

THE NATURE OF THE WISH*

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In the course of a systematic description of any scientific problem certain concepts have to be defined. In psycho-analysis the term *wish* is used so very frequently that it is of the utmost importance that its true connotation should be clearly understood. But unfortunately the task is not so easy as would appear at first sight. The present-day psycho-analytic concept of wish is something very much wider than what the classical psychologists understand by that term. A fully conscious wish is in itself an experience which would require the greatest introspective ability on the part of the subject to describe and when we take into account the fact that a wish may exist in the unconscious level of the mind the difficulty of description becomes all the more apparent. The problem of the unconscious wish did not arise with the classical psychologists and the text-books are naturally silent on the point. We do find a description of *will* by academic psychologists. The distinction between *will* and *wish* is not very clearly indicated and the term *will* is used to denote a variety of different concepts. The term *will* conveys with it a connotation of a choice between alternatives whereas *wish* simply indicates a desire. Kuelpe in his *Outlines of Psychology* (English Edition 1909, pages 445-46) says, "Will is regarded as a subjective power or capacity to exercise a determining influence upon conscious processes or movements of the body. It is plain that a capacity of this kind need not be conscious. At the same time we do not ordinarily speak of will except when we may assume that there is consciousness at least of the results of its activity. Indeed it is this fact of consciousness of the result which furnishes the chief ground of distinction between voluntary action and automatic or reflex movement. Some psychologists maintain, however, that the capacity as such, the power by which the willed result is achieved is a conscious process. Such a

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view is more especially suggested by the phenomenon of choice : and hence we find will regarded as a selective activity, which decides or resolves upon some one of various possibilities. There thus arises the further distinction of selective and impulsive action." Again, on page 447, Kuelpe says, "The one phenomenon which is characteristic of will is the consciousness of the result, the end or aim of its activity."

It will be seen from the above description that although Kuelpe is willing enough to acknowledge that a will may exist outside consciousness he is disposed to lean towards the view that the characteristic of will is consciousness of the end. If we adopt this definition it becomes at once apparent that the term *unconscious wish* becomes self-contradictory. This academic concept of the will or the wish as an act of choice is based on the dogma of free will ; hence the necessity for sharply differentiating a conscious act from an act of the unconscious type. This distinction has its uses in psychology but if we take the wider view and look at the problem from the biological stand-point we find that the unconscious act is of as much importance to the organism as actions of the conscious type. In fact the organism enjoys a decisive advantage in certain situations by the withdrawal of consciousness from certain important and daily recurring actions. In the formation of a habit the consciousness of the end gradually disappears from the mind. When we walk or balance ourselves while cycling the adjustment is automatic and is devoid of the conscious element. Ordinary introspection of such habitual acts would fail to indicate the element of the wish factor, but there is absolutely no justification for the supposition that an act which is repeatedly performed becomes entirely different in nature when performed only once and with a full consciousness of the aim. We are thus forced to extend the concept of the wish to include situations where the consciousness of the end is not present. Psycho-analysis has repeatedly proved that acts which at first to be of an automatic type are later on appreciated by the patients to have been fully motivated. All actions whether of the conscious or the reflex type are really intended for adaptation to the environment and as such they can all be included under the same category. Beginning from a voluntary act of choice where the end is fully in view and proceeding to reflex movements where there is absolutely

no consciousness of the aim we can indicate all sorts of imperceptible gradations as I shall presently show by examples. It is therefore justifiable to extend the scope of the term wish to include experiences of the unconscious type also ; particularly so when by introspection after an analysis a subject is sometimes able to appreciate as a conscious process the aim which had remained unconscious before ; that is in such cases the previously unconscious wish has become conscious. There is no ground for supposing that the aim was absent before and developed *de novo*.

Bearing in mind the above considerations we might attempt a description of wish as a peculiar psychic process—conscious or unconscious—which precedes or accompanies the tendency of the organism in its effort to change the environment so as to have an adjustment different from the existing one. This description, however, is more biological than psychological. A psychological description to include the whole range of phenomena covered by the concept wish, is an impossibility, because of the existence of wishes of the unconscious type. A wish only becomes a matter for introspection or psychological description when it becomes conscious. Taking into consideration this limitation we might give a psychological description of a conscious wish as a peculiar feeling of activity and power which appears to change a group of existing perceptions for another. It will be at once seen that the description lays stress on the feeling of activity so that an objection may be raised in the case of wishes of the passive type. I shall try to show however that there is an active element in all passive wishes also.

ATTRIBUTES OF WISH

A wish like a sensation has got certain attributes. The same wish may be either strong or weak at different times. We can therefore posit an attribute of *intensity* for the wish. The idea of intensity of a specific wish carries with it connotation of energy. In the physical world the concept of energy has its origin in the necessity for explaining certain changes. When a material object changes its form or character or position, we have got to assume the existence of some form of energy to explain the change. Similarly when a mental content changes its character in any way it would not be improper to assume the existence of mental energy on the analogy of physical

energy and no mental process is endowed with a greater potentiality for bringing about a change in a group of mental presentations than wish. Wish therefore has all the characteristics analogous to those of energy in the physical sphere.

A wish possesses the further attribute of *quality*. The quality may be conveniently described as the content of the wish. Wishes may be identical, similar or dissimilar so far as their contents are concerned.

The attribute of *duration* is also clearly discernible in wishes of conscious type.

The most important attribute of wish from the psycho-analytic stand-point is what may be called the attribute of *clearness*. When the aim is fully realised by the subject the wish may be called a clear or a conscious wish. The clearness of wish is a variable characteristic.

Take the example of a person who chooses between two alternatives. Here the clearness of the wish is very prominent. The aim of the desired act is in the focus of consciousness.

A person who gets up in the morning and dresses in an automatic manner may not be actually aware of the aim of his action; but if you ask him he will immediately tell you that the act is a wilful one. Here the idea of the aim may be supposed to lie at the margin of consciousness. The clearness of the wish is not so evident as in the first case. All habitual acts belong to this group.

Let us consider the case of a man who in a fit of anger strikes another blindly. There cannot be any doubt that the act is a wilful one but if you ask the person after he has calmed down to give you his introspection he will quite honestly tell you that he never had any clear notion as to the nature of his action. He acted under an impulse without exactly realising the aim of his act. In all impulsive actions the idea of the aim lies in the background of consciousness.

I shall now discuss certain actions in which the 'wilfulness' of the act is not evident as in the preceding examples. A person who is otherwise intelligent expresses his intention of jumping from the top of a sky-scraper to test his strength. If he carries the intention into execution, and gets killed in consequence one would be perfectly right in assuming that the avowed intention was not the true motive of his action but that the person actually wanted to kill himself. The real aim of the action here in such a case is a matter of inference. Now

in the case of lunatics we come across suicidal acts of the above type and it would be quite justifiable to assume unconscious motivation in such cases. The clearness of such wishes is entirely absent and the aim must be supposed to lie in the unconscious sphere.

In the case of reflex actions also we might assume an unconscious motivation because no action is purposeless. The aim lies entirely beyond the range of awareness and there is no possibility of its ever appearing in consciousness.

The above examples would serve to indicate the gradation of consciousness in wishes of different types. The clearness of the wish corresponds with the 'awareness' of the aim.

ELEMENTS OF A WISH

Let us take the example of a fully conscious wish for the purpose of analysis—A wants to strike B. In such a wish as this there are several elements. There is the subject A who feels the striving to strike as a wish. There is the object B with reference to whom the wish develops. The particular action concerned in the wish is the action of striking. The fulfilment of the wish would result in the development of pleasure for the subject. So long as the wish is not fulfilled there is a sort of tension which may be either pleasant (fore-pleasure in sexual acts) or unpleasant. The fulfilment of the wish results in the relief of the tension. Briefly it may be said that the end of all wishes is the attainment of pleasure. The relief of pain is a negative way of getting pleasure.

Whether a wish can exist apart from an object is a question that may be taken up here. Grammatically speaking a sentence expressing a wish consists of the subject, object and verb. Grammarians tell us that there is such a thing as an intransitive verb and there is no object when an intransitive verb is concerned. I would like to point out here that the object is not really absent in the case of intransitive verbs, but it is only hidden from view. A careful analysis would always show the presence of an object. All verbs indicate action and action means a change in the environment so that there is always the environment which acts as the object; when I say "I walk" I really mean that by executing the movements of walking I produce certain changes in my environment so that in walking I really want a new set of impressions and this new adjustment forms

the real object for the intransitive verb 'walk'. According to this view then all verbs are primarily transitive; and intransitive verbs in language could be used in a transitive way also. My view therefore is that there is no wish without an object. I shall elaborate this later on.

GRAPHIC REPRESENTATION OF A WISH

The attributes of a wish are its intensity, duration, quality and clearness. In view of these attributes it is possible to represent a wish graphically by a straight line. The intensity of a wish can be represented by the length of the line. The quality of the wish is identical with its contents and it may be represented by the direction of the straight line. The subject who feels the wish may be indicated at the beginning of the line by a given letter. The activity or the passivity of the wish may be represented by an arrow-head. If the wish is of the active type the arrow-head points towards the object. If it is of the passive type it is directed towards the subject. A conscious wish is indicated by a continuous line and an unconscious one by a dotted line. In view of the similarity of the characteristics of a wish with those of physical energy it would be at once apparent that a graphic representation of a wish as has been indicated here would be immense advantage in discussing what may be called mental dynamics. Just as in the physical sphere we have summation, neutralisation or compromise as represented by the parallelogram of forces so in the mental sphere we find evidences of similar mental mechanisms. The discussion that follows will explain the utility of the scheme.

ANALYSIS OF A WISH

My previous statements have shown that in all wishes there is a subject, object and an act in which both the subject and the object are concerned. A wish therefore may be taken to represent a subject-object relationship. In the example previously mentioned where A wants to strike B the fulfilment of the wish would be represented by the expression A strikes B. Here A as a subject acts in a special manner with reference to B. The subject A must therefore have some sort of appreciation of the object B. The wish cannot be fulfilled without this appreciation of the object. If we now try

and analyse what is meant by the appreciation of an object we shall find that it consists in the subject feeling the existence of certain characteristics in the object B. B must have influenced A in a certain manner which calls forth the desire of A to strike B. The impression produced by B on A's mind leads to the appreciation of some of B's attributes, that is A places himself unconsciously in B's situation. There is splitting up as it were of A's personality into two halves; one of these gets identified with B who is the object, thus enabling A to appreciate how B is to be dealt with. The remaining half of the personality makes A act as the subject. If we consider the whole situation we find that there is an inherent opposition in the subject-object relationship. A strikes whereas B is struck. To strike and be struck are opposites and it is impossible for the mind to appreciate both the situations simultaneously in consciousness. If we designate the phase of striking as the subjective phase of the personality and the phase of being struck as the objective phase we might say that the subjective phase and the objective phase are mutually opposed to each other and in all acts the subjective phase only comes up in consciousness. The objective phase identifies itself with the object in an unconscious manner and leads to the perception of the object in the conscious mind of the subject. Whenever we appreciate any characteristics of the object it means that a portion of our own personality has identified itself with the object. In all perceptions therefore there is an unconscious projection of a part of the personality on to the object. In the case of a subjective perception also the objective phase becomes identified with the perception and leads to the appreciation of its characteristics.

That the appreciation of an object is really the result of an unconscious identification with it, would be apparent from the following example: Suppose I find some sugar before me. I know that the sugar is sweet; that is I know a certain characteristic of sugar and that it is going to affect me in a certain way or in other words I am thinking in terms of the sugar I am feeling how it is going to affect the taste of a person which in this case is myself; this is really identification with the sugar. The whole process of course goes on in the unconscious level of the mind.

