

# **FREUDIAN CONFLICTS AND SLIPS**

Zia H Shah MD

Sigmund Freud remembered all his life the disgust and bitter disappointment he felt as a boy of ten years when hearing that his father refused to defend himself against the anti-Semite bullies who pushed him off the side walk of his home town, suggesting that a Jew should not walk on the side walks and leave it for the self righteous Nazis. This framed his spiritual struggle for the whole of his life that can be considered as a conflict between his Jewish identity possibly his faith and the anti-Semite Christian majority of the time.

His journey in psychoanalysis can be framed and understood by reviewing achievements and academic career of Jean-Martin Charcot. "Diseases can be caused by ideas" said Charcot and it heralded a new era in human understanding. This laid the foundation of Psychology, an identity separate from Neurology which was rooted in physical causes. Charcot, a French neurologist was the founder (with Guillaume Duchenne) of modern neurology and one of France's greatest medical teachers and clinicians. He became a professor at the University of Paris (1860–93), where he began a lifelong association with the Salpêtrière Hospital; there, in 1882, he opened what was to become the greatest neurological clinic of the time in Europe. A teacher of extraordinary competence, he attracted students from all parts of the world. In 1885 one of his students was Sigmund Freud, and it was Charcot's employment of hypnosis in an attempt to discover basis for hysteria that stimulated Freud's interest in the psychological origins of neurosis. Charcot was the "foremost neurologist of late nineteenth-century France" and has been called "the Napoleon of the neuroses."

## ***TOWN OF LOURDES IN FRANCE***

In 1858 a simple peasant girl, 14-year-old, named Bernadette Soubirous, living in the small village of Lourdes in southwestern France, announced that she had seen an apparition, a supernatural appearance of mother Mary. A 'lady' dressed in white that had appeared to her and told her she wanted to convey important spiritual messages to the community. First chastised for telling tales, then examined by a medical doctor for signs of delusion or hysteria, Bernadette was eventually redeemed in the eyes of the authorities when the apparition provided various signs through the child that she was in fact the Virgin Mary, "the Immaculate Conception." The apparition then led the child to a previously unknown spring of fresh water in the back of the shrine (grotto); and almost immediately, local people began to report healings after contact with the water. The visions were declared authentic by Pope Pius IX in 1862. In 1876 the Papacy officially recognized Lourdes as a holy place of healing and pilgrimage.

The underground spring in the grotto, revealed to Bernadette, was declared to have miraculous qualities, and Lourdes has since become a major pilgrimage center. More than 5,000,000 pilgrims, many of them sick or disabled, visit the site annually.<sup>1</sup>



The Sanctuary of Our Lady of Lourdes

Miracles began to happen soon after the discovery of the fresh water spring. But, it would not do for any number of ordinary people to begin deciding for themselves whether or not they were recipients of a miracle healing. Miracles were the sort of things that needed to be determined by experts, and so in the course of recognizing Lourdes as a healing shrine, the Church authorities also undertook to set up a Medical Bureau—a commission of Catholic doctors—whose job it was to act as gatekeepers, to determine which of the many healings at Lourdes really met the stringent criteria for what was called ‘medical inexplicability.’ So stringent were the criteria set down that to this day, out of thousands of cases of claimed miracle healings at Lourdes, only sixty-six have been recognized by the Church as true ‘signs of God.’ (The most recent was ratified in February 1999: a case of multiple sclerosis suffered by a middle-aged Frenchman named Jean-Pierre Bely.<sup>2</sup>



Statue of Our Lady of Lourdes. At the shrine, they drink the miraculous water, admire the miraculous statue and pray for miracles of their own.

The skeptics and the secular thinkers thought that the ‘miracle cases’ were nothing more than a case of hysteria responding to the power of suggestion. But, what about the sudden remission of symptoms that were not obviously hysterical in origin?

### ***CHARCOT: THE NAPOLEAN OF THE NEUROSIS***

Charcot had extensive experience in neurological illnesses that formed the majority of the miracle cures at Lourdes. According to Wikipedia,

“Charcot’s most enduring work was on **hypnosis and hysteria**. ... He used hypnosis to induce a state of hysteria in patients and studied the results, and was single-handedly responsible for changing the French medical community’s opinion about the validity of hypnosis (it was previously rejected as Mesmerism).”

As clerics invoked the idea of suggestion only to call attention to its explanatory limits, asking why ‘suggestion’ worked the best at the shrine only, the champion of the world of French hysteria and hypnosis research, Jean-Martin Charcot, found himself boiling with indignation. Secularists to the core, with no love for the Catholic Church, he was gravely affronted that members of the clergy should misappropriate medical discussions about the power of suggestion to advance spurious supernaturalist arguments. His view of the healings at Lourdes was that these simply showed that medicine had underestimated the power of the mind to heal the body. Alongside the power of suggestion, Charcot thus began to argue, medicine needed to recognize a second, more potent power of the mind, one that

was perhaps often stimulated by religious belief but that in itself had no inherent religious implications. He called this power faith.

