

LECTURE 31

THE DISSECTION OF THE PSYCHICAL PERSONALITY¹

LADIES AND GENTLEMEN, – I know you are aware in regard to your own relations, whether with people or things, of the importance of your starting-point. This was also the case with psychoanalysis. It has not been a matter of indifference for the course of its development or for the reception it met with that it began its work on what is, of all the contents of the mind, most foreign to the ego – on symptoms. Symptoms are derived from the repressed, they are, as it were, its representatives before the ego; but the repressed is foreign territory to the ego – internal foreign territory – just as reality (if you will forgive the unusual expression) is external foreign territory. The path led from symptoms to the unconscious, to the life of the instincts, to sexuality; and it was then that psychoanalysis was met by the brilliant objection that human beings are not merely sexual creatures but have nobler and higher impulses as well. It might have been added that, exalted by their consciousness of these higher impulses, they often assume the right to think nonsense and to neglect facts.

You know better. From the very first we have said that human beings fall ill of a conflict between the claims of instinctual life and the resistance which arises within them against it; and not for a moment have we forgotten this resisting, repelling, repressing agency, which we thought of as equipped with its special forces, the ego-instincts, and which coincides with the ego of popular psychology. The truth was merely that, in view of the laborious nature of the progress made by scientific work, even psychoanalysis was not able to study every field simul-

1. [The greater part of the material in this lecture is derived (with some amplifications) from Chapters I, II, III and V of *The Ego and the Id* (1923b).]

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taneously and to express its views on every problem in a single breath. But at last the point was reached when it was possible for us to divert our attention from the repressed to the repressing forces, and we faced this ego, which had seemed so self-evident, with the secure expectation that here once again we should find things for which we could not have been prepared. It was not easy, however, to find a first approach; and that is what I intend to talk to you about today.

I must, however, let you know of my suspicion that this account of mine of ego-psychology will affect you differently from the introduction into the psychical underworld which preceded it. I cannot say with certainty why this should be so. I thought first that you would discover that whereas what I reported to you previously were, in the main, facts, however strange and peculiar, now you will be listening principally to opinions – that is, to speculations. But that does not meet the position. After further consideration I must maintain that the amount of intellectual working-over of the factual material in our ego-psychology is not much greater than it was in the psychology of the neuroses. I have been obliged to reject other explanations as well of the result I anticipate: I now believe that it is somehow a question of the nature of the material itself and of our being unaccustomed to dealing with it. In any case, I shall not be surprised if you show yourselves even more reserved and cautious in your judgement than hitherto.

The situation in which we find ourselves at the beginning of our enquiry may be expected itself to point the way for us. We wish to make the ego the matter of our inquiry, our very own ego. But is that possible? After all, the ego is in its very essence a subject; how can it be made into an object? Well, there is no doubt that it can be. The ego can take itself as an object, can treat itself like other objects, can observe itself, criticize itself, and do Heaven knows what with itself. In this, one part of the ego is setting itself over against the rest. So the ego can be split; it splits itself during a number of its functions – temporarily at

least. Its parts can come together again afterwards. That is not exactly a novelty, though it may perhaps be putting an unusual emphasis on what is generally known. On the other hand, we are familiar with the notion that pathology, by making things larger and coarser, can draw our attention to normal conditions which would otherwise have escaped us. Where it points to a breach or a rent, there may normally be an articulation present. If we throw a crystal to the floor, it breaks; but not into haphazard pieces. It comes apart along its lines of cleavage into fragments whose boundaries, though they were invisible, were predetermined by the crystal's structure. Mental patients are split and broken structures of this same kind. Even we cannot withhold from them something of the reverential awe which peoples of the past felt for the insane. They have turned away from external reality, but for that very reason they know more about internal, psychical reality and can reveal a number of things to us that would otherwise be inaccessible to us.

We describe one group of these patients as suffering from delusions of being observed. They complain to us that perpetually, and down to their most intimate actions, they are being molested by the observation of unknown powers – presumably persons – and that in hallucinations they hear these persons reporting the outcome of their observation: 'now he's going to say this, now he's dressing to go out' and so on. Observation of this sort is not yet the same thing as persecution, but it is not far from it; it presupposes that people distrust them, and expect to catch them carrying out forbidden actions for which they would be punished. How would it be if these insane people were right, if in each of us there is present in his ego an agency like this which observes and threatens to punish, and which in them has merely become sharply divided from their ego and mistakenly displaced into external reality?

I cannot tell whether the same thing will happen to you as to me. Ever since, under the powerful impression of this clinical picture, I formed the idea that the separation of the observing

agency from the rest of the ego might be a regular feature of the ego's structure, that idea has never left me, and I was driven to investigate the further characteristics and connections of the agency which was thus separated off. The next step is quickly taken. The content of the delusions of being observed already suggests that the observing is only a preparation for judging and punishing, and we accordingly guess that another function of this agency must be what we call our conscience. There is scarcely anything else in us that we so regularly separate from our ego and so easily set over against it as precisely our conscience. I feel an inclination to do something that I think will give me pleasure, but I abandon it on the ground that my conscience does not allow it. Or I have let myself be persuaded by too great an expectation of pleasure into doing something to which the voice of conscience has objected and after the deed my conscience punishes me with distressing reproaches and causes me to feel remorse for the deed. I might simply say that the special agency which I am beginning to distinguish in the ego is conscience. But it is more prudent to keep the agency as something independent and to suppose that conscience is one of its functions and that self-observation, which is an essential preliminary to the judging activity of conscience, is another of them. And since when we recognize that something has a separate existence we give it a name of its own, from this time forward I will describe this agency in the ego as the '*super-ego*'.

