"Metapsychology" and Other Ideas
of Sigmund Freud – Critical Analysis

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…as they did not think fit to have God in their knowledge,
God gave them up to a reprobate mind,
to do the things not right, having been filled with
all unrighteousness, fornication, iniquity, covetousness, malice;
being full of envy, murder, quarrels, deceit, evil habits;
becoming whisperers, God–haters, insolent, proud, braggarts, devisers of evil things,
disobedient to parents, without discernment, perfidious,
without natural affection, unforgiving, unmerciful…
{*Romans 1:28–31*}

…what things they do not know, they speak evil of these.
And what things they understand naturally, like the animals without reason,
they are corrupted by these…
…they went the way of Cain and gave themselves up to the error of Balaam for reward…
{Jude 10, 11}

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Introductory Notes

1. During my civilizations studies, I discovered the opinions, which ascribe to ideas of Sigmund (Schlomo) Freud place in the foundation of the Western civilization or even consider Freud's assertions as the very foundation of the Western civilization. So, with my habitual attitude do not form opinion until I collect all information to support unbiased evaluation, I armed myself with all books I could find in the best libraries of the cities where I lived, and began to read works of Sigmund Freud and about Sigmund Freud.

My work moved in two directions: Freud's life (actions) and Freud's books (words). Freud's actions and the words opened for understanding the work of Freud's mind. In the end, I read evaluation of Freud's legacy provided by different researchers.

The published works of Sigmund Freud, as well as numerous works devoted to his life and legacy, are available through libraries, Freudian societies, institutes, museums, and internet, so everyone can make own conclusion and own opinion.

This work is a fragment of ***A Collapsing Systems Series***; it offers my opinion concerning legacy of Sigmund Freud.

2. According to the author(s) of the article ***Sigmund Freud*** @ Wikipedia, Freud's doctrine might be a consequence of cocaine addiction***Σ1***.

I see Freud's assertions (as well as his experiments with a narcotic) as the consequences of apostasy***Σ2***: rejection of Jewish religion (Hasidic version) combined with – in Professor Jacobs' definition – Freud's contempt for his "Eastern Jewish roots" and "internalized Antisemitism" [Jacobs 170–176].

3. Some researchers recognize the works of Sigmund Freud as a part of the foundation of the Western civilization***Σ3*.** The opinions concerning Freud's legacy and influence on the science and culture [referred as "incalculable" – *Encyclopedia of World Biography* 6:104] occupy the range

from absolute intolerance to Freud and his ideas

to deification of Freud and acceptance of his writings as prophetic revelations.

For instance,

– an educator – Diane Jonte–Pace, Professor of Religious Studies – refers to Freud as to "an architect of contemporary culture" who "sculpted" self–understanding of contemporary men and "helped to shape" the modern world [Jonte–Pace 4, 30]

– in 1981, Freud's speculations earned new recognition as the works of "undiminished importance"; moreover, the researcher discovered that "Without metapsychology we cannot begin to think" [Arnold H. Modell qtd. in: Grubrich–Simitis 104]

– a Hindu researcher perceives psychoanalysis as "very much a child of Western culture" linked with the Western philosophical tradition; he finds in Freud's works "the echoes of Nietzsche's ideas" and compares a psychoanalyst with a sculptor who reveals the statue concealed within the stone [Kakar 8, 10, 275]

– an European researcher evaluates Freud's psychoanalysis as "that mental disease whose therapy it claims to be" [Karl Kraus qtd. in: Levy 31]

– some authors have found "intriguing parallels" and similarity between psychoanalysis and shamanism ***[[**both are dealing with myths**]]*** [e.g., Levi–Strauss ref. in: Kakar 114; Kakar 115]

– in 2003, *Introduction* to a book from a series of the religious studies compiled with the articles contributed by the contemporary educators asserted: "To understand our culture, we need to understand Freud… If we raise profound questions about "who we are" as cultural… gendered, embodied…

psychological or spiritual beings, we find ourselves teaching Freud," or according to Peter Gay, "We all speak Freud" [Jonte–Pace 5; Gay (1999) qtd. in: Jonte–Pace 5].

Therefore, the range of perception of Freud's ideas by the educated public might be defined by two contradictory statements:

the foundation of the Western culture and an adequate description of the nature of man
‖ ‖
a similarity to mental disease and shamanism (as the heathen cult)

Such diversity of opinions would make the works of Sigmund Freud a puzzling phenomenon, if do not take into consideration that the difference in opinions is based on the different knowledge frameworks***Σ4***, within which the minds of critics of Freud's assertions and followers of Freud's "metapsychology" operate.

4. If to consider the Western civilization as a normal human establishment built to accommodate evolution and to achieve prosperity of human beings within some time–space settings, and if to employ the terms from Freud's "psychic reality," the very idea that Freud's assertions–ideas–doctrine–analysis–whatever either could ever be a part of the norm or by any means could refer to the normal human nature may be defined ***[[***in Freud's terms applied to psychology***]]*** as disease – some kind of diarrhea or stomach flu or even lethal cholera – of the civilization.

5. Sigmund Freud proclaimed that his fate is "to agitate the sleep of mankind" [Freud qtd. in: Gay ix]; Sigmund Freud assumed the right to establish a norm for mankind; he attempted to exercise the self–ascribed authority of norm–making with the purpose to elevate perversion and insanity to the rank of the foundation for the Western civilization.

6. The Sigmund Freud's legacy is psychoanalysis elevated at the rank of "metapsychology," through which Freud propagated

a/ an identification of religion with illusion
and
identification of history of mankind with neuroses
↓
b/ the peculiar discoveries,
which Freud has made in his own mind and then, ascribed to the entire human race;
for instance, such as
"the universal libido" and hidden lust for parricide and incest –
Freud's own "Oedipus" complex,
which he identified as the starting point of the civilization
↓
c/ discovery of infantile sexuality and unconventional
[[defined also as "highly controversial" – *Encyclopedia of World Biography* 6:104***]]***
view of development of a child

7. So, the preliminary questions are

a/ who was Sigmund Freud?

b/ what is the essence of the Freud's assertions: what, in fact, does Sigmund Freud work offer for self–cognition → development/evolution***Σ5*** of man and for the benefit of man's establishments, such as society, sciences, culture?

c/ what are the reasons behind popularity of Freud's psychoanalysis among the medical professionals in the twentieth century and its continuous application by the contemporary science?

d/ why some apparently normal people willingly accept the disgrace of "Oedipus" complex, perversion, and the obsession with "universal sexuality" as the very own features? Why they allow evaluation of own conscience and consciousness with the absurd and insanity, and, moreover, by seeking remedies for mental disorder and diseases, pay money for such insult and humiliation?

8. I wrote "***Metapsychology" and Other Ideas of Sigmund Freud*** in August, 2006. Yet all these years (until May, 2014) I hesitated to publish it, because

a/ perversions, which Sigmund Freud ascribed to the human nature and especially to infant mentality and development of a child, are not a product of unbiased scientific study: they are fruit of Freud's imagination – heathen myths covered with medical terminology

b/ the essence of the mind that is capable of Freud's denigration of the human nature is more appalling than ancient leprosy of a body ***[[***ancient leprosy was a disease that caused visible putrefaction of human flesh of an apparently still living human being***]]***.

However, the time to complete my studies of the collapsing systems came; the "metapsychology" of Sigmund Freud vividly illustrates the last stage of ultimate ruin – destruction of the morality***Σ6 [[***morality is the human core that defines the meaning of humanity***]]*** according to ***διαφθορων*** pattern***Σ7***, which is initiated by apostasy; so there it is.

The sign ▣ precedes my inferences and opinions; my notes ***[[***if placed within the main text***]]*** are in double brackets.

Main Assertions of Sigmund Freud and Their Evaluation

Any creation of the mind discloses the features of the mind–creator, and the personal traits of man–creator foretell the essence, potential, and destiny of his creation. The personality of Sigmund (Schlomo) Freud (1856–1939), conditions of his life, and implications of his assertions should be the first things to consider with the purpose of understanding of essence and consequences of the Freud's works – his message, with which he intended to "agitate" the sleeping mankind.

Freud's friend and "disciple" Hanns Sachs and other authors provide some facts, which are also confirmed in *Encyclopedia of World Biography*, 6:103–105; *International Dictionary of Psychoanalysis*, and other works. These facts allow comprehension of the basis, which formed outlook of Sigmund Freud and determined his message to sleeping mankind.

Hanns Sachs begins his book with the high praises to the "fascinating" personality of Freud – his "friend and master"; he refers to Freud as to the "lonely star" of wisdom, which outshines all the other intellectual stars and constellations, and professes his own "lack of objectivity" and "idolization" of Freud. Nevertheless, Sachs – who apparently attempts to promote the highly positive image of Freud – conveys the facts [in: Sachs 7–9, 14–16, 18–19, 21, 35, 37–38, 127–128, 133, 135–137, 140, 142–143, 148–149, 151, 153, 158–159, 164, 171–181; Freud qtd. in: Sachs 35, 140], which might sustain unbiased evaluation [from ***1*** to ***46***].

1. Freud admired Nietzsche's "philosophy"***Σ8***; the "magnificent pride" of Freud made him benevolent without compassion, and left in him "little sympathy" for the weak.

There is also some information concerning Sigmund Freud's positive opinion of Fascist movement. For instance, Freud, upon request of one of his Italian patients, dedicated one of his books to Mussolini; he wrote the following in selected book *Warum Krieg?, Why War?:* ''To Benito Mussolini, with respectful greetings from an old man who recognizes in you the hero of a culture. Vienna, April 26, 1933'' [Merendino 879]. Well, Freud was not alone in his acceptance of fascism: according to Roger Eatwell, many Italian Jews "joined or supported the Fascist party" [Eatwell 176] in the beginning of fascist movement.

Although Freud's name was one of the first on the Nazi proscription list and his books were publicly burned in Berlin, Freud rejected an offer of asylum in another country; he decided to stay in Austria and "run the risk." When Germany annexed Austria, Freud spent the time playing with his dogs as he "used to play with his ring" and translating in German a book *Topsy* written by his "disciple" and "bodyguard" – Maria Bonaparte, the princess of Greece. The book describes "compassion and growing tenderness" of the "disciple" to one of her chow dogs, which developed cancer in the mouth ***[[***Freud also had carcinoma in his mouth; he died after 16 years of suffering from cancer and 33 surgeries [in: *Encyclopedia of World Biography* 6:104; Sachs 164]***]]***.

Only because of international pressure on the German Nazi authorities, Freud received the exit visa, yet, for a price: all his books, which were previously sent to Switzerland with an intention to save them for the posterity, were returned to Vienna to be burned, his organization was dissolved, and his assets were confiscated.

▣ There is no such a phenomenon as benevolence without compassion. Attachment to Nietzsche's ideas and ruthless attitude toward the weak human beings, which (sometimes, along with sentimentality and over–emphasized compassion to dogs or other animals) became the distinctive feature of Nazi "blond beasts," might be considered as the logical continuation of Freud's "magnificent pride." The combination of "magnificent pride" with contempt to the others usually disguises two features: the feeble reasoning and readiness for self–deification, which might be rooted in mental disorder identified as superiority complex.

With all his pride, lack of compassion, and pretenses to superiority, Freud was capable neither of discerning the essence of the Nietzsche's philosophy, which Adolf Hitler later embodied into the reality of concentration camps where three Freud's sisters died, nor understanding of its consequences.

Freud's withdrawal from the reality discloses an inability to identify a/ the danger of situation and b/ the grave risk to his family; in general, his personal behavior illustrates the consequence of self–delusion of superiority: decay of reasoning.

Theologians, who formed the Western civilization, define pride as a perverse imitation of God, and as an attempt to substitute own rules for the laws of God and to impose own rules on a society [e.g., Augustine *The City of God Against the Pagans* XIX.xii, vol. VI:171]. Therefore, it would be logically to assume that Freud's behavior should comply with the pattern typical for the mental disorder, which initiates self–deification.

For instance, according to such pattern, Freud would attempt

a/ to elevate own ideas to the rank of religious dogma

↓

b/ to establish himself as a model for the entire mankind, for instance, to impose on the entire human race own personal features

↓

c/ to denigrate all other religious/philosophical/professional doctrines, which do not coincide with his assertions

2. Although Freud admitted that "psychoanalysis brings forth the worst in human nature," he complains that the educated circles of Vienna met his psychoanalysis with "the hostile indifference" and denied any participation in his psychoanalysis. Freud ascribes the negative "bias" against his concept of libido to Antisemitism, in particular, to the common opinion that the Jewish mind is "abnormally occupied" with the sexual matters.

Consequently, Sachs asserts that the majority of the Viennese "had few and narrow intellectual interests": they were concerned mostly with "physiological pleasures."

▣ In general, the Sachs' description of the Viennese is closer to the methods of Bolshevist propaganda, which arrogantly disregards truth and disseminates lies, than to an unbiased scientific discussion.

In fact, all Freud's "psychology" is about sexuality and physiology, therefore, would the Viennese's actual features coincide with the Sachs' description, the Viennese would not hesitate to praise Freud similarly to Sachs. The Viennese's aversion to Freud's psychoanalysis seems to be a normal rejection of a false doctrine insulting for a normal human being. Furthermore, the writings of Freud confirm that the assumption of "the psychological universality" of sexuality is indeed the foundation of his speculations. Carl Gustav Jung – the "crown prince" of psychoanalysis [in: Gay xvii] – also pointed out the Freud's assumption of "the psychological universality" of sexuality [Jung 45].

For instance, with an assertion that sexuality has the same comprehensive sense as love, Freud coined a new term: "psychosexuality" [also, ref. and qtd. in: Wallwork 243–244].

As the matter of fact, Freud offers new interpretation of the human psychic: according to Freud, only sexuality is the foundation of the human mentality – not love, not faith, not knowledge; thus, he elevates sexuality at the place of the universal law ***Σ9*** of God – the law of love according to which the world was created and exist.

Therefore, Freud unjustifiably classifies the Viennese's aversion to his ideas as Antisemitism: his mind indeed is abnormally occupied with sexual matters to which he refers to in his works as to the "universal libido," "psychosexuality," etc.

So, sometimes, a play with the race issues, national pride, or Antisemitism under the slogan of fight for the scientific or other kind of common good might disguise personal ambitions, wounded "magnificent pride," lust for the power, false doctrines, and perhaps, even the mental disorder, e.g., such as inferiority or superiority complex.

3. According to Hanns Sachs, the "homage" of Freud's "disciples" had to be "implicit and wordless." In another source, there is information that the meetings of the small group of Freud's followers dubbed *Wednesday Psychological Society*, with which promotion of the psychoanalysis began, were conducted in "the atmosphere of the foundation of a religion… Freud himself was its new prophet" [*Sigmund Freud* @ Wikipedia. Biography].

Freud had "a peculiar tenderness" for his followers, who promoted psychoanalysis when it had no wide recognition, and Freud maintained the "coldly skeptical" attitude toward those who attempted to adjust psychoanalysis; those who broke away from psychoanalysis also lost Freud's friendship. At the same time, Freud changed his assertions concerning the fundamental problems; for instance, from the assertion that repression causes anxiety to the assertion that anxiety causes repression, and from the statement that libido is transformed in neurotic anxiety to the statement that in some cases, libido is not a source of anxiety [in: Sachs 15, 129, 149–150, 152–153; Gay xvii, xxiii, xxix].

There are also other inconsistencies in his texts; for example, Freud classifies anxiety generated by fear of sexual function as hysteria; then, he asserts that fear of the loss of love should cause the same consequence in hysteria as the fear of castration causes in phobias. In the same work, he mentions danger as the source of anxiety and identifies the fear of castration as the cause of infantile animal phobia; therefore, he traces the cause of hysteria to the fear of the loss of love, not to the fear of sex as he noted before [Freud *Inhibitions, Symptoms and Anxiety* 4, 51, 74, 76].

According to the biographical note, after Freud withdrew his earlier statements on infantile sexuality, he "demonstrated his scientific genius when he rejected neither the data nor the theory but reformulated both" [*Encyclopedia of World Biography* 6:104]. This genius' reformulating of data – does it mean that Freud's data, on which his original assertion was founded, allow any interpretation depending on the way of structuring–organizing–composition?

Freud attributed the "great weight" to personal loyalty; he appreciated that Sachs called himself his "disciple" and preferred loyalty to "freedom of science" – in this context, Sachs linked the freedom of science with the cover for "petty ambition."

Freud accepted his "superiority" as the established fact. To one of his "disciple," who, according to Sachs, demonstrated "the brilliant gift of intuitive understanding," he referred to as to those "pigs," which are used for finding truffles, yet, which "are not allowed to touch them with their snouts." Freud imagined himself to be a being "not in the roll of common man"; he lived in strict isolation and eventually "became practically invisible." According to Sachs, Freud was different from "the average variety of humanity": he was not made of "the same clay" as the others; he had "some special substance" infused into him.

▣ With the referred in previous paragraph information provided by Sachs the Freud's disciple, it might be concluded that Freud attempted to establish psychoanalysis as the dogma, which only he – its producer – can change. Yet, the dogma is not the feature of science – it is the feature of religion. Besides, Freud's inconsistencies and modifications of fundamental assertions are the first sign of unsubstantiated speculations, which may have their place in dream worlds of false religions, not in science.

Usually, the symptoms of psychological disorder or mental illness include a combination of self–isolation, belief that the person is different from the rest of mankind, and pretense on invisibility accompanied with superiority complex.

Then, in theory, there is no such a phenomenon as *science without freedom*: any restriction of freedom of thinking and freedom to profess results of investigations and inferences culminates in stagnation and consequent degeneration of scientific communities – they become just a part of the establishments, which control the herded societies, and instead of progress, lead them to degradation inseparable from slavery.

In such a case, the term "science" describes the means of self–destruction of establishment, which is based upon slavery of the mind. Socrates***Σ10*** is right in one thing: slavery is death of the reason, thus, the society of slaves is the society of animated corpses incapable of development.

However, without development, there is degeneration and death; there is no evolution. The scientific minds, which restricted their freedom with the matrices of thinking imposed by atheism, inheritance of the heathens, cults of teachers or other political/religious/etc. leaders and their establishments, became incapable to perceive and to comprehend God. Consequently, deprived of their source of existence, they degenerated into makers of the sciences of death, as the main products – WMD, drugs, which instead of healing bring more suffering and death, pollution of the world ***[[***e.g., Chernobyl, Fukushima***Σ11]]***, and other plagues of mankind confirm.

4. The following Freud's expression discloses his attitude to psychoanalysis: "Psychoanalysis, unfortunately, has scarcely anything to say about beauty either" [*Civilization and Its Discontents* 69].

▣ Although psychoanalysis is his own brain–child, Freud refers to it as it is some kind of a living thing, which has authority to utter opinions; in general, such a sentiment reminds respect of the ancient pagans to the Delphi oracle rather than a report of a physician concerning results of a scientific inquiry.

Another example: after an assertion that there is such a phenomenon as "an infantile sexuality" and a statement that this assertion can assure the public's "astonishment," Freud defines psychoanalysis as "a continued education for the overcoming of childhood–remnants" [*The Origin and Development of Psychoanalysis* 264, 266]. Therefore, the referred above Alain de Mijolla's comparison of his experience of making *International Dictionary of Psychoanalysis* with education of children indicates acceptance of Freud's dream world as the means of education; however, did figments of corrupted imagination ever educate – for instance, compose new knowledge, which would facilitated life of either societies or anyone?