A simple wish therefore is a much more complicated affair than appears at first sight. Whenever a subject feels the strain of a certain

wish it may be supposed that the ego has split up into two opposite halves, and along with the conscious wish there has appeared a latent and unconscious one of an exactly opposite character as a counterpart of the conscious wish. This unconscious counterpart identifies itself with the object and makes the subject aware of the characteristics of the object. We may express the whole situation by saying that half of the subject's ego attaches itself to the object so that the person really behaves consciously as a subject and unconsciously as the object. These two functions are diametrically opposite and, as I have mentioned before, they could not come up in the consciousness at one and the same time. The nature of the opposition between the subject and the object would be discussed later.

PERCEPTION AND WISH

Psychologists have pointed out the importance of the action attitude in all perceptions. The action attitude constitutes the meaning part of the perception and without it no perception is possible. The meaning is not always in the conscious sphere of the mind but may exist as a cortical set, i.e., as an unconscious mental attitude. Every perception therefore carries with it a potential wish as represented by the action attitude and without this wish factor no perception can possibly arise in consciousness. I have elaborated this theme in another paper—'Is Perception an Illusion?*' and need not go into the details here. A perception then depends on a wish and a wish as I have pointed out before always centres round the perception of an object. We seem to have an argument in a circle here. The explanation lies in the fact that only those objects are perceived which respond to certain latent or patent wishes in the subject. Wundt also considers apperception and will as ultimately one and the same function (see Kuelpe, P. 450). In all perceptions also there is a splitting up of the personality into two halves as I have already mentioned in discussing the question of analysis of wish. The subjective phase of the personality apprehends the object in a perception as something different from the ego and also as something to be modified by the ego and the objective phase by getting itself identified with the object becomes responsible for the appreciation

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of the characteristics of the object. A perception therefore cannot exist apart from a wish. When the latent action attitude in a perception becomes patent a conscious wish with reference to the object develops.

THE SUBJECT-OBJECT PHASE

If we just try to analyse the exact relationship between the subject and object in a wish we shall be in a position to determine the nature of the opposition between the two. When A strikes B according to the view mentioned above, a portion of A's personality becomes identified with B so that A appreciates the situation in which B is. When A strikes, A knows through this identification that B is struck so that the conscious half of A's personality is engaged in striking and the unconscious half submits to the assault; thus the unconscious objective wish phase is passive and the conscious subjective wish phase is active. If we, just for a moment, placed ourselves in the situation of A's unconscious phase we would experience the passive desire to be struck. Of course the real B may not experience such a feeling but this is how A would like him to behave. The real situation however is much more complicated than this. B may be struggling at the time when A is striking him so that A's perception is modified by the struggle. Here also analysis would reveal the function of an opposite phase. When B struggles or strikes back A plays the passive role and the opposite unconscious phase is of an active type but I need not discuss these complications here. It is quite sufficient for my purpose to analyse a simple phase of the struggle viz. the situation where A strikes B only and B does not retaliate in any way, that is, where B passively submits to the situation.

GRAPHIC REPRESENTATION OF A PERCEPTION AND A WISH

As all perceptions contain a latent wish element it is possible to represent a perception graphically in accordance with the scheme mentioned previously. The subject experiences a perception, therefore the perception functionates as the object and the subject-object relationship is represented by the latent wish. In all ordinary perceptions the subject faces the situation in a passive attitude, but here also, as in a fully developed wish, the ego splits up into two

opposite halves ; the passive part of the ego is the more prominent one and may be represented by the expression "I am affected by the object" the opposite phase which may be called the objective phase is represented by the expression "the object affects me." These two attitudes are contradictory and cannot appear in the consciousness at one and the same time. When the passive action attitude in the perception becomes fully conscious there is the development of passive wish which may be expressed thus : "I want to be affected by the perception." In such a case the opposite action attitude represented by the expression "the object affects me" remains below the level of consciousness.

The question may now be raised whether there is any perception of the active type—as represented by the expression "I affect the object." In this case the opposite objective attitude would be "the object is affected by me." I would point out that active perception of this type is present under certain conditions e. g. the perception of a general in reviewing the soldiers under him. The general has the attitude that he is affecting the men in a certain way. It would be noticed that the feeling of activity in this case is very much akin to a conscious wish to affect the soldiers in a special fashion.

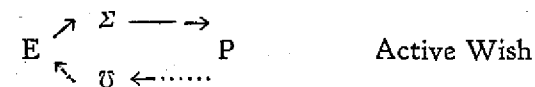
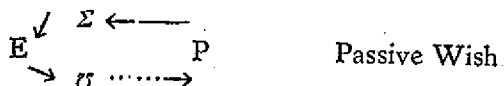
Let the ego of the subject be represented by E, the subjective attitude of the subject by Σ the objective attitude by σ and the perception itself by P, we may graphically represent a passive perception as follows :



An active perception would be represented thus :



When the latent action attitude in the perception becomes conscious there is the development of a wish either of the passive or active type. A passive and an active wish would be represented thus :



The representation of a perception as has been indicated above is however not complete. Every perception of an object has got dual aspect as I have indicated in a previous paper (Is Perception an Illusion ?). When I perceive an object, say a lamp, I see the lamp as something distinct from me, i.e., as an object outside my ego. This is the objective phase of perception. The lamp produces certain sensations in me. Its shape, its size, the intensity of the light, etc. are my subjective experiences, i.e., the ego feels these sensations as its own. The direction of attention in perception may be either towards the external object or towards the subjective changes produced by the object. When I see a tiger I do not pause to consider what changes the tiger produces in me. My whole attention is engrossed with the tiger and I react to it without feeling the changes that take place in me. In a visual perception the attention is mostly directed towards the object. In tactual, gustatory, olfactory and kinaesthetic sensations the attention is usually towards the subjective experience. Both the subjective and objective phases of perception are invested with distinct action attitudes so that each phase may be considered as complete in itself and as such the wish may have for its object either the objective phase i.e. the external object or the subjective phase, i.e., the sensations produced by the object. The ego shows the same splitting into opposite halves in both the subjective and the objective phases of the perception. To use our terminology the subjective and objective action attitudes are present in both the subjective and objective phases of a perception. I have repeatedly pointed out the inherent opposition between the subjective and objective action attitudes of the ego and I would like to mention here that there is some sort of opposition also—although of a different type—between the subjective and objective phases of the perception. The two are not simultaneously present in consciousness ; it is as if in attending to one we lose sight of the other. The significance of this I shall discuss later on when dealing with question of the functioning of the ego.

A complete graphic representation of the perception is given below :—

1. Passive Objective Perception $\begin{array}{c} \Sigma \leftarrow \dots \leftarrow \dots \\ E \swarrow \quad S \quad O \\ \searrow \quad \bar{U} \rightarrow \dots \rightarrow \dots \end{array}$
2. Passive Subjective Perception $\begin{array}{c} \Sigma \leftarrow \dots \leftarrow \dots \\ E \swarrow \quad S \quad O \\ \searrow \quad \bar{U} \rightarrow \dots \rightarrow \dots \end{array}$
3. Active Objective Perception $\begin{array}{c} \Sigma \rightarrow \dots \rightarrow \dots \\ E \rightarrow \quad S \quad O \\ \swarrow \quad \bar{U} \leftarrow \dots \leftarrow \dots \end{array}$
4. Active Subjective Perception $\begin{array}{c} \Sigma \rightarrow \dots \rightarrow \dots \\ E \rightarrow \quad S \quad O \\ \swarrow \quad \bar{U} \leftarrow \dots \leftarrow \dots \end{array}$

S represents the subjective phase of the perception

O „ objective „

In 1 and 3 the subjective phases of the perception and in 2 and 4 the objective phases of the perception are not prominent in consciousness.*

A CASE STUDY OF A MAN WHO GOT IDEAS TO COMMIT SUICIDE

RAMAN LAL PATEL

At one time or the other every human being gets an idea to commit suicide and everyone is interested in things concerned with suicide. Such is the situation even then the self-killers are always hated and the one who fails in his attempt to kill himself is punished by law. This paradox can only be explained if we go deep into the mind of a human being and find out the motives lying buried there.

Why is the self-killer hated or if he failed, punished? Apparently there is no justification. There is no argument which can satisfy the human intelligence; even then he is hated and punished.

To understand the deeper factors we shall have to distinguish between the person himself and his act. We do not hate the self-killer, we pity him but we hate his action and the law punishes him for his action only.

Here the act is the only important factor. We actually hate and condemn that action of the self-killer not because he has murdered himself but that action of his brings to the conscious level the long repressed, unconscious desire, which once was there demanding its aim and of which we are terribly frightened. That which makes us afraid we hate it. The thing which is hated within oneself when seen outside is equally hated. That is why the hatred towards a self-killer is always in proportion to the hatred towards his own desire to kill oneself.

It is the self-killer or the one who attempts suicide who forces others to come out with their hidden hatred because he stirs the repressed desire to kill oneself and creates for them a situation where they see danger to their own lives and hence the hatred. All the time the one who is hiding his own desire to kill himself is indirectly made to confess it and that is why he is not prepared to pardon him. Then, all those who are in the same boat join together and make a law to punish, to take revenge on the one who has betrayed them, the

* A perception whether subjective or objective, active or passive, is always indicated by a dotted line. A wish on the other hand when it is conscious is indicated by continuous line. An unconscious wish like a perception is indicated by a dotted line for the purpose of graphic representation.

one who has forced them come out and show the world that they have similar desires.

The above generalization was very aptly seen in a patient who was tortured by the ideas of suicide. He told me that he hated his father who killed himself by falling from the terrace of a five-storied building. "The sight was ghastly", he said. And then he used to say that he felt like killing himself as his father did but he was afraid of that ghastly sight and that prevented him from committing suicide but he was constantly told from within to kill himself.

In this case when he hated his father for committing suicide his own tendency to kill himself which was already there was strengthened and in due course of time, it started torturing him. This again gives us a proof that the more one hates suicide the stronger is the tendency for it. This is a very peculiar finding. Another patient about whom I am to talk in detail hated suicide like a *Russian hating an American* but at the same time he was persistently tortured by the ideas to commit suicide. This tendency to destroy oneself shows that some persons hate themselves more than anything else.

Out of this hatred for oneself most of the people suffer from various psychological and physical ailments which destroy their energies and creative abilities. The unconscious mechanism to destroy oneself is constantly operative and this self-destructive tendency is at the root of all illnesses. Through a case who was treated some time back I would try to show how this self-destructive tendency is activated and slowly leads a person towards his complete annihilation.

It is a case of a young medical student of twenty-one years of age. He suffered as he said from some unbearable inner tension and felt that the only way to escape the persisting tension was either to obey something that created the tension or to destroy it. He said, "I am desperate. I attempted to destroy the creator of the confusion but it made me nervous and I trembled." He did not want to die but he was ordered to die.

During his analysis it was revealed that the tension creator was a punishing mechanism operative in his mind. When this mechanism found that even after number of warnings and smaller punishments the patient went on performing acts of guilt under the influence of his sexual urge, it grew desperate and demanded his death.

It is very important to note here that those smaller punishments were in the form of physical ailments, in which the pain was felt without any organic change. Sciences dealing with physical diseases called these ailments as diseases of unknown causes. (The physicians and surgeons being unconcerned with the working of the mind, hardly realise that many of the diseases whose aetiology remains unknown have their origin in the mind. In this patient's case who suffered from various physical diseases of unknown cause. I have been able to establish very clearly that they were all brought about by the punishing mechanism of the mind. All the physical diseases that he suffered from were as punishments for his acts of unconscious guilt. He had series of diseases, unconnected with each other.

It happened like this. After committing an act which made him feel (unconsciously) guilty, he would get some organic disease. To cure him of that the physicians gave him stronger doses of medicines and injections which resulted in deadening the pain. This instead of helping the patient adversely affected him. The deadening of pain made the punishing mechanism more wild. That was why when he committed again the act of guilt, he was more severely punished. The patient then again with the help of physicians would get the pain lessened and escape punishment. But instead of lessening the need for punishment it resulted in greater pain and more severe punishment. There was an established circle in which this patient constantly moved. An act of guilt, punishment, organic disease, and then its dulling down; again an act of guilt and so on. At last when the punishing mechanism saw no end to this vicious circle, demanded the complete destruction of the whole body.

