Nietzsche:   
Parable of the Madman

*THE MADMAN*----Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the market place, and cried incessantly: "I seek God! I seek God!"---As many of those who did not believe in God were standing around just then, he provoked much laughter. Has he got lost? asked one. Did he lose his way like a child? asked another. Or is he hiding? Is he afraid of us? Has he gone on a voyage? emigrated?---Thus they yelled and laughed

The madman jumped into their midst and pierced them with his eyes. "Whither is God?" he cried; "I will tell you. *We have killed him*---you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the entire horizon? What were we doing when we unchained this earth from its sun? Whither is it moving now? Whither are we moving? Away from all suns? Are we not plunging continually? Backward, sideward, forward, in all directions? Is there still any up or down? Are we not straying, as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is not night continually closing in on us? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine decomposition? Gods, too, decompose. God is dead. God remains dead. And we have killed him.

"How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it? There has never been a greater deed; and whoever is born after us---for the sake of this deed he will belong to a higher history than all history hitherto."

Here the madman fell silent and looked again at his listeners; and they, too, were silent and stared at him in astonishment. At last he threw his lantern on the ground, and it broke into pieces and went out. "I have come too early," he said then; "my time is not yet. This tremendous event is still on its way, still wandering; it has not yet reached the ears of men. Lightning and thunder require time; the light of the stars requires time; deeds, though done, still require time to be seen and heard. This deed is still more distant from them than most distant stars---*and yet they have done it themselves*.

It has been related further that on the same day the madman forced his way into several churches and there struck up his *requiem aeternam deo*. Led out and called to account, he is said always to have replied nothing but: "What after all are these churches now if they are not the tombs and sepulchers of God?"

Sigmund Freud

Interpretation of Dreams

Typical example of a disguised Oedipus dream:

A man dreams: He has a secret affair with a woman whom another man wishes to marry. He is concerned lest the other should discover this relation and abandon the marriage; he therefore behaves very affectionately to the man; he nestles up to him and kisses him. The facts of the dreamer's life touch the dream- content only at one point. He has a secret affair with a married woman, and an equivocal expression of her husband, with whom he is on friendly terms, aroused in him the suspicion that he might have noticed something of this relationship. There is, however, in reality, yet another factor, the mention of which was avoided in the dream, and which alone gives the key to it. The life of the husband is threatened by an organic malady. His wife is prepared for the possibility of his sudden death, and our dreamer consciously harbours the intention of marrying the young widow after her husband's decease. It is through this objective situation that the dreamer finds himself transferred into the constellation of the Oedipus dream; his wish is to be enabled to kill the man, so that he may win the woman for his wife; his dream gives expression to the wish in a hypocritical distortion. Instead of representing her as already married to the other man, it represents the other man only as wishing to marry her, which indeed corresponds with his own secret intention, and the hostile whishes directed against the man are concealed under demonstrations of affection, which are reminiscences of his childish relations to his father. -

## Sigmund Freud

## "The Structure of the Unconscious"

### [ID, EGO, SUPER-EGO]

[The id is] . . . a chaos, a cauldron of seething excitement. …Naturally, the id knows no values, no good and evil, no morality. The economic, or, if you prefer, the quantitative factor, which is so closely bound up with the pleasure- principle, dominates all its processes. Instinctual cathexes seeking discharge,--that, in our view, is all that the id contains. It seems, indeed, as if the energy of these instinctual impulses is in a different condition from that in which it is found in the other regions of the mind. It must be far more fluid and more capable of being discharged, for otherwise we should not have those displacements and condensations, which are so characteristic of the id and which are so completely independent of the qualities of what is cathected....

As regards a characterization of the ego, in so far as it is to be distinguished from the id and the super-ego, we shall get on better if we turn our attention to the relation between it and the most superficial portion of the mental apparatus; which we call the Pcpt-cs (perceptual-conscious) system. This system is directed on to the external world, it mediates perceptions of it, and in it is generated, while it is functioning, the phenomenon of consciousness. It is the sense-organ of the whole apparatus, receptive, moreover, not only of excitations from without but also of such as proceed from the interior of the mind. One can hardly go wrong in regarding the ego as that part of the id which has been modified by its proximity to the external world and the influence that the latter has had on it, and which serves the purpose of receiving stimuli and protecting the organism from them, like the cortical layer with which a particle of living substance surrounds itself. This relation to the external world is decisive for the ego. The ego has taken over the task of representing the external world for the id, and so of saving it; for the id, blindly striving to gratify its instincts in complete disregard of the superior strength of outside forces, could not otherwise escape annihilation. In the fulfilment of this function, the ego has to observe the external world and preserve a true picture of it in the memory traces left by its perceptions, and, by means of the reality-test, it has to eliminate any element in this picture of the external world which is a contribution from internal sources of excitation. On behalf of the id, the ego controls the path of access to motility, but it interpolates between desire and action the procrastinating factor of thought, during which it makes use of the residues of experience stored up in memory. In this way it dethrones the pleasure- principle, which exerts undisputed sway over the processes in the id, and substitutes for it the reality-principle, which promises greater security and greater success.

The relation to time, too, which is so hard to describe, is communicated to the ego by the perceptual system; indeed it can hardly be doubted that the mode in which this system works is the source of the idea of time. What, however, especially marks the ego out in contradistinction to the id, is a tendency to synthesise its contents, to bring together and unify its mental processes which is entirely absent from the id. When we come to deal presently with the instincts in mental life, I hope we shall succeed in tracing this fundamental characteristic of the ego to its source. It is this alone that produces that high degree of organisation which the ego needs for its highest achievements. The ego advances from the function of perceiving instincts to that of controlling them, but the latter is only achieved through the mental representative of the instinct becoming subordinated to a larger organisation, and finding its place in a coherent unity. In popular language, we may say that the ego stands for reason and circumspection, while the id stands for the untamed passions....