▣ The manner of making assertions provides an additional insight on Freud's pattern of actions:

a/ he makes a statement–revelation,
in which he imposes figments of own imagination (e.g., "an infantile sexuality") onto the actuality
↓
b/ he suggest a reaction (e.g., "astonishment"),
which the public should experience and demonstrate in response to his revelation
↓
c/ he offers his psychoanalysis as the means of enlightenment ("continued education"),
which would lead to some improvements or advantages, which he implies by using word "overcoming"

In general, Freud's pattern is typical for diviners***Σ12*** that invent new religions – figments of own imagination, and furthermore, begin to follow them. Freud absorbed the practices, which the pagan priests, false prophets, and propagandists employed to disseminate their cults and to attract new believers:

a/ they impress people with "revelation of divine truth" – create psychological tension and discomfort through suggestion that there is a problem – vital, yet, unknown and unanswered by people's thoughts and deeds, therefore, dangerous

↓

b/ they facilitate acceptance of new truth by suggestion of the appropriate reaction – display the way to resolve the problem

↓

c/ they promise some benefits, which new believers would receive – create motivation to accept the suggested solution.

5. According to Sachs, the "discoverer of Oedipus complex" desired to have "powerful and successful father": Freud was disappointed with his father who was poor, who made living by trade and who shared with his son his experience to be humiliated because of being a Jew. When Freud was seven or eight years old, his father wounded him with a remark that he would "never amount to anything." Freud classified these words as "a terrific mortification" to his ambitions, which hunted his dreams [in: Sachs 143–144]. Later, developing his "Oedipus' complex," Freud analyzed his conflict with his father along with the "guilt over sexual feelings that, as a boy, he'd experienced toward his own mother" [Note to Freud's *Totem and Taboo* in Dover edition, p. v].

Professor Janet Liebman Jacobs – "a Jewish feminist scholar," as she refers to herself – argues that the Freud's phenomenon cannot be understood without his "Jewishness" and his Antisemitism. She points out that, in his youth, Freud "reacted with disdain" and expressed "disregard" for the "Eastern European Jewry" (including his parents and grandparents) and "contempt for his Eastern Jewish roots": she ascribes to him "internalized Antisemitism." Professor Jacobs also provides an insight into Freud's own "unconscious:" Freud not only connects castration with ritual circumcision ***[[***which God established for the Jews as the sign of the covenant, and which in the beginning was performed by a father {in: *Genesis 17:9–14, 23*}***]]***; he perceives the shame of own mutilation in "the "horrific" image of the inferior female body." At the same time, Freud defines the castration complex as "the deepest root of Antisemitism" [Freud qtd. in: Jacobs 174; Jacobs 170–176] again, ascribing own personal feelings to the entire society.

The details of Freud's upbringing and youth disclose the effect of Antisemitism directed at him in Vienna as well as perception of the ritual circumcision, which was performed on his body according to the Jewish covenant with God and by the authority of his biological father.

Freud's self–analysis and his writings reveal maniacal obsession with hatred: he hates his father – poor, humble, and humiliated Jew whom his "assimilated" son with his self–ascribed superiority and "internalized Antisemitism" would better murder than accept, and who nevertheless, had exercised the ultimate authority over his son, which is bestowed on a father by God.

Such enormous hatred obviously would not be satisfied only with murder of one man that is only with establishment of the "Oedipus' complex" as the foundation of Freud's personal core–values; it had to be directed against God and against the human nature – creation of God.

Hence, the details provided by Sachs and Jacobs allow comprehension of Freud's convictions, which are behind the following Freud's statements:

1/ "the common man" imagines the Providence as "an enormously exalted father"

2/ "God is a father–substitute" [Freud *Civilization and Its Discontent* 62; *A Demonological Neurosis* 46].

▣ With the referred above assertions, Freud opens for himself a possibility to transfer on God his hatred to his biological father and at the same time, demonstrates contempt of the religious part of mankind ("common man"). The hatred toward own father and toward God along with disdain of mankind defined the overall development of Freud's own "psychic reality," which includes quite revealing features:

a/ symbolism and secret conspiracy of "The Seven Rings"

b/ "magnificent pride" with the belief in own superiority

c/ intolerance to any modification of psychoanalysis

d/ disciples–"pigs" who with their "implicit and wordless" homage worship the new aspiring idol–would–be have to carry to the sleeping mankind the "messianic message" of the "Oedipus" complex, universal libido, and satisfaction of the "economics of libido" or the pleasure principle as the only purpose of life.

6. The Freud's "messianic message" is the fruit of the murky depth of Freud's "psychic reality":

– at first, he imposed his own "Oedipus" complex on the entire human race; this imposition led him to representation of murder of the father as the beginning of "social order, moral laws and religion" [e.g., in: Freud *Moses and Monotheism* 78]

– then, he became his war with religion, to which he refers to as to "illusion." In his "psychoanalytic investigations," he classifies religious feelings as neurosis or other mental disorder [e.g., in: Freud *The Future of Illusion* 56–57; *Obsessive Actions and Religious Practices* 17–24].

Although Freud invented the term "Oedipus" complex for own specific kind of perversion, which includes the desire to kill his own father and to have sexual intercourse with his own mother, and although he asserts that psychoanalysis finds "the nucleus of all neuroses" in the "Oedipus" complex [Freud *Totem and Taboo* 134], almost all his works contain references to a father. He mentions a mother mostly as a possessor of the womb, into which neurotics desire to return, so, he would find refuge from the hostile worlds and protection from own fears. Consequently, Freud defines the man's reproductive organ as "a guarantee" that its owner "in the act of copulation" can be "once more united to his mother." In his interpretation of the fantasies of an impotent man (affected by the fear of castration), returning of a "whole person" into his mother's womb becomes a substitute for copulation [Freud *Inhibitions, Symptoms and Anxiety* 69].

▣ If to take into consideration two things: the opinion of Professor Jacobs that Freud's mother was a "typical Galician woman" who represented "the vilified Jewish order" for her son [in: Jacobs 172], and the Freud's "internalized Antisemitism," it is possible to conclude that Freud's mother definitely was not a subject of particular significance or an attraction for her son. Although Freud's mental disorders (e.g., fear of castration, acute depression, and infantilism inseparable from hatred) could originate his own desire to find refuge in his mother womb, it should be another reason – not just his lust for the mother's body – behind the Freud's decision to classify own perversion as the "Oedipus" complex, with which Freud refers to his lust for parricide and incest.

The Law of Moses forbids man to "uncover the nakedness" of any kindred (father, mother, a wife of his father, and all the others connected as blood relatives or by marriage): it is abomination and iniquity, which defiles the nation and the land; those who violate the law, shall be put to death; they are cursed. To "open nakedness" and "to lie with" a woman are the Bible's definitions for fornication. When fornication is committed with a female relative, it becomes incest. Any Jew should be cursed and cast out if he defiled himself likewise, because of incest and other abominations, with which men defile themselves, the surrounding Israel nations were exterminated {*Leviticus 18:1–30; 20:11–24; Deuteronomy 27:16–26*}.

The story of Absalom – a son of King David who began his short–time reign with sleeping with his father's concubines {in: *2 Kings 16:21–22*} – provides

some insight into a particular meaning, which such abomination could have for Freud: coming into possession of woman–property of another man was the most convincing sign of irreconcilable alienation with and the victory over the previous owner, which usually was accompanied either with his assassination or with his dishonorable escape. As soon as Freud's father could not afford possession with many wives, for Freud, possession of own mother could become a confirmation of triumph over his father.

7. It should be noticed that Freud misinterpreted the ancient Greek myth of Oedipus [e.g., in: Graves 1:196, 2:9–12; *The Sunset Knowledge*].

According to the original Greek myth, Oedipus mother Iocaste (the priestess of Hera and then, of Sphinx – monster sent by Hera to punish the city, which the Iocaste's husband ruled) was a daughter of the Sown Man.

The Sown Men or the Sparti sprang out of the earth when Cadmus sowed the teeth of the serpent; five survived Sown Men became the servants of Cadmus. The teeth of the serpent were allegory of knowledge propagated by serpent–worshipers ***[[***the Orphics, whom the ancient Greeks – creators of the myth – initially rejected***]]***. The Sparti were non–humans; as it could be traced from different myths, they and their offspring committed crimes against the human nature and ultimately were exterminated.

The very presence of the Sown Man (the Iocaste's father) had brought the plague on the city; the plague ceased after the Sown Man committed suicide, yet, his grandson Oedipus was doomed to kill his father and to marry his mother.

When the Oedipus father learned the prediction about the destiny of his son, he left newborn Oedipus to die on the mountain. A shepherd found the child and brought him to childless king of neighboring city. When the Delphi oracle told Oedipus that he was destined to parricide and incest, Oedipus fled the city where he was brought up: he did not want any harm to his parents, yet, Oedipus did not know that he is an adopted child.

During his journey, Oedipus met the traveler who insulted and threatened him; Oedipus had to kill the man to protect himself: Oedipus did not know that this man was his father. After Oedipus solved the riddle of Sphinx and freed the people from a monster, Sphinx killed herself as it was determined by the Fate. The grateful Thebeans, whose previous king, Oedipus' father, was murdered by an unknown stranger, made Oedipus their king. According to the local custom, Oedipus has to marry the king's widow Iocaste, who was a queen of Thebes – and Oedipus' mother.

Again, Oedipus did not know that he was born in Thebes, as well as he did not know that Iocaste is his mother; then, the myth is silent concerning Oedipus' sexual attraction to the older woman. According to all known versions of the myth, Oedipus committed parricide and incest unintentionally and against his own will: even a descendant of a non–human being did not wish to commit crimes against own parents, against his own – as he believed – nature.

For the ancient Greeks, the myth of Oedipus had the very deep meaning:

– at first, it asseverated fruitlessness of attempts of the mortals to avoid their destiny

– at second, it taught that only non–humans commit crimes against the human nature.

The myth of Oedipus became the part of the sacred doctrine of the ancient clan of priests–assassins who executed those whom they found guilty of a crime against gods and against the human nature and, thus, judged to be non–humans – descendants of the Sown Men or other monsters [*The Sunset Knowledge*].

Consequently, the term "Oedipus complex" could be applied for a definition of the unintentional crimes against humanity committed by the non–humans, not for a definition of lust for parricide and incest as the foundation of human mentality.

▣ The Freud's misuse of the name of Oedipus with an intention to disguise the Freud's own perversion could become possible

either because of illiteracy in the Greek mythology

or intentional misinterpretation of the myth because Freud intended to embellish and justify his perversion by ascribing it to the honored Antiquity.

Whatever the actual reason is, the usage of a name of Oedipus – descendant of a non–human being – does not elevate Freud's own perversion at the rank of the ancient legacy; it discloses the abnormality of the mind, which identifies incest and parricide as the part of own nature, ascribes the same abomination to entire mankind, and covers own assertions by lies – intentional misinterpretation of the referred source, in this case, commonly known Greek myth.

8. Initially, the Freud's "Oedipus" complex became his primary fixation – abnormality, which reveals deep mental disorder: whatever the subject of his writings is, the interpretation inevitably is based on his Oedipus complex – that is on the lust for parricide and incest, which he ascribes to all and discovers in everything.

For instance, Freud asserts that the most of the all what is "the highest in man," even the civilization itself, becomes possible only because of the Oedipus complex and actual murder of the "primal father" in "the glacial epoch" [Freud *Totem and Taboo* 133–134; *The Ego and the Id* 706–707; Note to Freud's *Totem and Taboo* in Dover edition, p. v].

Moreover, Freud evaluates religious art "more favorably" than religion, because arts reflect "the son's triumph over the father" while religion propagates submission to the father [in: Capps 11].

Eventually, Freud's fixation on the "Oedipus" complex became a domineering obsession; for instance, according to Dr. Jung, Freud was not able to accept the ideas concerning incest, which differ from his own: the divergence of view with Freud cost Jung "Freud's friendship" [Jung 58; also in: Gay xvii].

One of the Freud's works provides the comprehensive illustration of the influence of the "Oedipus" obsession on his thinking; it also reveals indiscretion inappropriate for any researcher: a researcher should not fabricate the story in attempt to make own assertions persuasive.

An American physician, who tried to influence Freud's conviction concerning the after–life (Freud was an atheist), wrote him a letter, in which he described his compassion to "a sweet–faced dear old woman" in the dissecting room. The destiny of the old woman brought him to the point of rejection his faith; he mentions his spiritual conversation with "a voice," which spoke to "his soul" and advised him to consider his intention to discontinue visiting the church.

Freud responded with an article, in which he publishes the results of an unsolicited psychoanalytic "investigation" [Freud *A Religious Experience* 58–61].

The summary of Freud's article:

1/ the dead woman's face roused in the American physician memory of his mother ***[[***although Freud admitted that in the letter there is no indication concerning any connection of the dead woman with the American physician's mother – Freud fabricates the story***]]***

2/ the dead woman's "naked or on the point of being stripped" body not only reminded the physician's mother; it "roused in him longing for his mother" caused by the "Oedipus" complex ***[[***again, there is no indication that the physician paid attention to nakedness of the dead old woman, and there is no indication that the corpse invoked in him memory of his mother – Freud fabricates the story***]]***

3/ the physician had the feeling of "indignation against his father"; his "desire to destroy his father" turned against God and invoked religious doubts ***[[***again, there is neither indication that the dead woman is connected with the physician's father nor indication that the physician ever experienced negative feelings toward his father – Freud fabricates the story***]]***

4/ this reaction – the feeling of indignation and desire of parricide, which Freud ascribes to the physician ***[[***again, without any justification that the physician indeed has experienced them – Freud fabricates the story***]]*** – is typical for a child who interprets as "ill–treatment" that what "his father does to

his mother in sexual intercourse"

5/ Freud makes inference that physician experienced a hallucinatory psychosis, which resulted in a religious experience and conversion.

▣ A dead body – corpse – invokes sexual longing only in a case of special mental disease – necrophilia; necrophiliacs usually are confined in the mental institutions. Lust for parricide and incest are the symptoms of perversion – the deep mental illness. Fantasies concerning "indignation" and desire to murder the father because of sexual "ill–treatment" of the mother and lust to the dead old woman's body have proof neither in the text nor in context of the letter, which the American physician wrote to Freud. Anyone who has elementary knowledge of religion is not capable of such blasphemy as identification of biological father with God the Spirit. Thousands of years religious people follow the tradition to describe the process of meditation, prayer, or making important decision as the special inner or spiritual conversation with the voice, which they identify as the voice of their conscience or even as the voice of God: conscience is a normal part of the normal human nature.

For instance, in **Gospel According to John**, in the story about adulteress, after the scribes and Pharisees heard the words of Lord Jesus Christ: "Let him who is without sin to be the first to cast a stone at her," their own "conscience condemned them, and they went away, one by one…" *{John 8:3–9}.* Therefore, the Oxford's definitions of "conscience" justifiably include such as the "inner voice," "the voice within," and "still small voice."

Conversation with own conscience has nothing in common with a hallucinatory psychosis or any other mental disease – even if someone follows the religious tradition.

Freud's description of the mentality of American physician reveals the Freud's own mental problems:

a/ maniacal hatred to his father and hatred to God

b/ obsession with his "Oedipus" complex

c/ inclination to slander

d/ perverted and insane imagination.

In particular, Freud imposes his own personality on the American physician, interprets the natural human compassion as abnormality ***[[***it could be also because, according to Hanns Sachs, Freud had no compassion***]]***, and without any justification ascribes to the innocent person criminal lust for parricide and incest, blasphemy, and serious mental illnesses, such as necrophilia and a hallucinatory psychosis.

The article provides an information, which allows understanding of the reasons behind the Freud's unsolicited and free service (there is no mention that Freud received money for his "investigation"): the American physician referred to himself as "a brother physician" of Freud, begged Freud to consider his attitude toward religion "with an open mind," shared with Freud the religious experience, and prayed God to grant Freud "faith to believe" [Freud *A Religious Experience* 59].

Thus, it is possible to conclude that compassion expressed by the American physician and his attempt to remind Freud of the faith wounded Freud's "magnificent pride" and triggered the flow of dirt poured on a compassionate "brother."

This particular case presented by Freud himself discloses not only the pattern of Freud's thinking and his personal features; it reveals the mythical nature of Freud's psychoanalysis, groundlessness of his "psychoanalytic investigation," unreliability of his psychoanalytical "discoveries" and "techniques," and danger to the society, which Freud "psychoanalysis" might inflict.

9. The works of Freud expose the actual source of Freud psycho–discoveries: Freud's own imagination.

In particular, to justify his assertions, Sigmund Freud attempts to speak in the term of different realities: he invents his own space, within which he attempts to re–create the actuality according to his perception, and then, to impose figments of own imagination onto the actual world.

In particular, Freud postulates [*Totem and Taboo* 134–138; *Moses and Monotheism* 79] that neurotics create their own psychic realities and consider them as the actual world: the reaction of neurotics toward their psychic realities is similar to the reaction of normal people towards the actual world. The psychic reality accommodates all repressed impulses, feelings, and thoughts as well as their actualization. However, that what is a psychic reality of a contemporary man, for the ancestors, was the actual world in which civilization began with the particular actual deed: "In the beginning was the deed" – "a horrible crime" of parricide; the impulse/desire/intention to kill own father (parricide) and to copulate with own mother (incest) constitute the "Oedipus" complex in which "the beginning of religion, ethics, society, and art meet" ***[[***as soon as Freud defines parricide as "a horrible crime" and then, describe his "Oedipus" complex to entire mankind and makes it the source of religion, ethics, society, and art – the components of civilization, it means that for Freud all human beings are criminals whose civilization is built on perversion and crime***]]***.

Alain de Mijolla (in 2001) compares his experience of making *International Dictionary of Psychoanalysis* with education of children. Although ***[[***in de Mijolla's opinion***]]*** Freud's concepts "endured almost unchanged," most of "Freudian" notions (post– or para–) "are like so many living organisms," which are "prone to modification," and are "subject of divergent interpretations." He mentions co–existence of contradicting ideas as confirmation that they are "provisional conceptual tools" with "ephemeral quality," which indicate that "in psychoanalysis… everything always remains to be discovered" [de Mijolla vii].

▣ Co–existence of contradicting ideas based on the same doctrine/set of assumptions is possible only if this doctrine/set of assumptions is based on figments of imagination, not on the actuality and not on truth.

10. The Alain de Mijolla's description reveals perception of Feud's psychoanalysis as the symbolic dream world, which might be populated with figments of imagination, or as some kind of the "open source" domain with the terms, which the participants interpret according own wishes or abilities.

For instance [in: *International Dictionary of Psychoanalysis* 927–931],

– the article *Lacan, Jaques–Marie Émile (1901–1981)* conveys information that Lacan (Lacan was French psychiatrist and psychoanalyst of Catholic upbringing, whose brother became a Benedictine monk and contributed into Lacan's "theological knowledge") defined Freud's "teaching" as "a refusal of any system… most perennially open to revision"; then, he published article, which "was reworking of Freudian theory," founded SFP – French Psychoanalytic Society (1953), entered new phase of his thought, in which language and symbolic prevailed over the imaginary, and began to differentiate "between (symbolic) castration, imaginary (frustration), and (real) privation, as well as symbolic father, the imaginary father, and the real father." Eventually, he developed "graph of sexuation" (1972), because for him, "an algebraic mode of writing allowed for the transmission of psychoanalysis," and presented the symbolic, imaginary and real "topologically," by the Borromean knot, in which each of three rings held two others in a circular reciprocity

– the article *L and R Schemas,* describes Lacan's geometrical drawings, with which he expresses his understanding of "Oedipus" complex through relations of symbolic (castration), imaginary (frustration), and (real) privation, and depicts psychosis as complete distortion of "the phallic and paternal symbolic poles… in favor of imaginary relation."