Mr. O, the patient came to me on the morning of the 1st of March in a very restless state, started saying, "Your psycho-analysis must help me. I am in a desperate state of mind. The idea to commit suicide has caught me and I do not get any sleep for the last three or four days. I get some funny sensation in my chest as if a block of ice has been put. When I see my face in the mirror I find my look horrible and it is really terrifying in the morning."

The patient's University examination was to start after 19 days. Though he had read very well, because of this unbearable state of mind due to the torturing ideas to commit suicide he was not able to revise his course and the anxiety due to that added fuel to fire. He

began to believe that it was the fear of the failure in the examination that was the cause of all these troubles.

On the first sitting, after hearing all that he wanted to say with patience and I explained to him in different ways that his suffering was not due to the fear of failure in the examination but due to something else. To his enquiry what that something else was, I told him that it was not necessary for him to know at that moment and made him understand that the fear of failure in the examination was in reality not there but to hide the true cause his mind had created the camouflage and he was being deceived. If he becomes aware of this deception, I assured him, his troubles would soon disappear and he would be able to look into his own confusion which itself is bound to make him strong enough to face his internal miseries.

Next day on the 2nd he came and said that his life had become more mechanical and he did things and he had to do. He expressed his great anxiety about his career and told that if he failed or if he did not appear others would look down upon him. So he wanted to appear in the examination but so long as he got the ideas to commit suicide he would not be able to concentrate and revise his course. This prevented him from appearing at the examination. On that day I explained him that the idea of suicide were not his own, they were sent to him by some other agency present in his own mental organisation. He himself was quite all right except that he was frightened of that agency which was interested for one reason or the other in torturing and persecuting him.

With this understanding he left my room. As I was to go out of Bombay for two days. I gave him an appointment to meet me after two days but did not come. I thought of making an enquiry but at the same time I was certain that he would not kill himself.

On the 6th day in the morning I received a phone call from him telling me that as he got very sound sleep after many days and got up late and he was not able to keep up the appointment and took a fresh appointment for the day and came exactly at the appointed time.

He narrated the dream he had the previous night, "I was walking on the street and some-one dashed at me. I wanted to fight with him.....immediately my cousin opened the door, I felt that the monster had entered and throttled me."

From the analytical point of view, this is a very clear and interesting dream but knowing that he was not strong enough to face the anxiety brought about when the latent meaning is known, I thought it was not advisable to interpret the dream at that moment. I did not take any free-association but only skipped over it. Then he narrated to me what actually happened during the three days when I was away. On the evening of the 2nd, he went on a railway platform to fall under a fast running train but instead watched the passing trains. After fifteen minutes he decided that he was not prepared to die and realised that he was afraid of death and wanted to live. In the evening on the 3rd he again left his room, went towards the rails and after seeing them returned. On the fourth evening he went out but before he could see rails, returned. That night he was able to read.

On the sixth morning when he came I found the expression on his face had changed, there was some sign of victory in his eyes. He informed me that the ideas of suicide were not there. The main complaints were that he was not able to concentrate and read. I made him understand that some inner conflict which demanded all his energy and attention to preserve the balance was the cause of his fear and lack of concentration. The moment that conflict is removed all the mental energy will be released for external use and then he would be able to attend and remember.

He went home. His anxiety had lessened. He was getting strength to face the part of the mind which was throwing on him the ideas to commit suicide. By now he had realised that he himself was not interested in killing himself but there was some other agency which was asking him to destroy himself. But before he was completely confused under the stress of constant torturing, the torturing agency wanted him to die while he wanted to live. This produced a peculiar situation. If he should live, then the torturing agency was there to make him suffer all the time and the only way to free himself from it was to kill himself. He was between a devil and a deep sea. There was no hope at all and his helplessness was itself unbearable. The patient hearing, assurances and psycho-analytical explanations giving insight into the working of the mind helped him in establishing good relationship with me. This relieved him of his

helplessness and he got some confidence to face and not to bend down to the tortures of the punishing agency.

On the 8th, during the fourth sitting he informed me that he was happy the whole day on the 7th and was able to read. His fear for the failure in the examination and the tension about it had vanished. But certain new symptoms according to him had appeared. He said his forgetfulness had increased, his mind became vacant, and he had become sluggish, he took long time to perform an act which ordinarily he did within the shortest possible time. As for example he said that formerly he used to shave in four minutes and now it took fifteen minutes.

On the 9th, in the fifth sitting he condemned himself for the the deteriorated state of mind. He felt very bad for, though having a desire to read was not able to read as he could not understand whatever he read. At the same time he complained that his indecisiveness also had increased, and high degree of intelligence, power of concentration and enthusiasm had disappeared. He said, "I never wanted this trouble and why has it selected this time? I want to appear at the examination and pass but now I cannot and this means ruining my career."

When I explained to him and made him understand that the cause for everything that occurred in life is in one's own mind, there came in him the urge to find out that cause. In the beginning he thought that the fear for failure in the examination was the cause and for that he felt very bad. He thought why on earth, just this fear of failure in the examination should force him to kill himself. But when he realised that the cause was not that particular one, he was happy. This gave him confidence in me and found that he could talk to me anything and everything without being judged and felt he won't be made to feel guilty for whatever had happened in his life.

At home, he was restless that afternoon, he wanted to sleep but could not. There came a splash, he suddenly got up and took a medical dictionary searched the word 'Psycho-analysis' and started reading the notes written on it. He read, "Neurosis is produced by past repressions." He was immediately thunderstruck and a chain of events came to the surface of his mind. All those events were horrible to him. Long forgotten painful incidents which he considered 'sin, men and women involved in those happenings came to his

memory and he was terrified. But soon the tension calmed down. After some time the fear of examination came in with greater intensity and he felt again that the life is not worth living as the whole past which he considered bad stood before him staring at him. His eagerness to meet and tell me all about the past increased. On the 11th he came much before his appointed time and waited long to meet me. When he came into the room, his eyes were clear and his face was not horrid. He sat down quietly and told me that he was going to have the longest possible sitting and I must hear patiently all that he had to say. I assured him that I would and he went on narrating one incident after another as they come to his memory.

Next day on the 12th, when he came to me he complained of headache and forgetfulness. He told that, that morning he could not do any work he was only waiting to come to me wishing *the watch to go fast*. He asked me the cause of this high tension. I simply smiled. Then he went on narrating the incidents one after the other. In the end of the sitting he said, that all the guilt that had accumulated was eating away his heart slowly, and he asked me, "Why should one feel guilty? Why should not one be made to feel that there is nothing wrong in doing whatever one desires to do?" Thinking that he has himself found the reply to his question in his questioning I said nothing to him.

On the 13th, the eighth sitting when he came he was very cheerful and expressed great faith in psycho-analysis, in which he had no faith before and which he did not consider to be a science at all. He told me that he would not have realised this if he had not undergone psycho-analytical sittings and it was only after experiencing changes in himself he felt as if I performed some miracle on him.

After relating a number of incidents that came to his mind he felt much better, but he said, if he did not appear at the examination others would consider him a fool and that brought in him the fear of other persons rebuking him.

On the 14th, during the ninth sitting, he told me, "For the last two or three days I have developed hatred for sex and women and I feel like killing Mr. K—He is the man who has ruined me."

It is very clear from what he said that he now realised something which he never realised before. It was like this. He is a good-looking young man and as a young boy he was very handsome. This

Mr. K. molested him first when he was six years old and had often used the patient for his gratification. In turn the patient also started having pleasure from homo-sexual behaviour and had various experiences. When he was an adolescent he was molested by a young woman married to an aged person who is a very near relation. The result of those experiences was that he felt terrific sting of the feeling of guilt which made him form a strong attitude that sex was an ugly thing. It meant that he started fearing his own sex impulse and as he could not control it, he started hating it. To his surprise he found that the sex impulse became more and more powerful and so he had to meet with similar experiences again and again, against his conscience, wish and suffered punishments. He either did not leave the girl whom he came across or the girl did not leave him. It always happened like that.

Whenever he saw any good-looking young girl he desired her and he being handsome he usually found that he was also wanted. Then he would simply allow himself to be dragged. In midway he would realise that he was being dragged but then in his futile attempts to get out he would find that there was no way out. He got his satisfaction but that left him miserable. He felt he was doing wrong, he was committing sins one after the other. No young woman whom he knew was left. She may be either a relative, a friend or a servant. After committing such sins according to him, he often got the feeling to kill himself. He told me, "I don't know why things happen like this. I am fearing to go to a woman. Once I talk with her it is finished. Now, I am so much frightened of a woman that even in suburban trains I select a compartment in which there is no young lady. Is it not possible to stop all this nonsense?" He asked me. And then said, "I am humiliated within me". To him it seemed as if he was allowed unrestrained sexual gratifications just to punish him. Because of the persecutory anxiety the ego exaggerated and the punishing mechanism was visualised as a monster and believed that the punishing master was the monster, the awful revenge-seeker who was interested in his death. The ego was in conflict with the persecuting super-ego. If I put this on a reality basis it can be said that the child was at the mercy of his mighty father. The child hated his father for his not loving him and the father punished the child for hating him. Both hated each other,

for different reasons in the same way the ego and the super-ego hated each other. One wanted to destroy the other. But the super-ego being completely untouched by the existing reality made the ego feel an unbearable guilt. The terrific anxiety brought by guilt made the ego desperate to such an extent that it blindly wanted to destroy that monster, the super-ego, but in that desperation it did not realise that in doing so its own destruction was also involved. Such is the tragedy of a self-killer.

His punishing super-ego was his gravest anxiety. This is clearly expressed in the two dreams that he got.

The first dream in the beginning of the treatment he got was:—"I was walking in a street and someone dashed against me. I wanted to fight with him. Immediately my.....door opened,— I felt the monster came in and throttled me." And the second dream which he got after he was completely out of danger was:—"I came out of an elegant house. I took a circuitous way. Children were playing. I took something under my arm, covered my head and ran on the street. When I went out, I saw all domestic animals running about and some one told me that a mad elephant was rushing on that side."

These two dreams give us the exact idea as to what type of super-ego he had. Both the monster and the mad elephant represent his super-ego. The dreams also reveal the fact that though he wanted to escape from the clutches of the monster-like or mad elephant-like super-ego he found it difficult. In the first dream which he got in the beginning of the treatment he found himself throttled by the monster. The super-ego was out to kill him at the same time and the ego was so much terrified and had become completely helpless that it preferred death to a permanently unreasonable and unrealistic blood-thirsty monster. In the second dream which the patient got after two months and twelve days, the monster turns into a mad elephant. This symbol of elephant is very significant. Elephant is known as an intelligent one among most of the unintelligent animals and it can be domesticated, meaning thereby that it gets the ability to understand love and give love. The dream reveals that one which was a monster who can never be domesticated had turned into something better than that and it gave the hope that some day the mad elephant also would become normal loving.

The first dream is a combination of wishfulfilment as well as punishment. He sees himself walking on a street. The unconscious meaning of this symbolic behaviour is the actual performance of the sexual intercourse. When he is fulfilling his desire, some one dashes against him, meaning thereby that there was some one whom he thought was coming in his way and so he wanted to fight. But later on this some one turned into a monster and he was throttled by him.

This dream which he got five days after he came to me was very important because it gave an insight into a aetiology of the case. Later on as the analysis proceeded it was revealed that he had conscious sexual desires for his mother when he was a child and for his two years younger sister till very late. About the mad elephant in the second dream during free-association he had compared his irresistible desire for his sister with mad elephant and also he himself interpreted that it was his sister who always left him unsatisfied, made him behave like a mad elephant.