French medicine needed a strong rebuttal to the Church's views on Lourdes, and he was in a perfect position, on behalf of his profession, to provide one. Charcot wrote 'The Faith Cure' ('La foi qui guerit'), and arranged for it to be published simultaneously in English and French in 1892, one year before his death. All the healings at Lourdes, extraordinary as they were, were simply evidence that the natural healing powers of the mind were far more extensive than the medical profession had previously appreciated. Why had it taken Lourdes to reveal this? Charcot focused on the remarkable features of Lourdes as a site. Its remoteness meant that all pilgrims underwent a long, arduous journey to reach it (the train trip from Paris at that time took twenty-two hours). When they finally arrived, they were exhausted and their critical faculties were diminished. Arriving at the shrine (grotto) itself, they were then immediately immersed in multiple sacred symbols of healing. Joining crowds of other believers, they were infected with the emotional contagion of collective hope. It all added up to a fabulous confluence of factors guaranteed to open the mind to any and all influences. In the words of Anne Harrington, describing the history of mind-body medicine in her recent book *The Cure Within*:

"Citing a case of a patient he himself had seen who had been apparently cured of her tumors by a visit to Lourdes, Charcot argued that the conclusion was clear: either hysteria, known to respond to emotions and suggestion, was a larger category of dysfunction than had previously been thought; or else the mind could extend its influence into the workings of physiology in ways that were still not yet well understood. Either way, medicine needed to get busy, and the Church needed to be put on notice that medicine was on the case. Charcot closed with a little flourish, quoting Shakespeare's *Hamlet*: 'there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.'  
Bold and straight talking, Charcot's 'The Faith Cure' seemed to be just what the doctor had ordered. Some compared the piece to Emile Zola's famous debunking novel *Lourdes*, which had portrayed all the healings at Lourdes as cases of undiagnosed hysteria responding to the manipulation of suggestion and self-deception."<sup>3</sup>

Charcot coined a term 'second mind' and his description of 'second mind' grew into the concept of 'subconscious' in the hands of Freud. The discussion of Lourdes and Jean-Martin Charcot set the stage for the description of 'subconscious' mind by Freud. Freud was a student of Jean-Martin Charcot.

For a detailed introduction to subconscious mind, and how it is seat of intuition and true dreams, review an article *Al Aleem: Bestower of True Dreams*:

<http://alislam.org/allah/Al-Aleem-Bestower-of-True-Dreams.pdf>

### ***FREUD'S DENIAL OF ALL REVELATION AND INFLUENCE FROM THE TRANSCENDENT***

In the seventeenth century people turned to the discoveries of astronomy to demonstrate what they considered the irreconcilable conflicts between science and faith of Christianity; in the eighteenth century, to Newtonian physics; in the nineteenth century, to Darwin; in the twentieth century and still today, Freud is the atheist's touchstone.

Freud theorized subconscious in a purely materialistic paradigm refusing to acknowledge in any way the cumulative human race experience of 'revelation;' he completely overlooked and ignored the possibility that subconscious mind could be seat of revelation from Transcendent God who was beyond time and space.

He also completely refused to accept any truth in parapsychology. He did, however, had some exposure to psychic phenomena, during his friendship with the Carl Gustav Jung, an equally famous psychologist of the time; whom Freud on many occasions called his 'son' and 'natural successor' in the field of psychology.

Carl Jung writes in his biography, *Memories Dreams Reflections*, which is available in PDF format at [www.archive.org](http://www.archive.org):

"It interested me to hear Freud's views on precognition and on parapsychology in general. When I visited him in Vienna in 1909 I asked him what he thought of these matters. Because of his materialistic prejudice, he rejected this entire complex of questions as nonsensical, and did so in terms of so shallow a positivism that I had difficulty in checking the sharp retort on the tip of my tongue. It was some years before he recognized the seriousness of parapsychology and acknowledged the factuality of 'occult' phenomena.

While Freud was going on this way, I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red-hot - a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud: 'There, that is an example of a so-called catalytic exteriorization phenomenon.'

'Oh, come,' he exclaimed. 'That is sheer bosh.'

