

Baitenova N. Zh., Demeuova A.A.

S. Freud on religion as a sublimation of the unconscious

The article is devoted to the founder of the psychoanalytic concept of religion S. Freud, who has made a significant contribution to religious studies and psychology of religion to its original approach in the interpretation of the nature and essence of religion. He tried to explain the psychoanalytic point of view of religious beliefs, rituals and justify the role of religion in the development of human culture and human life. The psychoanalytic concept of religion S. Freud is based on two principles: 1) religion is a collective neurosis; 2) religion is produced by means of collective defense against neurosis. According to S. Freud, the general basis for generating and religion, and culture and neurosis is, in general, the social nature of man. Religion, according to S. Freud, performs a protective function, disease, the negative impact of these factors, it would be much appreciable if not for religion in society.

Key words: S. Freud, the psychoanalytic concept of religion, neurosis, a collective neurosis, the sublimation of the unconscious.

Байтенова Н.Ж.,
Демеуова А.А.

3. Фрейдтің дінді бейсаналық сублимация ретінде қарастыруы

Мақала діннің мәні мен табиғатын өзіндік дінтану мен дін психологиясы тұрғысынан түсіндіру арқылы діннің психоаналитикалық концепциясының негізін қалаған З. Фрейдке арналған. Ол психоаналитикалық тұрғыдан діни сенімдер мен салт-дәстүрлерді түсіндіріп, жалпы адамзат мәдениеті мен жеке адам өмір тіршілігіндегі діннің рөлін негіздеуге тырысты. З. Фрейдтің психоаналитикалық концепциясы екі постулатқа негізделді: 1) дін коллективті невроз; 2) дін невроздан қорғанудың коллективті түрі. З. Фрейдтің пікірі бойынша діннің де, невроздың да пайда болуына әсер ететін фактор мәдениет, жалпы алғанда, адамның әлеуметтік табиғаты. Дін, З. Фрейдтің пікірі бойынша, белгілі бір қорғау функциясын орындайды, олардың теріс, негативті, ауыртпалық әсері одан да күшті болар еді, егер дін болмаған жағдайда.

Түйін сөздер: З. Фрейд, діннің психоаналитикалық концепциясы, невроз, коллективті невроз, бейсаналық сублимация.

Байтенова Н.Ж.,
Демеуова А.А.

3. Фрейд о религии как сублимации бессознательного

Статья посвящена основоположнику психоаналитической концепции религии З. Фрейду, внесшему значимый вклад в религиоведение и психологию религии своим оригинальным подходом в трактовке природы и сущности религии. Он пытался с психоаналитической точки зрения объяснить религиозные верования, обряды, обосновать роль религии в развитии общечеловеческой культуры и жизнедеятельности человека. Психоаналитическая концепция религии З. Фрейда основывается на двух постулатах: 1) религия – это коллективный невроз; 2) религия – это коллективно вырабатываемое средство защиты от невроза. Согласно Фрейду, общей основой, порождающей и религии, и неврозы, является культура и в целом социальная природа человека. Религия, по мнению З. Фрейда, выполняет определенную защитную функцию, болезнетворное, негативное воздействие этих факторов было бы намного ощутимым, не будь в обществе религии.

Ключевые слова: З. Фрейд, психоаналитическая концепция религии, невроз, коллективный невроз, сублимации бессознательного.

¹Al-Farabi Kazakh National University, Republic of Kazakhstan, Almaty;²Mangistau branch «Orleu», Republic of Kazakhstan, Almaty

*E-mail: zhanat52@mail.ru

S. FREUD ON RELIGION AS A SUBLIMATION OF THE UNCONSCIOUS

Introduction

The most common direction of the study and identification of the essence and nature of religion can be called psychological. There is a whole new trend that has developed in the framework of psychoanalysis. E. Fromm in his “doctrine of Christ” defines psychoanalysis as follows: “Psychoanalysis – is the psychology of instincts (drives) and pulses (impulses). He sees human behavior and certain emotional drives (drives), which he interprets as a stream of certain impulses rooted in physiology that can not be directly observed” [1, p. 4].