The dream of the mad elephant gives the whole clue to the cause of his illness. The mad elephant as he said was his desire for his sister. But it was not only that. When the mad elephant was loosened it rushed forward only to destroy. So the forces of destruction were madly following him.

Very curious and confusing situation was brought about by those opposing forces. The ego had to decide whether to accept the mad sexual desire or to accept the mad super-ego. He could not deny any of them. The sexual desire brought pleasure while the severe super-ego made him feel guilty. He could not avoid any of those. His first attempt was not to feel guilty and the failure turned him desperate and wanted to destroy the super-ego but the super-ego having harnessed all the aggression with its destructive power demanded the death of the ego. This demand for his death came much later, but the conflict was there from early days. He told me, "I have no conception of love towards mother and sister. I have never known it. I have viewed only sex." This being the situation the patient as a child and as an adult was not able to forego the id pleasures. But the forces of reality led him to frequent frustrations. The narcissistic imbalance brought about by such a situation made him feel that the forces of reality were against him. Because he hated his parents the necessity to express his love for them increased

to save himself from the feeling of guilt. So as a child he introjected his parents to build up the gulf that existed between him and his parents, between his self-love and his object-love. Truly speaking he wanted to love the parents but the parents being inconsistent and over-severe frustrated him again and again in his efforts to love them and so he could not leave his primary narcissism, that is he could not learn to sacrifice his pleasure for the love of others. The external inconsistent and irrational parents who were internalised demanded from the ego to sacrifice his instinctive pleasures. To have harmony with the super-ego, his ego was always prepared to concede but when the ego could not sacrifice, felt helpless and the terrific fear of the super-ego instead of giving him strength left him weak and vulnerable.

Then with the weak and the vulnerable ego on one side and the over severe and punishing super-ego on the other side the result was the intolerable tension. The ego felt that unless the super-ego is satisfied there is no peace and rest, so he was always ready to accept the sufferings prescribed by the super-ego. But the poor ego did not know that his super-ego had endless thirst for power and punishment and he became the victim. The day came and the super-ego demanded ego's death and the poor ego, weak and helpless, had to accept that.

This process had started its manipulations in his personality much earlier. The conflict between the two, the weak and vulnerable ego ready to suffer on one side and the cold and harsh super-ego demanding his satisfaction on the other side made an interesting story in the man's life.

Two days after he got the dream about the monster he got the following dream :—

"Went for practical but I forgot the journal. I ran home to bring it. I was late but was allowed to appear."

The patient got the ideas to commit suicide in the last week of September. His University examination was on the 18th of October. There was a serious conflict in his mind whether to appear at his examination or not. Consciously he wanted to appear but his unconscious was against it. The need for punishment was a stronger force. That is why soon after narrating the dream he told me, "Today I found I did not like to study, thinking that it is useless to study as the time is short". Truly speaking it was not that he was thinking

that way but he was made to think. He did not know that he was made to deceive himself. The stronger force of destruction was the guiding force behind all his thoughts and acts. The next day he told me that though he tried to read he could not understand at all. He realised one great thing that he had become completely indecisive and that he had lost his power of judgment. His super-ego whose demand was completely inappropriate to reality had already ordered him not to appear at the examination and to commit partial suicide, the ego was struggling to face the reality. The ego who has to remain constantly in touch with reality wanted to save himself from humiliation and so he was much afraid of public opinion if he decided not to appear at the examination. But his destiny was already determined by his super-ego. He struggled for fifteen days and at last accepted the dictates of the super-ego with folded hands and agreed not to appear at the examination and in that way to suffer humiliation as a punishment dictated by him, The super-ego then relieved him from the pangs of pain and then joined hands and danced together. The patient's eyes became cheerful and brighter and in a day his face glowed up.

Then he got the following dreams at intervals of a day or two.

"I saw a very ugly woman. She was so ugly that no one would like to sit by her side. Even then when the train started I embarked on that compartment and sat in it. I think my leg touched her leg."

"A woman with a child tried to catch a running train. The child was put in and she could not catch the train. The child came into my hands. I don't know what happened to that woman."

"I ran and ran to escape but innumerable chairs were lying which I went on removing to run. Some one was following us. Then I found they were following us on horse back."

"I took divorce with some one probably Miss X."

All these four dreams are directly concerned with his desire for Miss X. This lady played a very funny role in his life. She was introduced to him by a girl who liked him but not interested in him. She was a known good-looking flirt. She was nice to him and though she accepted gifts from others never accepted from him. Always she kept some distance between them and one day out of excitement when he kissed her she said, "What has happened to you?" He felt guilty for that but could not forget her. Others

came to know about his movements with Miss X and he became the talk of all the students. The result was that he was very much disturbed by sexuality, feeling of guilt and fear of being rebuked. So he had to leave her company but could not forget her. One day he saw her with a boy known to him. The boy as he said was a bad one. He could tolerate her being with such a bad boy. But he could not prevent her at the same time from keeping company with that person. Out of his helplessness and bitterness, he used to cry and cry. He had left that girl not because he did not like her but because he was afraid of others and as he proved weak some one else took her possession. This made him weep. Weeping is always the acceptance of the defeat and it also is the weapon to win, used by a humiliated ego who is none the less aggressive. So in weeping lies the hatred for whom one has to weep. The patient wept whenever he saw Miss X and the bad boy together. Though he consciously felt that he hated the bad boy for moving with his love object, it was not so. He truly hated Miss X as she did not encourage him to express his sexual feelings towards her and at the same time rebuked him which gave support to his super-ego. Due to this he developed strong ambivalent feelings towards her. He desired her but could not get her owing to fear of intolerable tension with super-ego and rebuke from his colleagues. This gave vent to his repressed hostility in the form of weeping and later on in dreaming.

The ugly woman was Miss X. The lady whom he considered beautiful once becomes ugly because she made him hate her by not satisfying him, for playing the role of his super-ego, that is his mother. It is his mother who always excited him sexually and then rebuked him for some of his behaviour as a child. The second dream of this group of four dreams shows his anxiety and fear of her conception. This has some basis also. Some days before he had learnt that Miss X had become pregnant by that bad boy and they were contemplating marriage which she did not desire. In the third dream he finds his super-ego following him, for his sexual desires for Miss X and he tries to escape overcoming various obstacles. Then in the fourth dream he comes to a decision to sever all his connections with her. After this dream he felt strong and happy.

The following two dreams bring to light his anxiety and guilt that precipitated his illness. The dreams are as follows :-

"I was going for a picture. Two girls followed me, Miss A and Miss B. They saw me going to a picture. So I hid myself. They thought I had gone into the theatre and so bought tickets and I ran away and I cheated them."

"In a class, Miss A who was sitting just opposite to me, stood up and complained to the Professor saying, "She had lost her key," and she asked that all the students must be searched. I was in the corner so the Professor first came to search my pockets. I did not know how it came, but the key was in the folded sleeve of my shirt. I saw it but he could not see."

These two dreams tell us his sexual desires for Miss A. This particular desire and the fact that Miss A was six months junior to him in studies have played such damaging role which he would never forget. But the whole situation was brought about in such a clever way by a primarily narcissistic ego of the patient that he knew nothing about it till I made him realise it.

Their meeting came about in a funny way, Miss A was on one table and some two other girls on the other table dissecting in a dissection hall. The patient Mr. O was engrossed in his work. At that moment a friend approached telling him, "Hallow, I have come to have a bet with you." "What?" the patient asked in turn. The friend told him that he wanted to test him as to how long he could talk with an unknown girl. The patient said, "Oh, what is there. I could talk as long as you suggest." The friend then told him to go and talk to Miss A for fifteen minutes. Straight he went to Miss A and started talking with her in such an interesting fashion that the talk lasted for more than fifteen minutes. He won and Miss A took fancy for him. As soon as the patient completed narrating this story he told me that if he talked with a girl for some time then that girl was doomed. She would go mad after him, and then in an excited tone uttered, "I want to stop this, this endless process."

Yes, he wanted to put a stop to this process he was endlessly punished by the super-ego for joining and helping the ever excitable sexual instinct for finding out a suitable object for its gratification. This situation had made the ego a permanent slave of the powerful sex instinct and the punishing super-ego. The ego always wanted to revolt against the demands of the instinct as well as the severity of the super-ego, and wished to have harmonious relations with them. The

super-ego wanted to punish him for having sexual desires for Miss A, while the sex instinct wanted its gratification through Miss A. The ego though weak and vulnerable is always much more intelligent than unrealistic super-ego and irresistible instinct desire. The ego told the instinct, "Well, you could have Miss A." and told the super-ego, "You may have your satisfaction by punishing for having Miss A." The super-ego gave a judgment, "Let him not appear at the examination and force him to withdraw and thus humiliate him." Turning towards ego it said, "Then you and Miss A will be studying. That would give you more opportunities for your satisfaction." A wonderful compromise was achieved.

While explaining to the patient the meaning of the dream I told him, "Can't you see my friend, that you postponed appearing at the examination for the sake of this girl Miss A? To be with her?" He immediately replied, "I can never do that."

But you have done that already," I said.

"Sh, Sh, Sh, can my mind cheat me so much? What hardships I shall have to undergo you know!"

Nearly after two months a seemingly unimportant incident occurred which made him realise the truth of my statement. He had left his room to go to a suburb. On the way he saw Miss A standing at a bus stop. He immediately lost his purpose and became indecisive. He walked further, went into a hotel 200 yards away, drank a glass of water, stood there for some time, returned back, but to his surprise found that Miss A was not there. He repented for not making up his mind to meet her and felt depressed for losing the opportunity. He was broken, returned to his room with tense confusion in his mind. Even for a layman it is not very difficult to visualise the presence of the punishing mechanism as well as a strong sexual desire in his indecisiveness. Under all circumstances it is the punishing mechanism that comes out victorious.

The third group of dreams which came one after another at certain intervals brought to the conscious level the fixation which made the super-ego exceedingly stern, cold and cruel and it became the root cause which slowly led him to self-punishment, partial suicides and at last when all attempts to bring balance failed towards complete annihilation.

On the 15th he got the following dream:—

(1) Some one wanted a student to get admission somewhere. I asked, "Has he a certificate from the previous school?" Then I said, "This is the cause why he is not getting admission. There was a lobby, a milkman came, a girl came and laughed so heavily that it is still ringing in my mind."

On the 17th, two days after, he got another dream :—

(2) My sister was washing clothes and I went near about with a tooth-brush and was cleaning my teeth. I saw her petticoat, it was red in colour.

On the 27th, ten days after, he got a dream :—

(3) I massaged my sister's breasts and I had a discharge."

On the 29th, two days after, he got a similar dream :—

(4) "My sister was playing a gramophone. She was just changing a record. I went and embraced her."

In the first dream of this group the girl who laughed heavily was his sister. In his words he told me, "I had looked at my sister with very very bad intentions. When I was in Standard V, I had the sensation that I must physically cohabit with her...when I was young a servant showed me my sister taking a naked bath. One night I got a desire to see her genital. I got up. She was fast asleep. I slowly tried to take out the blanket. She got up and asked, 'What is there?' I said, 'Mosquito,' I felt so shy...now I remember...what a dirty thing...Again, late at night I wanted to see and feel her breasts. Just as I was about to feel, she turned the side...I ran away...Once I called her in a room and told her to allow to have coitus with her. I caught her hand, she was angry and ran away. Very bad thing...How can a man...But what made me do these things?...When I was in the 1st standard, I wanted to see my mother's genital. One day when she was taking bath I tried to see through the hole in the closed bathroom doors. She suspected some one and shouted 'Who is there' and I ran away."

The above incidents tell us one very outstanding fact that he had developed a severe sense of guilt for sex curiosities. The intensity of the sense of guilt was due to an unhealthy upbringing. The patient is the first son of his father's third wife and his sister who is younger than him is his father's eldest daughter born after five sons. A young wife who is generally emotionally starved because of the aged husband tries to get it compensated through fondling the first son.