'It is not,' I replied. 'You are mistaken, Herr Professor. And to prove my point I now predict that in a moment there will be another loud report!' Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

To this day I do not know what gave me this certainty. But I knew beyond all doubt that the report would come again. Freud only stared aghast at me. I do not know what was in his mind, or what his look meant. In any case, this incident aroused his mistrust of me, and I had the feeling I had done something against him. I never afterward discussed the incident with him."<sup>4</sup>

For a more detailed study of revelations some even in the domain of science review eGazette of May, 2008 titled *Revelation and Reason*:

<http://www.alislam.org/egazette/>

Freud denied the revelations of the Jewish prophets including the Prophet Moses and proposed a new idea that the Prophet Moses was an Egyptian and not a Hebrew. By so doing, he completely denied the description about Moses in Exodus in the Bible. This is what Bible has to say about birth and ethnicity of the Prophet Moses:

“And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bore a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, this is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.” (Exodus 2:1-8)

The Holy Quran gives a more detailed account of the Prophet Moses' early life; the most salient feature is how Allah revealed himself to Moses' mother to relieve her anxiety about the situation, which is an additional information not mentioned by the Bible. The Holy Quran says, “We directed the mother of Moses: Suckle him; and when thou fearest for his life cast him; afloat into the river and fear not nor grieve; for We shall restore him to thee and shall make him a Messenger.” (Al Quran 28:8)

Freud complete denial of prophecy led him, in his last book *Moses and Monotheism*, to propose a preposterous theory that Moses was not a Hebrew but an Egyptian prince.

## **FREUD DECLARES MOSES TO BE AN EGYPTIAN AND NOT A HEBREW**

Freud in his last book, *Moses and Monotheism*, on fairly flimsy grounds makes a claim that the Prophet Moses<sup>as</sup> was an Egyptian prince and not a Hebrew. He based his theory on the origin of the name 'Moses.' He thought that the name is of Egyptian origin. Egyptian name 'Mose,' meaning "(he) is born.' This name 'Mose' is originally Egyptian and not Hebrew --and in Hebrew the name is 'Moshe,' which is how it is used by Israelis today. This is, however, flimsy evidence to overthrow a concept that has been held over the millennia by billions of people in continuity from three different religions Judaism, Christianity and Islam and clearly described in the Holy Bible and the Holy Quran.

In the words of Associate Professor Emanuel Rice MD, "Freud's interpretation of the name and the family romance pertaining to Moses' adoption by Egyptian royalty are the only bases for his positing the concept that Moses was an Egyptian. He may not have been aware of Genesis 41:45 where Pharaoh gave Joseph an Egyptian name:

Pharaoh then gave Joseph the name of Zaphenath-paneah; and he gave him for a wife Asenath daughter of Poti-phaera priest of On. Thus Joseph emerged in charge of the land of Egypt.

(The word Zaphenath-paneah is an Egyptian word that means 'God speaks; he lives,' or 'creator of life.')

Auerbach (1975) comments:

A historian living 2000 years hence who does not know the background, would surely think a man bearing the two thoroughly German names Sigmund Freud to be of German descent – to the detriment of the Jewish people, which is proud to reckon him among its own."<sup>5</sup>

Freud's claim is counter to the clear description in the Holy Quran, in Bible and the historical record. Encyclopedia Britannica also provides some secular evidence for Moses' Hebrew background. Using this as a secular gold standard, here is a detailed quote from Encyclopedia Britannica:

"Moses was a Hebrew prophet, teacher, and leader who, in the 13th century bce (before the Common Era, or bc), delivered his people from Egyptian slavery. ... Few historical figures have engendered such disparate interpretations as has Moses. Early Jewish and Christian traditions considered him the author of the Torah ("Law," or "Teaching"), also called the Pentateuch ("Five Books"), comprising the first five books of the Bible, and some conservative groups still believe in Mosaic authorship.

Opposing this is the theory of the German scholar Martin Noth, who, while granting that Moses may have had something to do with the preparations for the conquest of Canaan, was very skeptical of the roles attributed to him by tradition. Although recognizing a historical core beneath the Exodus and Sinai traditions, Noth believed that two different groups experienced these events and transmitted the stories independently of each other. He contended that the biblical story tracing the Hebrews from Egypt to Canaan resulted from an editor's weaving separate themes and traditions around a main character Moses, actually an obscure person from Moab.

This article, following the lead of the biblical archaeologist and historian W.F. Albright, presents a point of view that falls somewhere between these two extremes. While the essence of the biblical story (narrated between Exodus 1:8 and Deuteronomy 34:12) is accepted, it is recognized that, during the centuries of oral and written transmission, the account acquired layers of accretions. The reconstruction of the documentary sources of the Pentateuch by literary critics is considered valid, but the sources are viewed as varying versions of one series of events (see biblical literature: The Torah [Law, Pentateuch, or Five Books of Moses]). Other critical methods (studying the biblical text from the standpoint of literary form, oral tradition, style, redaction, and archaeology) are equally valid. The most accurate answer to a critical problem is therefore likely to come from the convergence of various lines of evidence. The aid of critical scholarship notwithstanding, the sources are so sketchy that the man Moses can be portrayed only in broad outline.