▣ The possibility of such irrational interpretation of the mental disorder with the means of lines and symbols might be explained only with the overall framework of knowledge, within which Lacan's mind operates.

For instance, medieval Catholic theologian Roger Bacon (1210~1215? – 1294) writes of mathematics as of the discovery of the saints in the beginning of the world and as of one of the Aristotle's essential modes of philosophy [Bacon *The Opus Majus* 40, 42, 45, 52, 54, 56–57, 59]. He presumes a great

value of mathematics for "the divine science," which investigates "high properties" of God, places "the roots of wisdom" into the power of mathematics, and concludes with recognition of mathematics as the prior science without which "nothing magnificent" might be known in other sciences In particular, he argues that no knowledge of heavenly things could exist without geometry, that knowledge of "things below" is impossible without knowledge of those above, and therefore, no knowledge exists without mathematics.

Lacan's ideas fueled with devotion to mathematics allotted to him the place within the same "psychic reality" that accommodates thoughts of Plato, Aristotle, Roger Bacon who, with his attachment to geometry and mathematics, follows Plato and Aristotle, Friedrich Nietzsche***Σ13***, as well as Sigmund Freud himself**,** who according to Hanns Sachs, was the Nietzsche's admirer.

So, Freud, as heathen diviners and creators of new cults and inventors of new idols***Σ14***, builds the imaginary worlds, which he classifies as "psychic realities" derived from the Past when, according to his understanding, the civilization began. To explain transformation of the actual world of the Past into the imaginary world – "psychic reality" of the Present, he invents "mass psyche" as "a continuity of the emotional life of mankind" and classifies the "content of the unconscious" as "a collective, universal property of mankind." He argues that the primeval phylogenetic psychic reality became the inherited property, which awaits awakening in "each fresh generation" and asserts existence of a "fundamentally established" analogy between

a/ contemporary neurotics who act within their psychic realities and substitute a thought for a deed ***[[***that is who act only by their thoughts, through the work of own imagination***]]***

b/ the "primitive men" who acted within the actual world and "directly converted" their thoughts into their deeds, therefore whose "psychic realities" coincided with the actual world.

An underlying assumption of these assertions conforms to the occult belief, which sustains magic: the matter (deed) is capable of creating the spirit (psyche–mind–thought), or an actual physical act of one might produce the psychic or even physical reality of the others.

The Freud's belief into existence of "mass psyche" and the unconscious as the collective inherited property of mankind instantly denigrates psychoanalysis to the level of a primitive heathen myth.

Besides, Freud's analogy is "fundamentally established" only in Freud's mind: an analogy between the contemporary neurotics and primitive men does not fit elementary logic – which kind of analogy could exist between the one who acts within the actual world and the one who acts within the imaginary world of his own mind? Such analogy might be possible only if the imaginary world of neurotics did become the actual world for the entire society. Therefore, with his analogy, Freud substitutes the imaginary "psychic realities" of the persons with mental disorder for the actuality of "primitive men" – the ancestors of the present population.

11. Freud referred to *The Interpretation of Dreams* as to his greatest work [from the cover of Freud's *On Dreams* by Dover]. The "personal content" of *The Interpretation of Dreams* includes the analysis of Freud's own dreams, in particular, the dream named "Irma's injection" [Gay xii; Sachs 142]. Self–investigation has led Freud to the following conclusions: dreams are formed by "repressed infantile sex desires" and perversions; "all persons have such ideas," because almost all have dreams and "nearly every civilized person" preserves "the infantile type of sex life." Dreams transfer an idea from the realm of possibility into "a vision of its accomplishment"; dream thoughts are the foundation for "psychological construction of the highest order" [Freud *On Dreams* 41, 44].

▣ In plain language, it means that, according to Freud,

a/ his own personal features describe the general/universal foundation of mentality of entire mankind

b/ the mentality of all men ***[[***the mentality to which Freud refers to as to a "psychological construction of the highest order"***]]*** is defined by the infantile sexuality and perversion, which find accomplishment in dreams because there is no place for them when men are awake

c/ the civilized society consists from the perverts obsessed with infantile sex desires; their infantile sexual life and the mentality are based on dreams of lust, crimes, and perversion, which they accomplish ***[[***make their "psychic reality"***]]*** in the realm of dreams

d/ the imaginary world of neurotics has become the actual world/reality of daily life for the entire society. This assumption might be very helpful for designers of globalization, which transforms entire mankind unified in one global entity into the impotent dreamers who live in their imagined dream world and therefore, can be easily manipulated and controlled by those with access to real – physical/material power of coercion.

Although Freud assumes that self–investigation provides a sufficient basis for the general inferences concerning entire mankind, for an unbiased observer, assertions of a researcher who considers his own analysis of his own dreams as his greatest achievement have nothing in common with science; such assertions disclose abnormal or perverted thinking. The term "perversion" embraces all manifestations of abnormality: perversion of conscience, perversion of reasoning, perversion of imagination, sexual perversion, as well as of all the others. A pervert might not manifest sexual or other kind perversion, yet, even the hidden obsession – when a particular abnormality becomes the domineering theme of thinking and imagination – signifies self–annihilation triggered by perversion ***[[***for instance, through incurable cancer, such as a malignant tumor in the mouth which propagates the false and slanders the human nature***]]***. Freud's inclination to diagnose his own "Oedipus" complex and "repressed infantile sex desires" in the entire human race illustrates such a perversion.

12. So, what in fact, is it – Freud's psychoanalysis and how Freud composed his doctrine?

According to David Bakan psychoanalysis was devised, because Freud was in despair over Antisemitism, struggled with poverty, and suffered from "acute depressions"; Freud's psychoanalysis was an attempt to heal Freud's own depression [Bakan 92].

▣ If so, Freud attempted to heal himself by ascribing own disease to entire mankind; however, there is no possibility to heal an individual by spreading his disease over the entire world. The essence of the process of mental healing is the ascent toward optimization, not descent to degeneration; otherwise, the patient would be led into the worst condition. So, it is understandable that in the Freud's case, the method of self–healing was destined to be unsuccessful as any other endeavor based on false assumptions and miscalculation.

As soon as since his childhood Freud possessed the great ambitions, thirst for recognition of his self–ascribed superiority, and "magnificent pride," acceptance of the actuality was not possible: by all the means he had to change the actuality and to reconcile the actual world with own – as he called it – "psychic reality." Plainly speaking, as soon as Freud was not able to heal own sickness, the entire world had to become sick. Thus, Freud has to employ imagination, misinterpretation, deceptions, and lies in order to prove for himself his own success and effectiveness of his "healing" for the others: he has

no choice but to elevate own obsession to the rank of absolute dogma and to conceal inefficiency of his "psychoanalytic techniques."

13. Freud's psychoanalysis has a peculiar feature. According to Freud, psychoanalysis "has taught us" that every individual possesses an unconscious apparatus, which allows interpretation of reactions and feelings of the others in spite of distortions ***[[***obviously, Freud means individual's attempts to conceal own feelings, which a psychoanalysis nevertheless, is able to decipher***]]***.

Not deeds, only impulses and feelings, which "sought evil but which were restrained from carrying it out" can be found, and only in "psychic realities," which are above of the reality for a contemporary men. "Primitive men," with their "narcistic organization" and "mere impulses of hostility toward the father" and desire to kill him, serve as the prototype of neurosis of the contemporary patients: the analogy between the contemporary neurotics and "primitive men" is "fundamentally established." The only difference among "primitive men" of the Past and the contemporary neurotics is that actions of neurotics are inhibited, although "a piece of historic reality is also involved" – childhood with the childish impotence to convert the impulse into the action. The primitive man "is not inhibited: "the thought is directly converted into the deed" ***[[***murder of the father***]]***; this deed ***[[***murder***]]*** began the civilization [Freud *Totem and Taboo* 136–138].

For justification of own assumption, Freud invents two things: general framework and methods to work within it –

1/ a "narcistic organization" ***[[***"autoerotism"***]]*** of a "primitive man" – a criminal who actually committed parricide and incest, which Freud presents as the beginning of civilization. All contemporary men carry the primitive man's crime in the depth of the unconscious: only their "childish impotence" prevents physical parricide and incest

▣ Although these imaginary constructions are confirmed only with Freud's own dreams and interpretation of behavior and confessions of his patients, Freud arranges them into a new version of the original sin***Σ15*** inherited by the entire human race. It means that although Freud the atheist rejects God and therefore, logically, should reject all concepts and bodies of knowledge connected with or based upon theology, he still,

a/ **keeps notion of the original sin placing it into some mythical reality of the primitive glacier epoch family**

↓

b/ **"fundamentally" establishes analogy between the primitive man and contemporary neurotic**

↓

c/ **asserts his version of the original sin as foundation of the contemporary society**

2/ "an unconscious apparatus" for deciphering and interpretation of reactions and feelings of the others. With this "apparatus," an adequately trained psychoanalyst can discern any impulse/feeling/evil thought, which he is trained–persuaded to discern. As soon as no action/deed actually exists – that is all insinuations cannot be disproved, any thought/impulse can be ascribed to any man and without any confirmation, because all these thoughts and impulses exist somewhere in "psychic realities," in which they become the actuality.

▣ Firstly, it should be noticed that according to Aristotle, the assumptions, which cannot be proved with certainty, should not be made: the observed facts must serve as evidence for the rational argument, and the plain objects of senses must illustrate the obscure objects of the intellect [Aristotle *Eudemian Ethics* I. vi.1, 6; I.viii.15; VIII.i.7; Magna Moralia I.i.21]

It means that, according to Freud,

either the psychoanalyst unconsciously deciphers unconsciousness of his patients and the psychoanalyst, in fact, works with his own "psychic reality," which he imposes on the duped patient

or Freud attempts to re–invent telepathy for covering impotency of his "scientific" analysis, yet, again, phenomenon of telepathy in the time of Freud, was not recognized by the official science; so Freud works within his own "psychic reality," which is not consistent with the actuality of human existence, and definitely, does not have any similarity to science

As soon as unconsciousness cannot be identified with any material evidence, Freud's psychoanalysis does not fit definition of science, which since Aristotle's definition of scientific evidence, has been sustaining all assertions, assumptions, doctrines, theories, etc. made within the knowledge framework officially recognized as scientific knowledge and rules of its creations.

Seemingly, the psychoanalysis has the unconscious mental activity as its main subject ***[[***in theological terms, such unconscious mental activity can take place only within human soul; so, it looks like Freud is after the human soul***]]***.

The very fact of existence of the co–called "unconscious" mental activity was recognized long before Freud, yet, as of today, for the many, it remains mystery: the atheistic science is unable

a/ to confirm own assumptions concerning life of the mind, for instance, where thoughts come from, why mental disorders hunt mankind, what is the reason of insanity

b/ to offer comprehensive and convincing concept of the mind

c/ to explain its nature and functioning, to influence its development, to correct its disorders, and to heal its diseases.

In general, atheistic–materialistic psychology was and still is an imaginary construction built with unsubstantiated speculations. Freud's assertions reveal how he attempted to fill this void.

14. At first, Freud elevated his assertions into the rank of dogma, at the level of divine revelation; to make own assertion scientific–like verisimilitude, he covered it with the medical terms and definitions and ascribed to own presumptions the status of universal truth.

At second, Freud offered the technique of interpretation of any traceable function of the mind or evidence of the mind's activity – thought, word, dream, and mental disorder – in accordance with his own assertions.

▣ As the matter of fact, Freud's "psychoanalytic techniques" do not pursue the purpose of interpretation at all: they are designed to impose Freud's pattern of thinking onto the mental activity of any other human being and to re–fashion the patient's mental activity after the Freud's image. In a particular sense, Freud's "psychoanalytic techniques" reiterate the practices of the pagan priests and diviners who created own imaginary deity, asserted this new idol–figment of their imagination as the source or at least as the center of the universe, and then, re–interpreted the entire universe to make everything compliant with their new idol.

For instance, Freud provides the following specifications of his psychoanalysis:

1/ psychoanalysis includes

a/ "technical means" for "the widening of consciousness"

b/ the interpretation of dreams

c/ the evaluation of unintentional acts.

2/ the "*manifest dream–content*" is a "disguised surrogate for" the "*latent dream–thoughts*," which – as "we ***[[***Freud***]]*** must assume" – are present in the unconscious. The unconscious uses symbolism, part of which is typical and identical with symbolism, which is "behind our myths and legends." The unintentional acts express "repressed wishes and complexes," which are hidden from the consciousness. Psychoanalysis brings the repressed from the unconscious into the consciousness and discovers that mental diseases have "sexual etiology." The patient escapes from the actual world, in which he cannot satisfy "the erotic needs," into mental disease – "satisfying world of fancy," in which he finds "individual gain in pleasure" due to "regression" or return to "infantile condition of sexual life" experienced in childhood [Freud *The Origin and Development of Psychoanalysis* 260–263, 266–267; italic in the original].

The only problem with all these assumptions is the status, which is ascribed to them: all they must be assumed to be the truth, yet, no confirmation is given.

For instance, if the consciousness deals with the "disguised surrogate" and repressed and hidden wishes and complexes, who is able to prove that

1/ all this repressed and hidden exists as the actuality of the normal mind

2/ the interpretation of all this repressed and hidden is adequate to its true meaning

3/ there is such a phenomenon as a sexual life of a child

4/ the results of "psychoanalytic investigation" is not a fantasy, figments of imagination, or lies and deceit with the purpose to extort money from patient?

15. Another implication: Freud portrays mental disease not only as a consequence of unsatisfied "erotic needs"; as soon as the patient finds pleasure in his mental condition, mental disease becomes the desirable substitute for normal life.

▣ If so, what is the reason or what are the stimuli, which could sustain the normal life of societies, continued development of the current civilization, and treatment of mental disorders and insanity, if the society consisting of Freud's patients simply can slide into own "psychic reality," in which mental disease becomes a desirable life?

16. Next, if psychoanalysis is destined to educate the public concerning childhood, what is the meaning of Freud's revelations concerning mental development of a child?

According to Freud, the act of birth is "the first great anxiety–state"; then, the natural development of a child includes the neuroses and the neuroses can be detected in "*all* adult neurotics without exception." Some of fears might be modified; for instance, the fear of castration might manifest itself as a "syphilidophobia" *[sic]*. The first phase of development of "infantile sexuality" and "sexual life of a child" is autoerotism, when a child finds sexual satisfaction in own body, for instance, "thumb–sucking" supplemented later by masturbation; then, the libido demands the second person "as an object." At this stage, a child has two groups of impulses: active (sadism, or the pleasure in inflicting pain, which later finds expression in "the curiosity of knowledge") and passive (masochism, or the pleasure in experience of pain, which later finds expression in artistic life). The sex of the object has no significant role: it is possible to "attribute to every child, without wronging him, a bit of the homosexual disposition." The "Oedipus" complex (Freud refers to the myth of Oedipus "who kills his father and wins his mother as a wife" as to "the slightly altered presentation of the infantile wish") defines the next phase: "It is unavoidable and quite normal" that the child makes parents "his first object–choice." In puberty, the impulses, which define the sexual life of a child, undergo repression that makes impossible "to revivify" them; "the most important of these repressed impulses are koprophilism ***[[***the usual term defining this kind of insanity is coprophilia: attachment to and consuming own excrement***]]***, that is the pleasure in children connected with the excrements" [Freud *Inhibitions, Symptoms and Anxiety* 80; *The Origin and Development of Psychoanalysis* 264–266; also, Freud qtd. and ref. in: Strachey xxxvi; italic in the original].

▣ The Freud's inventory of perversions/mental illnesses, which includes autoerotism, masturbation, sadism, masochism, homosexuality, coprophilia, and lust for parricide and incest, is not only the intimidating demonstration of degeneration of the mind capable to identify them as the "unavoidable and quite normal" development of every child. Besides, Freud obviously had no possibility to observe "*all* adult neurotics without exception": his speculations are based on a handful of cases (including self–observation), and the "evidence," which he collected from the "analyzands" and described in his works, does not corroborate his assertions.

Again, there is neither evidence nor confirmation that

1/ the Freud's inventory of perversions defines the mandatory stages of development of a normal human being

2/ the "repression" without a possibility to "revivify" the repressed does not mask deceit – the Freud's own perversion, which he, as usual, ascribes to entire mankind.

If to take into consideration that Freud's ***norm*** is an impotent neurotic living by dreams, in which he actualizes his criminal and perverted desires ***[[***e.g., parricide and incest***]]***, the observer could infer that the social and cultural establishments, in which Freud's "metapsychology" and analytic techniques are considered as science, have no potential of survival. "The mass insanity at the irreversible stage of self–annihilation" seems to be an adequate classification of the society, which accepts Freud' ideas and uses the service of the medical "professionals" who consider mental disorder and perversion as the normal development of a human being, therefore, make insanity and perversion the natural features of the human race.

17. In other works, Freud elaborates the application of his "Oedipus" complex to every child and supplements his inventory of the "unavoidable and normal" with constitutional bisexuality and cannibalism. In particular, he asserts that the interplay of "constitutional bisexuality of each individual" with "Oedipus" complex and the "relative strength" of the masculine and feminine disposition result in self–identification of a boy with his mother or with his father; such self–identification determines the sexual disposition of a child. The child's super–ego preserves the character of a father and determines development of the child and of the human race. "The bisexuality originally present in children" culminates in identification with a father: a boy develops "straightforward sexual object–cathexis toward his mother." Then, the boy notices that father "stands in his way with his mother" and begins to experience the hostile wish to replace his father. Originally, his libido has the first – oral phase, in which cannibals exist. The developed "ego–ideal" is "the heir" of "Oedipus" complex and "the expression" of the internal impulses and changes of the libido; each individual has "the phylogenic endowment" that is "his archaic heritage": to go through the process of formation of the ego–ideal. The conflict between "the ego–ideal" and "the ego" is the reflection of the contrast between the reality and the mentality [Freud *Beyond the Pleasure Principle* 657; *The Ego and the Id* 705–707; *Group Psychology and Analysis of the Ego* 679].

The referred above text has three implications.

1) Concerning "constitutional bisexuality of each individual" – some philosophical and religious doctrines are focused on psychic androgyny and achievement of the "wholeness" without sexual orientation.

For instance, Sudhir Kakar has found similarity among Buddhism, Vedanta, devotional theism, and Tantra: although with different practices, the followers of these doctrines "seek to overcome" sexual self–consciousness and to achieve "a non–sexual identity" similar to their androgynous deities. The Tantrics achieve this goal through identification with "the *mother* goddess" and realization of their unconscious femininity through its "active integration" into their psyche [Kakar 163–166; italic in the original]. Such a goal might explain the reasoning behind Tantric ritual sexual act with a woman in her three roles: mother, daughter, and sister. As the matter of fact, Tantric rituals reflect the outlook of a male who serves female deity–death, yet, attempts to preserve own manhood (contrary to "kubebos" in cults of "great goddess"). However, a notion of "a non–sexual identity" logically does not suppose existence of two or any of sexes. If "a non–sexual identity" of man is assumed to be similar to androgynous deities (e.g., Indra, Prajapati, and Shiva portrayed with the symbols of both sexes), which are able to be either "alternative androgyny" (man among men and woman among women) or "half–man, half–woman" [in: Kakar 166], it means that both logical constructions – man and his deities – still have a sexual nature/function.