The son's sensuousness is overexcited and left unsatisfied. The developing ego feels helpless and remains weak throughout. As in the case of actual parents the same is with the introjected parents—that is the super-ego who allows the child to go to a certain extent and then suddenly make him feel guilty. The aged father and the young mother give certain latitude but then turn round and say "No." That is why a child, who is the eldest son of a young mother and aged father is bound to be extra-sensuous with a strong feeling of guilt. Such a situation can never bring these two opposite forces to any compromise as they always play the game of cat and dog. As you know, on 27th and on 29th he got dream in which sexual desire for his sister was clearly manifested. On 30th there happened a peculiar thing that frightened him. After the two dreams on 27th and 29th he felt absolutely normal and was able to study seriously, and felt there was no need for further psycho-analytical treatment. On 30th he read till 11 P. M. Then he went to bed and switched off the light. The moment he closed his eyes and was about to go to sleep, he felt as if some one was breaking open his skull. He felt the hammering pain. He opened his eyes and wanted to speak. But all his efforts failed. He felt his father was talking outside to a friend of his. He heard as if his father was saying, "If he were inside the room he must answer." After a few minutes he was able to switch on the light and did not get sleep for some time. At 5 A. M. the same night he got the following dreams :

One man was being hanged. The light was feeble like dawn or dusk. He was sitting on an electric chair. I wanted to know what sort of feelings he had. Gradually the scene changed and I had the feeling that the man was myself.

The self-punishment in the dream was his own wish to hang himself for the crime committed.

The two dreams of 27th and 29th followed by experience of "some one breaking open the skull with hammer" then a dream of "hanging by electric shock" are very significant. They give us an insight into the working of his unconscious telling us that there was the necessity for punishment to avoid further confusion.

During the patient's analysis the severity of the super-ego was lessened and the ego had gained some strength. That is why after those two dreams in which the desire found the sexual gratification

with the sister he felt absolutely normal. He did not consciously feel guilty. But the super-ego had not yet become tolerant to such satisfactions but at the same time did not demand the actual death as it demanded before which brought this patient's mental break down. In the dream the fact that the patient himself wanted to feel the feeling of death by an electric shock revealed that the ego though consciously did not feel guilty, unconsciously was prepared to undergo a penalty of death if given. But at the same time he had become confident that the super-ego was in no mood to demand his complete disappearance. This had made him fearless and that was why he wanted to experience the feeling of death by electric shock without dying. It is worth noting here that this patient became normal to a great extent after his dream of hanging by electric shock and the experience of some one breaking open the skull. He had similar experience when his illness was precipitated. It is an astonishing fact that five months before, in the month of August 1948, one night as soon as he closed his eyes to go to sleep he felt some one was breaking open his skull with a chisel and also simultaneously felt a severe electric shock particularly in his head and which passed throughout his body as if given by a thousand voltage. He said, "These two feelings I felt whenever I closed my eyes. I felt that something unusual was happening. Then I would open my eyes, see the darkness and go to sleep." The same experience was repeated for seven days. On the 8th day he got some heart trouble. It is very important to note here that he got the heart trouble after those symptoms of "Some one breaking open the skull" and "the passing of the thousand voltage current throughout the body." He was admitted in the hospital on 27th August, while his preliminary examination was on 28th August. In hospital after thorough investigation it was decided that his heart pain was not due to any organic disorder. It was purely a pain brought about by emotional tension. He was discharged on September 7th.

On 15th September he was informed that he won't be allowed to appear for the University examination, as he had not appeared for the preliminary. This news brought to him great disappointment. He did not know what to do. His unconscious feeling about himself, that he was bad, came to the forefront and he thought of taking electric shock and die. But before he could take any step he was

again informed that he would be allowed to appear for the University examination. His desire to kill the bad remained unfulfilled. The ego was happy that he would be able to appear for the examination. But the super ego wanted to punish the patient by not allowing him to appear at the examination. He did not let him appear at the preliminary and now such a situation had arisen when the patient could easily appear at the University examination. The super-ego seeing the situation became badly intolerant and made the ego thoroughly confused. The ego realised the oncoming of some greater calamity. It got frightened and even the little integrity which was there, was lost. He tried to read but could not understand. He became emotionally dull and on 25th September lost his sleep. 28th and 29th were terrible nights. He had pain in the left chest. The pain that he described was similar to the one which he would feel when some block of ice is put on his chest. The cold super-ego was lying heavily on him. The ego started to defend itself refusing absolute submission and this made the all-powerful super ego desperate to such an extent that it demanded its death. He pronounced his orders "Kill yourself" when he was asleep. He got up all of a sudden in an unbearable state of restlessness. No way was left but to kill himself, and the image of an electric train moving fast hovered round and round in his brain. He felt giddy and like a lamb went and stood on the railway platform in the feeble light of evening ready to be executed. But the ego was not in a mood to die. It wanted to destroy the super-ego but being weak when the death was imposed upon it, it wanted to escape. One train came and the ego saw its death but stood firmly saying to itself that it did not want to die. Another train came and passed but he stood like a stone. It was not fear of death that prevented him from falling before the fast running train but the innate desire to revolt against the super-ego gave him strength to stand firm. His fear of the super-ego was far stronger than the fear of death because the super-ego was much more cold than the coldness of the death. Actually it happened like this. When the patient was about to die, the super-ego got jubilant as his order was about to be put into action. This gave the ego the chance to recollect strength it missed and the super-ego lost the battle. The super-ego then wanted to take the revenge for defeating its purpose but before it could get any opportunity the patient's psycho-analysis

was started and the ego gained more and more strength and the super-ego shed off its severity and instead became warm and a guide. The ego was safe then.

Electricity played an important role in this patient's life. First of all he felt as if the one thousand voltage electric current passed throughout his body and lost his sleep before his preliminary examination. Then when he was refused permission to appear in the University examination he contemplated suicide by taking electric shock. After that when actually his death was demanded he went to fall before an electric train. And in the dream of 30th he saw himself sitting in an electric chair to experience the feeling one gets when death is brought by electric current. It seemed his super-ego had some affinity with electric current. The unseen flow of electric current gives a rude shock the moment it comes in contact. The ego is always like that. Its presence is only felt when it gives some sort of punishment, otherwise it remains completely unfelt, unobserved.

The ego of the patient had profound interest in the release of the sex instinct as it could not master it and on the other side the immense desire to avoid feeling guilty, so that the satisfaction and the pleasure achieved through the sexual act was not polluted and disturbed. To gain what it wanted, the compromise with the super-ego was essential. But to make the punishing super-ego to accept its terms was an impossible task. Nothing could deter the super-ego from making the ego feel guilty and suffer punishment. The ego knew and it wanted that some way must be found out.

The conscious and the unconscious ego has control over the motor activities of the body. The functioning of all the different parts and organs of the body are at the command of the ego. The patient's unrealistic and infantile ego wanted to use that asset in such a way that the instinctual pleasure is achieved as well as the super-ego can be satisfied. It (as if) told the super-ego that it was impossible for him to deny the instinctual pleasure and at the same time could not go on feeling guilty so it was prepared to suffer physical pain, instead of the mental torture. The super-ego being only interested in giving pain and cared little whether it was physical or mental. But it meant a great deal to the ego. The ego then being free from the feeling of guilt enjoyed the sexual pleasure and suffered physical pain. In that way the compromise was established.

Under that term the ego of the patient went on enjoying his sexual pleasure and for that suffered some physical pain. This made the patient's life peculiar and became pathological museum. He always suffered from physical diseases of unknown cause one after the other. There could not be any physical cause for a disease brought about by the ego as punishment. The physician or a surgeon being ignorant of the psychological causation called the diseases as of unknown aetiology but in fact the cause was there. When the physical cause was absent it did not mean that the disease was due to some unknown cause. The absence of the physical cause was itself a proof for existence of some particular psychological cause.

The patient when he came to me, apart from the irrepressible demand for suicide had twitchings all over the body. Then the need to please the super-ego was much greater than ever before, and the ego made the whole body suffer through twitchings. To escape its own destruction the ego was running the race. It started suffering more and more physical pain through twitchings but the super-ego was not at all satisfied with that much punishment. That is why when the patient came for treatment he had one physical and the other psychological symptoms and both of them gave him intense suffering. He thought that twitching in every muscle of the body and the trembling of the fingers were due to B-complex deficiency. He took B-complex 10 c.c. injections and also took intravenous injections of calcium gluconate to remove hyper-exitability of the nerves but it was of no avail. The psychological suffering had made him completely sleepless and though he tried various sedatives none of them brought him any sleep. It was fifteen days after the starting of the analytical treatment when the super-ego became less drastic in its demands, the need for physical pain as punishment lessened that the ego stopped the twitchings in every muscle. In everyday language he was cured of his twitchings.

I tried to explain that the physical pain or the diseases whose causative agents were unknown were brought about as a compromise to lessen the unbearable tension. But the pain or the disease was essentially created by the ego to appease the super-ego showing it has been suffering enough.

The fact that there had always been a conflict between him and his super-ego, tells us that as a child he was not accepted sympathetically.

tically by his parents and was treated in a way which caused him severe frustrations. (On one side his sensuality was excited and then he was forced to meet the frustration with punishment. Satisfaction was denied to him and from that he developed an anxiety that if he gained satisfaction he would receive punishment.) As he grew up, the desire for the satisfaction increased, but the anxiety that he would be punished did not let him have the fullest pleasure. The dissatisfaction drove him to attempt again and again to have satisfactions but that led him to frustration, anxiety and punishment. (That had taken away much of his mental and the resultant physical resistance, though apparently he looked physically well built and handsome.) When he was 17, a woman of his age married to his relation, an aged person, came to his house as a guest. One night he had his first sexual intercourse with her. After that he felt terribly miserable and did not like to see her face. This whole incident is the most significant one. The woman with whom he had first coitus was a young lady married to an aged person. There was a strong parallel with his parents. His mother was a young woman married to an old man. As a child he was sexually attracted towards his mother and had an unconscious wish to have sexual satisfaction through her. This unconscious wish became operative when he saw a young lady who was in relation a mother figure married to an old man who was actually the father figure. When the unconscious wish which was repressed, achieved its satisfaction, the super-ego grew wild, made him feel miserable and asked him not to look at that woman again.

He felt terribly guilty to such an extent that he became restless and sleepless. He knew that his sex was the cause of the mental torture that he was undergoing and so hated it from the core. But there was no escaping. The super-ego, the father and the mother found him having coitus with the mother and he was punished. He could not resist against the super-ego and lost the strength to resist. A few days after he got fever and it was diagnosed as typhoid. It is worthy to note here that if the patient had not lost the resisting power mental and physical he would not have suffered from typhoid. It is not at all wrong to say that the typhoid was the result of the punishment the ego received from the super-ego. When he was suffering from the physical pain the super-ego had relaxed. At that

stage his ego had realised that the super-ego can be made to relax if one accepts to suffer physical pain instead of the mental torture.

A few months after there was one of the sporadic upheavals of his sex impulse and he had sexual intercourse with the servant girl. It is very clear from this fact that his infantile ego had not only not the least sense of reality but his selections for the wishfulfilment were such that would bring much more punishment than in usual course. So it meant that the infantile ego was out to receive punishment and that had become its attitude as well as defence against his sadistic temperament which was repressed because of its inability to be successful in opposition to the most powerful sadism of his super-ego. He was interested in suffering and wanted to suffer again and again so that he remained free to gain the pleasure in which he was primarily interested. The ego's main concern was to have free sexual pleasure and that could not be allowed if it refused to be punished. So all his behaviours in his whole life were divided into two main divisions, one that brought sexual gratification and another that made him suffer either physical or mental pain that might come through any source either social or economical.