According to the biblical account, Moses' parents were from the tribe of Levi, one of the groups in Egypt called Hebrews. Originally the term Hebrew had nothing to do with race or ethnic origin. It derived from Habiru, a variant spelling of Ḥapiru (Apiru), a designation of a class of people who made their living by hiring themselves out for various services. The biblical Hebrews had been in Egypt for generations, but apparently they became a threat, so one of the pharaohs enslaved them."<sup>6</sup>

Confirmation of the scriptural truth by archeological findings will be an ongoing study. But here we can conclude in the words of Associate Professor Emanuel Rice MD, "*Moses and Monotheism*, is a work of genius and ingeniousness but it is highly flawed in data selection, methodology and validation. Though Freud repeatedly protests that it is a scientific work, it falls far short of what we would today, or even in Freud's day, consider a 'scientific' study. He readily admits that he selected data that supported his hypotheses and disregarded data that contradicted them. It is highly speculative, with too many conceptual structures built upon unverifiable hypotheses."<sup>7</sup>



## ***'UNCONSCIOUS CONFLICT' OF FREUD ABOUT ATHEISM***

In analyzing life histories of different legendary figures, we do well to keep in mind that human beings do not always live what they profess and preach and nor profess what they live.

In his scholarly works, his autobiography, and his letters written throughout his life, Freud refers to himself as 'a materialist,' 'an atheist,' 'a godless medical man,' 'an infidel,' and 'an unbeliever.' When eighty-two, a year before his death, he wrote a letter to Charles Singer, the historian, stating, 'Neither in my private life or in my writing have I ever made a secret of being an out-and-out unbeliever.'

There is a popular saying, "There are no atheists in foxholes." Dr Armand M Nicholi Jr writes, "Some of my students dogmatically deny the existence of God but at the same time acknowledge that whenever their plane hits turbulence, they find themselves praying. Many facets of Freud's life likewise appear to be in contradiction to his atheism."<sup>8</sup> Freud, who very eloquently described that 'conflict' leads to neurosis. He was perfectly right in stating the limitations that 'unconscious conflicts' create for humans. So, what are we to make of this conflict in Freud's life and writings?

Freud's arguments were at times militantly hostile to God's existence. As with much of Freud's teachings, the great psychiatrist offers a partial truth that supports his philosophy but omits crucial aspects that question his conclusions. In short, his logic predicted ambivalence. Reflecting this ambivalence, he himself remained preoccupied throughout his life with the question of God's existence. He was indeed preoccupied with the "infantile" "fairy tale" of God's existence. This may come as a surprise to some readers of Freud, but it is true. The evidence lies in his letters. Freud's daughter Anna, the only child to carry on his work, once said to Armand M Nicholi Jr., "If you want to know my father, don't read his biographers, read his letters."<sup>9</sup>

In the words of Armand M Nicholi Jr., "A careful reading of his letters reveals some rather surprising-if not perplexing-material. First, Freud frequently quoted from the Bible, both the Old and New Testaments. In his autobiography Freud writes: 'My early familiarity with the Bible story. . . had, as I recognized much later, an enduring effect upon the direction of my interest.' Second, letters written throughout his life are replete with words and phrases such as 'I passed my examinations with God's help;' 'if God so will;' 'the good Lord;' 'taking the Lord to task;' 'into the keeping of the Lord;' 'until after the Resurrection;' 'science seems to demand the existence of God;' 'God's judgment;' 'God's will;' 'God's grace;' 'God above;' 'if someday we meet above;' 'in the next world;' 'my secret prayer.' In a letter to Oskar Pfister, Freud writes that Pfister was 'a true servant of

God' and was 'in the fortunate position to lead (others) to God.' What does this mean? Can we not dismiss all this as merely figures of speech-common in English as well as in German? Yes, if it were anyone but Freud. But Freud insisted even a slip of the tongue had meaning.

This preoccupation continues until his last book, *Moses and Monotheism*, written over a half century later, when he was in his eighties. Why? Why could not he put the question to rest?"<sup>10</sup>

In his philosophical writings Freud divides all people not into psychiatric categories, but into 'believers' and 'unbelievers.' Under unbelievers he includes all those who call themselves materialists, seekers, skeptics, agnostics, and atheists; under believers he includes a spectrum from all those who merely give intellectual assent to some kind of Supernatural Being to those who describe a transforming spiritual experience that revolutionizes their lives.<sup>11</sup>

Freud calls his worldview 'scientific,' because of its premise that knowledge comes only from research. Of course, his basic premise is based on a faulty assumption that all knowledge comes from 'research' and that 'no knowledge' comes 'from revelation.' To see a detailed account of what mankind owes to revelations, some even in the arena of science, review May 2008 eGazette titled, *Revelation and Reason* at the following link:

<http://www.alislam.org/egazette/eGazette-May2008.pdf>

The conflict in Freud's thinking rose from limiting his study to Bible alone that is not historically preserved and as such not capable of satisfying a skeptic. It was unfortunate that he did not study the purest of the revelations the Holy Quran. One of his fellow Germans, Johann Wolfgang von Goethe did and had the following confession to make: "As often as we approach the Quran, it always proves repulsive anew; gradually, however, it attracts, it astonishes, and, in the end forces admiration."<sup>12</sup>