Therefore, that what Sudhir Kakar identifies as "a non–sexual identity" achieved through the referred doctrines, in fact, is non–achievable as any illogical assumption is. Freud concentrates the struggle for bisexuality only on a mother as a possessor of the womb with which man seeks unification through a sexual intercourse. In Freud's own "psychic reality," man degenerates into an embryo without a possibility to fashion himself into an androgynous deity–like being: the Freud's concepts reveal the last stages of degeneration at which the mind even does not have a chance to survive and to begin the process of development

2) Freud asserts that the first stage of his "Oedipus" complex is the oral phase or cannibalism. So it looks like in Freud's "psychic reality"

a/ the civilization begins with murder of a father, r
ape of a mother, and then, consumption of flesh of dead parents
↓
b/ these acts constitute psychic inheritance of each child
and have to be reenacted in a process of development of each human being.
[[unfortunately, Freud did not leave the elaborate instructions for his followers: who would be eaten first
during development of the child's ego–ideal – a rival–father or a sexual object–mother***]]***
↓
3) Freud's assertions and "psychic reality" ascribed to every child disclose the mental abnormality:
Freud attempts to impose own insanity onto entire mankind

Indeed, expressing the mutual concerns of those who believe that science without unbiased and independent evidence, which proves and justifies assumptions, inferences, and hypotheses, does not exist, Ludwig Wittgenstein defines psychoanalysis as the technique of imposing interpretation, which is not a science; psychoanalysis is a mythology, a kind of persuasion, or – in Donald Levy's interpretation – "a kind of crude religion." As soon as psychoanalysis leads a patient to acceptance of a suggested motive as a reality, "this is not a matter of discovery, but of persuasion," and there is no possibility to ascertain that the results of psychoanalysis are not "delusion" [Wittgenstein ref. and qtd in: Levy 2, 10–11, 18, 44; Levy 2].

Freud answers the referred above concerns simply, by identification of his critics with his mentally sick patients. He proclaimed that those who know nothing about psychoanalysis, yet, demand "scornfully" to prove correctness of results have the same "impairment of intelligence produced by emotivity," which he – Freud – daily observes in his patients. Concerning the rejection of psychoanalytic interpretation by some patients who have no inclination to parricide, incest and perversion, Freud remarks: when patients become convinced that they "may disregard the conventional restraints, they lay aside this veil of lies"; then only psychoanalyst is allowed "to formulate judgment" [Freud *The Origin and Development of Psychoanalysis* 262–263].

Therefore,

1/ a Freudian psychoanalyst begins with an identification of a patient as a liar with impaired intelligence whose mental disease is a consequence of sexual problems, especially, the repressed infantile sexual life.

The next task is to convince the patient that the "Oedipus" complex, sexual and other perversions along with the "universal libido" are the natural features of human nature, which every child develops as "unavoidable and quite normal."

Consequently, the patient must be assured that there is no need to be ashamed with discovery all of them in his own unconscious; moreover, such recognition would heal the disease. After the patient succumbs to the psychoanalyst's persuasion and confesses everything he had been offered to confess, the psychoanalyst is free to make any allegations, diagnose any perversion, and prescribe any treatment.

However, if in reality, there is no "the repressed," and the disease is not connected with imaginary problems of infantile sexuality/"Oedipus" complex/constitutional bisexuality/etc. – what would be the outcome of such treatment?

Perhaps, the domination of Freud's figments of imagination in the field of psychology contributed to the overall picture of the mental health of the population and issuing problems, such as epidemic spread of mental disorders, corruption, and crimes, which plague the contemporary societies

2/ the mankind should awake from the sleep and comprehend that it has the only grim choice

either

to convert into Freudism – which in fact, is a contemporary version of the heathenism,
in particular, the cult of death accompanied with cannibalism and sodomite rites –
and recognize perversion and neuroses as the normal development of every human being

or

to admit that it consists from liars with impaired development and mental disorders,
which are consequences of the unsatisfied infantile sexuality,
and repressed sadism/masochism spiced up with coprophilia

It seems to be a problem not only with the logical justification of Freud's insinuations; practical implementation of the Freud's "science" also is not complete.

For instance, if the referred above Freud's inventory of perversions defines the sexual life and "unavoidable and quite normal" development of all children, and if all mental disorders have their origin in unsatisfied and repressed infantile sexuality and "universal libido,"

– why the Western civilization still does not recognize the Freud's inventory of perversions as the natural manner of living and why it so stubbornly continues to identify parricide, incest and other Freud's features ***[[***which he does not hesitate to impose on the entire human race***]]*** as the crimes, abnormality, abomination, and mental disorders?

– why civilized societies in the Western countries struggle to protect – at least by all the laws and morals – children from sexual life, and why pedophiles – those, for instance, who have sex with children under 16 – are tried as criminals?

It could be only one answer to these questions: in spite of all attempt to propagate Freud's "science" and to impose Freud's mental perversion onto human race, still there are normal people who equate Freud's "science" with figments of delusional, perverted, and sick imagination.

18. The translator of Freud's work [Brill] provides additional insights into Freud's psychoanalysis:

a/ there is no "definite dividing line between normal and abnormal"

b/ certain environment might transform a normal person into neurotic

c/ an individual constantly struggles with an environment and attempts to adjust "own primitive feelings to the demands of civilization" [Freud ref. in: Brill ix].

▣ The referred interpretation reveals some practical consequences of Freud's theoretical speculations.
For instance,

a/ as soon as there is no fixed boundary between normal and abnormal,
and as soon as an environment influences psychic life of an individual,
the needs/personal features of those who possess the authority over the individual might become the meaning of norm
↓
b/ the authority over individuals is justified and is necessary,
because the individuals are potential criminals with primitive feelings and repressed infantilism
↓
c/ the individuals whose mentality cannot be adjusted according to the demands of environment
might be classified as "neurotics," therefore, they should be treated as the mentally ill patients

In general, the referred assertions are consistent with Darwinism, especially, with the myth of survival of the fittest. Consciously or "unconsciously," yet, the totalitarian states have implemented Freud's notions into the reality: for instance, the opponents of the communist regime in the Soviet Union – so called different–minded or "dissidents" – often were diagnosed with psychiatric diseases and confined in mental institutions.

19. Freud presented his devoted "disciples" (who later composed "The Seven Rings" group) with a symbolical gift: rings with engraved semiprecious stones from Greco–Roman collection. The rings were similar to Freud's favorite ring with a carved head of Jupiter, which Freud constantly wore; they were intended to remind to Freud's "disciples" that they have the same "center of gravity."

▣ The symbolic gift of the rings discloses not only the inclination to symbolism, which usually provides a necessary framework for invention and dissemination of man–made religions, cults, and sects. Probably, in his dreams, Freud identified himself with Jupiter. Jupiter was the Roman main deity analogous to the Greek main deity – Zeus.

According to the ancient Greek myths, Zeus violated his mother Rhea and dethroned his father Chronos. The Zeus' father Chronos castrated his father Uranus and swallowed his own new–born children to protect himself from the destiny of his father Uranus [in: Xenophanes of Colophon *Fragment 12* 83; Graves 1:37–39, 53, 76–79]. In some versions of the myth, Chronos and Uranus share the same fate. Therefore, self–identification with Jupiter could provide Freud with some degree of psychological comfort: at least, he was not alone in his deviancy; moreover, he imitated ancient heathen deity. It might be also probable that the term "Oedipus" complex is a substitute for the actual meaning, which parricide and incest had in Freud's "psychic reality."

For instance, if Freud identifies man with his reproductive organ, deprivation of the authority (e.g., through incest) and castration could be the more appropriate name for murder, and the fate of Chronos/Uranus would be more appropriate for Freud's father as the revenge for the ritual of circumcision performed on Freud's body. Freud could convince himself that he has something in common with Zeus–Jupiter and as a new deity, has the right to bestow on mankind a new religion – psychoanalysis/"metapsychology."

It looks like any perversion either emanates from the heathenism or uses the heathenism as the disguise.

20. Freud asserted psychoanalysis as a part of Western culture and as the cure for social discontent during the historical period, which in Freud's interpretation was a transition of mankind from its childhood to its maturity.

Freud not only offered a new religion – his psychoanalysis based on the myth of glacier family with the father whose hostile actions toward his sons (including castration) resulted in homosexuality and the "Oedipus" complex. Freud conspired to propagate his pseudoscience – psychoanalysis, which he ultimately, elevated at the rank of "metapsychology," and make it the worldwide religion. He attempted to achieve his purpose through the group of "The Seven Rings" and cunning plays with the members of "intellectual elite," for instance, such as Romain Rolland [Parsons 79–99; Kripal 214]. Freud's actions in this direction provide additional food for thoughts:

1/ in 1920, in Hague, Freud organized an anonymous and strictly secret group "The Seven Rings"; it consisted of Freud and six "disciples" (each of the "disciples" received a special ring, similar to the Freud's own favorite ring; that is why the group was named "The Seven Rings")

2/ during 1920–1925, "The Seven Rings," which became the secret operational center of the movement for world–wide spread of Freud's psychoanalysis, worked "very satisfactory" and benefited the psychoanalytic movement: the Freudian groups mushroomed in almost all European countries. This conspiracy was organized in spite of the Freud's own admission that his concept of libido is "too narrow" for an explanation of all mental diseases [in: Jung 54].

▣ All the noise concerning psychoanalysis and its worldwide recognition along with idolization of Freud and conspiracy of "The Seven Rings" was intended to facilitate substitution of the image of pervert and criminal for the true nature of man – that is for the image and likeness of God.

Indeed, whatever crime man commits against his own nature, the ultimate target is God.

In fact, Freud's brain–child – psychoanalysis is offered as a new "teacher" and a new religion for a new kind of creature. This creature is obsessed with longing for parricide and incest and only childish impotence prevents actualization of its dreams. It lives in the society portrayed by Freud as the herd of neurotics at the stage of autoerotism, with the mentality defined by universal sexuality, lust for parricide and incest, and by the necessity to reconcile own "primitive feelings" with the civilization, which – although liars and hypocrites are afraid to admit their knowledge of their true essence and their origin – began with the murder of a father by his own son and rape of a mother by her own son.

A sound scientific theory does not need conspiracy to gain the followers, because the free unbiased reasoning is the best judge.

Conspiracy always is identified with deception and treason: those who attempt to dominate by any means use conspiracy as a part of the struggle for power.

Freud's conspiracy in combination with his own acknowledgment that his concept of libido is "too narrow" to be a universal explanation reveals that Freud propagated own concepts in spite of own understanding of their insignificance.

However, as soon as the pick of Freud's activity coincided with the initiated by Moscow international conspiracy intended to spread Bolshevism all around the world and make the Bolshevist/Communist Russia the global empire, it becomes obvious that Freud acted in the spirit of contemporary for him political fashion.

21. In addition to the conspiracy of "The seven Rings" Freud undertook the considerable afford to tame a special group of the society, which he identified as the "cultural elite".

For instance, Freud recruited Romain Rolland to promote psychoanalysis and to serve as the interlocutor between Freud and the intellectual elite of the Western culture. Romain Rolland was a university professor, a Noble prize winner in literature who was brought up as Catholic, yet, renounced his religion, married a Jew, and followed "unchurched mysticism" with a particular inclination to Hindu mystics. His personal religious beliefs also suffice the Freud's expectations: Rolland denied immortality of soul and existence of "a personal God." Rolland's desire to create "a dialectical 'mystical psychoanalysis'" [in: Parsons 79–99; Kripal 214] definitely could not avert Freud as long as Rolland would serve the Freud's purposes.

The most interesting point of the Freud–Roland story is development of the Freud's manifest attitude toward mysticism. If originally Freud defined mysticism as "essentially regressive, defensive, childish, and escapist," in 1933, referring to "certain mystical practices" he proclaimed that "the therapeutic efforts of psychoanalysis have chosen a similar line of approach" [Freud *New Introductory Lectures on Psychoanalysis*; also qtd. in: Parsons 79, 89].

Thus, it looks like Freud fashioned his psychoanalysis in a manner of all–inclusive mixture: in the beginning he disdained mysticism as childish; in the end, when he needed to attract potential allies (e.g. Romain Rolland the mystic), he admitted similarity of his psychoanalysis–cure–for–mankind–passing–from–its–childhood–to–maturity and childish–escapist–regressive mysticism.

▣ Many false doctrines and man–made religions and ideologies (e.g., the Orphism***Σ16***, heathenism, Plato–Aristotle social–political–religious utopia, atheism, Marxism, Bolshevism, Darwinism, Communism, Freudism, Nazism, Socialism, gender ideology) were produced by the corrupted and evil imagination. All of them are based upon rejection of the Only One True God the Creator; all of them attempt to prove the main fundamental for them assertion: a human being is an animal, beast of pray, just one of many animals, a piece of the soulless matter – creature of flesh, an imperfect beast that exists for the sake of reproduction of own kind and consuming of other kinds of beasts and animals, and which therefore, must be formed into the easily programmable and manageable herd and kept in strict obedience under total surveillance and control. From such an angle of consideration, Marxism, Communism, Nazism, and Freudism look especially similar, as the messages from the same department of the Inferno, which is charged with the task of annihilation of humanity.

However, devotees of false religions and false teachings come from different social and cultural layers of the societies. It means that the destiny of the mind – would it either become an apostate (or the apostate's follower) or accomplishes the purposes of evolution and ascends to God – does not depend on the outer (material) conditions of life.

For instance, there were and still are many communists, marxists, left radicals, and offspring of wealthy groups of the society, including Jewish intelligentsia, Catholics, bankers, politicians, etc. among followers, practitioners, propagators, and supporters of Freud's ideas, and, especially among members of the open and clandestine Freudian societies. They promoted and continue to promote, applied and continue to apply the Freud's psychoanalysis, they established and maintain Freudian institutes, museums, libraries, centers – all these with the zeal of founders of a new religion sustained with the considerable grants and payments, some part of which is extracted from the mentally sick people for their psychoanalysis–based "healing service" [e.g., see articles concerning participants and supporters of Freud and Freudian movement in: *International Dictionary of Psychoanalysis*].

22. A human soul is expected to be the traditional domain/property of a deity in majority of the religions – heathen and monotheistic alike. If so, what is the essence of the Freud's concept of human soul, to which he refers to as to "the unconscious"?

Freud asserts that the unconscious is "made up of repressed infantile material" [Freud ref. in: Brill x] ***[[***that is according to Freud, from perversion and lust for parricide and incest accompanied with the inventory mental perversion, which Freud describes to "all" children and "all" human beings***]]***. The content of the unconscious might be compared with "a primitive population"; its "nucleus" consists from the inherited mental formations similar to "instinct in animals," and it accommodates "*phantasy–formations*," which originate dreams as well as the symptoms of neurological disorder [Freud *The*

Unconscious 438–439].

In another work, Freud describes the unconscious as "the repressed" – all that is repressed is the *unconscious*, and admits that the source of the concept of the unconscious is the theory of repression. He defines ego as the source of repression: the ego also "can be unconscious," and founds a new source of neuroses: "the antithesis between the organized ego" and all what has been repressed and dissociated from the ego [Freud *The Ego and the Id* 699; italic in the original]. In another work, Freud refers to the content of unconscious as to "a collective, universal property of mankind" [Freud *Moses and Monotheism* 79].

Freud makes the unconscious some kind of storage for the discarded and forbidden fantasies, criminal desires, and animal instincts: according to Carl Jung, Freud represents the unconscious "in a thoroughly negative light," as "a demoniacal monster" [Jung 180–181].

The Dr. Jung's definition discloses the essence of the Freudian "metapsychology" as the meta–denigration of the human nature although Freud has no comprehensive knowledge what this nature is (e.g., see Freud's incomplete and inconsistent definitions of the "unconscious").

▣ That what Freud defines as "the unconscious" is a part of the human being, which determines the mind/mentality or psyche; theologians and philosophers identified it as the soul–heart–mind – the reality in which the divine energy of creation becomes thoughts of man***Σ17***.

Although the portrayal of the unconscious as the collective universal property of mankind ***[[***it looks like Freud have found new definition for the world–soul***Σ18*** interpreted from Freud the atheist's point of view***]]*** is not consistent with Freud's manifest atheism, this new angle of consideration opens additional space for accommodation of his "Oedipus" complex as a "collective, universal property" of the entire mankind.

The Freud's "Oedipus" complex along with the inventory of perversions, which Freud ascribes to any child and thus, imposes on any human being, can be a "natural" part of only non–human monstrous mentality: Freud's psychoanalysis is the technique of misinterpretation of human mentality and the means to besmirch and belittle the nature of man.

The unconscious is not a warehouse: there is neither "the repressed" nor a place for "the repressed" in the unconscious, which sustains the consciousness. The Freud's unconscious can be explained only as the energy entity, which sustains existence of the consciousness and creation of the thoughts; thus it may be atheistic definition of the human soul, which cannot have a place in official science: science works with the matter and its arrangements; soul/spirit is the energy entity non–perceivable and non–identifiable with material parameters; hence, for the atheistic–materialistic science, recognition of existence of human soul/spirit created by God may be equated with suicide.

From such – although incomplete and inconsistent with theology – point of view, the mind***Σ19*** might be envisioned as the reality sustained by the unity of the unconscious and the conscious processes: the unity–wholeness, which define existence of the human intelligence and maintain the very existence of a human being as the living unity–wholeness of the energy, energy–information, and energy–information–matter.

From the practical/operational point of view, the mind may be seen as the threesome unity:

1/ the act of creation – origin of thoughts
↓
2/ the act of judgment of the created –
either it is in compliance with the universal law of perfection
or it is not consistent with the universal law
↓
3/ either the act of embodiment of the created thought into the energy–information–matter
or the act of dissolution (discarding, forgetting) of the created energy form–thought

At the very moment of creation of thought, the level of complexity–development of the mind is modified, and the mind "moves" through the next process of creation of a new thought. Hence, the mind might be described as the constantly developing supercomplex reality that contains the network of the energy fields where new energy entities–thoughts are either assimilated or dissolved. The unity–wholeness defines the nature – therefore, health – of the mind (as well as of the human intelligence); not a conflict, which is the property of the dissipating/dissolving matter.

Therefore, the Freud's assumptions concerning the divided unto fighting–repressing each other parts mind would be more suitable for description of the constant conflict of adverse physical entities in the state of constant war.

For instance, Freud asserts that [Freud *The Ego and the Id* 705–707; *Inhibitions, Symptoms, and Anxiety* 42–43; 71–72] the ego, which is in a constant conflict with the ego–ideal/super–ego, has to suppress constantly dark impulses and instincts arising from the id (the unconscious); the ego–ideal expresses all experiences of "libido in the id." Bisexuality and the "Oedipus" complex fashion the ego. The super–ego is creation of two factors: biological and historical; the super–ego is also personification of the father. As such, the super–ego insists on suppression of sexuality, yet, regression of the libido aggravates the obsessional neuroses. Yet, behavior of the super–ego, with its "tormenting criticism" of the ego, is "perfectly intelligible": by the means of repression, it "shuts out" the id. In a case of sexual abstinence, the ego becomes helpless because of unfulfilled sexual desire; "the surplus of unutilized libido" is commensurate with generated anxiety.

23. As soon as Freud recognizes the intelligence of the super–ego, he cannot find the proper place for the precious for him foundation of his mentality – the "Oedipus" complex. Consequently, he makes the "Oedipus" complex "the repressed," and as such, the source of super–ego and the cause of the imaginary conflict among the structures of the mind (ego, super–ego, and id). Now, the desires of parricide and incest are banished from the conscious–ego and trapped in the unconscious–super–ego, yet, they constantly send into the ego anxiety and fear, which become the cause of neuroses, phobias, and other mental disorders. In the Freud's psychic reality, the ego–ideal as the highest part of the human mentality, expresses "all experiences of libido," while the ego is helpless before sexual desires. Therefore, sexuality, indeed, becomes the universal foundation of the Freud's mentality and sustains his belief into the sexual nature of neuroses.

