a destructive role in human adjustment. According to Anxiety is a fundamental phenomenon and every one is suffering from it. Indian tradition of knowledge use another word for Anxiety that is 'Dukhtryai'. Three types of Dukh (Anxiety) which suffer our life. Three types of Anxiety explains in Samkhya e.g. Daihik (related to body), Daivik (related to Supernatural powers) and Bhoutic Anxiety (related to physical and natural phenomenon). The Aim of life is to get rid of these three type of Anxiety and live a peaceful and happy life.

Dreams : Psychoanalytical theory focus on unconscious as a source of behaviour. Freud believed that dreams represents a distinguish fulfillment of a repressed wish. According to Psychoanalysis dream has two parts – manifested part (content) which is remembered after we wake-up and second is latent content which could not be remember after wake up. The latent type of dream content composed three elements: the sensory impressions, the residue left from the day and the 'Id' drive. Freud believe that super ego, and ego are weekend during the sleep due to the Absence of Voluntary Motor Activities as increase a possibility to the unconscious drives reach to the consciousness. Freud said that dream is the "guardian to the sleep". Dreams allow to grantification of repressed drives through a visual fantasy or manifest content and reduce the impact of Id's drive from conscious mind. To interpret the dream Freud profounded a drive conflict theory.

Dream's are always a matter of curiosity for western as well as Indian thinkers. Psychoanalytical view stated that dream refers to the unconscious feelings and conflicts. But Indian knowledge explains dreams as a alternative state of consciousness which indicate the probable future events and past memories. According to Indian interpretation dreams can be meaningful and nonsense

also, with respect to time, but psychoanalytical view divided it on the basis of context explicit context and implicit context.

Indian interpretation of dreams follow a futuristic vision but freudian view is conventional. Both explained the same process with different vision. Past experiences and events always determine our future actions so futuristic view is much more appropriate comparative to conventional interpretation Freud explain the causes and Indian views explains the effects of the causes.

Defence Mechanism : In psycho-analytical theory, Defence mechanism is a mechanism that reduce anxiety arising from unacceptable and harmful stimuli, the first book on defence mechanism was written by Anna Freud in 1936 named 'The ego and the defence mechanism'. Sigmund Freud said that Defence Mechanism works by distorting 'Id' impulse into acceptable form, or by unconscious or conscious blockage of there impulses. Anna Freud define the mechanism as intellectual and Motor Automatism of various degree of complexity, that arose in the process of involuntary and voluntary learning. All defence mechanism are response to anxiety and how the consciousness and unconscious manage the stress of social situation. Some basic Defence mechanisms are as follows:

1. Repression : When we forced feeling to hide from conscious to unconscious because it seems socially unacceptable.
2. Regression falling back into early state of mental or physical development and expressing childish behaviour.
3. Projection : Socially unacceptable feeling is seen in the others actions and behaviours.
4. Reaction Formation : Acting the opposite way from the anti social urge.
5. Sublimation : An expression of anxiety and unwanted urges in socially accepted way.

Diagnostic and Statistical manual of Mental Disorders D.S.M. IV 1994 by A.P.A. includes a tentative diagnostic Axis of defence mechanism. Psychiatrist George Eman Vaillant describe four level of defence mechanism : (1) Level I – Pathological Defences – Psychotic Denial, Dillusioned Projection, (2) Level II - Immature Defence – Fantasy Projection, Aggression, Acting Out etc. (3) Level III - Neurotic Defence, Intellectualization, Reaction for metion, displacement repression, (4) Mature Defence, Humour, Sublimation, Suppression, Atterism, Anticipation.

Psychoanalysis focus on the 'ego' defence mechanism to protect 'Ego' and maintain adjustment for well being. Indian view point suggested so many techniques to protect adjustment with environment. Satya, Ahimsa, Astey, Aparigrah and Brahmehary are the five basic techniques to maintain adjustment and find a peaceful life. One major difference between Psychoanalytic and Indian thought is – Psychoanalytic support to strengthening Ego, between Indian view tri to eliminate negativity around Ahmkara and find a pure consciousness. Apart from these five devices Patanjali explains 'Chitvrati Nirodh marg' namely 'Astang Yoga' to realise pure self. Defence mechanism mostly destruct the reality but Indian view make adjustment on the reality ground which is much more effective and adjustable.

