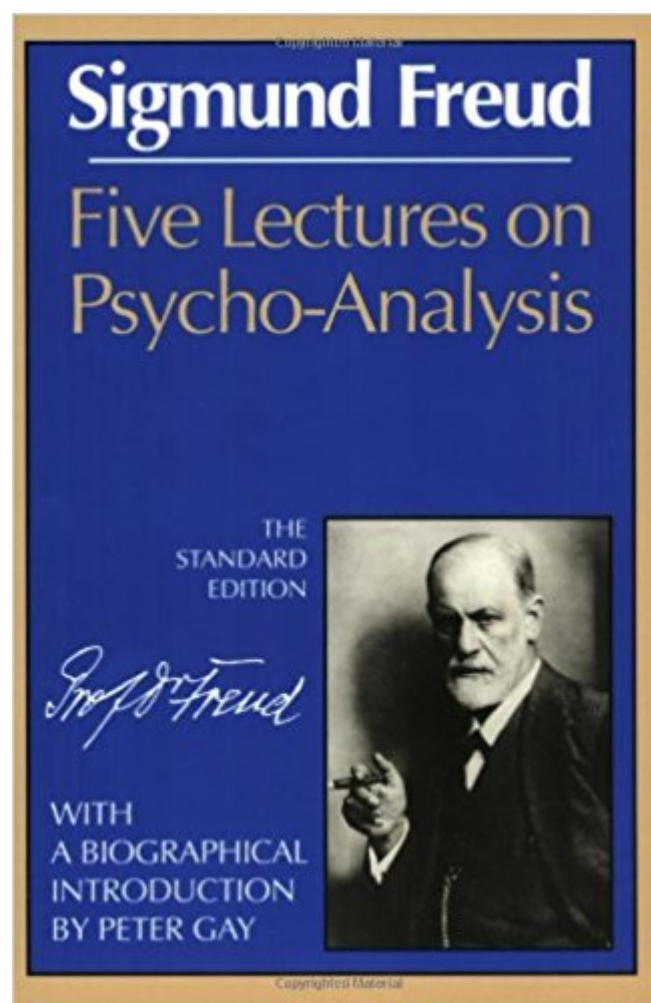




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Five Lectures On Psycho-Analysis (The Standard Edition) (Complete Psychological Works Of Sigmund Freud)



Synopsis

Of the various English translations of Freud's major works to appear in his lifetime, only one was authorized by Freud himself: The Standard Edition of the Complete Psychological Works of Sigmund Freud under the general editorship of James Strachey. Freud approved the overall editorial plan, specific renderings of key words and phrases, and the addition of valuable notes, from bibliographical and explanatory. Many of the translations were done by Strachey himself; the rest were prepared under his supervision. The result was to place the Standard Edition in a position of unquestioned supremacy over all other existing versions. Newly designed in a uniform format, each new paperback in the Standard Edition opens with a biographical essay on Freud's life and work — along with a note on the individual volume — by Peter Gay, Sterling Professor of History at Yale.

Book Information

Series: Complete Psychological Works of Sigmund Freud

Paperback: 112 pages

Publisher: W. W. Norton & Company; 1 edition (April 17, 1990)

Language: English

ISBN-10: 0393008479

ISBN-13: 978-0393008470

Product Dimensions: 5.3 x 0.4 x 7.8 inches

Shipping Weight: 4 ounces (View shipping rates and policies)

Average Customer Review: 3.8 out of 5 stars 11 customer reviews

Best Sellers Rank: #133,256 in Books (See Top 100 in Books) #88 in Books > Medical Books > Psychology > Movements > Behaviorism #113 in Books > Medical Books > Psychology > Movements > Psychoanalysis #124 in Books > Science & Math > Behavioral Sciences > Behavioral Psychology

Customer Reviews

Text: English, German (translation)

In 1909 Freud delivered five lectures at Clark University in Worcester, Massachusetts. He spoke on the foundations of psychoanalysis, and the lectures were published the following year. Until the far more extensive *Introductory Lectures on Psycho-Analysis*, *Five Lectures on Psycho-Analysis* was the authoritative summary of Freud's ideas, and it remains a lucid general introduction.