I am now prepared to hear you ask me scornfully whether our ego-psychology comes down to nothing more than taking commonly used abstractions literally and in a crude sense, and transforming them from concepts into things – by which not much would be gained. To this I would reply that in ego-psychology it will be difficult to escape what is universally known; it will rather be a question of new ways of looking at things and new ways of arranging them than of new discoveries. So hold to your contemptuous criticism for the time being and await further explanations. The facts of pathology give our

efforts a background that you would look for in vain in popular psychology. So I will proceed.

Hardly have we familiarized ourselves with the idea of a super-ego like this which enjoys a certain degree of autonomy, follows its own intentions and is independent of the ego for its supply of energy, than a clinical picture forces itself on our notice which throws a striking light on the severity of this agency and indeed its cruelty, and on its changing relations to the ego. I am thinking of the condition of melancholia,¹ or, more precisely, of melancholic attacks, which you too will have heard plenty about, even if you are not psychiatrists. The most striking feature of this illness, of whose causation and mechanism we know much too little, is the way in which the super-ego – ‘conscience’, you may call it, quietly – treats the ego. While a melancholic can, like other people, show a greater or lesser degree of severity to himself in his healthy periods, during a melancholic attack his super-ego becomes over-severe, abuses the poor ego, humiliates it and ill-treats it, threatens it with the direst punishments, reproaches it for actions in the remotest past which had been taken lightly at the time – as though it had spent the whole interval in collecting accusations and had only been waiting for its present access of strength in order to bring them up and make a condemnatory judgement on their basis. The super-ego applies the strictest moral standard to the helpless ego which is at its mercy; in general it represents the claims of morality, and we realize all at once that our moral sense of guilt is the expression of the tension between the ego and the super-ego. It is a most remarkable experience to see morality, which is supposed to have been given us by God and thus deeply implanted in us, functioning [in these patients] as a periodic phenomenon. For after a certain number of months the whole moral fuss is over, the criticism of the super-ego is silent, the ego is rehabilitated and again enjoys all the rights of man till the next attack. In some forms of the disease, indeed, something of a contrary sort occurs in the intervals; the ego finds itself in a

1. [Modern terminology would probably speak of ‘depression’.]

blissful state of intoxication, it celebrates a triumph, as though the super-ego had lost all its strength or had melted into the ego; and this liberated, manic ego permits itself a truly uninhibited satisfaction of all its appetites. Here are happenings rich in unsolved riddles!

No doubt you will expect me to give you more than a mere illustration when I inform you that we have found out all kinds of things about the formation of the super-ego – that is to say, about the origin of conscience. Following a well-known pronouncement of Kant’s which couples the conscience within us with the starry Heavens, a pious man might well be tempted to honour these two things as the masterpieces of creation. The stars are indeed magnificent, but as regards conscience God has done an uneven and careless piece of work, for a large majority of men have brought along with them only a modest amount of it or scarcely enough to be worth mentioning. We are far from overlooking the portion of psychological truth that is contained in the assertion that conscience is of divine origin; but the thesis needs interpretation. Even if conscience is something ‘within us’, yet it is not so from the first. In this it is a real contrast to sexual life, which is in fact there from the beginning of life and not only a later addition. But, as is well known, young children are amoral and possess no internal inhibitions against their impulses striving for pleasure. The part which is later taken on by the super-ego is played to begin with by an external power, by parental authority. Parental influence governs the child by offering proofs of love and by threatening punishments which are signs to the child of loss of love and are bound to be feared on their own account. This realistic anxiety is the precursor of the later moral anxiety.¹ So long as it is dominant there is no need to talk of a super-ego and of a conscience. It is only subsequently that the secondary situation develops (which we are all too ready to regard as the normal one), where the external restraint is internalized and the super-ego takes the place of the parental agency and observes, directs and threatens

1. [Literally ‘conscience anxiety’.]

the ego in exactly the same way as earlier the parents did with the child.

The super-ego, which thus takes over the power, function and even the methods of the parental agency, is however not merely its successor but actually the legitimate heir of its body. It proceeds directly out of it, we shall learn presently by what process. First, however, we must dwell upon a discrepancy between the two. The super-ego seems to have made a one-sided choice and to have picked out only the parents' strictness and severity, their prohibiting and punitive function, whereas their loving care seems not to have been taken over and maintained. If the parents have really enforced their authority with severity we can easily understand the child's in turn developing a severe super-ego. But, contrary to our expectation, experience shows that the super-ego can acquire the same characteristic of relentless severity even if the upbringing had been mild and kindly and had so far as possible avoided threats and punishments. We shall come back later to this contradiction when we deal with the transformations of instinct during the formation of the super-ego. [See p. 143 below.]