▣ The summary of Freud's assertions referred above does not allow the slightest expectations of any intelligence in a creature, whose behavior is managed by the mind depicted as a stage for constant struggle of the conflicting parts (id, ego, super–ego), which produce–suppress the creature's "natural universal sexuality" and at the same time, attempt to master the creature's "natural longing" for incest and parricide.

24. Then, Freud identifies the ego as "an organization," or the organized part of the disorganized mind–id, which intends to unify all parts of the mind. The ego has "desexualized energy"; it is "identical with id" [Freud *Inhibitions, Symptoms and Anxiety* 17, 19]. In another work, Freud refers to the ego as to "reason and sanity" while the id contains the passions [*The Ego and the Id* 702].

▣ If the ego is identical with the id, there is no sense to divide the mind into identical structures and make them to fight each other. Then, if the ego has "desexualized energy," there is no logic in the constant conflict between the ego–ideal, which expresses all experiences of "libido in the id," and the ego, which exists under the super–ego's "tormenting criticism" because of its – the ego's – unsuppressed sexuality. Logically, unsuppressed universal sexuality cannot have desexualized energy as well as the reason and sanity cannot be identical with passions.

Therefore, the Freud's concept of the mind is contradictory and illogical: his own mind is fixed on his own perversion, which makes him capable of seeing only libido in each mental process, and which restricts his reasoning within the imaginary world animated and governed by universal sexuality and populated with perverted and criminal desires.

25. Speaking of the purposes of human existence, Freud makes an observation concerning "human presumptuousness" in connection with the purpose of human life: "Nobody talks about the purpose of the life of animals"; the "idea of life having a purpose" belongs to religion. "As we see" the purpose of life is "the program of the pleasure principle" (that in his definition, is "an unrestricted satisfaction of every need"), which "dominates the operation of the mental apparatus from the start."

Yet, the entire universe is against the pleasure of man: "the plan of 'Creation'" does not include the happiness of man, which (happiness) "in the reduced sense" (possible to achieve) is a problem of "the economics of the individual's libido" [Freud *Civilization and Its Discontents* 63–65, 70].

Another Freud's psychoanalytic discovery reveals that primitive races are in the stage of autoerotism or narcism, in which "the ego impulses and the libidinous wishes cannot yet be separated from each other," and the evolutionary stages of conception of the universe might be compared with "the stages of the libidinous evolution of the individual" [Freud *Totem and Taboo* 76–77].

▣ Probably, Freud re–interpreted already known ideas of Georg W. F. Hegel (1770–1831, Germany), to whom McGovern refers to as "the prophet of 'creative unconscious reason,'" and Eduard von Hartmann (1842–1906) who envisioned "the Unconscious" as the designer of death that is indifferent to suffering of milliards of humans and "animal individuals" because their "torments further *development*, and thereby its own main design," and asserted that the eradication of the "inferior races" is inevitable. Thus, it is inhumane to artificially prolong the struggle of "savages": "the *more merciless* is the struggle for survival the *more advantageous*" it is for the evolution of the race [von Hartmann 2:11–13, 15; italic in the original].

It looks like Freud promulgates inappropriateness of questioning the purpose of human life as soon as, for him, humans and animals have no difference. For Freud, the pleasure–happiness is a purpose of life; this purpose as well as the human mentality, is defined by the libido. In the same text, Freud mentions religion, to which he firstly ascribes definition of the purpose and then, discloses the purpose as satisfaction of the libido. The next logical inference should be comprehension of Freud's own religion as the cult of "universal libido," however, according to his biographers, Freud, in the course of his studies, established himself as a "convinced atheist" [e.g., in: Gay x–xi, xxi–xxii].

Well, atheism also is a religion, and one of the most intolerable ones. However, Freud cannot be identified as atheist: atheists do not admit existence of God, while the core of the Freud's assertions is the hatred to and war against God; the one does not find against non–existing enemies.

26. The writings of Freud disclose his perception of religion of "ordinary individuals" or "all believers": all religious doctrines are "in their psychological nature, illusions"; religion depresses the value of life, distorts "the picture of the real world," intimidates the intelligence, and – although prevents individual neurosis – "forcibly" fixes people in "a state of psychical infantilism." There is a hidden similarity of obsessive actions performed by people with mental disorders to the religious ceremonials performed by believers. Then, "as a rule an ordinary pious individual" performs religious ceremonials without knowledge of their meaning, and "all believers" either do not know the true reasons why they perform religious practices or other reasons, which conceal the true reasons, move into their consciousness. Religion is "universal obsessional neurosis" and only with "help" or "thanks to" psychoanalysis the meaning of obsessive actions becomes clear and their difference from religious ceremonials disappears [Freud *The Future of an Illusion* 56–57; *Civilization and Its Discontents* 71; *Obsessive Actions and Religious Practices* 17–24].

▣ At first, as soon as Freud did not have a possibility to analyze "all believers" and to learn their motives, he has no foundation for his universal assertions, and for the "rule" to which he refers. Freud unjustifiably imposes on "all believers" (that is all religious population of the Earth) his own convictions and presents figments of own imagination as the universal truth discovered with his "investigation."

At second, there is an obvious contradiction: Freud evaluates religion as an "illusion" and as "universal obsessional neurosis," which intimidates the reasoning and distorts the reality; at the same time, he ascribes to a religion a preventive role in forming of individual neurosis.

Although Freud – with all his "superiority" and an assumed role of a new benefactor of mankind – offers his psychoanalysis for enlightenment of mentally disturbed "believers" and as healing for their illusions–religious beliefs–obsessional neurosis, his inconsistent statements and obscure language flourishing with negative assertions lead to the conclusion that Freud himself has no clear picture of the phenomenon he tries to analyze and make understandable for the others.

27. Maniacal obsession with hatred to father and hatred to God became the foundation of the Freud's outlook and, consequently, defined his purposes: denigration of the nature of man and desperate attempts to spoil and eventually eradicate traditional religion. Freud asserts there are the "powerful deflections," or "substitutive satisfactions," which although are illusions, prevent people from suffering; among them is "intoxicating media," which people use "in the economics of their libido": a toxic side of mental processes, a pathological state or mania, characterized with a condition "similar to intoxication" [Freud *Civilization and Its Discontents* 63–66].

▣ Although Freud does not openly label religious beliefs as "intoxication," he attempts to establish an implicit connection between religion and intoxication. Among the slogans, with which Bolshevist commissars covered their "red terror" and executed priests and believers in post–1917 Russia, was "Religion is an opiate of masses." If the Bolsheviks' main advantage was not illiteracy of the masses – Russian peasants, industrial workers, and soldiers – they definitely would use Freud's psychoanalysis as the main tool of their propaganda.

28. Specifying own religious convictions, Freud refers to himself as "an infidel Jew" [*A Religious Experience* 59].

If so, what is the foundation for Freud's system of values and outlook besides atheism?

Hanns Sachs portrays the center of Freud's outlook as "fundamental dualism" and the concept of struggle and unity of the opposites ***[[***which is the central point of Marxist dialectics adopted from the Orphic doctrine and its derivative – Manichaeism***Σ20]]***. Freud interprets the world and everything in the world as the struggle of the life–instinct and the death–instinct – "Eros and Thanatos" ***[[***in Greek mythology, Eros is a god of erotic love, Thanatos is a personification of death***]]***, and recognizes the impulse of destruction as the innate to the civilization. Sachs also acknowledges that he prefers to use term "dualism" instead of Hegel and Marx' "dialectics" [Sachs 135].

▣ For original Judaism and Orthodox Christianity, dualism is unacceptable heresy. Only the heathen is able to imagine that dualism (therefore, the constant conflict) can be the core of human psychic. Freud not only imagined, he imposed own imaginary construction on entire mankind: he described a human being as an imaginary monster, a disfigured perverted creature, which has dualism as the core of its mentality, religion as delusion and mental disorder, and the only purpose of life is the pleasure to satisfy "the economics of the libido."

Then, quite illogically, Freud pretends to heal mental disorders, which, he in his psychoanalytic fantasies already are described as the "unavoidable and quite normal" for the "psychic reality" of his version of humans: would any rationally thinking mind accept that the "unavoidable and quite normal" should

be healed?

If Freud ascribes the beginning of civilization to own "Oedipus" complex, he must ascribe to such a civilization only death and destruction, which humans attempt to defeat by universal sexuality, probably, sometimes, with such results as reproduction following the return into "the mother's womb."

However, Hanns Sachs' preference is understandable: after Adolf Hitler identified Marxism–Bolshevism–communism with Jewish nation and used participation of Jewish Bolshevist commissars in the bloody destruction of pre–1917 Russia in his antisemitic propaganda, Marxism began to sound as the bad language not the respectable basis for thinking of any scientist.

Regarding the Sachs's definition of Freud's outlook: dualism and Marxist dialectics are not the interchangeable terms. The heathenism originated dualism as well as many other false assumptions concerning the nature of the world and the nature of man. Dualism recognizes the evil as the power equal to the good; its philosophical derivative is the concept of struggle and unity of the opposites. Hegel and then, Marx perceived the struggle of the opposites as the main source of development of human societies. In spite of the numerous attempts to elevate Marxism to the rank of universal philosophy (similarly to the Freud's "universal libido"), this doctrine, as any assertion created with/based upon Aristotelian logic – the logic of simplification***Σ21*** – provides only a narrow interpretation of the history of particular social establishments in a process of annihilation.

The Marx' philosophical, economical, and social assumptions reflect the logic of dissipating societies, consequently, Marxist dialectics might be defined as a based on dualism method or technique of embodiment the logic of death***Σ21*** into a particular kind of social establishments.

Freud's dualistic outlook facilitates understanding of his obsession with universal sexuality→death and his vision of the world as the stage for the permanent struggle of life (which Freud identifies with erotism) and death. With Marxist dialectics, Freud described "psychic realities," which appeared as the result of extermination of religion and consequent disintegration of human conscience and decay of human reasoning.

Freud's psychoanalysis signifies the last stage of the war against humanity, which extends now to all levels of mankind universe

1/ against the human soul – false religions, ideologies and cults of death
2/ against the mind – psychoanalysis,
which Freud promotes into a rank of a new religion under the name of "metapsychology,"
and similar means of denigration of human mind, culture of death and perversion
3/ against man as a physical being – the societies, states, and other creations of man,
which transform human beings into the beasts – products of the Darwinian evolution
and then, slaughter the products of transformation
with wars, concentration camps, atheistic pseudoscience, and public education,
which disseminates false knowledge, therefore, death

29. Although official Marxism (in Soviet Union), as well as Nazism (in Nazi Germany), distanced themselves from Freud's doctrine, made it forbidden, closed Freudian societies, banished Freudian books, and persecuted their followers, some practitioners and researchers attempted to establish the link between Marxism and Freudism; some even invented "Freudian Marxism." Freud's own attitude toward Marxism might be inferred from his statement in *New Introductory Lectures on Psycho–Analysis* (1933): he "did not dispute the fundamental validity of the theory, he merely considered it incomplete" [*International Dictionary of Psychoanalysis* 1017].

▣ The reasons for negative position of the official Marxism toward Freudism might be clarified with example of life and works of Wilhelm Reich (born to lower–middle class Jewish family, in Vienna), communist and propagators of both doctrines – Communism and Freudism, who explained social tensions with sexuality and in fact, reduced the main Marxist concept of struggle of the working class with capitalists to a necessity of sexual revolution.

For instance, Reich, published *The Function of the Orgasm*, in which he describes "sexual economy focused on the power of the orgasm and genitality." In 1928, he became a member of a communist party, and then, established the "Socialist Society of Sexual Advice and Sexual Research." In 1929 he traveled to the USSR, where he studied the work of Vera Schmidt, a Russian teacher who applied psychoanalysis (later forbidden) to children. In his book [Reich *Dialectical Materialism and Psychoanalysis*, 1929], Reich argued that if the instincts are biologically conditioned, they are also susceptible to change through changes of environment and social order. In 1933, communist Reich fled Nazi Germany and settled in Sweden, which he left after the campaign of defamation, which labeled him "Jewish pornographer." In 1939, he arrived in the USA, where he continues to publish his books. Eventually (1956? – 1957?), "nearly all" his books were burned (in incinerator, in New York) according to the court decision [Dadoun 1461–1462]. One of his wives, Annie Reich (neè Pink) practiced psychoanalysis; after divorce with Reich, eventually, she also immigrated in the USA, became a member of New York Psychoanalytic Society, and published works concerning pedagogical aspects of sexuality [e.g., ''Zur Frage der Sexualaufkla¨rung'' (On the question of sexual enlightenment), 1929; in: Gast 1460–1461].

Therefore, Freudism deprives Marxism of its main weapon – concept of struggle of the working class with capitalists, and therefore, foundation for pretense on the world–wide domination, asserting instead the necessity of sexual revolution as the means of pacification of the human herd.

Freud's doctrine did not fit to Nazism, because Freudism is centered on impotent neurotic who is incapable to actualize his lust for parricide and incest and who substitutes thought for a deed and pushes his wish–fulfillment, desires, and actions into the imaginary world of own "psychic reality," while the official ideal of Nazism is the *Übermensch* – superman, the symbol of the power, with which Nazi Germany planned to conquer the real world.

Furthermore, Freud populated the unconscious with "repressed infantile material," "repressed wishes and complexes," own "Oedipus" complex, sexual and other perversions along with the "universal libido," which, in the antisemitic Nazi Germany were classified as exceptional corruption innate for the Jewish mentality.

Moreover, with his discoveries in the contents of the unconscious, Freud unhappily intervened with the state politics.

In the beginning of the twentieth century, it was accepted that the unconscious determines behavior. The flow of physical energy (identified with the will to power) was considered as "sexual in character" [MacIntyre 29, 32].

Then,

1/ Nietzsche asserted the meaning of the state as the deity, which is free from the morality, acts according to instincts and impulses that sprang from the unconscious, pursues own will over rights, freedom, morals, and conscience of its subjects, and develops and expands own boundaries through conflicts and wars with the surrounding nations

2/ the Nazi ideal citizen was a clone of "splendid blond beast" who is purified from the intellect and who acts according to instincts and impulses arising from the unconscious stimulated by the new deity–state/party leader – the Fuehrer.

Thus, the Freud's version of the unconscious was unacceptable for the official Nazi ideology, which worked on creation of the powerful army consisting of men with the unconscious, which the Fuehrer can ignite to actions (war): Freud's impotent neurotics with infantile sexual life did not fit for the Fuehrer's purposes.

Besides, Adolf Hitler in his book *Mein Kampf*, speeches at Nazi party meetings, laws, and state policies already expressed his particular vision of the Jews. So, Freud's "universal" ideas became an additional argument, which was incorporated into propaganda campaign unleashed to convince the German nation, as well as all normal population of European countries, that utmost moral corruption is the property of the entire Jewry.

However, Hitler's propaganda center did not take into consideration that Nazism is not able to exist without those who are its opposite, whom it needs to consume for own survival. It means that Nazi *Übermensch* prepared for conquest of the world and Freud's impotent neurotic who lives and acts – commits parricide and incest – in his dreams are the opposite sides of the same coin, with which mankind pays for apostasy.

30. The normal human imagination has no limits; the sick imagination is confined within own imaginary world sustained with the logic of absurd – the infernal world into which insanity attempts to imprison normal beings.

As a logical inference from the concept of all–inclusive mental disease and perversion, Freud

describes own "constitutional bisexuality" and own "Oedipus" complex
as the natural stages of mental development of each individual
↓
identifies the natural act of birth and development of a child
as the stages of mental disorder
↓
portrays mental disorder, criminal intentions, and perversions
as the normal development of each individual
↓
asserts cannibalism as the first phase of the libido
↓
invents "the universal libido," which – in accordance with Freud's dualistic outlook –
underlies cannibalism, parricide, incest, bisexuality,
and at the same time, sustains life of all beings

Freud's thinking is based on the following assumptions: eros–libido sustains life; the task of discontinuation of life is allotted to the Eros' counterpart that is to the instinct of death–Thanatos, and the world is just a stage for the constant struggle between death–Thanatos and libido–Eros [in: Sachs 136–137].

Therefore, cannibalism should be classified as the natural attribute of death–Thanatos, not as the part of libido–Eros. Probably, Freud attempts to establish some kind of fundamental principles for his "metapsychology" by unifying libido–Eros–reproduction with death–Thanatos–consumption. However, such unification erases the difference between life and death as between two struggling opposites, therefore, makes the struggle of these two opposites meaningless or impossible.

◙ From the common point of view, this Freud's assertions seems to be irrational, yet, if to decipher the Freud "metapsychology" as the description of a particular psychic reality, it becomes obvious that there is no life in the Freud's world: death assumes appearance of life, and libido becomes a part of death. Therefore, that what Freud defines as development of the human mentality, which (as he asserts) has dualism as its core, in fact, is the process of decay/decomposition of reasoning, which Freud identifies with different terms.

31. Another Freud's psychoanalytic discovery is that the man's reproductive organ has "the high degree of narcissistic value" and it is "a guarantee" that its owner "in the act of copulation" can be "once more united to his mother" [Freud *Inhibitions, Symptoms and Anxiety* 69].

The neuroses illustrates the history of the mental development of mankind; regressions to anxiety hysteria, conversion hysteria, and obsessional neuroses are regressions to the phases of human history, through which "the whole human race" went through during the Ice Age: "What are now neuroses were once phases in human condition" [Freud *A Phylogenetic Fantasy: Overview of Transference Neuroses* 11, 13; *Letter to Ferenczi* of July 12, 1915, qtd. in: Grubrich–Simitis 79].

◙ The referred above texts confirm that for Freud, the analogy between a "primitive men" and contemporary neurotics, absence of the fixed boundary between normal and abnormal, and dependence of the human mentality on the environment are the established facts. The Freud's assertion of similarity of conception of the universe and sexual development of primitive men indeed elevates sexuality into the rank of "universal concepts," which presumably should define the mentality of the contemporary men. These statements supplement the Freud's assertion that his Oedipus complex is the beginning of this that Freud named "civilization," yet that, if fact, is the imaginary reality of insanity and perversion: as soon as man began the civilization with parricide and incest, and as soon as man regards his reproductive organ as a guarantee for incest, his further "development," logically, must lead to insanity.

Freud misses the only thing needed to convince mankind in its criminal origin and the neurotic and criminal Present: he cannot prove existence of Freudian psychoanalyst in the Ice Age who witnessed the incest and parricide, who then, evaluated the mental health of the whole human race, and who then, through all the centuries, which separate the Ice Age and the Freud's Present, transferred the results of the analysis to Freud.

Obviously, Freud would benefit from the status of a prophet capable to embrace by one thoughts the Past, the Present, and the Future, yet, he already defined religion as mythological view of the world. As the result, he has nothing to substantiate his vision of the Past: contrary to the Sachs' depiction of Freud as the "lonely star" of wisdom, and despite pretense on superiority, Freud did not receive the status of new idol.