After the coitus with the maid-servant he started feeling giddy and nervous. At that time he was to appear for the University examination. The selection of his career depended upon that. But the need for punishment was more imminent and he persuaded himself not to appear for the examination. He went to appear for the first paper and was not able to write. He got the excuse to defend himself that if he appeared he won't get sufficient marks to get admission in the medical college and so thought it wise not to appear. Under this wisdom he allowed to be punished. But he was not free from the guilty feelings. His confusion went on increasing. The giddiness increased and the physician told him that he had high blood-pressure. At that time he started getting pain in the kidney. The poor physician did not know the cause and went on drugging him. But there was no change. Some surgeon told that the cause of his blood-pressure was in the kidney and that must be removed. He was operated upon. When the kidney was brought out the surgeon to his surprise found that it was not at all diseased organically. He was non-plussed. He gave the explanation that it was a small one and was not functioning as the other one and according to him that

was the cause of the blood pressure. The simple and a very straight forward question as to why the same kidney, which was smaller from the beginning became the cause of the blood-pressure though not at all diseased. It remained unanswered. But the blood-pressure actually came down from 260 to 110. It was a miracle. The surgeon himself was amazed. Then he tried to explain the phenomena that for some reason or the other the kidney did not get the proper blood supply and so had stopped functioning. Then again the questions arose as to why, how and when the blood supply was stopped. None of these questions got any reply.

During the analysis it came out very clearly that the particular kidney was selected by the ego, a physical part of the body which was truly inferior to receive and suffer punishment awarded by the super-ego. That was a conversion symptom which was a symbolic substitute for an unbearable mental torture initiated by the super-ego. The pain in the kidney was the bodily manifestation of the psychological process, and I am quite certain that if the surgeon when he found there was no organic cause, had wisely consulted the psycho-analyst, this patient would have been saved from two great disadvantages which later on brought him more suffering. Firstly that the need to remove the kidney would not have arisen if through analysis the need for punishment were removed. Secondly, when the kidney was removed the ego suffered a great loss. The pain in the kidney was the substitute sought by the ego to get some relief. So the removal of the kidney again put the ego in a tense and completely helpless state and it felt castrated at the removal of the kidney, an essential part of the body. The outcome of the operation was psychologically a very tragic one. The ego which felt castrated became dumb and depressed. It wanted to run away from that situation. So the patient got ideas to run away but where to run away was the great question. One could escape the environment, but how could one escape the mental processes? Then one day a married woman came to his house, kissed a child who was playing there and looked at him in such a way that he felt an invitation to kiss her. There came an emotional uprising, he ran and kissed her. But what then? He was excited and was left there. A maid servant came to his mind and he felt terribly upset. He left that place and went away to another place. All these made him desperate and he became

aggressive against his own mental processes. What to do? He was baffled. His active aggressiveness did not find any outward expression and felt completely exhausted. The aggressiveness had to find an outlet and one day the unrelieved emotion got a substitute expression. He suffered from dysentery. The aggressive state is connected with sympathetic adrenal system and when the aggressiveness do not get its outlet the alimentary tract reacts with a continuous hyperactivity. So that the patient when he got dysentery also had hyperacidity in the stomach and the gas trouble.

He was kept in the hospital for investigation but organically nothing wrong was found. He was discharged and the consultant told him that he suffered from "Nervous Indigestion." Those two words, "Nervous Indigestion" did not help the patient and he continued suffering.

An extraordinary incident occurred when he was in the hospital. He was liked by a nurse who attended him but he liked another nurse. The first nurse finding that, introduced him to the second nurse and they soon became chums. The whole story happened during his three days' stay at the hospital. Then he started moving with her, went to pictures and rendezvous. Others talked about them and he felt guilty. He rebuked himself for his irresistible desire for her, but how could that help? Unfortunately, that girl proved a flirt and flirts are generally sexually frigid. He did not get the satisfaction he wanted and felt hurt. The ego was in an unforeseen situation. Unfulfilled sexual desire raving for gratification on one side, the feeling of hurt because of the failure to possess that nurse and ridicules from others on the other side and on the third side the super-ego threatening with punishment if he disobeyed. Such was the tragic scene of the ego. At that time he found that the nurse was attracted towards another boy and started moving out with him. Whenever he saw the nurse and that boy together he wept horribly. Weeping is the bodily expression of one's helplessness under the stress of some emotional tension. He told me that when he moved about with the nurse, the question of his career was the uppermost in his mind. He had to come to a decision and decided to leave her against his sexual wish. That made the suppressed sex impulse more tough and the aggression was directed against his study as his career depended on that. He had expressed "the trifle became the terrific" when I explained his behaviour in that light.

When he was passing through that situation he tried to escape his sexual impulse. He went out of Bombay to a place to pass a few days to forget the nurse but there he met a woman of whom he got afraid. He thought if he stayed there longer he won't be able to escape her. He left that town and went to another. Again there he came to know a girl whom he at first could not resist and kissed her. But that became unbearable and he thought that if he indulged in that he won't be able to study and that meant ruining his career. With that fear he left that place and returned to Bombay. He was caught within the triangle, the sexual wish, the feeling of guilt and the fear of ruining the career. He wanted to escape all of them and none left him. By kissing that girl the tension came to its climax. When he came to Bombay he had lost all his power of concentration and was not able to read and one night he felt electric current of high voltage passing through his body. Then the whole story that followed is known to the reader.

In the middle of the treatment after he felt relieved he thought of going out for a change and he went. There he felt much better and great confidence in himself. A very significant incident took place. About that later on he told me that he wanted to test his strength and to that I had replied that it was pure and simple self-deception. There it happened that he found himself attracted to a maid-servant and had sexual intercourse with her. To his surprise some old and new symptoms appeared and he himself realised the relation between the sexual act and the symptoms. He got ideas of suicide but was able to suppress that within three days. Then he got ideas to run away with terrifying and queer dreams at night. He got over "the run away" ideas but then he started brooding over things. From these symptoms it is crystal clear to see how the ego was persecuted by the super-ego for joining the instinct in securing its gratification. Then the ego, if it wanted to survive, had to relieve itself from the persecution and in an attempt to minimize the pain and satisfy the super ego twitchings all over the body were brought about. But that did not persist long as the demand for punishment was not as strong as before and the ego was not so weak and vulnerable as previously. That did not mean that the destructive forces had become inoperative. It took a different turn, much more milder than before. He got fantasies. One day he saw a beggar and felt that he was also a beggar.

When his brother called him for meals he felt that he was a beggar and was eating what was given to him. This fantasy showed existence in the unconscious of the feeling of emotional insecurity from his early childhood, the desire to become a beggar and suffer self-punishment. A few days after he got another fantasy and got irrepressible desire to burn the house in which he was staying. That made him very uncomfortable. He got that fantasy after a quarrel with his cousin about a room in which both of them wanted to stay. From the surface it appeared that the repressed revenge motive brought that fantasy but putting something to fire is a symbolic solution of his conflict between the ungratified sexual instinct and reality. The quarrel with his cousin led him to the thought of setting his house to fire. Then it meant that the sexual desire which was awakened but had to remain ungratified wanted to take its revenge by putting the house to fire. That directly took us to the problem of his repressed homo-sexuality. I have told you that before he had his first sexual intercourse with a woman at his age of seventeen, he had a number of times from his age of nine or ten acted as a passive or active partner in homo sexual affairs. It was at the age of seventeen that he was able to repress all his homo-sexuality. Two facts then became very important. Before this first coitus he was an active homo-sexual and for the coitus he selected either married women or maid-servants. That showed that his psycho-sexual development was a faulty one in terms of object choice. Behind the hetero-sexuality which unconsciously made him select the mother image there was concealed sadistic material directed towards his father. The sadism towards his father had led him to homo-sexual affairs and then repress it. This became very clear when he told during the analysis that he felt like killing Mr. K an elderly person who stood for his father, with whom he had first and frequent homo-sexual dealings. In the same way when he found his cousin's attitude unsatisfactory he got the fantasy to burn the whole building.

The unconscious sadism towards his father came out in a dream. The dream was as follows :—

"We two or three boys climbed up and came to an endless horizontal plane. We were allowed to go up. There came a plane which stopped in the air and I wanted to run away from the vast place

either through the plane or through the path, but some one caught me and I was not allowed to go away."

This dream made him remember an incident that had occurred, as he told me, when he was moving naked in the streets. According to him it occurred at the age between three and five. One day he went up the first floor of his house and saw the erected penis of the sleeping father. As he expressed, "On seeing the long and round I ran away."

The complete clue lies in his act of running away. Why he runs away? Was he afraid of the scolding if his father awoke or was he afraid of the long round object which stood in the air? One cannot deny that he was afraid of both but further investigation proved that as a child he was primarily afraid of the penis.

The things of which we are afraid we hate. We want to destroy them thinking that if we don't destroy them they will destroy us and hence the sadism. As a child the patient was afraid of the penis. Behind the fear there was a feeling that it was destructive and so he ran away.

Now, we are at a stage when we can easily understand that the fear and the resultant sadism towards the penis and then towards the one who possessed it became the nucleus on which the neuroses developed. The destructive penis and then the father who were identified and incorporated turned into a mental process named as super-ego and so his super-ego was destructive of whom he was always afraid and ran away. He never challenged, he only obeyed. Such was his personality. In this case it was very interesting to note that the organs selected for suffering were symbolical. The kidney, the heart and the gastro-intestinal tract and the twitchings all over the body origiwere long and round. It is not at all incorrect if I say that the nal fear of penis was either displaced or projected on those bodily organs. There is also another significant point. The fear of his father's penis had led him to the fear of his own penis and so he wanted his own penis to be removed and become a woman like his mother and hence he was homo-sexual primarily par excellence. The fear of his penis led him to fear of his own sex and the fear of his father's penis led him to feel guilty for sexual act. I want to make another important note. This patient whenever he suffered from physical ailment had terrific pain. He suffered the physical pain to avoid the invisible

mental pain. A division can be formed. Persons who suffer physical pain purely due to some physical cause, do not make much of their pain and without becoming restless face it boldly. But those who suffer physical pain as punishment make much out of it and try all possible means to gain the attention and sympathy from others.

BOOK REVIEW

Psycho-analysis and Anthropology—Geza Roheim (Published by International Universities Press, New York.—Size 9 $\frac{1}{4}$ " X 6 $\frac{1}{2}$ " X 1 $\frac{3}{4}$ " Price—\$ 10.00)

The author of this interesting book is well-known both in the fields of Anthropology and Psycho-analysis. He is the first field-worker in Anthropology applying psycho-analytical principles in the study of his subject. The author has treated his theme in this book with amazing thoroughness and has raised numerous questions which are important not only because they have a bearing on the science of Anthropology and Psycho-analysis but also because they have a broader significance affecting the whole domain of Biology. The way, the author has presented his views however, entail a little bit hardship for his readers in that his arguments and evidences come over-crowdingly without the integrity of an well-knit body. This is perhaps the result of packing up the contents without rearrangement of courses given by him at the New York Psycho-analytical Institute.

The author rightly emphasizes the justice of Psycho-analytical way of interpreting the data of Anthropology and amply substantiates his stand by laborious collection of material from the rituals, customs, peculiarities of social organization, environmental peculiarities, tribal histories, individual dreams, play activities of children and collection of different versions of the same myth current in tribal lives. Copious illustrations from these anthropological sources also show beyond doubt the truth in his main contention—unity of the Unconscious. Amongst Indian workers Sinha's findings with the Garos, a matrilineal tribe in Assam, India also fully corroborate this view. It would not be perhaps out of place here if we mention that the Indian School regards the unity of the Unconscious as even more fundamental than that envisaged by the author (*Concept of Repression*—G. Bose).