I cannot tell you as much as I should like about the metamorphosis of the parental relationship into the super-ego, partly because that process is so complicated that an account of it will not fit into the framework of an introductory course of lectures such as I am trying to give you, but partly also because we ourselves do not feel sure that we understand it completely. So you must be content with the sketch that follows.

The basis of the process is what is called an 'identification' – that is to say, the assimilation of one ego to another one,¹ as a result of which the first ego behaves like the second in certain respects, imitates it and in a sense takes it up into itself. Identification has been not unsuitably compared with the oral, cannibalistic incorporation of the other person. It is a very important form of attachment to someone else, probably the very first, and not the same thing as the choice of an object. The difference

1. [i.e. one ego coming to resemble another one.]

between the two can be expressed in some such way as this. If a boy identifies himself with his father, he wants to *be like* his father; if he makes him the object of his choice, he wants to *have* him, to possess him. In the first case his ego is altered on the model of his father; in the second case that is not necessary. Identification and object-choice are to a large extent independent of each other; it is however possible to identify oneself with someone whom, for instance, one has taken as a sexual object, and to alter one's ego in his model. It is said that the influencing of the ego by the sexual object occurs particularly often with women and is characteristic of femininity. I must already have spoken to you in my earlier lectures of what is by far the most instructive relation between identification and object-choice. It can be observed equally easily in children and adults, in normal as in sick people. If one has lost an object or has been obliged to give it up, one often compensates oneself by identifying oneself with it and by setting it up once more in one's ego, so that here object-choice regresses, as it were, to identification.¹

I myself am far from satisfied with these remarks on identification; but it will be enough if you can grant me that the installation of the super-ego can be described as a successful instance of identification with the parental agency. The fact that speaks decisively for this view is that this new creation of a superior agency within the ego is most intimately linked with the destiny of the Oedipus complex, so that the super-ego appears as the heir of that emotional attachment which is of such importance for childhood. With his abandonment of the Oedipus complex a child must, as we can see, renounce the intense object-cathexes which he has deposited with his parents, and it is as a compensation for this loss of objects that there is

1. [The matter is in fact only very briefly alluded to in the *Introductory Lectures* (see the later part of Lecture 26, pp. 477–8). Identification was the subject of Chapter VII of *Group Psychology* (1921c); the formation of the super-ego was discussed at length in Chapter III of *The Ego and the Id* (1923b).]

such a strong intensification of the identifications with his parents which have probably long been present in his ego. Identifications of this kind as precipitates of object-cathexes that have been given up will be repeated often enough later in the child's life; but it is entirely in accordance with the emotional importance of this first instance of such a transformation that a special place in the ego should be found for its outcome. Close investigation has shown us, too, that the super-ego is stunted in its strength and growth if the surmounting of the Oedipus complex is only incompletely successful. In the course of development the super-ego also takes on the influences of those who have stepped into the place of parents – educators, teachers, people chosen as ideal models. Normally it departs more and more from the original parental figures; it becomes, so to say, more impersonal. Nor must it be forgotten that a child has a different estimate of its parents at different periods of its life. At the time at which the Oedipus complex gives place to the super-ego they are something quite magnificent; but later they lose much of this. Identifications then come about with these later parents as well, and indeed they regularly make important contributions to the formation of character; but in that case they only affect the ego, they no longer influence the super-ego, which has been determined by the earliest parental imagos.

I hope you have already formed an impression that the hypothesis of the super-ego really describes a structural relation and is not merely a personification of some such abstraction as that of conscience. One more important function remains to be mentioned which we attribute to this super-ego. It is also the vehicle of the ego ideal by which the ego measures itself, which it emulates, and whose demand for ever greater perfection it strives to fulfil. There is no doubt that this ego ideal is the precipitate of the old picture of the parents, the expression of admiration for the perfection which the child then attributed to them.¹

1. [In the present lecture, Freud is drawing a distinction between the 'super-ego' and the 'ego ideal'. (Similarly in *Introductory Lectures*,

I am sure you have heard a great deal of the sense of inferiority which is supposed particularly to characterize neurotics. It especially haunts the pages of what are known as *belles lettres*. An author who uses the term 'inferiority complex' thinks that by so doing he has fulfilled all the demands of psychoanalysis and has raised his composition to a higher psychological plane. In fact 'inferiority complex' is a technical term that is scarcely used in psychoanalysis. For us it does not bear the meaning of anything simple, let alone elementary. To trace it back to the self-perception of possible organic defects, as the school of what are known as 'Individual Psychologists'¹ likes to do, seems to us a short-sighted error. The sense of inferiority has strong erotic roots. A child feels inferior if he notices that he is not loved, and so does an adult. The only bodily organ which is really regarded as inferior is the atrophied penis, a girl's clitoris. But the major part of the sense of inferiority derives from the ego's relation to its super-ego; like the sense of guilt it is an expression of the tension between them. Altogether, it is hard to separate the sense of inferiority and the sense of guilt. It would perhaps be right to regard the former as the erotic complement to the moral sense of inferiority. Little attention has been given in psychoanalysis to the question of the delimitation of the two concepts.