32. The danger of dissemination of the Freud's assertions through contemporary education cannot be overestimated.

For instance, a contemporary professor of religious studies at the Santa Clara University (in Northern California) with Catholic and Jesuit orientation refers to Freud's cannibalistic fantasies as to the "all–embracing theory of primordial murderous and cannibalistic act at the origins of culture and religion." She notes that this act is repeated in "a ritualized "totem meal." She describes her "pedagogical goal" as development of critical thinking of her students through defending Freud "against his detractors." However, eventually she makes her students "to speak Freud" and finishes the course with her students "tasting Freud" (despite their initial dislike and distasting of his assertions) through participation in a "symbolic feast," at which the students consume such "symbolic" food as "Freudian phallic pretzel sticks," "gingerbread primal fathers ready to be consumed cannibalistically," etc. [Jonte–Pace 21, 24, 30]. Freud himself defined the ceremonial of "totem" meal as "the ceremonial repetition of the killing of the father," from which "no one might absent himself" [*Moses and Monotheism* 78].

◙ Whatever the apparent purpose is, in fact, professor Jonte–Pace reintroduces the "ritualized "totem meal" and inveigles her students into the Freudian mythical rituals.

Any participation in the rituals with cannibalistic, therefore, sacrilegious context should be repugnant for any normal human being, and especially for

those who at least apparently identify themselves as Christians. Critical thinking should be developed through exercising of the faculty of deliberation, for instance, such as comparison of the observed phenomena with the purpose, ideals, norms, or other criteria significant for the mind, not through the physical participation resulting in development of tolerance and eventual acceptance – even apparently symbolical – of perversion. Such "education" unnoticeably transforms the initial normal aversion to absurd assumptions of Freud's pseudoscience, which denigrate the human nature, into tolerance and then, acceptance: participation in the Jonte–Pace's "symbolic feast" signifies acceptance.

[[Historically, participation in a shared symbolical meal identified the members of a group, which through the symbolic rituals expressed the shared beliefs. Such common "feasts" with the shared symbolic food always manifest the shared beliefs.***]]***

Furthermore, Jonte–Pace's "symbolic feast," (although it is apparently intended to express humorous perception of Freudian assertions) discloses disregard of the Apostle's advice to avoid any participation in idol–worshiping rituals {e.g., in: *1 Corinthians 8:1–13*}. Even with entertainment purposes, and even an educator at the Catholic faculty should not involve students into questionable practices.

33. Dr. Carl Gustav Jung, whom Freud initially regarded as his own "son" and "crown–prince" [in: Gay xvii] and whom Freud endowed with a privilege to continue propagation of Freud's ideas, has exercised his own "independent judgment." The result was Dr. Jung's rejection of "unqualified submission" to Freud; furthermore, Dr. Jung attempted to disprove the following distinctive features of Freud's theory [Jung 45, 53–57, 138–139, 180; Freud qtd. in: Jung 55]:

a description of the unconscious "in a thoroughly negative light"
↓
the "assumption of sovereignty" of a body over the psyche
↓
recognition of bodily instinctual processes as the main factor,
which determines the psychic processes
↓
assumption of "the psychological universality" of sexuality
↓
insufficiency of the original concept of libido, which Freud defines as "interest from erotic sources,"
for an explanation of mental diseases
↓
impossibility to confirm "perverted sexual fantasies" of a child as the primary source of neurosis
↓
impossibility to recognize "the sexualism of neurotic fantasy" as the primary source
or "aetiological significance" of psychological disorders
(these fantasies signify the failure of adaptation)

▣ Therefore, according to Dr. Jung, who initially was associated with Freud, all the basic assumptions, on which Freud built his psychoanalysis, are false:

1/ the perverted sexual fantasies are the symptom, not the primary source of psychological disorders
↓
2/ psychology is not determined by sexuality
↓
3/ life of the mind cannot be explained by sexuality

34. According to Dr. Jung, eventually, Freud "was forced to admit" that his concept of libido is not sufficient for an explanation of all mental diseases; psychoanalysis is only one of all possible methods, which also might not satisfy the expectations [Jung 45, 54–57].

In his work published in 1926, Freud acknowledges that after all the years of his "psychoanalytic labours," he cannot solve the riddle "whence does neurosis come," and what is its reason: he still is "in the dark" as he was at the beginning of his studies; in his evaluation, his own difficulty to understand "the most fundamental facts" is "almost humiliating" [Freud *Inhibitions, Symptoms and Anxiety* 52, 81].

▣The Freud's own recognition of impotency of his reasoning and infertility of 30 years of his "psychoanalytic labours" (the first time when psychoanalysis was mentioned was the spring of 1896 [in: Gay xiii]) discloses the actual worth of his psychoanalysis/"metapsychology" as well as his professional incompetence.

No one medical professional who has conscience and the sense of responsibility would dare to heal the disease he knows nothing about: "Do not cause any harm to your patient" is the main law for the medical professionals since Hippocrates (fifth century B.C.).

Then, the Freud's state of being "in the dark" could be the logical consequence of two things: absence of the sound logical concept of the nature of man, and the insufficient database for the analysis and inferences.

For instance, Freud assembled the foundation for psychoanalysis with the following cases [in: Gay xii–xiii, xv, xix, xx, xxi; Sachs 187]:

1/ "Anna O." – woman who suffered from the mental disorder, which Freud identified with hysteria, became "the founding patient of psychoanalysis" (1895)

2/ Freud's own dream named "Irma's injection" became a "model" of psychoanalysis (1895)

3/ death of Freud's father (1896) triggered self–analysis, during which Freud discovered his perversion and named it "Oedipus" complex

4/ in ten years (1905–1914), technique of psychoanalysis was developed with three cases, including five–year boy's animal phobia

5/ some authors suggest the connection between death of his daughter (1920) and the theory of death drive, which reflects the struggle between Eros and Thanatos

6/ Freud analyzed his daughter Anna ***[[***Freud also invented the "Electra complex" – the female version of his own "Oedipus" complex***]]*** who joined the Vienna Psychoanalytic society (1922) and later devoted herself to psychoanalysis of children.

Besides, all that, what Freud names "evidence" gathered through his practice, does not corroborate his "map" of the human mind.

▣ It looks like all Freud's assertions, which he attempts to elevate into the rank of the meta–science, are based on a handful of cases, not on the representative studies.

35. Although Freud has admitted his own state of being "in the dark" and insufficiency of his concept of the libido, he nevertheless, defines his psychoanalysis as "a *metapsychological* presentation." He decrees the "mythological view of the world," or psychology imposed on "the external world" to be the basis of modern religion that transforms "metaphysics into metapsychology"; as such, "metapsychology" formulates statements with the "highest degree of generalization" [Freud ref. and qtd. in: Grubrich–Simitis 85, 104; italic in the original].

Freud asserts that his psychoanalysis can produce "a complete and finished body of doctrine, like a philosophical system" and along with abnormalities can analyze the higher nature or "the ego–ideal." Consequently, this higher nature is defined as "the heir of Oedipus complex" and identified with father [*The Ego and the Id* 707].

▣ So, if psychoanalysis is built on the "evidence" collected from a handful of cases, where Freud did obtain the facts and inferences needed for "the highest degree of generalization"?

36. To substantiate his fantasies, Freud invented the Ice Age/glacial epoch primitive family with the authoritative, jealous, strong, wise, and brutal "primal father" who castrated some of his sons – "robs them of their manhood" – and forced other sons to autoerotism and homosexuality. Some of the sons avoided castration and formed the brotherhood, which eventually triumphed over the father and killed him. According to Freud, this "great event of human history" not only originated narcissistic disorder; it began "the social stage of civilization": religion, morality, and "social sense" – all of the "highest in man" began with "mastering" of the "Oedipus" complex [Freud *A Phylogenetic Fantasy: Overview of the Transference Neuroses* 15–20; *Totem and Taboo* 133–134; *The Ego and the Id* 706–707; Freud ref. in: Grubrich–Simitis 89].

▣ So, all that Fred is able to offer as the foundation of his "metapsychology," which generates statements with the "highest degree of generalization," is figment of Freud's imagination – myth.

37. In his last work, Freud attempts to convince his readers to "finally make up" their minds and to accept his hypothesis that "the psychical precipitates of the primeval period became inherited property," which since exists only for "awakening," and does not need to be repeated "in each fresh generation" [Freud *Moses and Monotheism* 79].

▣ Logically, to "finally make up" the mind and to accept Freud's hypothesis demands recognition of existence of the Creator who imprinted the one–time action and its consequences into the minds of all following generations and therefore made this action the part of the entire nature.

In fact, Freud asks his readers to recognize existence of some deity for the time needed to adopt his hypothesis, and then, to discard religion, yet, to keep the acquired religious belief – the Freud's myth about the brutal "primal father" of glacial epoch family – as a new version of the original sin embedded into the nature of man.

38. Freud had six children, thus, his father did not castrate him – the Freud's father did not "rob" his son "of his manhood." In accordance with his own portrayal of classical neuroses, Freud substituted own psychic reality for the actual world, and in Freud's psychic reality, castration actually had happened. Psychological – yet, for Freud, actual – castration fashioned his "psychic reality" focused on "universal libido" and became another Freud's idée fixe, along with "Oedipus" complex and "universal libido."

For instance, Freud describes the fear of castration as the foundation of "undefined social or moral anxiety," as the sole reason for neurosis, as the reason of agoraphobia, animal phobias, and as an analog to the fear of death; he discerns the similarity of castration in "the daily experience of the faeces being separated from the body" *[sic!]* and compares the act of birth to castration of the mother "by equating the child" with a man' reproductive organ. In the same work, he refers to the fetus as to "a completely narcissistic creature" and asserts that an impotent man (Freud considers impotency as an inhibition because of the fear of castration) fantasizes about returning into his mother's womb and identifies his "whole person" with "his genital organ" [*Inhibitions, Symptoms and Anxiety* 51, 53–56, 58–59, 68–69, 73].

▣ The meaning of the ancient ritual of circumcision could facilitate comprehension of Freud's fear of castration and a degree of its influence on his psychic reality.

Circumcision was the sign of the covenant between God and Israel: it was established for the people who have to develop into the holy nation of priests–keepers of the Law and to prepare themselves for the Messiah. Although performed on a body, it has a deep spiritual meaning: it signified superiority of the spirit over the flesh and acceptance of the authority of the Law of God by the mind, which beforehand knew neither God nor His Law. It was the "seal of righteousness," the act of faith, the matter of heart, "spiritual and not literal": the heart of man had to be "circumcised" to comprehend the Law, to cognize the love and to actualize the will of God.

After crucifixion of Lord Jesus Christ, the ritual of physical circumcision lost its meaning as the sign of the covenant between God and man: the Spirit and faith provide the hope of righteousness for those who are the temple of living God {in: *Romans 2:11–29, 4:11–13; Galatians 5:1–6; 1 Corinthians 3:16*}.

The Freud's atheistic mind perceives circumcision as the act of violence, as a symbolic act of castration, as the act of the rejected authority, which nevertheless, threatens the most important function of the matter – reproduction. In the heathen antiquity, reproduction was likened to the divine power of creation: many pagan religions and cults are openly focused on phallus or at least have some phallic components.

Atheism combined with materialism***Σ22*** compose the most dangerous religion, which deifies the matte while rejects the Only One True God, therefore, exposes the mind to the heathen beliefs and superstitions, especially to those, which reflect or provide for the functions of the matter, for instance, such as sexual activity.

In this sense, Freud, is not an exception: circumcision, as well as castration, affects his deepest core values and undermines his most valuable life–sustaining beliefs "universal libido" that originated his psycho–sexuality → "metapsychology".

In particular, if Freud finds analogy between castration and death, and between birth of a child and castration of a mother, it means that he identifies life as well as the "whole person" with – as he names it – "the one's genitals." The analogy between the birth of a child and castration of the mother also reveals that, for Freud, "constitutional bisexuality of each individual" is the natural phenomenon [Freud *The Ego and the Id* 705; *Inhibitions, Symptoms and Anxiety* 58–59, 69].

The ground for the assertion of "constitutional bisexuality of each individual" might be found in deification of sexual reproduction as the only power, which the atheistic–materialistic mind identifies with immortality: for the atheistic–materialistic mind, the notion of bisexuality provides the guarantee for the continuous reproduction, therefore, for the eternal existence.

No mind is capable of existence without explicit or implicit yet life–sustaining belief into own immortality. Whatever face this belief accepts – would it be the collective soul, the unconscious as the mutual property of mankind, the world soul, or any other phantom – the truth behind is the same: a human being was created immortal, and without knowledge of own immortality, it cannot survive.

So, with all his "magnificent pride" hatred to God and manifest atheism, Freud is not an exception.

The referred above texts allow the conclusion: for Freud, a human being is the sum of equations

man's reproductive organ = man's life = man's excrements
↓
man's life = man's death
↓
man's libido = man's death

Insanity has some physical manifestations, among which is coprophilia – abnormal attraction to and consumption of one's own excrements ***[[***for instance, Guy de Maupassant, who was confined in the mental institution due to insanity triggered by advanced syphilis, "ate his own excrements" [in: Lauryssens 164]***]]***. Without such an attraction, it could not be possible to identify the one's excrements with the one's "whole person" and to elevate these assertions into the rank of meta–science intended to describe the foundations of the human mentality.

Coprophilia is the plague of the mind obsessed with aggravated materialism, which deifies the matter and the wholeness of a particular material structure–body until such a degree that attempts to preserve/reunite the products of metabolism rejected during the natural act of defecation. Generally speaking, coprophilia might be considered as the logical completion – last stage of the aggravated materialism, which also signifies the last stage of degeneration of the collapsed reasoning: insanity.

39. Freud began his career with disparagement and denigration of the nature of man – he bestowed own "Oedipus" complex onto the entire mankind and attributed the beginning of civilization to parricide and incest; he finished his life with an attempt to vilify Judaism – the religion, with which evolution of the human mind and civilization of reason began. In the work published before his death, Freud argues that Moses was an Egyptian. With the reference to a "discovery" allegedly made in the books of Hebrew Prophets, he asserts that "the Egyptian Moses was killed by the Jews and the religion he instituted abandoned": the Moses' "father–religion" did not accommodate "a direct expression of the murderous hatred of the father. Yet, the Levites (who were the Moses' escort and servants he took with him from Egypt) survived [Freud *Moses and Monotheism* 72–74, 80]. In his last letter to Hanns Sachs (March 1939) Freud refers to publication of *Moses and Monotheism* as to "Quite a worthy exit" [Freud qtd. in: Sachs 183–184].

▣ For any unbiased mind, the absurdity of this Freud's assertions is self–evident: he falsified and misinterpreted the Old Testament's texts with the same easiness, with which he imposed his own criminal fantasies and his own perversion on entire mankind and misinterpreted the words and dreams of his patients.

40. Although psychoanalysis has found recognition in some professional and cultural circles of the society, Freud's book *Moses and Monotheism* was met with quite definite reactions.

For instance, the opinions communicated in works of only one researcher – Peter Gay – can be arranged at the scale from a softest definition such as "disturber of peace" [Gay xxii] to terrifying by their hateful contents reference of an Anonymous Bostonian who criticizes the Freud "statement that Moses was not a Jew" and expresses his disappointment that a "renegade like" Freud could not die "without disgracing" himself and that "the Gangsters in Germany" did not put him "into a concentration camp" [Anonymous Bostonian cited in Gay's work (qtd. in: Delaney 181)].

According to Professor Carol Delaney who perceives Freud's *Moses and Monotheism* as the "key to his entire corpus," Freud "projected" his myth of origin "from *Totem and Taboo* onto a biblical canvas"; he dismissed and distorted "Jewish tradition" and "elaborated" the idea of Ernst Sellin "to fit the Oedipal schema" [Delaney 180, 187, 190, 193].

The only point of interest in this story is the motive: why Freud allowed himself to falsify the Bible's text so openly, although he definitely could foretell the reaction of his readers: he began to write *Moses and Monotheism* in the beginning of 1930s, yet, kept it in secret until he reached safe–haven in London in 1938, where it was published in German, before his death ***[[***Freud died in 1939, according to his wishes – "asking his physician for a lethal dose of morphine" [in: Delaney 181; Gay xxii]***]]***.

As the matter of fact, Freud himself discloses one of the reasons: he refers to Judaism as to "father–religion," in which there is no place for "a direct expression of the murderous hatred of the father" [Freud *Moses and Monotheism* 80].

Obviously, Freud would attempt to overthrow any religion, which does not accommodate his maniacal hatred to his father.

Furthermore, Professor Jacobs, who diagnosed Freud's "internalized Antisemitism" and "explicit contempt for his Eastern Jewish roots," argues that Freud's "ethnic self–contempt ultimately found expression in the Oedipal drama of castration." She also cites Freud's description of his traveling companions – father and son who were discussing religion: Freud refers to them as to "typical" and remarks "I have enough of this rabble"; he portrays the boy as "cunning, mendacious," yet, "kept by his adoring relatives in the belief that he is a great talent" [in: Jacobs 172–173].

▣ Freud's description of the boy might resemble the self–portrayal, if to take into consideration

a/ Freud's unsubstantiated psychoanalytic "discoveries"

b/ organized by Freud and his followers international conspiracy to promote Freud's unsubstantiated assumptions, including his "abnormal occupation with "the psychological universality" of sexuality or in Freud's definition – "psychosexuality," although he knew that they are not complete as the scientific doctrine should be [e.g., in: Freud *Inhibitions, Symptoms and Anxiety* 52, 81; Jung 45, 53–58, 138–139, 180; Freud ref. and qtd. in: Wallwork 243–244]

c/ Freud's attempts to elevate the misconception called "psychoanalysis" into the rank of meta–science

d/ Freud's contempt to the others along with the "magnificent pride" and belief in own superiority

e/ all other controversies surrounding Freud's life and works [e.g., Delaney; Gay; Jacobs; Sachs].

Two inferences from the referred above:

1. Freud developed contempt and hatred to his own nation as well as toward his own family and – especially – his father; therefore, he could not reconcile himself with the special destiny of the Jews as the nation chosen by God to receive the Law and to become the holy nation – the nation of priests, which has to become the model of evolution and to define the pattern of evolution for entire mankind

2. with his "magnificent pride," perversion, and maniacal obsession, Freud was not able to satisfy own hatred with "Oedipus" complex and murder of a father only: the entire Jewish nation and then, entire mankind have to be held responsible for Freud's imagined and actual humiliations.

As soon as Freud had no possibilities to inflict harm physically, he – consciously or unconsciously (he knows) – contemplated psychological destruction of religion, legalization of crimes against nature (incest and parricide as a part of human mentality and as a beginning of civilization) as the common feature of entire mankind, and consequent re–shaping of the human nature according to Freud's new religion.

Historically, the heathen perversion and abomination of the heathen religions always led to extermination of sinners and perverts (e.g., the Flood, Sodom and Gomorrah, extermination of the heathen native nations of the Promised Land).

Hence, it should be evident that the perversion, which Freud aspired to make the property of entire human race, already has become the Freud's psychic reality – in his mind, Freud committed the most hideous crimes forbidden by the Law of God given through Moses {*Exodus; Leviticus; Numbers; Deuteronomy*}:

he developed hatred to God
‖
he dishonored his parents
‖ ‖
he wanted to kill own father
‖ ‖ ‖
he wanted to "open nakedness" of his father
and "to lie with" his father's wife – his own mother

Freud's "magnificent pride" would not allow recognition of the authority of the Law, therefore, acceptance of his death–sentence according to the Law {e.g., in: *Deuteronomy 30:15–18*}: entire mankind should accompany him by developing the same kind of perversion.