As the Non-Muslim readers give up their preconceived notions and begin to understand the Quran better, they may certainly relive Goethe's experience. A French surgeon Maurice Bucaille certainly did. After an extensive review of what the Quran had to say about the issues pertaining to science, he concluded, "In view of the state of knowledge in Muhammad's day, it is inconceivable that many of the statements in the Quran which are connected with science could have been the work of a man. It is, moreover, perfectly legitimate, not only to regard the Quran as the expression of a Revelation, but also to award it a very special place on account of the guarantee of authenticity it provides." The text of Dr. Maurice Bucaille's book *The Bible the Quran and Science* can be reviewed at: <http://www.islam-guide.com/bqs/>

## **'UNCONSCIOUS CONFLICT' OF FREUD: CHRISTIANITY VERSUS JUDAISM**

To understand Sigmund Freud we need to appreciate that he died just a few years before the Holocaust and World War II. He was born to Jewish parents in the heavily Roman Catholic town of Freiburg, Moravia. Throughout his life, Freud endeavored to understand religion and spirituality and wrote several books devoted to the subject.

Religion, Freud believed, was an expression of underlying psychological neuroses and distress. At various points in his writings, he suggested that religion was an attempt to control the Oedipal complex, a means of giving structure to social groups, wish fulfillment, an infantile delusion, and an attempt to control the outside world.

In 1927 he said in *The Future of an Illusion*, "Religion is comparable to a childhood neurosis."

In 1930 he wrote in *Civilization and Its Discontents*, "The whole thing is so patently infantile, so foreign to reality, that to anyone with a friendly attitude to humanity it is painful to think that the great majority of mortals will never be able to rise above this view of life. It is still more humiliating to discover how a large number of people living today, who cannot but see that this religion is not tenable, nevertheless try to defend it piece by piece in a series of pitiful rearguard actions."

In 1933 he said in *New Introductory Lectures on Psychoanalysis*, "Religion is an illusion and it derives its strength from the fact that it falls in with our instinctual desires."

In his last book *Moses and Monotheism*, in 1939 he wrote, "Religion is an attempt to get control over the sensory world, in which we are placed, by means of the wish-world, which we have developed inside us as a result of biological and psychological necessities. [...] If one attempts to assign to religion its place in man's evolution, it seems not so much to be a lasting acquisition, as a parallel to the neurosis which the civilized individual must pass through on his way from childhood to maturity."

However, there is an apparent conflict in the anti-religious stance of Freud. He had an unshaken commitment to Judaism though the details vary from writer to writer. In the words of Yosef Hayim Yerushalmi, Professor of Jewish History in Columbia University, "It is therefore no accident that the first great cultural-hero of modern secular Jews was Spinoza (to be joined later by Marx and eventually Freud himself)."<sup>13</sup>

Freud was not a full blooded atheist in the sense we know today, in the likes of writers like Prof Richard Dawkins. Freud's anti religious stance was only a struggle against the dominant Catholic Church and anti-Semitism. While he was very up front about his so called atheism and believed that religion was something to overcome, he was aware of the powerful influence of religion on identity. He acknowledged that his Jewish heritage as well as the anti-Semitism he frequently encountered had shaped his own personality. "My language is German. My culture, my attainments are German. I considered myself German intellectually, until I noticed the growth of anti-Semitic prejudice in Germany and German Austria. Since that time, I prefer to call myself a Jew," he wrote in 1925. If religion is not true and all an illusion, why does he have to be a Jew? That is the basic contradiction and unconscious conflict in his psyche! In *Psychology and the Analysis of the Ego* (1921), he wrote, "A religion, even if it calls itself a religion of love, must be hard and unloving to those who do not belong to it." His anti-religious stance should not be taken as a broad denigration of all religions but merely his struggle with the anti-Semitism of his times.

Freud wants to modify certain fundamentals of Judaism but is fully sympathetic to the religion and has completely internalized it psychologically. For example Yosef Hayim Yerushalmi writes in Freud's *Moses*, "**Freud's reconstruction insists, like the Bible, that the Jews were chosen, that they were chosen from outside, that it was not the Jews who created their religion but their religion that created the Jews.**"<sup>14</sup>

Freud thought that people who embraced the spiritual worldview suffered from a neurotic illness that sometimes bordered on a psychosis. He did not precisely elaborate further on his views about Judaism or what does he mean when he calls himself a Jew! The vehement anti-Semitism that he experienced growing up with an incomplete and degenerated spiritual worldview of dominant Catholic society, contributed to his intense desire to discredit and destroy this view. His basic conflict was Catholic Christianity versus Judaism!