If only because the inferiority complex has become so popular, I will venture to entertain you here with a short digression. A historical personality of our own days, who is still alive though at the moment he has retired into the background, suffers from a defect in one of his limbs owing to an injury at the time of his birth. A very well-known contemporary writer who is particularly fond of compiling the biographies of celebrities has dealt, among others, with the life of the man I am speaking of.² Now in writing a biography it may well be diffi-

Lecture 26, p. 479.) In other writings, e.g. at the beginning of Chapter III of *The Ego and the Id* (1923b), he treats the two as synonymous.]

1. [Their views are discussed in Lecture 34, p. 174ff. below.]

2. [*Wilhelm II*, by Emil Ludwig (1926).]

cult to suppress a need to plumb the psychological depths. For this reason our author has ventured on an attempt to erect the whole of the development of his hero's character on the sense of inferiority which must have been called up by his physical defect. In doing so, he has overlooked one small but not insignificant fact. It is usual for mothers whom Fate has presented with a child who is sickly or otherwise at a disadvantage to try to compensate him for his unfair handicap by a superabundance of love. In the instance before us, the proud mother behaved otherwise; she withdrew her love from the child on account of his infirmity. When he had grown up into a man of great power, he proved unambiguously by his actions that he had never forgiven his mother. When you consider the importance of a mother's love for the mental life of a child, you will no doubt make a tacit correction of the biographer's inferiority theory.

But let us return to the super-ego. We have allotted it the functions of self-observation, of conscience and of [maintaining] the ideal.¹ It follows from what we have said about its origin that it presupposes an immensely important biological fact and a fateful psychological one: namely, the human child's long dependence on its parents and the Oedipus complex, both of which, again, are intimately interconnected. The super-ego is the representative for us of every moral restriction, the advocate of a striving towards perfection – it is, in short, as much as we have been able to grasp psychologically of what is described as the higher side of human life. Since it itself goes back to the influence of parents, educators and so on, we learn still more of its significance if we turn to those who are its sources. As a rule parents and authorities analogous to them follow the precepts of their own super-egos in educating children. Whatever understanding their ego may have come to with their super-ego, they are severe and exacting in educating children. They have forgotten the difficulties of their own childhood and they are glad

1. [Cf. footnote, p. 96f. above.]

to be able now to identify themselves fully with their own parents who in the past laid such severe restrictions upon them. Thus a child's super-ego is in fact constructed on the model not of its parents but of its parents' super-ego; the contents which fill it are the same and it becomes the vehicle of tradition and of all the time-resisting judgements of value which have propagated themselves in this manner from generation to generation. You may easily guess what important assistance taking the super-ego into account will give us in our understanding of the social behaviour of mankind – in the problem of delinquency, for instance – and perhaps even what practical hints on education. It seems likely that what are known as materialistic views of history sin in under-estimating this factor. They brush it aside with the remark that human 'ideologies' are nothing other than the product and superstructure of their contemporary economic conditions. That is true, but very probably not the whole truth. Mankind never lives entirely in the present. The past, the tradition of the race and of the people, lives on in the ideologies of the super-ego, and yields only slowly to the influences of the present and to new changes; and so long as it operates through the super-ego it plays a powerful part in human life, independently of economic conditions. [Cf. p. 215 ff.]

In 1921 I endeavoured to make use of the differentiation between the ego and the super-ego in a study of group psychology. I arrived at a formula such as this: a psychological group is a collection of individuals who have introduced the same person into their super-ego and, on the basis of this common element, have identified themselves with one another in their ego.¹ This applies, of course, only to groups that have a leader. If we possessed more applications of this kind, the hypothesis of the super-ego would lose its last touch of strangeness for us, and we should become completely free of the embarrassment that still comes over us when, accustomed as we are to the atmosphere of the underworld, we move in the more superficial, higher strata of the mental apparatus. We do not suppose, of course, that

1. [See the end of Chapter VIII of *Group Psychology* (1921c).]

with the separation off of the super-ego we have said the last word on the psychology of the ego. It is rather a first step; but in this case it is not only the first step that is hard.

Now, however, another problem awaits us – at the opposite end of the ego, as we might put it. It is presented to us by an observation during the work of analysis, an observation which is actually a very old one. As not infrequently happens, it has taken a long time to come to the point of appreciating its importance. The whole theory of psychoanalysis is, as you know, in fact built up on the perception of the resistance offered to us by the patient when we attempt to make his unconscious conscious to him. The objective sign of this resistance is that his associations fail or depart widely from the topic that is being dealt with. He may also recognize the resistance *subjectively* by the fact that he has distressing feelings when he approaches the topic. But this last sign may also be absent. We then say to the patient that we infer from his behaviour that he is now in a state of resistance; and he replies that he knows nothing of that, and is only aware that his associations have become more difficult. It turns out that we were right; but in that case his resistance was unconscious too, just as unconscious as the repressed, at the lifting of which we were working. We should long ago have asked the question: from what part of his mind does an unconscious resistance like this arise? The beginner in psychoanalysis will be ready at once with the answer: it is, of course, the resistance of the unconscious. An ambiguous and unserviceable answer! If it means that the resistance arises from the repressed, we must rejoin: certainly not! We must rather attribute to the repressed a strong upward drive, an impulsion to break through into consciousness. The resistance can only be a manifestation of the ego, which originally put the repression into force and now wishes to maintain it. That, moreover, is the view we always took. Since we have come to assume a special agency in the ego, the super-ego, which represents demands of a restrictive and rejecting character, we may say that repression

is the work of this super-ego and that it is carried out either by itself or by the ego in obedience to its orders. If then we are met by the case of the resistance in analysis not being conscious to the patient, this means either that in quite important situations the super-ego and the ego can operate unconsciously, or – and this would be still more important – that portions of both of them, the ego and the super-ego themselves, are unconscious. In both cases we have to reckon with the disagreeable discovery that on the one hand (super-) ego and conscious and on the other hand repressed and unconscious are far from coinciding.

