

similar in its basic irrationality to the imperious will in Schopenhauer. C.G. Jung points out this crucial similarity. In suggesting that 'the unconscious strives for boundless and immediate satisfaction without regard for others', Freud agrees, says Jung, with Schopenhauer, 'who says of the egoism of the blind World-Will that it is so strong that a man could slay his brother merely to grease his boots with his brother's fat'.<sup>18</sup> Freud himself acknowledges the fact that 'the great thinker' Schopenhauer's 'unconscious "Will" is equivalent to the instincts in the mind as seen by psychoanalysis'.<sup>19</sup> In his essay 'A Difficulty in the Path of Psychoanalysis' (*Imago*, 1917), Freud says that psychoanalysis has dealt a heavy blow to the self-love of mankind by demonstrating conclusively that man's capacity to control his thoughts and impulses is much less than he believed it to be. When Abraham remarked of this paper that it had the appearance of a personal document, Freud replied, 'You are right in saying that the enumeration in my last paper may give the impression of claiming a place beside Copernicus and Darwin. But I didn't want to give up the interesting train of thought on that account, and so at least put Schopenhauer in the foreground'.<sup>20</sup>

We should not, of course, press this similarity too far or ignore important differences between the two. Whereas Freud's id, for example, is located in the individual personality, Schopenhauer's will is a world force and is dominant everywhere in nature, so much so that the vital functions of even plants and animals are to be explained by its activity. Moreover, whereas Freud's id has to be protected by the ego, Schopenhauer's will brings its own protective and survival force with it. And finally, whereas Schopenhauer urges the denial of the will to live through renunciation and asceticism as the sole means of deliverance from an evil world, Freud advocates a reasonable reduction of the tension of instinctual needs as a means of achieving a satisfactory personality adjustment. But the basic affinity of their approach, which sees a blind, seething force as the innermost and ultimate reality, is clear and conspicuous.

2. There is also a remarkable similarity of view between the two on the subject of sex. Both Freud and Schopenhauer consider sex as of overriding importance in determining human behaviour, and emphasize the enormous influence of unconscious sex motives in human conduct and action. 'The will to live', says Schopenhauer, 'expresses itself most strongly in the sexual impulse',<sup>21</sup> that 'most vehement of all impulses and desires'.<sup>22</sup> One half of mankind, he tells us, is busied with love the greater part of the time. 'The sexual impulse is to be regarded as the inner life of the tree (the species) upon which the life of the individual grows, like a leaf that is nourished by the tree and yet is in a continual state of

that impulse is so strong, and springs from the depths of our nature'.<sup>23</sup> The relation of the sexes is 'really the invisible central point of all action and conduct, and peeps out everywhere in spite of all veils thrown over it'.<sup>24</sup> It is 'the true and hereditary lord of the world', the 'kernel of the will to live, and consequently the concentration of all desire', the 'most vehement of desires, the wish of wishes, the concentration of all our volition'.<sup>25</sup> The 'focus of the will, i.e., its concentration and highest expression, is the sexual impulse and its satisfaction',<sup>26</sup> and thus the act of generation is 'the most distinct expression of the will, . . . the kernel, the compendium, the quintessence of the world'.<sup>27</sup>

In his analysis of the importance of sex in human life, Schopenhauer was an intrepid pioneer who held ideas far ahead of his time. Jung was directly influenced by him, and two outstanding authorities on sex — Ellis and Bloch — admired him greatly and cited him frequently. Partly due to the efforts of his disciple von Hartmann, Schopenhauer's ideas on sex had gained currency in Europe before Freud began to write. Freud was familiar with these ideas and considered them of great value. 'The incomparable significance of sexual life had been proclaimed by the philosopher Schopenhauer in an intensely impressive passage',<sup>28</sup> Freud tells us. The importance of sexual motives in Freud's scheme is much too well known to require detailed elaboration or illustration here. He regards sex as 'the most unruly of all the instincts',<sup>29</sup> and believes that a neurosis can always be traced to a disturbed sexual life: 'Among the causes of and occasions for neurotic complaints sexual factors play an important, an overweening — even perhaps a specific — role'.<sup>30</sup> Moreover, the sexual impulse can, according to Freud, also enter many areas of human activity through the process of sublimation. 'Observation of daily life shows us', he says in *Leonardo da Vinci*, 'that most persons have the capacity to direct a very tangible part of their sexual motive powers to their professional or business activities. The sexual impulse is particularly suited to yield such contributions because it is endowed with the capacity of sublimation, i.e., it has the power to exchange its nearest aim for others of higher value which are not sexual.'

Both Schopenhauer and Freud present a black view of human sexuality and regard it as an ignoble slavery to nature. Schopenhauer, it may be recalled, looks upon sex as the lure whereby nature deludes the individual into contributing to its nefarious goal of perpetuation of the species. It is the reproductive hunger of the individual which keeps us chained to the wheel of life. For the individual himself, Schopenhauer points out, the act of sex is nowhere as romantically pleasurable as he might have anticipated,