### ***FREUD: AN AMBIVALENT JEW***

His biographers have written extensively about trying to understand his religion. The descriptions are filled with psychological jargon. Here is an example, "But more important than Freud's description of himself as the wandering Jew is his identification with the biblical Jacob. No longer the rebellious son, the dream interpreter Joseph who figured so prominently in Freud's earlier self-representations, he has become the beleaguered patriarch led by his children. And like his real father Jacob, who left the city of his youth, who suffered the insults of anti-Semites, so Freud has become a wanderer, an *Ahasverus*, an object of ridicule. The reference to the wandering Jew, Freud's humorous acknowledgement of his inescapable Jewish fate, bridges the gap between

Jacob the patriarch and Jacob Freud and allows Sigmund an identification with both at once. It is a faint echo of a more powerful identification enacted in *Moses and Monotheism* in which Freud projects himself into the role of Moses and at the same time the role of the slayers of Moses, the role of the father and the role of the son."<sup>15</sup>

Different terms have been used by Freud himself and the biographers to describe his Jewish identity. These include 'reformed Jew,' 'infidel Jew,' the wandering Jew and cultural Jew. However, the most befitting may be the term 'an ambivalent Jew.' To summarize in the words of Dr. Emanuel Rice, Associate Professor of Psychiatry at Mount Sinai, New York, "Freud seems to have buried his acute awareness of anti-Semitism under his ambivalent attitude towards Judaism, for, as he well knew, the ultimate responsibility for the crucifixion was placed on the Jews."<sup>16</sup>

### ***FREUD'S CONFLICT WITH THE TRUTH***

Freud when asked why so many left his movement, he said, "Precisely because they too wanted to be Popes." The comment reflected that a prominent part of the academic pursuit was not search for truth but pursuit for fame and authority.

In 1909, came the American trip with its honors to the two famous psychologists of Europe, Carl Jung and Freud. Jung writes about this period:

"We were together every day, and analyzed each other's dreams. At the time I had a number of important ones, but Freud could make nothing of them. I did not regard that as any reflection upon him, for it sometimes happens to the best analyst that he is unable to unlock the riddle of a dream. It was a human failure, and I would never have wanted to discontinue our dream analyses on that account. On the contrary, they meant a great deal to me, and I found our relationship exceedingly valuable. I regarded Freud as an older, more mature and experienced personality, and felt like a son in that respect. But then something happened which proved to be a severe blow to the whole relationship. Freud had a dream - I would not think it right to air the problem it involved. I interpreted it as best I could, but added that a great deal more could be said about it if he would supply me with some additional details from his private life. Freud's response to these words was a curious look - a look of the utmost suspicion. Then he said, '**But I cannot risk my authority!**' At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth."<sup>17</sup>

The need for recognition provided a strong motivation for Freud. Freud had always openly expressed his desire to be famous. The emotional need to be

famous, the desire to be better known than others, had provided a spiritual stumbling block all his life, as it did for many a common and famous people.

When Freud began an analysis of himself in his forties, he observed a long-standing, intense desire to be famous, to be known as a great man. According to Dr. Armand M Nicholi Jr, "In his *Interpretation of Dreams*, Freud tells of an event he heard repeated often in his childhood. At his birth 'an old peasant woman had prophesied to my mother, happy over her first-born, that she had given the world a great man.' Freud thought this story, repeated over and over as he was growing up, could have been responsible in part for his yearning.

Freud recalled a second incident from his childhood that he thought related to his need to be famous. When seven or eight years old, Freud had an accident in his parents' bedroom. He urinated on the floor. His father exploded in anger and commented that the boy would never amount to anything. This embarrassment haunted Freud for years and recurred in his dreams. Freud thought this 'must have been a terrible blow to my ambition.' He noticed that 'allusions to this scene keep constantly recurring in my dreams and are regularly linked with enumerations of my achievements and successes.' Freud speculated that his need for fame and greatness may have been motivated by a desire to say to his father and to the world, 'You see, I have amounted to something after all.'<sup>18</sup>

Psychic phenomena and struggle for authority were not the only disagreements between Carl Jung and Freud. Jung writes:

"There was something else that seemed to me significant at that first meeting. It had to do with things which I was able to think out and understand only after our friendship was over. There was no mistaking the fact that Freud was emotionally involved in his sexual theory to an extraordinary degree. When he spoke of it, his tone became urgent, almost anxious, and all signs of his normally critical and skeptical manner vanished. A strange, deeply moved expression came over his face, the cause of which I was at a loss to understand. I had a strong intuition that for him sexuality was a sort of *numinosum*. This was confirmed by a conversation which took place some three years later (in 1910), again in Vienna.