And here, Ladies and Gentlemen, I feel that I must make a pause to take breath – which you too will welcome as a relief – and, before I go on, to apologize to you. My intention is to give you some addenda to the introductory lectures on psychoanalysis which I began fifteen years ago, and I am obliged to behave as though you as well as I had in the interval done nothing but practise psychoanalysis. I know that that assumption is out of place; but I am helpless, I cannot do otherwise. This is no doubt related to the fact that it is in general so hard to give anyone who is not himself a psychoanalyst an insight into psychoanalysis. You can believe me when I tell you that we do not enjoy giving an impression of being members of a secret society and of practising a mystical science. Yet we have been obliged to recognize and express as our conviction that no one has a right to join in a discussion of psychoanalysis who has not had particular experiences which can only be obtained by being analysed oneself. When I gave you my lectures fifteen years ago I tried to spare you certain speculative portions of our theory; but it is precisely from them that are derived the new acquisitions of which I must speak to you today.

I return now to our topic. In face of the doubt whether the ego and super-ego are themselves unconscious or merely produce unconscious effects, we have, for good reasons, decided in favour of the former possibility. And it is indeed the case that

large portions of the ego and super-ego can remain unconscious and are normally unconscious. That is to say, the individual knows nothing of their contents and it requires an expenditure of effort to make them conscious. It is a fact that ego and conscious, repressed and unconscious do not coincide. We feel a need to make a fundamental revision of our attitude to the problem of conscious-unconscious. At first we are inclined greatly to reduce the value of the criterion of being conscious since it has shown itself so untrustworthy. But we should be doing it an injustice. As may be said of our life, it is not worth much, but it is all we have. Without the illumination thrown by the quality of consciousness, we should be lost in the obscurity of depth-psychology; but we must attempt to find our bearings afresh.

There is no need to discuss what is to be called conscious: it is removed from all doubt. The oldest and best meaning of the word 'unconscious' is the descriptive one; we call a psychical process unconscious whose existence we are obliged to assume – for some such reason as that we infer it from its effects –, but of which we know nothing. In that case we have the same relation to it as we have to a psychical process in another person, except that it is in fact one of our own. If we want to be still more correct, we shall modify our assertion by saying that we call a process unconscious if we are obliged to assume that it is being activated *at the moment*, though *at the moment* we know nothing about it. This qualification makes us reflect that the majority of conscious processes are conscious only for a short time; very soon they become *latent*, but can easily become conscious again. We might also say that they had become unconscious, if it were at all certain that in the condition of latency they are still something psychical. So far we should have learnt nothing new; nor should we have acquired the right to introduce the concept of an unconscious into psychology. But then comes the new observation that we were already able to make in parapraxes. In order to explain a slip of the tongue, for instance, we find ourselves obliged to assume that the intention to

make a particular remark was present in the subject. We infer it with certainty from the interference with his remark which has occurred; but the intention did not put itself through and was thus unconscious. If, when we subsequently put it before the speaker, he recognizes it as one familiar to him, then it was only temporarily unconscious to him; but if he repudiates it as something foreign to him, then it was permanently unconscious.¹ From this experience we retrospectively obtain the right also to pronounce as something unconscious what had been described as latent. A consideration of these dynamic relations permits us now to distinguish two kinds of unconscious – one which is easily, under frequently occurring circumstances, transformed into something conscious, and another with which this transformation is difficult and takes place only subject to a considerable expenditure of effort or possibly never at all. In order to escape the ambiguity as to whether we mean the one or the other unconscious, whether we are using the word in the descriptive or in the dynamic sense, we make use of a permissible and simple way out. We call the unconscious which is only latent, and thus easily becomes conscious, the 'preconscious' and retain the term 'unconscious' for the other. We now have three terms, 'conscious', 'preconscious' and 'unconscious', with which we can get along in our description of mental phenomena. Once again: the preconscious is also unconscious in the purely descriptive sense, but we do not give it that name, except in talking loosely or when we have to make a defence of the existence in mental life of unconscious processes in general.