And now, in concluding this certainly rather exhausting and perhaps not very illuminating account, I must add a warning. When you think of this dividing up of the personality into ego, super-ego and id, you must not imagine sharp dividing lines such as are artificially drawn in the field of political geography. We cannot do justice to the characteristics of the mind by means of linear contours, such as occur in a drawing or in a primitive painting, but we need rather the areas of colour shading off into one another that are to be found in modern pictures. After we have made our separations, we must allow what we have separated to merge again. Do not judge too harshly of a first attempt at picturing a thing so elusive as the human mind. It is very probable that the extent of these differentiations varies very greatly from person to person; it is possible that their function itself may vary, and that they may at times undergo a process of involution. This seems to be particularly true of the most insecure and, from the phylogenetic point of view, the most recent of them, the differentiation between the ego and the superego. It is also incontestable that the same thing can come about as a result of mental disease. It can easily be imagined, too, that certain practices of mystics may succeed in upsetting the normal relations between the different regions of the mind, so that, for example, the perceptual system becomes able to grasp relations in the deeper layers of the ego and in the id which would otherwise be inaccessible to it. Whether such a procedure can put one in possession of ultimate truths, from which all good will flow, may be safely doubted. All the same, we must admit that the therapeutic efforts of psycho-analysis have chosen much the same method of approach. For their object is to strengthen the ego, to make it more independent of the super- ego, to widen its field of vision, and so to extend its organisation that it can take over new portions of the id. Where id was, there shall ego be.

From Herbert Spencer. *Progress: Its Law and Cause*

*Herbert Spencer (1820­1903) was thinking about ideas of evolution and progress before Charles Darwin published* The Origin of Species *(1859). Nonetheless, his ideas received a major boost from Darwin's theories and the general application of ideas such as "adaptation" and "survival of the fittest" to social thought is known as "Social Darwinism". It would be possible to argue that human evolution showed the benefits of cooperation and community. Spencer, and Social Darwinists after him took another view. He believed that society was evolving toward increasing freedom for individuals; and so held that government intervention, ought to be minimal in social and political life.*

.... In the course of ages, there arises, as among ourselves, a highly complex political organization of monarch, ministers, lords and commons, with their subordinate administrative departments, courts of justice, revenue offices, &c., supplemented in the provinces by municipal governments, county governments, parish or union governments - all of them more or less elaborated. By its side there grows up a highly complex religious organization, with its various grades of officials from archbishops down to sextons, its colleges, convocations, ecclesiastical courts, &c.; to all which must be added the ever­multiplying independent sects, each with its general and local authorities. And at the same time there is developed a highly complex aggregation of customs manners, and temporary fashions, enforced by society at large, and serving to control those minor transactions between man and mar which are not regulated by civil and religious law. Moreover it is to be observed that this ever­increasing heterogeneity in the governmental appliances of each nation, has been accompanied by an increasing heterogeneity in the governmental appliances of different nations all o which are more or less unlike in their political systems and legislation in their creeds and religious institutions, in their customs and ceremonial usages.

Simultaneously there has been going on a second differentiation of a still more familiar kind; that, namely, by which the mass of the community has become segregated into distinct classes and orders of workers. While the governing part has been undergoing the complex development above described, the governed part has been undergoing an equally complex development, which has resulted in that minute division of labour characterizing advanced nations. It is needless to trace out this progress from its first stages, up through the caste divisions of the East and the incorporated guilds of Europe, to the elaborate producing and distributing organization existing among ourselves. Political economists have made familiar to all, the evolution which, beginning with a tribe whose members severally perform the same actions each for himself, ends with a civilized community whose members severally perform different actions for each other; and they have further explained the evolution through which the solitary producer of any one commodity, is transformed into a combination of producers who united under a master, take separate parts in the manufacture of such commodity. But there are yet other and higher phases of this advance from the homogeneous to the heterogeneous in the industrial structure of the social organism. Long after considerable progress has been made in the division of labour among different classes of workers, there is still little or no division of labour among the widely separated parts of the community: the nation continues comparatively homogeneous in the respect that in each district the same occupations are pursued. But when roads and other means of transit become numerous and good, the different districts begin to assume different functions, and to become mutually dependent. The calico manufacture locates it self in this county, the woollen­cloth manufacture in that; silks are produced here, lace there; stockings in one place, shoes in another; pottery, hardware, cutlery, come to have their special towns; and ultimately every locality becomes more or less distinguished from the rest by the leading occupation carried on in it. Nay, more, this subdivision of functions shows itself not only among the different parts of the same nation, but among different nations. That exchange of commodities which free­trade promises so greatly to increase, will ultimately have the effect of specializing, in a greater or less degree, the industry of each people. So that beginning with a barbarous tribe, almost if not quite homogeneous in the functions of its members, the progress has been, and still is, towards an economic aggregation of the whole human race, growing ever more heterogeneous in respect of the separate functions assumed by separate nations, the separate functions assumed by the local sections of each nation, the separate functions assumed by the many kinds of makers and traders in each town, and the separate functions assumed by the workers united in producing each commodity.

Not only is the law thus clearly exemplified in the evolution of the social organism, but it is exemplified with equal clearness in the evolution of all products of human thought and action; whether concrete or abstract, real or ideal…