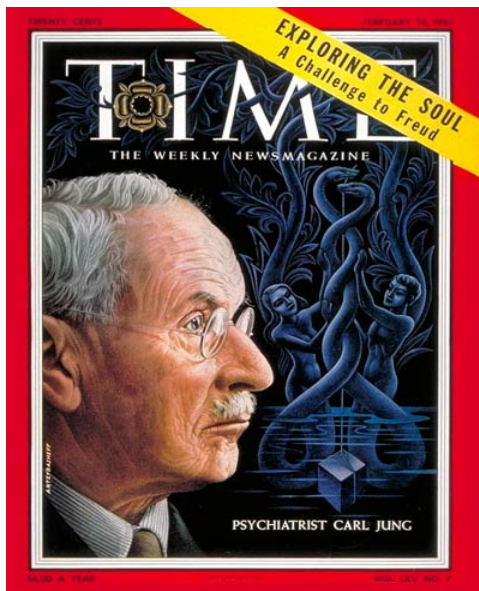
I can still recall vividly how Freud said to me, 'My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark.' He said that to me with great emotion, in the tone of a father saying, 'And promise me this one thing, my dear son: that you will go to church every Sunday.' In some astonishment I asked him, 'A bulwark - against what?' To which he replied, 'Against the black tide of mud' -- and here he hesitated for a moment, then added -- 'of occultism.' First of all, it was the words "bulwark" and "dogma" that alarmed me; for a dogma, that is to say, an undisputable confession of faith, is set up only when the aim is to

suppress doubts once and for all. But that no longer has anything to do with scientific judgment; only with a personal power drive.

This was the thing that struck at the heart of our friendship. I knew that I would never be able to accept such an attitude. What Freud seemed to mean by 'occultism' was virtually everything that philosophy and religion, including the rising contemporary science of parapsychology, had learned about the psyche. To me the sexual theory was just as occult, that is to say, just as unproven an hypothesis, as many other speculative views."<sup>19</sup>

### **FREUD AT ODDS WITH CARL JUNG**

Carl Jung, who eventually made to the cover of Time magazine, was nineteen years younger than Freud, fatherless, and a newcomer in Freud's field of psychiatry. Freud had many followers in Vienna, but none of Jung's intellectual caliber. Jung's well informed mind provided Freud with badly needed Intellectual stimulation. Jung, for his part, considered Freud the most remarkable person he had met in his life. He became an enthusiastic advocate for Sigmund Freud's form of psychotherapy - psychoanalysis.



Both were innovative thinkers who were to make their mark on the twentieth century. Both were also strong-minded Individualists who were incapable of being followers of anyone else. As such, they were doomed to clash. Freud was looking for disciples, not collaborators; Jung admired Freud but he was not looking for a guide. Carl Jung's biography *Memories Dreams Reflections* is more revealing about Sigmund Freud than the biographies of Freud.

Freud invited Carl Jung and his wife Emma to visit him in Vienna in 1907. They traveled by train from Zurich to the Austrian capital. The journey took them eastward through mountains and Austria's long valleys to romantic Vienna, famous for many delightful things; musicians like Mozart, coffee shops, pastries, and the waltz. Freud greeted Carl and Emma at their hotel with a bouquet of flowers and invited them to lunch with himself and his family. The meeting went well, but Jung immediately had some reservations. Later Carl Jung wrote:

"We met at one o'clock and talked virtually non-stop for 13 hours. Freud was the first man of real importance I had encountered; in my experience up to then no one else could compare with him. There was nothing the least trivial in his attitude. I found him extremely intelligent, shrewd, and altogether remarkable. And yet my first impressions of him remain somewhat tangled; I could not make him out."<sup>20</sup>

Freud and Jung's first meeting led to a prolific exchange of letters, and further meetings followed. The intense relationship tragically broke into shambles a few years later.

In their first meeting, Jung and Freud talked about Freud's theories that adult behavior is influenced by early experiences, such as weaning, potty training, and how we are taught to deal with sexual desire. If a person experiences difficulty or trauma at any stage of his or her development - oral, anal, or sexual - the seeds are sown for later neurosis. For Freud, the sexual impulse was the most powerful impulse of all, and he believed that most neuroses related to repressed sexual desires. Jung agreed that sexuality was indeed important, but not to the same extent. He also sensed that, for Freud, his 'sexual theory' had become a kind of religious dogma, and this worried Jung intensely. After the meeting, Jung had a dream that he was trapped in the narrow winding streets of a ghetto and could not get out.<sup>21</sup>

Jung's dream was prophetic! The Western civilization and her psychology were trapped in the influence of Freud's theories for decades. His influence has begun to abate only in the last two to three decades.

## **EPILOGUE**

Freud thought that people who embraced the spiritual worldview suffered from a neurotic illness that sometimes bordered on a psychosis. Yet, letters written throughout his life are replete with words and phrases such as 'I passed my examinations with God's help;' 'if God so will;' 'the good Lord.' When an American physician wrote to Freud about his conversion experience, Freud dismissed the experience as a 'hallucinatory psychosis.'<sup>22</sup> Freud asserts in *Civilization and its discontents*, "The religions of mankind must be classified



among the mass-delusions. No one, needless to say, who shares a delusion ever recognizes it.”