You will admit, I hope, that so far that is not too bad and allows of convenient handling. Yes, but unluckily the work of psychoanalysis has found itself compelled to use the word 'unconscious' in yet another, third, sense, and this may, to be sure, have led to confusion. Under the new and powerful impression of there being an extensive and important field of mental life which is normally withdrawn from the ego's knowledge so that

1. [Cf. *Introductory Lectures*, Lecture 4, pp. 91–2.]

the processes occurring in it have to be regarded as unconscious in the truly dynamic sense, we have come to understand the term 'unconscious' in a topographical or systematic sense as well; we have come to speak of a 'system' of the preconscious and a 'system' of the unconscious, of a conflict between the ego and the system *Ucs.*, and have used the word more and more to denote a mental province rather than a quality of what is mental. The discovery, actually an inconvenient one, that portions of the ego and super-ego as well are unconscious in the dynamic sense, operates at this point as a relief – it makes possible the removal of a complication. We perceive that we have no right to name the mental region that is foreign to the ego 'the system *Ucs.*', since the characteristic of being unconscious is not restricted to it. Very well; we will no longer use the term 'unconscious' in the systematic sense and we will give what we have hitherto so described a better name and one no longer open to misunderstanding. Following a verbal usage of Nietzsche's and taking up a suggestion by Georg Groddeck [1923],¹ we will in future call it the 'id'.² This impersonal pronoun seems particularly well suited for expressing the main characteristic of this province of the mind – the fact of its being alien to the ego. The super-ego, the ego and the id – these, then, are the three realms, regions, provinces, into which we divide an individual's mental apparatus, and with the mutual relations of which we shall be concerned in what follows.

But first a short interpolation. I suspect that you feel dissatisfied because the three qualities of the characteristic of consciousness and the three provinces of the mental apparatus do not fall together into three peaceable couples, and you may regard this as in some sense obscuring our findings. I do not think, however, that we should regret it, and we should tell ourselves that we had no right to expect any such smooth

1. [A German physician by whose unconventional ideas Freud was much attracted.]

2. [In German 'Es', the ordinary word for 'it'.]

arrangement. Let me give you an analogy; analogies, it is true, decide nothing, but they can make one feel more at home. I am imagining a country with a landscape of varying configuration – hill-country, plains, and chains of lakes – , and with a mixed population: it is inhabited by Germans, Magyars and Slovaks, who carry on different activities. Now things might be partitioned in such a way that the Germans, who breed cattle, live in the hill-country, the Magyars, who grow cereals and wine, live in the plains, and the Slovaks, who catch fish and plait reeds, live by the lakes. If the partitioning could be neat and clear-cut like this, a Woodrow Wilson would be delighted by it;¹ it would also be convenient for a lecture in a geography lesson. The probability is, however, that you will find less orderliness and more mixing, if you travel through the region. Germans, Magyars and Slovaks live interspersed all over it; in the hill-country there is agricultural land as well, cattle are bred in the plains too. A few things are naturally as you expected, for fish cannot be caught in the mountains and wine does not grow in the water. Indeed, the picture of the region that you brought with you may on the whole fit the facts; but you will have to put up with deviations in the details.

You will not expect me to have much to tell you that is new about the id apart from its new name. It is the dark, inaccessible part of our personality; what little we know of it we have learnt from our study of the dream-work and of 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

1. [It may be remarked that only a year or so before writing this Freud had been collaborating with W. C. Bullitt (then American Ambassador in Berlin) on the draft of a psychological study of President Wilson, of whose political judgement Freud was highly critical. In 1966 Bullitt published (in English) a study of Wilson acknowledging Freud as co-author. The book, however, although clearly influenced by Freud's ideas, does not appear to contain any contribution actually written by him, with the exception of the Introduction (Freud 1966b) of which the German original is extant.]

the id with analogies: we call it a chaos, a cauldron full of seething excitations. We picture it as being open at its end to somatic influences, and as there taking up into itself instinctual needs which find their psychical expression in it,¹ but we cannot say in what substratum. It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle. The logical laws of thought do not apply in the id, and this is true above all of the law of contradiction. Contrary impulses exist side by side, without cancelling each other out or diminishing each other: at the most they may converge to form compromises under the dominating economic pressure towards the discharge of energy. There is nothing in the id that could be compared with negation; and we perceive with surprise an exception to the philosophical theorem that space and time are necessary forms of our mental acts.² There is nothing in the id that corresponds to the idea of time; there is no recognition of the passage of time, and – a thing that is most remarkable and awaits consideration in philosophical thought – no alteration in its mental processes is produced by the passage of time. Wishful impulses which have never passed beyond the id, but impressions, too, which have been sunk into the id by repression, are virtually immortal; after the passage of decades they behave as though they had just occurred. They can only be recognized as belonging to the past, can only lose their importance and be deprived of their cathexis of energy, when they have been made conscious by the work of analysis, and it is on this that the therapeutic effect of analytic treatment rests to no small extent.

Again and again I have had the impression that we have made too little theoretical use of this fact, established beyond any doubt, of the unalterability by time of the repressed. This seems

1. [Freud is here regarding instincts as something physical, of which mental processes are the representatives.]

2. [The reference is to Kant.]

to offer an approach to the most profound discoveries. Nor, unfortunately, have I myself made any progress here.