The founder of the psychoanalytic concept of religion is Freud. In the psychoanalytic concept of religion is implemented as general psychological and socio-psychological approaches to religion. On this basis, can be given the following definition of the psychology of religion: it explores the psychological patterns of the origin, development and functioning of religious phenomena of individual and social psychology, content, structure, orientation of these phenomena, their place and role in the religious complex and the impact on religious spheres of life of the individual, groups of society. Psychoanalytic concepts of religion have a number of general provisions. Firstly, the emergence of religion is associated with mental activity, particularly in psychoanalysis focuses on the similarity of religious experiences, and other states of the irrational man. Second, religious symbols, which are the expression of religious ideas and dogmas, also coincide with the emotions and feelings of a personal nature, coinciding with the psychology of the individual. Third, in the formation of religious ideas and concepts leading role belongs to the unconscious, which indicates the irrational character of religious knowledge. Fourth, the phenomenon of religion is seen in psychopathology, so in psychoanalytic discourse phenomenon of religion is interpreted as either a “collective imagination” or as a “collective neurosis”.

Freud on religion as a sublimation of the unconscious

The founder and the brightest representative of the psychoanalytic concept of religion is Freud, Austrian psychologist, philosopher and founder of the concept of psychoanalysis, who has made a significant contribution to religious studies and psychology of reli-

gion to its original approach in the interpretation of the nature and essence of religion.

Before Freud's psychology as a research object was usually normal, physically and mentally healthy person and explore the phenomenon of consciousness. Freud as a psychopathology, studying the nature and causes of neuroses, was forced to investigate the nature of the mental, including structure of the psyche that do not fit into the actual conscious in man. Tasks and the object of research led Freud to the assumption of mental acts that constitute, together with the specific content of conscious mind.

In the most general form of the human psyche seems to Freud divided into two opposing spheres – the sphere of conscious and unconscious, which are essential characteristics of the person.

The structure of personality Freud presented these areas is not the same: in contrast to the conventional wisdom, the unconscious, Freud saw as a central component, which was the essence of the human mind, conscious as Freud advocated a particular instance of the tunable over unconsciousness; its origin is obliged conscious and unconscious is separated from it in the process of development of the mind. Therefore, a feature of psychoanalysis Freud is that it is a priority unconscious and conscious derived from the unconscious.

Although the presentation of Freud's structural levels of the human psyche and changed throughout his creative activity, a fundamental division into the sphere of conscious and unconscious in one form or another remained in all he created models of personality.

Established Freud model of personality appears as a combination of three interrelated and interdependent elements in a certain subordination to each other: "It" (Id) – deep layer of unconscious impulses, psychological "self", the basis of the individual's activity, this psychic agency that guided its own laws other than the laws of operation of the remaining components of the individual; next component model of personality according to Freud, is "I" (Ego) – the sphere conscious mediator between the unconscious, the inner world of man and external reality, including the natural and social institutions, the unconscious activity commensurate with this reality, expediency and externally considers it necessary; "Beyond-I" (Super-Ego) – inside personal conscience instance, the installation embodies a society, a kind of moral censorship, which appears as a mediator between the unconscious and conscious due to irreconcilable conflict between them, the inability of consciousness to curb unconscious impulses, aspirations, man's desires and to subordi-

nate them to the requirements of cultural and social reality.

Trying to get into the workings of the human psyche, Freud comes from the fact that it highlighted the deep, the natural layer of it "It" – operates on an arbitrary program, getting the most pleasure. But as to satisfy their passions and lusts the individual is faced with external reality that confronts "It", it stands out the "I" that seeks to curb the unconscious impulses and send them into the mainstream of socio-approved behavior. At first glance, it might even seem that it is the "I" is the beginning of a conscious, is the driving force that makes "It" to change the direction of its activities in accordance with the norms of social life sanktsioobrazuyuschimi.

Another feature of psychoanalysis, Freud is that in Freud's personality structure is not the case: no "I" controls "It", but on the contrary, "It" gradually, but imperatively dictates its own terms, "I am." For the figurative description of the relationship between "I" and "It" Freud resorted to the analogy of the comparative relationship between rider and horse. In his famous work, "I" and "It" Freud writes: "In its relation to the "It" is ("I")" like a rider who has to curb the strength of his superior horse; the difference is that the rider is trying to do it on their own, and "I" – borrowed. If the rider does not want to part with the horse, then he has no choice but to lead the horse to where the horse wants; and "I" will turn "It" into action as if it was his own will"[2, p. 363].

According to the judgments of Freud is not the "I" is a leading, but rather a slave, for the rider not to be left without a horse is a horse to where the horse wants. That rider leads the horse is only an appearance, actually dictates the horse, the rider only executor of the horse.