Criticising the concept of basic personality trends, the author remarks "Modern or Cultural Anthropology tacitly negates the basic unity of mankind as well as the separateness of the individual—it sees only nations." The Unconscious bias which gives

rise to this particular type of attitude is also responsible for the attitude which refuses to see that the psycho-analytical interpretation is not culture bound, its methods are of universal validity. Some of the broader issues which concern biology in general, raised by the author are those relating to the explanations regarding the nature of the Unconscious and evolutionary processes. Discussing the origin of Freudian postulate of the unity of the unconscious, the author alleges that Freud based his conclusion on Haeckel's Law. We believe however that Freud felt the unity of the unconscious on account of his findings that the Oedipus complex is universal among human beings. Possibly while speculating about the origin of the Oedipus complex he had followed Haeckel and had postulated the 'primal horde theory.' Roheim believes that Oedipus complex is a direct derivative of our partly premature, partly conservative (prolonged or retarded) rate of growing up. It seems that the author thinks, (i) very prolonged childhood i.e. prematurity of body as a whole, which persists even in the adult to some degree and, (ii) early development of sexual impulse before the physiological maturity of the body has taken place, are the two biological peculiarities responsible for stimulating the Psyche to evolve various mechanisms to repress, or project or transform sex impulses and give rise to the formation of Oedipus complex. We have on the contrary reasons to believe that biological peculiarities merely determine the growth of the Oedipus complex whereas the actual root of its origin lies elsewhere (Vide G. Bose—*Genesis and Adjustment of Oedipus Wish, Samiksa*, Vol 3, No 4).

The author's account of the first introject formation too is not indisputable. First introject is not the mother, nor even mother's breast but it is concerned perhaps with the child's own body. First object finding too is very likely spontaneous and not conditioned as is imagined by the author.

The author's views regarding the implications of evolutionary processes on the phenomena of mental growth and defence mechanisms of the ego, are extremely interesting and throw much new light from an angle other than that of psycho-analysis, increasing the validity of psycho-analytical findings.

B. Bose

ABSTRACTS

The Structural Problem in Schizophrenia: The Role of the Internal Object—Milton Wexler (*Bulletin of the Menninger Clinic*, Vol. 15, No. 6, 1951)

A posturing, oddly attired, emotionally inappropriate hebephrenic woman, during five years of hospitalization, did not respond to shock treatment, psychotherapy and occupational therapy. The author observed that she made considerable clinical improvement when he made efforts to ally with her super-ego in agreeing with her exaggerated moral scruples and enforcing them by physical measures as required. He concludes that his observations reinforce the impression that classical psychoanalytic methods for the treatment of transference neuroses are inapplicable to the treatment of schizophrenic patients. In the therapy of such neuroses the therapists seek to ally themselves with the warded off instincts, to secure for them freer and less distorted expression and to circumvent the defensive ego by an appeal to a reasonable ego. Instinctual impulses threaten to come out even in the face of unremitting pressures of a primitive, archaic and devastatingly punitive super-ego. The task of the therapists is to resurrect remnants of a reasonable ego and to effect that they must ally themselves with either the id or the super-ego by varying the therapeutic behaviour from time to time. The clearest meaning of the data of the case cited, are in accord with the conclusion that the schizophrenic ego can frequently be strengthened by the therapist's determined assumption of super-ego roles. The author therefore emphasizes that the therapeutic behaviour in schizophrenia must be based on the structural aspect of the problem rather than on any other consideration.

Similar observations are frequent in the literature. The super-ego has incorporated not only the threatening but the protecting power of the parents also. It is this loving protecting power that is to be resurrected. The therapists must work with what is presented to them and seek actively to identify themselves with the primitive structure which, by itself, seems so inadequate to the task of stemming

the instinctual flood. But to control the patients' overwhelming instinctual impulses is not the only aim of the therapists.

The schizophrenic patients who pay more attention to their internal objects than to the external objects in the environment, have within them the cold, unloving, hostile parental figures. The therapists must behave in such a way as to make it possible for the patient to build within himself a clear and steady image of another kind of person. Until that is done, no consistently effective ego functioning is possible. Improvement therefore depends on the patient's success in identifying the therapist with the parent.

A. Datta

Psychodynamic Significance of the First Conscious Memory—V. W. Eisenstein and R. Ryerson (*Bulletin of the Menninger Clinic*, Vol. 15, No. 6, 1951)

The first conscious memory is an informative diagnostic statement useful to the psychiatric social worker and to the psychiatrist. It originates in the 3rd or 4th year of life, but the selection of this memory is retrospective from a later period and depends on the personality make-up of the individual. Its significance is most readily appreciated in clinical cases. A number of case reports is cited to illustrate the usefulness of such memory in the differential diagnosis. A high degree of correlation is often found to exist between the tendencies as revealed in the Rorschach reports and the statements made in the first conscious memory of the patient. The authors assert that the first conscious memory affords a convenient illustrative device for medical consultations and for teaching students dynamic relationships. They therefore advocate eliciting the first conscious memory as a routine procedure as a part of the case records of the patients presenting psychiatric or psychosomatic complaints.

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An Experimental Evaluation of Group Therapy with Juvenile Delinquents—C. Garsten (*International Journal of Group Psychotherapy*, Vol. 1, No. 4, 1951)

This experiment was conducted at the New York State Training School for Boys, Warwick, N. Y. with 44 boys between the ages 13

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and 16 and I. Q.'s 71 and 105. The boys were divided into experimental and control groups of equal size. The experimental group was further subdivided into three smaller groups of 7 or 8 boys. Five tests—viz. the Wechsler-Bellevus, the Stanford Achievement Test, Maller's Personality Sketches, the Haggerty-Olson-Wichman Rating Schedules and the Rorschach—were administered to all the boys at the beginning and at the close of the experimental periods. There were about 20 weekly group sessions. Phonographic recording were taken of each session.

Though no marked changes were observed, the experimental group was found to make greater progress in intellectual, emotional and social adjustments than the control group as indicated by the various tests as also by the phonographic recordings. But no definite conclusion could be drawn from the case histories and case studies regarding the relative progress of the two groups. The author concludes that the group therapy to prove effective, should be more extensive and more protracted than such small sessions as 20.

A. Datta

Possibilities of Group Therapy with Female Offenders—Jay W. Fidler, Jr. (*International Journal of Group Psychotherapy*, Vol. 1, No. 4, 1951)

The author presents an account of group therapy with women offenders at the penal institution in the State of New Jersey. The women were of different ages from 17 to 60, though the majority of them were under 25; and their charges were of different types from vagrancy and inadequate care of children to manslaughter or murder. He discusses the methods employed in the therapy, the duration of sessions and the size of group. He finds that the short procedure—weekly meetings for six months—is not very effective in bringing out changes in the attitude and behaviours of the offenders. He therefore suggests that a more protracted effort should be made to effect interpersonal adjustment. He further suggests the need for inclusion of the entire population of an institution in the group therapy programme and increase in the number of weekly meetings from one to three.

A. Datta

Psychodynamic Motivational Factors in Suicide—H. Hendin (*The Psychiatric Quarterly*, Vol. 25, No. 4, 1951)

The author attempts to group suicidal patients on the basis of similarities in clinical and psychodynamic findings in 100 attempted suicidal cases. He suggests three main groupings:

The first consists of those persons in whom one of the factors—spite and the desire to force affection—is dominant. The most striking feature to note is that when both the factors are dominant, the degree of suicidal intent is invariably minimal. This group is subdivided into (i) the reaction depression group and (ii) the character disorder group. The characteristic features of the first subgroup is the emotional immaturity, the classical example being the 'lover's quarrel'. The suicide was an attempt to achieve the love. The suicidal attempts of the second subgroup were usually initiated under the influence of alcohol and also characterized by a low degree of intent. The suicide is an attempt to manipulate the environment.

The second group comprises of neurotics who attempted suicide after the loss of love object. This group is again subdivided into (i) those who attempt to re-establish a similar object relationship, but being unable to do so, have recourse to suicide and (ii) the passive dependent elderly group who usually struggled along for a year or more making unsatisfactory adjustments. Some of these passive dependent patients had developed involuntional psychosis.

The third group comprises of those patients—predominantly the schizophrenics—in whom the factor of guilt was the most outstanding. The guilt was often bound up with reactions to perverse sexual behaviours. Sometimes this guilt was expressed in delusious and hallucinations and suicidal attempt was in response to these.

A. Datta

Sibling Rivalry and Social Heredity—J. R. Hilgard (*Psychiatry*, Vol. 14, No. 4, 1951)

Hilgard says that transmission of personality traits from one generation to another through a pattern of relationships, in a manner which closely resembles the biological inheritance and the vehicle of transmission, is not the germ plasm but a psychogenic influence of parent on child. All offsprings of the same

marriage have not the same characteristics, but there is some order in transmission.

She referred three cases. In the first case daughter and a son re-enacting the daughter and son relationship of an earlier generation, and in the second case two sons re-enacting the relationship of two daughters of an earlier generation. In both cases the child's sickness arises through a repetition in the present generation of a sibling rivalry pattern from mother's childhood. In the third case an older sister and a younger brother in the present generation equated with an younger sister and older brother in the previous generation. These show that a dynamic interpretation is necessary. Nothing follows automatically because of age and sex differences. In all the three cases the mother brings the child for treatment who in some way represents the sibling with whom she was intensely competitive as a child. The symptoms in which the mother is helpless and to which she actually contributes unconsciously, resemble those shown by her own sibling.

The symptoms are transmitted from one generation to another but by way of social and psychological processes. In case of Bryan the transmission is apparent because he is an adopted child. In some cases a son may resemble an uncle or a daughter may resemble an aunt because of heredity. In such cases the tendency for identification would probably be enhanced.

"The mother's childhood rivalries persists in the present, so the presence of children who are potential rivals to each other in a new generation reactivates in the mother the old feelings that have never been worked through." Identification of one of her children with herself and another with her rival, and herself with one or both parents gives the dynamic background for reenacting the old pattern.

L. Kundu

NEWS AND NOTES

The 18th International Psychoanalytical Congress will be held at Bedford College (Regent's Park) London—27/31 July 1953. Members and associates who desire to travel by sea may contact the Agents Messrs Thos. Cook & Son.

* * *

B. M. Institute of Child Development, Ahmedabad is progressing with its primary purpose of getting information on mother-child relation for the planning of suitable educational programme for the pre-school child. Research note No. I is now being circularised among the leading specialists in this field for their suggestions. The note deals with the results of investigation into different socio-economic classes of families and the resistances they showed to the interviewer.

INDER NARAIN,

Flat No. 1
Mohini Bhawan
3 East Canal Road
Dehra Dun.

INDIAN PSYCHO-ANALYTICAL SOCIETY

Annual Report for 1951

MEMBERS AND ASSOCIATES

During the year under review the number of Members was 20 and the number of Associate Members was 33.

FINANCE

The total income of the Society together with the balance of the previous year amounted to Rs. 1900-10-11 and the total expenditure under different heads was Rs. 1385-2-0, leaving a balance of Rs. 567-10-2 (including Rs. 23-7-3 with the Librarian).

BUSINESS MEETINGS

The 29th Annual General Meeting was held on January 31, 1951.

1. The Annual Report of the Society for the year 1950 was adopted.

2. The office-bearers for the year 1951 were elected as follows :

| | | |
|-----------------------|-----|------------------------|
| Dr. G. Bose | ... | <i>President</i> |
| Dr. S. C. Mitra | ... | <i>Secretary</i> |
| Sri T. C. Sinha | ... | <i>Librarian</i> |
| Sri A. Datta | ... | <i>Asst. Secretary</i> |
| Sm. K. Sen | ... | " " |
| Dr. A. K. Dev | ... | " <i>Librarian</i> |
| Sri D. Chattopadhyaya | ... | " " |

The Council for the year 1951 was constituted as follows :

| | |
|-----------------|-----------------|
| Dr. G. Bose | Sri H. P. Maiti |
| Dr. S. C. Mitra | Dr. N. De |
| Sri T. C. Sinha | |

The Board of the Institute for the year 1951 was constituted as follows :

| | |
|-----------------|-----------------|
| Dr. G. Bose | Sri T. C. Sinha |
| Dr. S. C. Mitra | Dr. N. De |
| Sri H. P. Maiti | Sri B. Desai |

The Journal Committee for the year 1951 was constituted as follows :

| | |
|-----------------|-----------------|
| Dr. G. Bose | Dr. N. De |
| Dr. S. C. Mitra | Sri T. C. Sinha |
| Dr. B. K. Bose | Sri A. Datta |

The Hospital Committee for the year 1951 was constituted as follows :

| | |
|---------------------|-------------------------|
| Dr. G. Bose | Sri C. K. Bhattacharyya |
| Dr. S. C. Mitra | Sri S. P. Sen. |
| Sri T. C. Sinha | Dr. A. K. Dev |
| Dr. N. N. Chatterji | Dr. P. C. Datta |
| Dr. N. De | Sri S. K. Mondal |

3. The budget of expenditure for the year 1951 was passed.

A General Meeting was held on the 26th December 1951 at which the amended rules were passed.