The id of course knows no judgements of value: no good and evil, no morality. The economic or, if you prefer, the quantitative factor, which is intimately linked to the pleasure principle, dominates all its processes. Instinctual cathexes seeking discharge – that, in our view, is all there is in the id. It even seems that the energy of these instinctual impulses is in a state different from that in the other regions of the mind, far more mobile and capable of discharge;¹ otherwise the displacements and condensations would not occur which are characteristic of the id and which so completely disregard the *quality* of what is cathected – what in the ego we should call an idea. We would give much to understand more about these things! You can see, incidentally, that we are in a position to attribute to the id characteristics other than that of its being unconscious, and you can recognize the possibility of portions of the ego and super-ego being unconscious without possessing the same primitive and irrational characteristics.²

We can best arrive at the characteristics of the actual ego, in so far as it can be distinguished from the id and from the super-ego, by examining its relation to the outermost superficial portion of the mental apparatus, which we describe as the system *Pcpt.-Cs.*³ This system is turned towards the external world, it is the medium for the perceptions arising thence, and during its functioning the phenomenon of consciousness arises in it. It is the sense-organ of the entire apparatus; moreover it is receptive not only to excitations from outside but also to those arising

1. [This difference was referred to by Freud in many passages. See, in particular, Section V of the metapsychological paper on 'The Unconscious' (1915e), where he attributes the distinction to Breuer and where he remarks that in his opinion this distinction represents the deepest insight we have gained up to the present into the nature of nervous energy. Cf. a further footnote on p. 122 below.]

2. [This account of the id is in the main based on Section V of the paper on 'The Unconscious'.]

3. [Perceptual-conscious.]

from the interior of the mind. We need scarcely look for a justification of the view that the ego is that portion of the id which was modified by the proximity and influence of the external world, which is adapted for the reception of stimuli and as a protective shield against stimuli, comparable to the cortical layer by which a small piece of living substance is surrounded. The relation to the external world has become the decisive factor for the ego; it has taken on the task of representing the external world to the id – fortunately for the id, which could not escape destruction if, in its blind efforts for the satisfaction of its instincts, it disregarded that supreme external power. In accomplishing this function, the ego must observe the external world, must lay down an accurate picture of it in the memory-traces of its perceptions, and by its exercise of the function of ‘reality-testing’¹ must put aside whatever in this picture of the external world is an addition derived from internal sources of excitation. The ego controls the approaches to motility under the id’s orders; but between a need and an action it has interposed a postponement in the form of the activity of thought,² during which it makes use of the mnemonic residues of experience. In that way it has dethroned the pleasure principle which dominates the course of events in the id without any restriction and has replaced it by the reality principle, which promises more certainty and greater success.

The relation to time, which is so hard to describe, is also introduced into the ego by the perceptual system; it can scarcely be doubted that the mode of operation of that system is what provides the origin of the idea of time.³ But what distinguishes the ego from the id quite especially is a tendency to synthesis in its contents, to a combination and unification in its mental processes which are totally lacking in the id. When presently we come to deal with the instincts in mental life we shall, I hope,

1. [See footnote, p. 62 above.]

2. [This is further discussed below, p. 122.]

3. [Freud gave some indication of what he had in mind by this in his paper on the ‘Mystic Writing-Pad’ (1925a).]

succeed in tracing this essential characteristic of the ego back to its source.¹ It alone produces the high degree of organization which the ego needs for its best achievements. The ego develops from perceiving the instincts to controlling them; but this last is only achieved by the [psychical] representative of the instinct² being allotted its proper place in a considerable assemblage, by its being taken up into a coherent context. To adopt a popular mode of speaking, we might say that the ego stands for reason and good sense while the id stands for the untamed passions.

So far we have allowed ourselves to be impressed by the merits and capabilities of the ego; it is now time to consider the other side as well. The ego is after all only a portion of the id, a portion that has been expediently modified by the proximity of the external world with its threat of danger. From a dynamic point of view it is weak, it has borrowed its energies from the id, and we are not entirely without insight into the methods – we might call them dodges – by which it extracts further amounts of energy from the id. One such method, for instance, is by identifying itself with actual or abandoned objects. The object-cathexes spring from the instinctual demands of the id. The ego has in the first instance to take note of them. But by identifying itself with the object it recommends itself to the id in place of the object and seeks to divert the id’s libido on to itself. We have already seen [p. 96] that in the course of its life the ego takes into itself a large number of precipitates like this of former object-cathexes. The ego must on the whole carry out the id’s intentions, it fulfils its task by finding out the circumstances in which those intentions can best be achieved. The ego’s relation to the id might be compared with that of a rider to his horse. The horse supplies the locomotive energy, while the rider has the privilege of deciding on the goal and of guiding the powerful animal’s movement. But only too often there arises between

1. [Freud does not seem, in fact, to have returned to the subject in these lectures. – He had discussed this characteristic of the ego at length in Chapter III of *Inhibitions, Symptoms and Anxiety* (1926d).]

2. [See footnote 1, p. 106 above.]

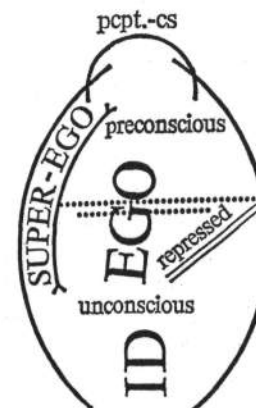
the ego and the id the not precisely ideal situation of the rider being obliged to guide the horse along the path by which it itself wants to go.

There is one portion of the id from which the ego has separated itself by resistances due to repression. But the repression is not carried over into the id: the repressed merges into the remainder of the id.