Therapeutic Implication : Freud started his practice with the patients of Hysteria with his colleague Josef Breuer. His famous case study was on Anna D, who was suffering from hysteria. Psychoanalytical therapy looks at how the unconscious mind influences thoughts and behaviour. Psychoanalysis frequently involves looking at early childhood experiences in order to discover how these events might have shape the individual and how they contribute to actions. Psychoanalysis term basically use for the therapeutic implications of psycho-analytical theories given by Freud and Associates. The fundamental concept of psychoanalysis is the unconscious part of our mind has a powerful effect on our feeling, behaviour, relations and endeavours, the unconscious conflict. A variety of psychoanalytic techniques are used during psychoanalysis:

- Dream Analysis : Freud thought that repressed idea and feelings rise to the surface of the mind through dream. The content of dream is already altered. So Psychoanalysis help the patient interpret and understand the hidden meaning.
- Free Association : In this method, the patient encourage to talk anything whatever comes in the mind. The Psychologist listen and interpret the words uttered by the subject in terms of hidden feelings of the unconscious.
- Implication : Exploring memory and the personal details of the subject with help of interpretation of the expression of subject.
- Transference : Transference takes place between the patient and the therapist patients may apply certain feelings towards therapists.

- Hypnosis : As a therapy is a human condition involving focused. Attention reduced peripheral awareness and an enhanced capacity to respond to suggestion. It is a method to know the patients hidden feelings in hypnotic state.
- Catharsis : This is the process of purification of emotions particularly, pity and fear through this extreme change in emotion can be possible and it can be restore and restoration of feelings.

Psychoanalysis proclaimed the various psychotherapeutics, Hypnosis, Catharsis, Dream analysis, word association, Projective techniques to protect mental and psychological health of a human being. Indian psychological view also advocates the similar devices to protect mental health. These spiritual tradition provide so many opportunities to use Psychoanalytical technique to maintain mental health as a part of daily life. Puja, vrat, upasna, Tirth yatra to follow Nivriti-marg, hand over all our action to God. These all practices are using as a device of mental health. Yogic practices, Dhyan yoga, Sahay yoga also provides us the path way to catharsis our unconscious. Gyan yoga, Bhakti yoga and Nishkam karm yoga also treated as therapeutic practices in Indian view points.

The above explanation is made some generalizations about psycho-analysis of Freud in Indian perspective of culture and society. It can be stated after a long interpretation that most of the concept of psychoanalysis are similar and closely associated by Indian concepts and knowledge. So, it is need of hour to develop a holistic vision about the theoretical and practical basis practising in various parts of the world. A synthetic vision not only about psychology but also all sciences, social sciences, humanities and practices of human life must be promoted to achieve a harmonious and peaceful society.

Libido and Basic Instincts : According to Freud 'Libido' is the source of sexual energy and it express in 'Eros'. Thus libido work like a motive to all other behaviours.

In Indian culture, it is known as 'Kama' means Desire wish, longing. 'Kama' is not confined to sexual activities only it also include wish, passion, pleasure of the sense and all Asthetic enjoyment of the life. Kama is placed in the four major Goals of life. 'Kama' firstly describe in 'Vedas', Rigveda's hymn 129 says, "There after rose desire in the beginning, desire primal, seeds and germs of spirit sages who searched with their hearts thoughts discovered the existences kinship in the non existence. In

Brindavanayaka Upanishad define 'Kama' similar to the libido. Man consist of desire (Kama) as his desire is, so is his determination, as his determination is so is his whatever is his deed that he attain.

Basic instincts which described by Freud are 'Eros' and 'Thanatos' are also quite similar the instincts describe in Hindu culture. The concept of Dev and Danav are not belongs to different type of people but it describe as 'Dairisy Pravraty' and 'Danviy Pravraty'. These two Pravraty (tendency) have always conflicts to each other. Advaita Vedanta asserts that the origin of this cosmos is the result of Brahman 'Desire' so whole mankind is wishfall towards 'Desires' and this 'Desire' manifested in two human tendencies Dainey and Danviy.

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