At the time, Schopenhauer used the same analogy for the disclosure of the relationship between intellect and will. If the will of Schopenhauer, only superficially subordinated intellect, like a horse bridle, but in fact, like a horse, maybe biting at the bit to detect a wild temper and given to their primitive nature, Freud's "It" also is a semblance of subordination "I": the rider who failed to rein in the horse is lead her to where she wants to, and "I" will turn "It" in the act, that is if his own will.

As a humble servant of unconscious drives, Freud's "I" tries to maintain its good agreement with the "It" and the outside world. Since it is not always possible, in itself, a new instance – the "top – I" or "ideal – I", which reigns over the "I" as the conscience or unconscious guilt.

In Freud's model of personality "over – I" would

be indicated as a higher being, reflecting precepts, social taboos, the authority of parents and authorities. If “I” – is the main representative of the external world, “the top – I” stands in relation to him as a defender of the interests of “It”.

According to their position and function in the human psyche, “the top – I” is intended to carry out the sublimation of unconscious impulses, i.e. switching of social disapproval rush “It” in a socially acceptable impetus to the “I”, and in this sense as it associates itself with the “I” in curbing drives “It is”.

But its content Freudian “super – I” is still close and related in relation to the “It” as is “heir of the Oedipus complex and, therefore, an expression of the most powerful movements It is the most important and libidinal fate of his “top – I”.

“Beyond – I” opposes even the “I” as an attorney of the inner world “It” that can lead to conflict, fraught with violations of the human psyche. Thus, Freud’s “I” appears in the form of “unhappy consciousness”, which, like the radar, is forced to rotate in one direction and then the other to be in a friendly agreement as to the “It” and with “top – I”.

Although Freud recognized the “inheritance” and “naturalness” of the unconscious, subjective, he believed in the power of the unconscious awareness that he was most clearly expressed in the formula: “Where was the “it” should be “I”.

The problem he saw in psychoanalysis to unconscious material to translate the human psyche to consciousness to disclose the nature of the unconscious man helped to master their passions and consciously manage them in real life. In this manifest is the Freudian psychoanalysis.

The main and at the same time the fatal problem of mankind Freud believed the establishment of appropriate balance between the unconscious impulses of human and moral requirements of the culture, between the psychic organization of the individual and social organization.

Austrian psychologist and philosopher devoted to the problems of religion, a number of original works are based on his psychoanalytic concept. Freud his first sketches of Religious began as a practicing psychotherapist, so the first ideas about religion were mostly minor in nature and were expressed in connection with the basic idea of his study, ie It was associated with the identification of the causes of neurological diseases. The first actual Religious Studies can be considered an article entitled “Obsessive actions and religious practices,” which went beyond psychoanalysis proper psychological problems associated with neurotic diseases in the area of religious research and which compares

the behavior of believers and religious compulsion neurotics. Research Austrian psychoanalyst in the field of infantile sexuality enabled him to consider the nature and the basics of religion with an entirely new and unexpected position. In his next work “Childhood memories of Leonardo da Vinci”, Freud considers the idea of religion with regard infantile complexes and expresses the idea that the individual psychological image of God believers in monotheistic religions is formed based on the image of his father, with the transfer to it of all remaining unconscious associations, complexes experiences. In this work, Freud writes: “Psychoanalysis has taught us to see the intimate connection between the father complex and faith in God, he has shown us that a personal God is psychologically nothing else, as an idealized father, and we are seeing daily that young people lose their religious belief once crumbling credibility for their father. Thus, in a complex parent we open roots religious requirements” [3, p. 78-79].

In the most developed form of questions of religious studies and psychology of religion-related issues emergence of primitive forms of belief are considered in his most famous work “Totem and Taboo”. As recognized by the Austrian psychoanalyst Sigmund Freud, this work “represents the first attempt on my part to use the view and the results of psychoanalysis to the outstanding problems of the psychology of nations” [4, p. 193]. There Freud discusses his concept of the emergence of primitive beliefs, especially totems. Severe judgments on specific issues of religion includes the work “Mass Psychology and the Analysis of the Ego”. Among the interesting work in terms of religion and psychology of religion should be called the article “The future of an Illusion”. Some religious issues are also addressed in such books of Freud as a “culture of dissatisfaction” and “New Introductory Lectures in Psychoanalysis”, which is not specifically devoted to the problems of religion, but at the same time they also talking about various aspects of religion. Some interest in terms of religious issues and is the last work of Freud’s “The Man Moses and Monotheism”, which was published shortly before his death, and is dedicated to the interpretation of the biblical story of Moses and the Exodus from Egypt.