Findings from a Gallup poll published recently indicate that 90% of USA population has theistic perspective of the world and most in times of need resort to prayers.<sup>23</sup> Almost a similar majority believes in life after death.<sup>24</sup> Are so many Americans emotionally ill or shall we say Freud is struggling with the political realities of his time. Four of his sisters died in concentration camps under the Nazis. His spiritual struggle should be understood as his push back against the fierce anti-Semitism of his time that is not a reality anymore!

Despite his seismic achievements in psychoanalysis he failed in his personal analysis. His cigar addiction caused him cancer of mouth and tongue. He suffered from it for several years and died from the consequences of this cancer, but could never give up his addiction to cigars. This failure was a sad reflection and testimony on the ineffectiveness of atheism to bring about a purifying change in humans!

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<sup>1</sup> "Lourdes." *Encyclopædia Britannica*. 2008. *Encyclopædia Britannica Online*. 10 Dec. 2008 <<http://www.britannica.com/EBchecked/topic/349351/Lourdes>>.

<sup>2</sup> Anne Harrington. *The Cure Within*. WW Norton and Company, 2008. Pages 106.

<sup>3</sup> Anne Harrington. *The Cure Within*. WW Norton and Company, 2008. Pages 109-110.

<sup>4</sup> Carl Jung. *Memories Dreams Reflections*. Translated from German by Richard and Clara Winston; Revised Edition. Vintage Books: New York, 1989. Pages 155-156.

<sup>5</sup> Emanuel Rice MD. *Freud and Moses: Long journey home*. State University of New York Press, 1990. Page 137.

<sup>6</sup> "Moses." *Encyclopædia Britannica*. 2008. *Encyclopædia Britannica Online*. 01 Dec. 2008 <<http://www.britannica.com/EBchecked/topic/393555/Moses>>.

<sup>7</sup> Emanuel Rice MD. *Freud and Moses: Long journey home*. State University of New York Press, 1990. Page 127.

<sup>8</sup> Armand M Nicholi Jr. *CS Lewis and Freud: debate God, love, sex and meaning of life*. Free Press 2002, page 51.

<sup>9</sup> Armand M Nicholi Jr. *CS Lewis and Freud: debate God, love, sex and meaning of life*. Free Press 2002, page 50.

<sup>10</sup> Dr. Armand M Nicholi Jr. *CS Lewis and Freud: debate God, love, sex and meaning of life*, page 50-51.

<sup>11</sup> Dr. Armand M Nicholi Jr. *CS Lewis and Freud: debate God, love, sex and meaning of life*, page 37.

<sup>12</sup> [http://books.google.com/books?id=S2VCVgl\\_TCsC&pg=PA343&dq=it+astonishes,+and,+in+the+end+forces+admiration](http://books.google.com/books?id=S2VCVgl_TCsC&pg=PA343&dq=it+astonishes,+and,+in+the+end+forces+admiration)

<sup>13</sup> Yosef Hayim Yerushalmi. *Freud's Moses*. Yale University Press, 1991. Page 10.

<sup>14</sup> Yosef Hayim Yerushalmi. *Freud's Moses*. Yale University Press, 1991. Page 34.

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- <sup>15</sup> Emanuel Rice MD. Freud and Moses: Long journey home. State University of New York Press, 1990. Page 27.
- <sup>16</sup> Emanuel Rice MD. Freud and Moses: Long journey home. State University of New York Press, 1990. Page 205.
- <sup>17</sup> Carl Jung. Memories Dreams Reflections. Translated from German by Richard and Clara Winston; Revised Edition. Vintage Books: New York, 1989. Pages 157-158.
- <sup>18</sup> Armand M Nicholi Jr. CS Lewis and Freud: debate God, love, sex and meaning of life. Free Press 2002, page 117.
- <sup>19</sup> Carl Jung. Memories Dreams Reflections. Translated from German by Richard and Clara Winston; Revised Edition. Vintage Books: New York, 1989. Pages 150-151.
- <sup>20</sup> Carl Jung. Memories Dreams Reflections. Translated from German by Richard and Clara Winston; Revised Edition. Vintage Books: New York, 1989. Page 149.
- <sup>21</sup> Vivianne Crowley. Jung: A journey of transformation. Quest books: Theosophical Publishing House, 1999. Page 30.
- <sup>22</sup> Armand M Nicholi Jr. CS Lewis and Freud: debate God, love, sex and meaning of life. Free Press 2002, page 55.
- <sup>23</sup> Saudia TL, Usaf NC, Kinney MR, Brown KC, Young-Ward L; Health locus of control and helpfulness of prayer. Heart and lung, 20:60-65, 1991.
- <sup>24</sup> Prof Richard Dawkins. The God Delusion.