The summary of Freud's writings leads to a conclusion that Freud attempts

to overthrow The Ten Commandments,
which define the normal nature of man and condition of survival of mankind
[[especially, "Honor your father and your mother," and "you shall not kill" {*Exodus 20:1–17*}***]]***
↓
to portray the mentality of man as the battlefield for the dreams of sexual perversion and parricide
with the reality represented by own impotence and restrictions of the environment
[[these restrictions are the laws, religious and social norms***]]***
↓
to besmirch and denigrate the nature of man
by substituting the figments of Freud's own insane imagination for the image of God
↓
to establish own perversion as the norm and to depict own Oedipus complex as the normal way of
the mental growth and development of a human being and entire mankind
↓
through elevating his psychoanalysis into the rank of a new "teacher,"
to assert himself as a new idol for the herd of the universally sexualized neurotics
obsessed with lust for parricide and incest and fixed at the stage of autoerotism

41. In his struggle for the world–wide recognition of his "metapsychology," Freud identified the Law of God as the main obstacle.

Then, as soon as Sigmund Freud rose up against Moses, only original Judaism as revelation of God given through Moses might provide basis for understanding of the reasons behind Freud's actions.

▣ Two commandments of love – love to God and love to a neighbor {*Matthew 22:36–40; Mark 12:29–34; Luke 10:25–37*} – summarize the essence of the original Judaism: love is the "psychological universality" in the world defined by the Law of God.

Therefore,

1) Freud's doctrine is incompatible with original Judaism, because

a/ it propagates existence of the "psychological universality" of sexuality, universal libido, parricide, and incest as the foundation of human mentality

b/ it asserts bisexuality, cannibalism, homosexuality, coprophilia, and other perversions as "unavoidable and quite normal" development of a child

c/ it identifies man with his "genitals" and "faeces" [e.g., in: *The Ego and the Id* 705; *Inhibitions, Symptoms and Anxiety* 51–59, 69, 73]

2) Freud indeed attempted to establish a new religion: psychoanalysis might be classified as the imaginary construction built in likeness of the primitive heathen religions focused on death and perversion. If to compare Freudism, for instance, with the Minoan and Phoenician sodomistic rites and Orphic doctrine, the peculiar similarity can be found.

The main difference, however, is that Freudism is more advanced in a process of disparagement of a human being.

For instance, if the ancient pagans aspired for the unity with the beasts and during their rites attempted achieve identification with animals, Freud identifies man with his "genitals" and "faeces."

Therefore, the source of Sigmund Freud's works cannot be found in Judaism, and his works have no positive connection with the religion of his ancestors. Judaism is the religion granted by God and centered on God. Freud committed double apostasy: he rejected religion and developed contempt to his own national roots; his purpose was destruction of Judaism. Hence (if, to apply the Freud's method – to use language of physiology for description of the work of the mind), the connection of Freud's "metapsychology" with Judaism and with his tribesmen is similar to connection of virus with the being that the virus attempts to destroy.

42. So, personal rejection of the Law of God is the first step; denigration of the Law, so it should be rejected by the others, is the second phase of the Freud's work.

The irreversible perversion of the human nature could be successful only after vilification of the Law, which stipulates the normal human nature. If the Law, which defines the nature of man and stipulates his status as one of the chosen people, becomes a myth, nothing prevents the criminal and pervert from becoming a new model for mankind. The dethronement of Moses (therefore, subsequent dethronement of God–Lawgiver and His Law) would serve the means of Freud's self–defense, justification, and advancement.

For instance, recognition that the foundation of Judaism is a myth would facilitate recognition of his "Oedipus" complex as the common norm – who, indeed, would give the Law to insane perverts and criminals with the lust for parricide and incest?

To denigrate the Law, Freud presents Moses as an Egyptian who eventually was killed by the Jews, the Moses' religion – as the religion of Egyptian pharaoh Amenhotep IV ***[[***worship to sun–god***]]***, Moses' servants–Egyptians – as the priests loyal to their murdered master – Moses, thus attempts to undermine the importance of the act of giving the Law to the chosen nation and then, to assert the ancient Egyptian religion ***[[***heathenism, idol–worship founded on the derivatives of the Orphic doctrine and abomination to God {*Deuteronomy 29:16–18*}***]]*** as the source of Judaism.

From the beginning, Egypt was associated with slavery and death of the first–born sons; only by the hand of God the Exodus was accomplished and it might be interesting to recall that before the departure, the Jews "despoiled" their Egyptian masters by "borrowing" their gold and other things {*Exodus 12:35–36*}. The association of Egypt with slavery, idol–worship, death, and dishonesty cannot be erased from the ancestral memory, conscience, and self–consciousness of any Jew. Then, if the Law of Moses is the law of the Egyptians, Judaism with its concept of the chosen nation and the guardians of the Law of God becomes nothing but a myth created by those who could not free themselves from the unbearable memories of the actual Past, thus had no choice but to create the legend, which would supplant the actuality, justify the shame of the fathers, and provide the sons with expectations of the exalted Future.

▣ Freud "metapsychology" is subversion of The Ten Commandments and the laws of Moses, especially those, which demanded extermination of perverts and therefore, guarded survival and preservation of the normal human nature. Freud attempted to vilify Judaism for the following reasons:

1/ the foundation of Judaism, the first of two main and the greatest commandments, is love to God the Father Who loves and teaches His creation–man as father loves and teaches his son

2/ Judaism is the father–religion, which demands to love and to honor father and mother, and Judaism is the religion that demand virtue: there must not be fornicators, adulterers, and whores among the people; thus, there were no place for Freud's psychosexuality or universal libido as the essence of human mentality

3/ if the Law given through Moses is applied for evaluation of Freud's speculations, the Law would throw Freud's "metapsychology" at the level of heathen insanity and identify him as an apostate who should be cast out of the chosen nation

4/ Freud's very own "internalized Antisemitism" and contempt to the Eastern Jews who did not accept assimilation and remain loyal to their tradition and customs.

It might be concluded that the overall life–long "progress" of Freud's thought is consistent with the typical pattern of total ruin→complete eradication: he begins with denigration of a creation and finishes with denigration of the foundation on which life and development→evolution of a creation is possible and upon which the human civilization has evolved – religion given through Moses:

a/ Freud began his career with disparagement and denigration of the nature of man – he bestowed own "Oedipus" complex onto mankind and attributed the beginning of civilization to parricide and incest

b/ Freud finished his life with an attempt to vilify the religion – Judaism, with which evolution of the human mind and civilization of reason began

c/ Freud's "metapsychology" not only embodies the ultimate materialistic–atheistic perception of the human nature; by ascribing to the human nature cannibalism and by identifying a human being with his excrement, the Freud's reasoning illustrates how

the mind of researcher chooses death as its companion
{*Wisdom 1:12–16*}
the imagination of researcher becomes the point of entry for the debilitating lethal poison –
the incurable rage of asps*Σ23*,
which takes the place of knowledge of God, when the mind rejects the law of God
{*Deuteronomy 32:28–33*}
subsequently, the mind is transformed into the dust – the food of death
{*Genesis 3:15–16*}

43. Propagation of Freud's "metapsychology" triggered the terrible consequences. Freud's definition of human mentality as the inventory of perversions, identification of man with his reproductive organ and excrement as "the source of pleasure" [in: Freud *Inhibitions, Symptoms and Anxiety*, esp. 58–59, 69, 80; *The Origin and Development of Psychoanalysis* 264–266; Freud qtd. and ref. in: Strachey xxxvi], as well as his conspiracy to promote the fruits of his imagination all over the world through the Freud's "strictly anonymous" group of the Seven Rings organized in 1920, in Hague, for international propagation of psychoanalysis [Sachs 153–173], became known long before Adolf Hitler's "final solution."

These Freud's assertions invoked the definite response of the Nazi authorities in Germany: Freud's books were publicly burned in Berlin, and his name was one of the first in the proscription list of the Austrians. In Nazi Germany, the main fact, which has the prevalent significance, was that Freud is a Jew; therefore, Freud's own "Oedipus" complex, inclinations, and insane dreams of parricide and incest, which Freud ascribed to entire mankind, were identified as typical for the entire Jewry.

Consequently, it could not be any expectation of any compassion or mercy to the Jews, if, in the definitely antisemitic environment of the Nazi state intentionally centered on the cult of the state and personality of the Fuhrer, a Jewish scientist and internationally promoted authority in "metapsychology"

a/ asserts that all religious doctrines ***[[***obviously, including the Nazi cult of state and of the Fuhrer***]]*** are "in their psychological nature, illusions"; that religion "forcibly" fixes people in "a state of psychical infantilism," and that religion is "universal obsessional neurosis" [Freud *The Future of an Illusion* 56–57; *Civilization and Its Discontents* 71; *Obsessive Actions and Religious Practices* 17–24]

b/ declares that the neuroses illustrates the history of the mental development of mankind; regressions to anxiety hysteria, conversion hysteria, and obsessional neuroses are regressions to the phases of human history through which "the whole human race" went through during the Ice Age: "What are now neuroses were once phases in human condition" [Freud *A Phylogenetic Fantasy: Overview of Transference Neuroses* 11, 13; *Letter to Ferenczi* of July 12, 1915, qtd. in: Grubrich–Simitis 79]

c/ in contradiction to the Nazi–promoted virtues of the blond beast/superman, portrays man as impotent neurotic living in dreams, propagates that the most of the all what is "the highest in man," even the civilization itself, becomes possible only because of the "Oedipus" complex and actual murder of the "primal father" in "the glacial epoch" [Freud *Totem and Taboo* 133–134; *The Ego and the Id* 706–707; Note to Freud's *Totem and Taboo* in Dover edition, p. v], and ascribes to man an entire inventory of perversion starting with two main features of Freud's "Oedipus" complex – parricide and incest [e.g.,in: Freud *Inhibitions, Symptoms and Anxiety* 80; *The Origin and Development of Psychoanalysis* 260–267; *Beyond the Pleasure Principle* 657; *The Ego and the Id* 705–707; *Group Psychology and Analysis of the Ego* 679; Freud qtd. and ref. in: Strachey xxxvi]

44. Although Freud would be the last one willing to recognize any spiritual connection of his psychoanalysis with Judaism, his followers attempt to establish Freud's connections with Jewish mysticism. So, it looks like not only the Nazis identified Freud's "metapsychology" with Jewish national features.

For instance,

– Donald Capps mentions that Freud was acquainted with Chassidic mysticism and suggests that psychoanalysis is "deeply imbedded in the Jewish mystical tradition" [Capps 9, 85]

– David Bakan refers to psychoanalysis as to a "secularized" form of Jewish mysticism and asserts that Freud had no intention to establish new religion, yet, he used existing religion for his "scientific project." He also attempts to find similarity between Freud and Chassidic healers and ascribes origin of psychoanalytic techniques to the methods of interpretation employed in Jewish mystical literature [Capps 85, 87; Bakan 92–93].

▣ If to assume that psychoanalysis as any imaginary construction might have a connection with mysticism, the connection could be found only among the traditions, which are incompatible with Judaism, perhaps, such as Tantrism and other heathen religions.

45. There is an opinion [in: Kakar 153–156] that among many "mystical spiritual cults," Tantra is "the most congenial to a psychoanalyst"; hence, the following similarities between Tantra and Freud's psychoanalysis are asserted:

– assumption of the "sensuous nature" of man
– similar analysis of disease
– assumption of human bisexuality
– universal sexuality, and "elemental fantasies around incest."

In summary [in: Kripal 226], Freud's psychoanalysis overcomes the "bonds of shame, disgust, and fear" similarly to "true Tantric fashion."

However, practically ***[[***concerning physical rituals, which decipher/interpret symbolic contents***]]***, Tantra is more advanced than psychoanalysis [in: Kakar 159, 163, 171, 179, 183–186].

In particular,

a/ according to the Buddhist text of the fourth century, achievement of the highest perfection in the Mahayana is possible for "the adept who has sexual intercourse with his mother, his sister, and his daughter."

The contemporary Tantrics have the choice between two traditions: the Tantric following the "right–handed" tradition performs ritual sexual intercourse only with his wife: physical incest is replaced by mental act; the left–handed tradition does not follow the rules, which permit "ritual sexual intercourse only with one's wife" ***[[***although Freud invented the female version of his Oedipus complex (Electra complex) and accordingly analyzed mentality of his daughter Anna, he did not leave explicit instructions concerning comprehensiveness of incest in the "true Tantric fashion"***]]***

b/ during the rituals, which are observed by those who intend to achieve the occult power quickly and to obtain the prophetic abilities, the Tantrics following the left–hand tradition cover themselves with own feces and eat them as food ***[[***Freud only identifies man with his excrements; again, he did not leave the explicit instructions, perhaps because the Western medical tradition identifies such behavior with a symptom of insanity***]]***

c/ Tantrics consider psychic bisexuality of adults as "possible and even desirable" for achievement of "the wholeness" of the adults ***[[***Freud asserts bisexuality as a normal stage of child development***]]***

d/ Tantrics learn to create illusions and influence psychic realities of other men through manifestations of the occult power – spells and rituals causing death, immobilization, etc. ***[[***Freud only recognizes existence of psychic realities and illusions; he left no explicit description of rituals which would confirm conversion into Freudism***]]***

e/ Tantrics bake bread with embers from a funeral pyre, drink from human skulls, and use human bones in their "healing" ***[[***Freud only mentions cannibalism as the phase of the mental development***]]***.

Although Sidhur Kakar refers to Freud's psychoanalysis to as a "very much a child of Western culture," and some differences among the Western and Tantric traditions still do exist, it could be inferred that in a "mystical" sense, Freudism and Tantra have similarities.

For instance, both of them – Freudism and Tantra

a/ re–direct the mind toward creation of own imaginary world – psychic reality – where the mental processes might be experienced as the actual deeds

b/ recognize the psychosexuality or universal libido as the essence of human mentality, therefore, transplant the bodily function into the mind and actualize substitution of the temporal dissipating matter for the immortal spirit

c/ assume existence of psychic bisexuality of the mind, thus, propagate false assumptions concerning the human nature

d/ consider as the norm the abnormalities and perversions, which – if committed physically, by a person – are crimes and abomination in the actual world, therefore, both of them accommodate advanced stages of mental degeneration and self–annihilation of the reason

e/ classify psychological degeneration as healing; they identify the moment in which a patient surrenders his mind to the imminent insanity–degeneration as the moment of cognition of the truth of their assertions and the moment of reconciliation with the actuality.

Two key assumptions constitute the core of the human mentality in Tantra and Freudism: bisexuality and universal psychosexuality (Freud's "universal libido").

However, the implications of these assumptions are different:

– Freud asserts psychic bisexuality as a stage of development of human mentality, which is repressed ***[[***therefore, although repressed, still exists***]]*** in the adult psychic;

– Tantrics strive to achieve bisexuality of the adults as "the wholeness" similar to their androgynous deities, which possess both sexes; for instance, Indra, Prajapati, and Shiva are either "alternative androgyny," which can be man among men and woman among women, or "half–man, half–woman"; the iconic images contain the symbols of both sexes [in: Kakar 166].

▣ If to assume that the Western civilization is founded upon Judaism and Christianity, the assumptions of bisexuality and psychosexuality allow classification of Freudism and Tantra as the heathen doctrines incompatible with the philosophical and theological thought of the Western civilization.

For instance, man was created into the image and after likeness of God–Spirit; man was created alone and placed in the Garden of Eden to cultivate and guard it. Only after man did not find the adequate assistant among all the living creatures of the Earth, God created woman by taking the part of man's body – woman was taken out of man. Then, man and woman were blessed and received the commandment to be fruitful, to fill the Earth, to possess the Earth, and to dominate over all the creatures {*Genesis 1:26–30; 2:15–24*}. Hence, man could be created asexual; gender and sexual function (as the modification of the original design) could be invented to serve the procreation of a particular kind of the matter (a human body–carrier of the Spirit of its Creator) and within the particular world of the matter. If woman was created from the man's body as the assistant of man ***[[***flesh of man's flesh and bone of man's bones {in: *Genesis 2:23*}***]]*** destined to accommodate the needs of procreation, normal man cannot have the mentality of woman. For man, achievement of the feminine mentality signifies degeneration (descent from the level of the whole/actualization to the level of a part/supporting foundation) inconsistent with his normal nature: the difference between man and woman at the stage of existence within the world of the matter never can be erased. After physical death, the soul ***[[***which is immortal***Σ24*** because it was created in the image and after likeness of God and lives by the Spirit given by God***]]*** – as the child of God – has no gender. Lord God Jesus Christ explained to Sadducees who do not believe in resurrection: those who would be resurrected after death would neither marry nor would be given in marriage; they would not be able to die because they are "equal to Angels" and "the sons of God, being sons of resurrection" {*Luke 20:34–36*}.

Therefore,

a/ while sexuality is the normal attribute of the mortal body, sexuality cannot be the essence/core of the human mentality

b/ man's bisexuality is the figment of imagination – phantom from an imaginary world, which is not compatible with the actuality

c/ the purpose of man is achievement of the perfection ***[[***therefore, the wholeness and self–actualization***]]*** by imitating God the Creator {*Matthew 5:48*}, not by assuming femininity, which normal man is not supposed to develop.

46. The Freud's description of the glacial epoch primitive family provides the ultimate disclosure of the source/foundation of Freud's "meta–science": mythological imagination. The Freud's mythological imagination and Freud's obvious disregard of the dignity of scientific research explain why Freud did not hesitate to organize conspiracy for worldwide propagation and recognition of his "metapsychology," which in fact, might be equated to the primitive myth intended to take the place of religion for the herd of mentally sick criminals and perverts.

▣ However, there is some positive legacy of Freud, although not in the same sense he could wish.

The writings and biography of Freud provide the ample data for analysis of perversion and its influence on thinking and behavior: Freud ascribes own deviancy to mankind and then, asserts his own perversion as the norm for the entire mankind. He re–interprets the history according to own vision and depicts mankind as the herd of neurotics obsessed with the lust for parricide and incest. To ascertain his delusions as the attributes of the original human nature, he invents the myth of a glacier epoch family and ascribes to its members own fantasies, sexual desires, crimes, and fears: all his speculations are the figments of his own imagination.

At the same time, Freud institutes his psychoanalysis/"metapsychology" (unconfirmed by the generally accepted methods of scientific inquiry) as new religion or at least a new cult intended to provide the articles of faith, which cannot be doubted, and establishes his brain–child – psychoanalysis – as the utter truth similar to the divine revelation, not as a scientific assertion or theory, which can be altered or discarded if it is not adequate to the actuality. Even his closest friends and "disciples" are not allowed skepticism or disagreement: he claims his superiority and asserts himself as some kind of super–being "not in the roll of common men."

In general, the history of psychoanalysis is typical: its pattern does not deviate from the standard pattern of invention of new religions/cults and idolization of their authors or beneficiaries***Σ25***.

However, there is a new element, which differentiates Freud from similar inventors, who at least, attempted to cover their delusions with a phantom of common good: Freud not only ascribes to the human nature the innate lust for parricide and incest, which transform man into a non–human without any faculty of deliberation, he portrays the referred perversion as the common norm and as the natural foundation of human psychology.

Therefore, the opinion of the researcher who identified Freud's psychoanalysis as the mental disease, which it pretends to cure [Karl Kraus qtd. in: Levy 31], might be accepted as the most comprehensive evaluation of the Freud's work. Freud's case provides invaluable information for those who study perversion of human mind with the purpose to prevent their destructive influence on the mental health of the others., societies, and human establishments.

Conclusion

In conclusion, four facts ***[[***already referred above***]]*** should be taken in consideration before the final evaluation of the significance of Freud's works, which began with his "Oedipus" complex and were completed with "Moses–the–Egyptian" assertion.