The problem of development of culture and society are closely intertwined in the legacy of Freud with the lighting of the origin and essence of religion. He tried to explain the psychoanalytic point of view of religious beliefs, rituals and justify the role of religion in the development of human culture and human life. The essence and origin of religion Freud originally considered in relation to the com-

parative analysis of obsessional neurosis and sending believers worship. In "Obsessive actions and religious practices" (1907), he suggested that both these phenomena in all their diversity of covertly carry suppression function of the unconscious impulses of man.

In other words, the basis of these phenomena is abstaining from direct satisfaction of natural desires, which determines their similarity. Hence his conclusion that the compulsive actions, obsessive-compulsive disorder can be seen as abnormal copy of the development of religion, defining "neurosis as an individual religiosity and religion as universal obsessive-compulsive disorder". Thus, in the psychological interpretation of Freud religion acts as a protective measure of a man against his unconscious drives that religious beliefs get allegorical form of satisfaction, so that the person inside the psychic conflict between the conscious and the unconscious lose their sharpness. This understanding of religion coincides with the early Freudian interpretation of the cultural development of mankind, according to which the basis for the progress of culture is external and internal suppression of the sexual instincts of man. Freud believed that part of the process of suppression of human instincts is in favor of religion, a variety of rites and rituals that symbolize the renunciation of immediate human sensual pleasures to subsequently acquire peace and bliss as a reward for abstinence from carnal pleasures. In religion, according to Freud, just refracted mission offset the functional activity of the human psyche from the "pleasure principle" to the "reality principle": religious ceremonies focused on the deferred satisfaction of human desires and translating of unconscious drives in a socially acceptable plane worship the deity. Thus, religion gets Freud purely psychological (or rather, a psychoanalytic) explanation, which was based on the human capacity for sublimation unconscious drives, projecting them outward and symbolic satisfaction of socially unacceptable, forbidden desires. Anyway, throughout his academic career, he was of the opinion that religious superstition, belief in God and mythological world view are nothing else than the "project to the outside world mentality."

It does not go beyond psychology and is the interpretation of the religion, which Freud gives in "Totem and Taboo. Psychology of primitive culture and religion. "Freud believed that "The spiritual life of the people should be open not only these same processes and communications, which were identified with the help of psychoanalysis in an individual, but should also be made a bold attempt to light with

the help of psychoanalysis views prevailing in what remains dark or doubtful in the psychology of peoples" [4, p. 195].

Further reasoning on this issue, referring to Freud KG Jung writes: "We all participate in the development of psychoanalytic studies, was the memorable moment when KG Jung on the private scientific congress told by one of his students that imagination of some mentally ill (Dementiapræcax) miraculously coincide with the mythological cosmogonies of ancient peoples, which the uneducated patients could not have any scientific understanding. This is indicated not only a new source of the strangest products of mental illness, but also emphasized in the strongest terms the value of parallelism ontogenetic and phylogenetic development and spiritual life. Mentally ill and neurotic approach each other, so a primitive man, a man of distant prehistoric times, and if psychoanalysis is based on the correct assumption, it should open up the possibility of reducing that there have in common, to the type of infantile psychic life" [4, p. 196-197].

According to Freud's Totem features of the system, attracted special interest of psychoanalysts to the subject: "...Almost everywhere there is a totem, there is a law that members of the same totem should not engage with each other in sexual relations, therefore, can not also enter into a marriage. This is related to the totem exogamy".

This is your assumption, Freud associates with the hypothesis of Charles Darwin about the primary social condition of man: "Based on the habits of the higher apes, Darwin concluded that man originally lived in small groups, within which the jealousy of the oldest and most powerful male sexual smesitelstva not allowed". Judging by what we know of the jealousy in all mammals, many of which possess special weapons for fighting with their rivals, we really can conclude that the overall mix of the sexes in the natural state is very incredible ...If, therefore, we are in the flow of time look back far back and draw a conclusion about the social habits of man as he now exists, the most likely to be the view that people originally lived in small communities, each man with a woman, or if he had the power, with many of whom he jealously defended by other men. Or he was not a social animal and yet lived alone with many wives, like the gorilla; because all the natives agree that in the group of gorillas can be found only one adult male. When the young male grows up, it is a struggle for power and the stronger becomes the head of the society, killing or expelling the rest. Younger males are expelled so wander alone, and when, finally, they will be able to find the female, in

the same way they would not allow too close incest among members of the same family”.