SCIENTIFIC MEETINGS

Dr. N. N. Chatterji read the following papers :

| | | |
|-----------------------------------|-----|-------------|
| Schizophrenic Drawings | ... | on 28-4 51 |
| Ideas of Suicide in Schizophrenia | | on 4 8-51 |
| Schizophrenic Laughter | ... | on 15-12-31 |

INDIAN PSYCHO-ANALYTICAL INSTITUTE

During the year under review the number of candidates under training was 14.

Training-analysts—Dr. K. L. Shrimali and Sri M. V. Amrith.

Training- and Control-analysts—Dr. G. Bose, Sri H. P. Maiti, Dr. (Mrs.) Edith Ludowyk-Gyomroi, Dr. S. C. Mitra, Dr. N. De and Sri T. C. Sinha.

LUMBINI PARK MENTAL HOSPITAL

During the year under review five more beds were added to the existing 75 beds, thus making the total number of beds to 80.

Students of the Department of Psychology, Calcutta University regularly attended the Hospital for case study. Three batches of students of the Calcutta University—one from the Education Depart-

ment, one from the Domestic Science Department and the other from the D. P. H. Department—visited the Institution. Two batches of students of the Patna University and one batch of students from the Basic Training Department of the Government of West Bengal visited the Institution.

Swami Akhilananda and Mrs. Worschester of the Sree Ramkrishna Vedanta Society, Boston, U. S. A. visited the Institution on 28-1-51. They were very much pleased with the workings of the Hospital and wished in unreserved language the progress of the Hospital.

Sri Soroj K. Chattopadhaya of 203/1/1 Cornwallis St. Calcutta kindly donated 1 English and 62 Bengali books to the Institution. A kind donation of Rs 144/- was thankfully received from Messrs Hahemann Publishing & Co., Calcutta. The Editor, *Sanibarar Ghithi* supplied the monthly magazine regularly free of charge.

As in previous years, a free gift of medicine worth about Rs. 1,200/- was thankfully received from Messrs Bengal Chemical & Pharmaceutical Works Ltd, and the annual grant Rs. 150/- from the Tollygunge Municipality.

During the year under review the total receipt of the hospital was Rs. 1,53,421-1-10 and the total expenditure Rs. 1,48,023-10-9 leaving a balance of Rs. 5,397-7-1 only. This amount together with the balance carried over from the year 1950 leaves Rs. 16,474-13-10 as the balance of the year 1951.

Outdoor :—During the year under review the total of daily attendance in the general outdoor was 3942 of which 1523 were new cases, and the total of daily attendance in the mental outdoor was 313 of which 251 were new cases.

The following were the types of the mental cases attending the outdoor :

| | | |
|------------------|-----|-----|
| Anxiety Neurosis | ... | 2 |
| Delinquency | ... | 1 |
| Dementia Praecox | ... | 134 |
| Depression | ... | 23 |
| Drug Habit | ... | 5 |
| Drug Psychosis | ... | 1 |
| Epilepsy | ... | 9 |

| | | |
|---------------------------------|-----|-------|
| General Paralysis of the Insane | ... | 1 |
| Hysteria | ... | 9 |
| Manic-Depressive Psychosis | ... | 31 |
| Mental Deficiency | ... | 13 |
| Obsessional Psycho-neurosis | ... | 13 |
| Paranoia | ... | 65 |
| Paraphrenia | ... | 3 |
| Psycho-neurotic Symptom | ... | 2 |
| Stammering | ... | 1 |
| | | <hr/> |
| | | 313 |

Indoor :—During the year under review the following were the types of cases treated in the indoor :

| | | |
|---------------------------------|-----|-------|
| Dementia Praecox | ... | 150 |
| Depression | ... | 6 |
| Drug Habit | ... | 6 |
| Drug Psychosis | ... | 1 |
| Epilepsy | ... | 1 |
| General Paralysis of the Insane | ... | 3 |
| Manic-Depressive Psychosis | ... | 21 |
| Paranoia | ... | 42 |
| | | <hr/> |
| Total | ... | 230 |

The results of treatment in the Hospital were as follows :

| | | |
|--------------------|-----|---------------|
| Fully resolved | ... | 43.0 per cent |
| Improved | ... | 38.2 „ |
| Unchanged or worse | ... | 18.8 „ |

LUMBINI CLINIC

The Clinic completed the 3rd year of its existence in 1951.

The total income together with the balance of the previous year amounted to Rs. 832-7-6 and the total expenditure was 725-11-6, leaving a balance of Rs. 106-12-0.

During the year under review the total number of the daily attendance was 586, of which 526 were old cases and 60 new cases.

The following types of mental cases were treated in the Clinic :

| | | |
|---|-----|----|
| Dementia Praecox | ... | 11 |
| Depression | ... | 6 |
| Epilepsy | ... | 5 |
| Hysteria | ... | 3 |
| Mental Deficiency | ... | 10 |
| Obsessional Psycho-neurosis | ... | 1 |
| Paranoia | ... | 7 |
| Paranoid D. P. | ... | 3 |
| Problem Child | ... | 5 |
| Psycho-neurotic Symptom | ... | 6 |
| Psycho-sexual Impotence | ... | 2 |
| Washing Mania (with Diabetes Insipidus) | | 1 |

The following treatments were adopted ;

- (i) General medicinal treatment, (ii) Histamin-Insulin shock,
(iii) Gonadotrophin therapy, (iv) Therapeutic talks,
(v) Dream analysis and (vi) Hypnosis.

BODHAYANA

The Institution was started in January 1949 for imparting education to normal children from 2 to 10 years of age. It was under the management of the Lumbini Park Managing Committee till November 1951, when a separate Sub-Committee consisting of the following persons was formed :

| | |
|--------------------|------------------|
| Dr. G. Bose, | Dr. S. C. Mitra, |
| Sri T. C. Sinha, | Dr. B. K. Bose. |
| Sm. S. Shome. | Sm. M. Banerji. |
| Janab Abdur Rahman | Sri M. K. Barua. |

A special section for the mentally deficient and problem children of any age from 2 years upwards was opened in the beginning of 1951.

The total income together with the balance of the previous year amounted to Rs. 1,135-6-6 and the total expenditure was 564-12-6, leaving Rs. 570-10-0 as the closing balance.

During the year under review the number of students was 8 (6 in the general section and 2 in the special section.)

Statement of receipts & payments of the Society for the year 1948

| RECEIPTS | | PAYMENTS | |
|--------------------------|--------------------|---------------------------|--------------------|
| To Opening Balance | 113 0 2 | By Subscription | 423 2 0 |
| Subscription | 1,150 0 0 | Printing & Stationery | 85 4 0 |
| Library Deposit | 100 0 0 | Conveyance | 20 8 0 |
| Analysis Fee | 850 0 0 | Charges General | 17 8 0 |
| Sale Proceeds of Samiksa | 238 2 0 | Postage | 32 4 6 |
| Contribution of | | Analysis Fee | 20 0 0 |
| Lumbini Park to | | Library | 516 7 0 |
| Samiksa publication | 2,000 0 0 | Refund of Library Deposit | 58 0 0 |
| Deposit of Lumbini Park | 30,000 0 0 | Royalty to Imago | |
| Miscellaneous receipts | 10 10 0 | Publishing Co. Ltd | 537 10 0 |
| | | Samiksa expenses | 2,644 7 3 |
| | | Closing Balance | 30,106 8 11 |
| | <u>34,461 12 2</u> | | <u>34,461 12 2</u> |

Examined and found correct. The accounts of the Lumbini Park Mental Hospital have not been incorporated into this statement.

Calcutta
6 Hastings St.
The 8th February 1949

Sd/- G. Basu & Co.
Incorporated Accountants
Registered Accountants
Auditors

Statement of receipts & payments of the Society for the year 1959

| RECEIPTS | | PAYMENTS | |
|--------------------|--------------------|-----------------------|--------------------|
| To Opening Balance | 30,106 8 11 | By Subscription | 653 1 0 |
| Subscription | 1,183 8 0 | Printing & Stationery | 42 13 6 |
| Library Deposit | 25 0 0 | Conveyance | 21 15 0 |
| Analysis Fee | 152 4 0 | Charges General | 10 1 0 |
| Bank charges | 1 12 0 | Postage | 31 5 0 |
| Interest | 25 0 0 | Analysis Fee | 242 1 0 |
| Donation | 47 0 0 | Library | 32 13 9 |
| Suspense | 11 0 0 | Refund of Deposit to | |
| | | Lumbini Park | 30,000 0 0 |
| | | Closing Balance | 514 14 8 |
| | <u>31 552 0 11</u> | | <u>31,552 0 11</u> |

Examined and found correct. The accounts of the Lumbini Park Mental Hospital have not been incorporated into this statement.

Calcutta
6 Hastings St.
The 28th January 1950

Sd/- G. Basu & Co.
Chartered Accountants
Auditors

Statement of receipts & payments of the Society for the year 1950

| RECEIPTS | | PAYMENTS | |
|--------------------|------------------|---------------------------|------------------|
| To Opening Balance | 514 14 8 | By Subscription | 505 14 0 |
| Subscription | 1,139 0 0 | Printing & Stationery | 75 3 6 |
| Analysis Fee | 352 0 0 | Conveyance | 62 12 0 |
| Bank charges | 2 0 0 | Charges General | 25 8 0 |
| Samiksa | 18 0 0 | Postage | 42 0 0 |
| Donation | 12 0 0 | Analysis Fee | 10 0 0 |
| Suspense | 1 0 0 | Library | 340 10 3 |
| | | Refund of Library Deposit | 25 0 0 |
| | | Samiksa expenses | 668 0 0 |
| | | Closing Balance | 283 14 11 |
| | <hr/> 2,038 14 8 | | <hr/> 2,031 14 8 |

Calcutta.
6, Hastings St.
The 8th February 1951

Examined & found correct
Sd/ G. Basu & Co.
Chartered Accountants
Auditors

Statement of receipts & payments of the Society for the year 1951

| RECEIPTS | | PAYMENTS | |
|--------------------|-------------------|--|-------------------|
| To Opening Balance | 283 14 11 | By Subscriptions | 464 15 0 |
| Subscription | 1,378 0 0 | Printing & Stationery | 170 15 6 |
| Library Deposit | 25 0 0 | Conveyance | 52 6 6 |
| Analysis Fee | 200 0 0 | Postage & revenue stamps | 26 9 3 |
| Lumbini Park | 13 12 0 | Bank Charges | 30 13 6 |
| | | Salary (R. Bagchi) | 40 0 0 |
| | | Library | 440 10 9 |
| | | Library incidental expenses | 21 10 2 |
| | | Refund of Library Deposit | 75 0 0 |
| | | Samiksa expenses | 10 0 0 |
| | | Closing Balance | 567 10 2 |
| | <hr/> 1,900 10 11 | (including Rs. 23-7-3 with Librarian) | <hr/> 1,900 10 11 |

Calcutta
6, Hastings St.
The 7th March 1952

Examined & found correct
Sd/ G. Basu & Co.
Chartered Accountants
Auditors