1. Freud "was forced to admit" that his concept of libido is not sufficient for an explanation of all mental diseases; psychoanalysis is only one of all possible methods, which also might not satisfy the expectations [Jung 45, 54–57]. Similarly, in his work published in 1926, Freud admits that after all the years of his "psychoanalytic labours" he cannot solve the riddle "whence does neurosis come," and what is its reason: he still is "in the dark" as he was at the beginning of his studies. In his own words: his difficulty to understand "the most fundamental facts" is "almost humiliating" [*Inhibitions, Symptoms and Anxiety* 52, 81].

The Freud's own recognition of impotency of his reasoning and infertility of 30 years of his "psychoanalytic labours" (the first time when psychoanalysis was mentioned was the spring of 1896 [Gay xiii]) discloses the actual worth of his psychoanalysis along with his "metapsychology" as well as his professional incompetence. No one medical professional who has conscience and the sense of responsibility would dare to heal the disease he knows nothing about: "Do not cause any harm to your patient" is the main law for the medical professionals since Hippocrates (fifth century B.C.).

Therefore, the observer can conclude that

"metapsychology" is developed and imposed onto patients
without any consideration of the good of the patients
and without any ethical values and dignity
that are the inseparable properties of the normal researchers and scientists

2. Although Freud has admitted his own state of being "in the dark," difficulty to understand "the most fundamental facts," and insufficiency of his central concept of the libido, he nevertheless, defines his psychoanalysis as "metapsychological presentation." He propagates the "mythological view of the world," or psychology imposed on "the external world" as the basis of modern religion that transforms "metaphysics into metapsychology"; as such, "metapsychology" formulates statements with the "highest degree of generalization" [Freud ref. and qtd. in: Grubrich–Simitis 85, 104]. Freud asserts that his psychoanalysis can produce "a complete and finished body of doctrine, like a philosophical system" and along with abnormalities can analyze the higher nature or "the ego–ideal." Consequently, this higher nature is defined as "the heir of Oedipus complex" and identified with father [Freud *The Ego and the Id* 707].

Therefore, "metapsychology" is the false man–besmearing and denigrating human nature doctrine, which is developed with mythical thinking similar to pattern of creating false man–made religions; as such, "metapsychology" is the myth similar to myths of the ancient heathens.

3. Freud misinterpreted (in fact, falsified) the ancient Greek myth of Oedipus [e.g., in: Graves 1:196, 2:9–12].

The misuse of the name of Oedipus with an intention to disguise the Freud's own perversion could become possible either because of illiteracy in the Greek mythology or intentional misinterpretation of the myth intended to embellish and justify perversion by ascribing it to the honored Antiquity. Whatever the actual reason is, the usage of a name of Oedipus – descendant of non–human being that sprung from the teeth of serpent – does not elevate Freud's own perversion at the rank of the ancient legacy; it discloses the abnormality of the mind, which

identifies non–human actions – incest and parricide
[[committed by a descendant of non–human against his own will***]]***
as the part of own nature
↓
ascribes the same abomination to entire mankind, attributing non–humanity to human nature

Therefore, "metapsychology" signifies the advanced stage of intentional denigration of the human nature, which precedes atrocities of those who treat and slaughter human beings as humans treat and slaughter animals.

4. Freud's speculations are based on a handful of cases (including self–observation and analysis of his offspring), and the "evidence," which he collected from the "analyzands" and described in his works, does not corroborate his assertions. For instance, the entire body of Freud's psychoanalysis/ "metapsychology" is built on his self–observation, analysis of his daughter Anna, death of his father and daughter, and four cases – observation of the people with mental disorders cases [in: Gay xii–xiii, xv, xix, xx, xxi; Sachs 187].

Therefore, no rational foundation can be allotted to the Freud's "metapsychology": it cannot be recognized as a science created by an unbiased and trustworthy researcher.

In conclusion, creations of two minds – the one that ascribed to Moses use of the Egyptian "wisdom" (Philo of Alexandria***Σ26***) and another that propagated "Moses–the–Egyptian" concept (Sigmund Freud) – illustrate the consequences of the false assumptions born by imagination and reasoning debilitated with the heathen myths and heathen philosophy.

The pollution of Judaism with the Egyptian symbolism and the Greek heathen philosophy, which Philo of Alexandria revealed with his "Hellenistic Judaism," matured into the false inconsistent and irrational doctrine, which denigrates and smears the human nature and ascribes to entire mankind insanity and non–human perversion.

The Freud's phenomenon is the logical conclusion of the process, which Philo of Alexandria began with alteration → Hellenization/heathenization of Judaism. The writings of both (Philo and Freud) have the negative consequences for the contemporary civilization, and it is not the mere coincidence that they both attack the legacy and personality of Moses – the greatest of the Prophets through whom the Law of God was revealed to mankind:

1/ Philo of Alexandria, the philosophizing Pharisee, referred to the Books of Moses as to the collection of myths, adopted symbolism from the Egyptian priests, invented philosophical interpretation of the Holy Scriptures, and described Moses as a cosmopolitan and adept of Egyptian philosophy. Eventually, Philo established a precedent of application of human imagination to the revelations of God, and for the many, corrupted the original Judaism – religion established by God

2/ Sigmund Freud, the convinced atheist with medical training, slandered the human nature by ascribing own perversion to entire mankind and attempted to substitute his own self–image (impotent neurotic – criminal and pervert obsessed with non–human lust for parricide and incest, who lives and fulfills his wishes within own "psychic reality"/dream world) for the being created into the image and after likeness of the Perfect Almighty God.

If Philo established a precedent of application of human imagination to the revelations of God and referred to the Books of Moses as to the collection of myths, Freud expanded Philo's love to the Egyptian symbolism until such a degree that he transformed Moses into an Egyptian, Judaism (along with its foundation – The Ten Commandments) into Egyptian religion, and Levites (priests and chief–priests) into Egyptian servants of Moses "the Egyptian."

Instead of Judaism, Freud offered his "psychoanalysis" and the myth of glacier family with the father whose hostile actions toward his sons (including castration) resulted in homosexuality and the "Oedipus" complex. Eventually, he conspired to propagate his false science of perversion (pseudo–scientific psychoanalysis and "metapsychology") and elevate it at the rank of the worldwide religion through the group of "The Seven Rings" and cunning plays with the members of "intellectual elite," for instance, such as Romain Rolland.

They both – Philo of Alexandria and Sigmund Freud – attempted to denigrate the core values of mankind and undermine the faith of many, although in different aspects:

– Philo with his imagination, attempted to contaminate → subvert the theological truths of Judaism, which define the nature of man, therefore, sustain the existence of mankind

– Freud continued with elevating delusion of the perverted mind to the rank of the norm and attempted to disprove the divine nature and original good of man created in image of God and likeness.

Philo used the words of God as the myths, which can be modified by human imagination and interpreted according to the needs of man; with application of his imagination to the words of God, Philo began the process of disintegration of religion. Such disintegration would eventually lead to transformation of man into the social animal/beast – subject of manipulation and slave of the ruling elite devised after the Plato–Aristotle's social–political–religious utopia [e.g., in: Plato *Republic; Laws; Statesmen*; Aristotle *Politics; The Oeconomica; The Eudemian Ethics*].

This process was completed by Freud with his new version of "ancestral myth" of primitive glacier epoch family and pseudoscience intended to take the place of worldwide religion for the beasts masqueraded in human bodies.

Freud attempted

1/ to placed his scheme – the cult, which propagates the perversion and insanity as the norm, and the at the place of the traditional religions based on the concept of the Absolute Good***Σ27***

2/ to elevate the figments of his imagination at the place of religion and to substitute an image of an impotent criminal and pervert, for whom cannibalism, parricide, and incest are the norm, for a being created in image of the Omnipotent and Perfect God and conspired to propagate his "metapsychology" world–wide.

If Philo planted a seed, from which a possibility of acceptance of Freudian insane pseudoscience sprang, by making religion accessible for human imagination, and therefore, transforming it into the realm of dreams opened for human imagination as any heathen religion–cult–doctrine is, Freud completed the process:

– firstly, by asserting own dream world – "psychic reality" and perversion as the "meta–science"

– secondly, by attempts to elevate it to the rank of religion accepted worldwide.

The overall life–long progress of Freud's thought is consistent with the typical pattern of annihilation: he proceeds from denigration of a creation to denigration of the foundation on which the creation is able to exist.

Even if all other arguments against perversion and atheism disappear, only the Freud's "Oedipus" complex with Freud's psychoanalysis would compellingly demonstrate the essence of man without God:

– an impotent creature with "primitive feelings," cannibalism, and coprophilia as a pleasure of children, dreams of parricide and incest, which he inherited from his ancestor – "primitive man" who had murdered his father, raped his mother, and with these crimes founded the civilization

– a creature, which identifies own "whole person" with own reproductive organ and with own excrement, and whose happiness is measured by "economics of the libido."

Hence, Freud's psychoanalysis propagates perversion and defilement inconsistent with the normal human nature.

However, if Freud discovered own perversion and criminal intents, it does not mean that all other human beings and the human nature itself should be libeled and disparaged. The confession of one pervert does not mean that researchers and physicians should obediently recognize the Freud's "Oedipus" complex and inventory of perversions as the normal stage of development of a child or detect them in the adult mentality as the residue of childhood. Although some insects and animals mate with their biological parents and the contemporary Darwinian–Marxist–atheist ethics–free natural sciences have the peculiar tradition to conduct observation of man at the same level of complexity as insects, rodents, and other Earth's creatures, any researcher or physician before he diagnoses Freud's perversion in the mind of the other should himself

a/ achieve self–identification with the all–mating insects and animals

↓

b/ discover own desire to kill own father and copulate with own mother

↓

c/ reconcile own conscience with own lust for parricide and incest,
which in many cultures, traditionally are considered as the crimes punishable by death

Such reconciliation, in general, signifies eradication of human conscience that is the completion of mutation resulting in transformation of a human being into the animal/beast after the image of Orphic "absolute" deity, the arch–evil. Only after own mentality underwent all these modifications of the original human nature, such Freud–following researcher or physician could become capable of ascribing Freud's "Oedipus" complex to a being with similar mutations, which reduced both of them – the physician and his patient – to the level of all–mating insects.

In general, Freud's psychoanalysis/"metapsychology"

a/ illustrates the utter perversion of the collapsed and disintegrating mind, which attempted to elevate figments of own imagination to the rank of religion

b/ completeness of the knowledge of evil resulting from subversion of the Law of God and the dethronement of God

c/ provides an additional confirmation that dualism is the false assumption: where the completeness of evil is, there is only perversion and insanity, which are incompatible with life, good, and reason/intelligence.

Psychoanalysis/"metapsychology" of Freud not only has disclosed the potential of evil and perverted imagination of an individual with a position of scientific authority; Sigmund Freud's case reveals the terrifying by its consequences problem: many apparently normal scientists and scientific societies of the world seemingly unconnected with Freud not only accepted Freudian pseudoscience, which in fact, is a primitive mythical cult; they recognized it as the basis of the contemporary culture and even current Western civilization.

Some contemporary inventions have roots in Freud's ideas, for instance, such as

– propagated by UNESCO necessity to teach children masturbation***Σ28*** ***[[***which reveal UNESCO's adherence to Freud assertions that autoerotism is the first stage of child's development along with other perversions [in: Freud *Inhibitions, Symptoms and Anxiety* 80; *The Origin and Development of Psychoanalysis* 264–266; also, Freud qtd. and ref. in: Strachey xxxvi***]]*** and other means of sexualization

– gender ideology and "the right of a body"

– world–wide plague of sexualization***Σ29***, which

a/ makes the sexual component of human nature the subject of frenzy and asserts it as the main feature of human being presenting, therefore, a human being as maddened animal in the state of sexual frenzy that lives only for the sake of copulation

b/ underlies the habitual sexual promiscuity that took the place of human – firstly woman's – virtue and dignity

c/ is the main lesson, which children learn in public schools, colleges, and other educational institutions

Therefore, the observer might conclude that the contemporary ethics–free–materialistic sciences and societies, which harbor such sciences, have neither a logical foundation nor a protective structure, which would eliminate false assertions and figments of imagination unconfirmed with the actuality and with the sound reasoning, and therefore, would secure survival:

1/ as the result of the centuries of existence within the Aristotelian framework, the sciences have absorbed the herd mentality – the entire flock without the faculty of deliberation follows the leader and falls into the common pit.

2/ if medical science is allowed to operate under an assumption that the human mentality is defined by the Freud's perversion, the society has degenerated into the mass asylum filled with the herd of perverts with the lust for parricide and incest who identify themselves with own reproductive organ and own excrement and whose life is defined by "economics of the libido" and constant fear of castration; such a science can give the society, which it serves, nothing but the means to accelerate decay, total collapse and annihilation

3/ the culture of a society defined or "sculptured" by Freud's ideas can be only the culture of death, in which the cult of the "universal libido" became the main religion and at the same time the accelerator of collapse and self–annihilation. Furthermore, if the Freud's imaginary world of neurotics becomes the actual world/reality of daily life, it might be very helpful for designers of globalization, which transforms entire mankind unified in one global entity into the impotent dreamers incapable of normal reasoning and therefore enslaved by propaganda, political correctness, gender ideology and other means of total sexualization, and therefore, as any herd of animals obsessed with "principle of pleasure" can be easily manipulated and controlled by those with access to real – physical/material – power of coercion

4/ the attachment of apparently normal people to their Freudian psychoanalysts has the same root as attachment to Nietzsche's philosophy: the decomposition of reasoning and its consequence – perversion and insanity. At least, Nietzsche's insanity was a consequence of advanced syphilis [in: Lauryssens 93–94, 164]; in a case of people without STD, what is the reason of voluntary self–identification with the Freud's perversion?

The attachment of some individuals within medical and other layers of the societies, especially those strata that define culture and politics, to the Freud's "metapsychology," willingness to accept it as the actual reality, and recognition of it as of some kind of the fundamentals of the Western civilizations has the terrifying reason: by asserting perversion, lust for inhumane crimes, mental disorders, cannibalism and bisexuality and sexual life ascribed by Freud to a child as the ***norm***, the Freudian ideas prepare the basis for legalization of pedophilia and other crimes and perversions. The consequences already are seen, especially

a/ in public schools where the Holy Bible, mentions of God, and teachings of virtue, righteousness, and right judgment became almost forbidden, while Freud–inspired educators actualize sexualization of children ***[[***rooted in the Freud's ideas of "psychosexuality," "universal libido," and "economics of libido" or the pleasure principle, as the foundation of life of mind and body***]]*** resulting in corruption and perversion of a body and debilitating of the mind. With their efforts, sexual education, in fact, corruption of children, is asserted as the mandatory course, corruption and perversion became the norm sustained by "diversity" based upon "body right." UNESCO attempts to impose sexualization inferred from Freudian "psychosexuality" and "universal libido" unto entire mankind, corrupting children world–wide and therefore, destroying the Future of humanity.

The question is what will happen when UNESCO decides that after complete sexualization***Σ29***, it is the time to implement other Freud's assertions, for instance, such as "Oedipus" complex – parricide and incest – is "unavoidable and normal" and "constitutional bisexuality and cannibalism" are the normal phase of development of children [Freud *Beyond the Pleasure Principle* 657; *The Ego and the Id* 705–707; *Group Psychology and Analysis of the Ego* 679] .

Does it mean that, by UNESCO's efforts, parricide, incest and cannibalism as a normal stages of children development ***[[***bisexuality already is propagated as norm***Σ30]]***, would become socially acceptable and politically enforceable behavior?

b/ overall mental and physical health of the population

c/ epidemic crimes and suicides

d/ collapse of human reasoning, which makes possible the uninterrupted wars, conflicts, economical and other crises, impoverishment, hunger, plagues, pollution, depletion of reserves needed for survival, illiteracy and ignorance, which in spite of all "charitable" actions of the technically developed wealthy nations and philanthropists, transformed the world into the harvest fields of death.

"The mass insanity at the irreversible stage of self–annihilation" seems to be an adequate classification of the society, which accepts Freud' ideas and uses the service of the medical "professionals" who consider mental disorder and perversion as the normal development of a human being, therefore, make insanity and perversion the natural features of the human race.

As the matter of fact, the acceptance of Freudian "metapsychology" and application of Freudian psychoanalysis could become possible only within the collapsing societies at the advanced stages of dehumanization and self–annihilation. The distinguishing feature of such disintegrating societies is deep perversion of the human nature, which is disclosed by loss of the meaning of humanity and rejection of the law of God and issuing norms, which define the human nature. The extermination of human beings as non–humans already has become the history of the twentieth century with its world wars, revolutions, concentration camps, unprecedented weapons of mass distraction, and sciences–assassins.

What would the next phase be?

Could it be genetic editing of human beings so they would become similar to the herded to animals, and therefore the Orphism – the mythical

serpentine theology that underlies the cult of the arch–evil – would complete destruction of mankind?

The actual history of mankind connects everything into a logical conclusion: as one of the last links in the chain, the Freudian phenomenon becomes a part of the pattern of ultimate total ruin *[[*annihilation according to ***διαφθορωνΣ7*** pattern*]]* initiated by subversion of the Absolute → apostasy and sustained by the logic of death, which, in the Past, determined the destiny of the ancient heathen societies and destruction of the heathen nations, empires, civilizations, and, in the Present, does not sustain expectations of the Future.

The societies, in which Freud's ideas fashion the culture, in which the Freudian pseudoscience is accepted and taught as the truth along with the Darwinism, Marxism, and other atheistic myths concerning the origin, nature, and way of living of a human being, have no future: they already began the preparation to the end, whatever the end would be –

– the next mass slaughter in the insanity of the next global war until complete annihilation of all participants

– relatively slow death of incurable diseases of body and soul

– the next pandemic triggered with genetic and other inhumane experiments with the living beings

– the multiple terrorist attacks with such consequences as destruction of the crucial life–maintaining centers – infrastructure, power plants, servers, etc., followed by enthronement of new masters of the world on the debris of the Western civilization

– the catastrophic wrath of the Nature…

The collapse of the societies, which have the Freud's ideas as the meaning of their culture, would repeat the same deadly pattern of annihilation, which defined destruction of the Phoenician and other inhumane civilizations wiped out from the face of the Earth.

However, even if some researchers recognize the works of Sigmund Freud as a part of the foundation of the Western civilization, as the result of studying of works and life of Sigmund Freud, the observer could conclude that

A. Sigmund Freud's ideas are the fruit of delusion

B. if to consider the Western civilization as a normal human establishment built to accommodate evolution and to achieve prosperity of human beings within some time–space settings, and if to employ the terms from Freud's "psychic reality," then, the very idea that Freud's assertions–ideas–doctrine–analysis–whatever could ever either be a part of the norm or, by any means, refers to the normal human nature is seen as the lethal disease of the civilization

C. although establishment of Freud's "metapsychology" as the new world–wide religion was not successful, it had some negative influence on the contemporary culture

D. the Freud's pseudo–scientific "metapsychology" might serve as

1. an illustration for studies of mental disorders and insanity triggered by subversion of the Absolute Truth and completed with collapse → total ruin of the mind, which is not able to exist without the foundation: the knowledge of God and His Law given by God the Creator

2. an illustration of the actual value of contemporary sciences, which accept myths and figments of imagination as the science, and especially as the "meta–science" that might explain to them the human psychology

3. one more warning of the lethal consequences of rejection of the knowledge of God and His Law {*Deuteronomy 28:28–29; 30:15–20; Isaiah 59:2–15*} given as a practical example: "metapsychology" and other ideas of Sigmund Freud.

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