Atkinson, apparently the first to note that these conditions Darwinian primal horde nearly carried exogamy young men. Each of those expelled could establish a similar horde, which had the force of a similar ban on sexual intercourse, due to jealousy of the head, and over time, these circumstances are conscious, as the law, the rule: no sexual intercourse with his teammates on the hearth. In the event of totemism it is generally accepted another formulation: no sexual intercourse within the totem” [4, p. 315-316].

This strictly comply with the ban, according to Freud is of particular interest as a totemic relationship illustrating how the earliest forms of religious beliefs of humanity and its relationship with various restrictions associated with various psychological states of people. Freud writes: “It (the ban on exogamy) is not justified by anything from the fact that we have so far learned about the concept or the properties of the totem. It is therefore impossible to understand how he came in totemic. We are therefore not surprised when some researchers certainly believe that initially – in ancient times and, accordingly, the real meaning – exogamy had nothing to do with totemism, and was once him added without deep connection at a time when there was a need for marriage restrictions. Whatever it was, the connection with totemic exogamy exists and is very strong” [4, p. 199]. Exogamy Austrian psychoanalyst associates with early forms of the religious beliefs of people.

According to the judgments of Freud religion arose from the consciousness of guilt and remorse, initially speaking in the form of totemism. Totemism is therefore perceived by Freud as a kind of way to calm the conflicting emotions of man and to make amends for the committed criminal offense the later obedience to his chosen deputy of his father – totem.

All of the following religions also considered by Freud as the various attempts to solve the same problem: they take different forms depending on the culture in which are formed, but they act as a response “to the great event, which began with the culture and which has since has haunted mankind”.

This seemingly new to Freud’s view of the emergence of religion, in fact, is contrary to the psychoanalytic setting. Only general arguments to deny their human desires and symbolic satisfactions, refracted in religious issues, is now filled with concrete content.

How and when considering the history of primitive society and human culture as a whole, he comes from a postulated his “Oedipus complex”. His line

of reasoning is similar to the psychoanalytic explanation of historical development. Realizing his guilt after the murder of his father in the primal horde, sons if caught in a psychological situation when under the influence of ambivalent feelings themselves imposed a ban on something so strenuously sought earlier.

Freud drew attention to the fact that the two main totemic prohibition – to kill the totem animal and exogamy, t.e. the impossibility of marriage with women of his tribe—coincide with the two crimes of Oedipus the king who married his mother and killed his father. This identity of the two main components of the Oedipus complex, often forming the underpinnings of modern neuroses, Freud gave reason to believe that the hidden psychological springs of primitive religion in many respects similar to the processes in the psyche of the modern man, which became available through the study of psychoanalysis.

Thus, the psychological meaning of primitive taboos associated with the fear of incest, ambivalent attitude to a close; in animism, the magic inherent idea of the omnipotence of thought. The core of the book is the hypothesis of the emergence of totemic beliefs and rituals, known as the hypothesis of “primitive parricide”, Freud called her three sources: the analysis of primitive sacrifice, the W. Robertson – Smith, psychoanalytic study of childhood phobias and the Darwinian hypothesis of the primal horde [5].

According to Freud, all neuroses have their origin in childhood sexual experiences, so religion must be linked to the suppression of instinct libido early mankind. Freud argued that the beginning of the religion, as well as ethics and art inherent in the Oedipus complex “in the Oedipus complex coincides the beginning of religion, morality, public art and in full compliance with the data of psychoanalysis, in which the complex is the core of all neuroses” [4, p. 345]. He defended the idea that religion is an expression of the collective neurosis of people attempting to escape from a hostile world. They seek solace in the illusory world of fantasy, in God and heaven, that a projection with no independent reality.

The psychoanalytic concept of religion Freud is based on two principles: 1) religion is a collective neurosis; 2) religion is produced by means of collective defense against neurosis. The combination of these two statements at first glance seems paradoxical. Religion, in a plan has similarities with the neurosis that manifests itself in the causes, mechanisms of formation, in the forms of its manifestation. According to Freud, the general basis for generating and religion, and culture and neurosis is, in general,

the social nature of man. Religion, according to Freud, performs a protective function, disease, the negative impact of these factors, it would be much appreciable if not for religion in society.