This book was assigned reading from a liberal studies seminar at a local state university long ago. This particular edition was re-read that I recently finished. The BN Publishing reprint of 2008 lacks the translator's name on the title page, but I presume it is James Strachey, whose name is on the Norton edition. It is copyrighted 2008 by BN Publishing, so there is no guarantee the text is the same. It lacks a table of contents, introduction or preface. Text retains British spellings. These were public lectures held at Clark University, Worcester, Mass., in 1909. Freud's lectures here are not as technical as in some of his other books. Has a few footnotes, some by the translator; has an appendix of other works by Freud, with a longer bibliography of his works, as well as some other psychoanalysts he cites in his lectures. The book is a survey of the history and development of psychoanalysis. The five lectures covers such topics as hysteria, the talking cure, hysterical conversion, states of consciousness, hypnoid states, hysterical disassociation, splitting of consciousness, cathartic procedure, repression, jokes and their relation to the unconscious, ideational elements, complexes, free association, association experiments, interpretation of dreams, dream-problems, sexual complexes, small faulty actions by people, neuroses, the erotic life, infantile sexuality, auto-eroticism, origin of perversion, the sexual development of children, etc. He believes in a deterministic cause of mental life. Nothing is trivial or haphazard. The psycho-analytical technique is already efficient enough to fulfill its task: to bring the pathogenic psychological material into consciousness. He defends himself against his critics in several places in the book. He believes his theories are universal. He believes that sexual etiology is of decisive importance. Much of the last two lectures focuses on sex, namely, the withdrawal from reality being the main purposes of mental illness. He talks of involution, of repression, reality and fantasy, wish fulfillment, and the like. He talks of transference as part of the patient's emotional life. He goes into much detail discussing transference and the childhood development of sexuality. He becomes defensive again about his theories, saying, people are unaccustomed to reckoning with strict and universal application of determinism to mental life. He discusses at length what happens when the unconscious wishes have been set free by the psychoanalyst. Then he discusses the possible outcomes of the work of the psychoanalyst. Freud's theories gained enormous fame and influence in the field of psychiatry. Yet he still has critics and to many his ideas are discarded. Yet I have encountered people who say you have to love Freud, while in fact there is no obligation to accept anything Freud says. It has been said that Freud's theories only apply to middle-class 19th century Jewish women of Vienna. But that is an exaggeration. However, psychiatrists have discovered that the world has cultures where Freud's theories do not apply. I myself am critical of Freud, especially his doctrine of

determinism, for this implies humans don't have free will. I would say Freud is out of date, and people look for more modern theorists of the mind.

What a treat to read conversationally presented topics in such approachable language. While some of the theory is "dated", there are the classics of thought that hold to today's theory. A classic for psychoanalytic clinicians.

That's Freud, unique and necessary, of course, if one intends to learn about the human soul

Got this for school. It was a'ght.

It's Freud.

Good

This was an interesting book. it documents Freud's ideas on psycho analysis and was very illuminating. I would recommend this to increase someone's general knowledge.

In this study Freud delves into the studies of psycho-analysis and prepares a prognosis that stipulate his observations. He confesses that this series of lecture are not the entire studies of psycho-analysis but provide just a glimpse into the subject. In the Study of Hysteria: hysterical patients have been noted to suffer from prior reminiscences. Their symptoms are residues and mnemonic symbols of particular traumatic experiences. Not only do the patient remember the painful experiences of the remote past; but they still cling to them emotionally; they cannot free themselves of the past and for its sake they neglect what is real and immediate. The fixation of this mental life to pathogenic traumas is one of the most significant and practically important characteristics of neurosis. Typically in the pathogenic situations; the patient is emotionally overwhelmed and is obliged to suppress a powerful instead of allowing its discharge in the appropriate signs of emotions, words or actions. One is driven to assume that the illness occurred; because the affects generated in the pathogenic situations had their normal outlet blocked and the essence of the illness lay in the fact that these 'strangled' affects were then put to an abnormal use. In short they remained a permanent burden upon the patient's mental life and a source of

constant excitation for it. Freud disagrees with Pierre Janet's thesis that hysterical patients; are inherently incapable of holding together the municipality of mental process into a unity; arises the tendency of mental dissociation. Janet in his experiments showed that in hypnosis the lapses of the supposed lost memories could be brought back. On the contrary Freud suggests that forgotten memories were not lost. They were in the patient's possession and were ready to emerge in association to what was still known by him; but there was some force that prevented them from becoming conscious and compelled them to remain unconscious. The force that was maintaining this the pathological condition became apparent in the form of resistance on the part of the patient. What Freud has found out about pathogenic complexes and repressed wishful impulses of neurotic traces back the symptoms of the patients' illness with really surprising regularity to impression from their erotic life. Even before puberty extremely energetic repression's of certain instincts have been effected under the influence of education, and mental forces such as shame, disgust and morality have been setup, which like watchmen, maintain these repressions. So that when at puberty the high tide of sexual demands is reached, it is met by these mental reactive or resistant structures like dam, and make it impossible for it to reactivate the instincts that have undergone repression.

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