We are warned by a proverb against serving two masters at the same time. The poor ego has things even worse: it serves three severe masters and does what it can to bring their claims and demands into harmony with one another. These claims are always divergent and often seem incompatible. No wonder that the ego so often fails in its task. Its three tyrannical masters are the external world, the super-ego and the id. When we follow the ego's efforts to satisfy them simultaneously – or rather, to obey them simultaneously – we cannot feel any regret at having personified this ego and having set it up as a separate organism. It feels hemmed in on three sides, threatened by three kinds of danger, to which, if it is hard pressed, it reacts by generating anxiety. Owing to its origin from the experiences of the perceptual system, it is earmarked for representing the demands of the external world, but it strives too to be a loyal servant of the id, to remain on good terms with it, to recommend itself to it as an object and to attract its libido to itself. In its attempts to mediate between the id and reality, it is often obliged to cloak the *Ucs.* commands of the id with its own *Pcs.* rationalizations, to conceal the id's conflicts with reality, to profess, with diplomatic disingenuousness, to be taking notice of reality even when the id has remained rigid and unyielding. On the other hand it is observed at every step it takes by the strict super-ego, which lays down definite standards for its conduct, without taking any account of its difficulties from the direction of the id and the external world, and which, if those standards are not obeyed, punishes it with tense feelings of inferiority and of guilt. Thus the ego, driven by the id, confined by the super-ego, repulsed by reality, struggles

to master its economic task of bringing about harmony among the forces and influences working in and upon it; and we can understand how it is that so often we cannot suppress a cry: 'Life is not easy!' If the ego is obliged to admit its weakness, it breaks out in anxiety – realistic anxiety regarding the external world, moral anxiety regarding the super-ego and neurotic anxiety regarding the strength of the passions in the id.

I should like to portray the structural relations of the mental personality, as I have described them to you, in the unassuming sketch which I now present you with:



As you see here, the super-ego merges into the id; indeed, as heir to the Oedipus complex it has intimate relations with the id; it is more remote than the ego from the perceptual system. The id has intercourse with the external world only through the ego – at least, according to this diagram. It is certainly hard to say today how far the drawing is correct. In one respect it is undoubtedly not. The space occupied by the unconscious id ought to have been incomparably greater than that of the ego or the preconscious. I must ask you to correct it in your thoughts.

And here is another warning, to conclude these remarks,

which have certainly been exacting and not, perhaps, very illuminating. In thinking of this division of the personality into an ego, a super-ego and an id, you will not, of course, have pictured sharp frontiers like the artificial ones drawn in political geography. We cannot do justice to the characteristics of the mind by linear outlines like those in a drawing or in primitive painting, but rather by areas of colour melting into one another as they are presented by modern artists. After making the separation we must allow what we have separated to merge together once more. You must not judge too harshly a first attempt at giving a pictorial representation of something so intangible as psychical processes. It is highly probable that the development of these divisions is subject to great variations in different individuals; it is possible that in the course of actual functioning they may change and go through a temporary phase of involution. Particularly in the case of what is phylogenetically the last and most delicate of these divisions – the differentiation between the ego and the super-ego – something of the sort seems to be true. There is no question but that the same thing results from psychical illness. It is easy to imagine, too, that certain mystical practices may succeed in upsetting the normal relations between the different regions of the mind, so that, for instance, perception may be able to grasp happenings in the depths of the ego and in the id which were otherwise inaccessible to it. It may safely be doubted, however, whether this road will lead us to the ultimate truths from which salvation is to be expected. Nevertheless it may be admitted that the therapeutic efforts of psychoanalysis have chosen a similar line of approach. Its intention is, indeed, to strengthen the ego, to make it more independent of the super-ego, to widen its field of perception and enlarge its organization, so that it can appropriate fresh portions of the id. Where id was, there ego shall be. It is a work of culture – not unlike the draining of the Zuider Zee.

LECTURE 32

ANXIETY AND INSTINCTUAL LIFE

LADIES AND GENTLEMEN, – You will not be surprised to hear that I have a number of novelties to report to you about our conception of anxiety and of the basic instincts of mental life; nor will you be surprised to learn that none of these novelties can claim to offer a final solution of these still unsettled problems. I have a particular reason for using the word ‘conception’ here. These are the most difficult problems that are set to us, but their difficulty does not lie in any insufficiency of observations; what present us with these riddles are actually the commonest and most familiar of phenomena. Nor does the difficulty lie in the recondite nature of the speculations to which they give rise; speculative consideration plays little part in this sphere. But it is truly a matter of conceptions – that is to say, of introducing the right abstract ideas, whose application to the raw material of observation will produce order and clarity in it.

I devoted a lecture (the twenty-fifth) to anxiety in my previous series; and I must briefly recapitulate what I said in it. We described anxiety as an affective state – that is to say, a combination of certain feelings in the pleasure-unpleasure series with the corresponding innervations of discharge and a perception of them, but probably also the precipitate of a particular important event, incorporated by inheritance – something that may thus be likened to an individually acquired hysterical attack.¹ The event which we look upon as having left behind it an affective trace of this sort is the process of birth, at the time of which the effects upon the heart’s action and upon respiration characteristic of anxiety were expedient ones. The very first anxiety would thus have been a toxic one. We then started off from a distinction between realistic anxiety and neurotic anxiety, of

1. [Cf. the clearer account in *Introductory Lectures*, Lecture 25, pp. 443–4.]