Therefore, according to Freud, religion is to protect people from the worst of the neuroses than herself". ... The pious believer—wrote Freud—highly protected from the risk of neurological diseases known: the assimilation of the universal neurosis takes away the task of developing their personal neurosis." The effectiveness of this "protivonevroticheskoy vaccination" due to the fact that the religious neurosis solves the same psychological problem (especially compensatory) as an ordinary neurosis. Other concepts of the psychology of the unconscious, these two postulates of psychoanalytic concept of religion Freud remain in force, but also Jung, Erich Fromm and significantly change the meaning of "neurosis", "mental health", "unconscious", as does differently interpreted mental disease mechanisms and therapeutic role of religion.

The problem of culture is closely intertwined in the legacy of Freud with the lighting of the origin and essence of religion. He tried to explain the psychoanalytic point of view of religious beliefs, rituals and justify the role of religion in the development of human culture and human life. The essence and origin of religion Freud originally considered in relation to the comparative analysis of obsessional neurosis and sending believers worship. In "Obsessive actions and religious practices" (1907), he suggested that both these phenomena in all their diversity of covertly carry suppression function of the unconscious impulses of man.

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According to Freud the mechanism of occurrence of religion remains the same and is to suppress the unconscious drives. But in only one case is taken into account unconscious psychological setting on ritual human actions, and the other – a psychological shift and substitution of one object of hatred and attachment to others. In this sense, the taboos of savages, according to Freud, is not alien to modern man in the unconscious recesses of the soul which is invisibly present "Oedipus complex" and, therefore, there is an unconscious propensity to commit murder. But it is already constrained by the modern taboo – moral standards and ethical requirements of the society, formulated by the type of the Christian commandment "Thou shalt not kill!".

Freud also offers several different versions of the origin of religion in his work "The future of an Illusion." In this case it is the weakness and helplessness of human beings to the surrounding forces of nature, the need to protect themselves from these unknown and superior human strength. According to Freud, one can not understand the forces of nature, as they are impersonal, and thus alien to him. Therefore, a person tends to animate, to humanize the nature in order to then use specific techniques aimed at the nature of man may try to appease the animate natural objects, making them the object of his worship, thereby or weaken their power, or classify its allies. Thus, the first religious notions, according to Freud's judgment serve as a kind of compensation inherent weakness and human helplessness before the elemental force of nature. Withdrawal from the fact of religious beliefs human helplessness, as well

as other Freudian version of the origin of religion, did not contradict his psychoanalytic concepts.

There is some direct link between the psychoanalytic “Oedipus complex” and Freud’s understanding of the human need for protection against natural forces opposing it. For example, this relationship is found in a similar interpretation of Freud’s feelings of helplessness experienced by children and adults: just as the child’s father is looking for support and gives the supernatural forces of personality traits of his father, in the same way an adult man ascribes the forces of nature characteristic features of his father, giving their divine meaning.

Freud in his works devoted to the analysis of religious processes concerned and the question of the psychological significance of religious ideas and feasibility of maintaining or eliminating religious illusions. In the discussion of these and other problems, Freud declared his anti-religious position, exposing a comprehensive critique of not only the individual religious teachings, but also the institution of religion. In general, critical judgment Freud against religion can not be considered original. But one circumstance gave Freud’s critical attitude to religion a special significance: the criticism of religious beliefs carried them from the psychological point of view. Of great interest is the study of Freud about the importance

of religious beliefs and criticism of human and psychological grounds of religion. Freud as a very subtle psychologist noticed that, despite the inconsistency and groundlessness of many religious tenets, they have some mesmerizing power, it can exert a profound effect on people. The mystery of the attractive force of religious illusions, Freud sees the unconscious instincts of man. In order to successfully confront the religion, it is necessary, according to Freud, reveal the psychological nature of religious illusions.

In connection with the interpretation of religion by Freud as universal obsessional neurosis and religious teachings – neurotic legacy of the past, the ability to eliminate the religious beliefs of the human consciousness is linked with Freud’s psychoanalytic procedure, which is used by him and his associates in the treatment of individual neuroses.

As in that and in other case it is assumed the gradual replacement of the unconscious and its replacement by a rational human mental activity. According to Freud, can promote a conscious attitude, both the individual and the whole of humanity to the revised regulations and rationalize culture.

But in this direction it will be a long and laborious work. After centuries of recorded religious ideas in the human mind, and they can not be eliminated by force.

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