



The Future of an Illusion

Sigmund Freud , *Peter Gay* (Introduction) , *James Strachey* (Editor)

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In the manner of the eighteenth-century philosopher, Freud argued that religion and science were mortal enemies. Early in the century, he began to think about religion psychoanalytically and to discuss it in his writings. The Future of an Illusion (1927), Freud's best known and most emphatic psychoanalytic exploration of religion, is the culmination of a lifelong pattern of thinking.

The Future of an Illusion Details

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From Reader Review The Future of an Illusion for online ebook

Yazan Al-najjar says

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[illegible][illegible]

Yash Sinojia says

Penguin Great Ideas: 6/100, Series 3: 2/10

As the civilization advances in this age of information boom, more and more people are disillusioned from religion and perhaps one major illusion is a necessity to bind human beings for their communal existence. Is Science an alternative? Is it too an illusion that's also bound to doom with time?

Abeerr Shiihab says

[illegible]

Hadrian says

Freud, in most modern opinions, oscillates wildly between being beautifully right and spectacularly wrong. This book contains some of his most piercing insights and acerbic wit.

Freud analyzes the old dinosaur of religion as he saw it, finding it to serve as a type of cure for a childlike helplessness in the world. He delves briefly into his idea of a 'father complex', but this idea is well applied here - modern theorists have built off of his ideas here to an astonishing degree.

He also re-examines the role of religion in modern life, saying that it is very appealing to those who are most downtrodden in society - again, a statement that history has gratified. However, Freud also says that having a society totally reliant on atheism would also be a fault, too.

A profoundly interesting book, and one of the great ideas in history is here - one with which many still grapple.

Yamen Ourabi says

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Neil says

interesting perspective on the illusion of religion from the king and creator of psycho-analysis. this is an extremely short read, and one that i will have to re-read again to get a firmer understanding of his analysis.

his scientific tactic of breaking down the creation and dissemination of religious ideas over centuries, using psycho-analysis, is quite fascinating and frankly, hard to rationally argue. it really only leaves ones' 'faith' to believe in the absurdities of religious doctrine, or as he puts it, '[the church:] maintains that religious doctrines are outside the jurisdiction of reason - are above reason. Their truth must be felt inwardly, and they need not be comprehended.' which begs the next statement that i thoroughly enjoy because it creates a nasty, yet accurate slippery slope, 'Am I to be obliged to believe in every absurdity? And if not, why this one in particular?'

moreover, he discusses the formation of religion from both the achievement and shortcomings of civilization. and answers how the world would handle the non-existence of it, as a civilization.

its nice to read a purely scientific analysis of religion. not opinion, but analysis using the same method he used to make modern psychology what it is today.

but i guess this is a moot point when we as humans are not capable of understanding divine power and wisdom.

Freud was an accidental a genius, a man who parroted back theories that were already in development in his time and social circle -- the main difference with Freud's take was that it stuck. Sadly, this book follows the trajectory of far too many Freud works, in that it is principally a "dialog" between Freud and a laughably credulous strawman. For a more interesting and insightful look into the same subject, I recommend comparing his "Moses and Monotheism" (which is unintentionally hilarious!) and sociologist Emile

[illegible]

Ameera H. Al-mousa says

[illegible][illegible]

Ahmad Ebaid says

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peiman-mir5 rezakhani says

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Mounir says

[Review in English at the bottom]

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Freud's arguments against religion as conceived and practiced at present are logical and understandable. The topic is continued in his "Civilization and its discontents" where he comments on some objections to the ideas presented in this book.

Addition [24.4.2016]:

His defense of Science Vs Religion at the end of this present book seems to have been written hastily, as he sounds rather defensive, and as if he did not give much time to this part.

Freud's writings on civilization and culture [he does not differentiate between the two terms] have started relatively late compared to his purely psychological writings. The earliest was his 'Totem and Taboo' in 1913; then 'Thoughts for the Times on War and Death' in 1915 after the beginning of World War I, then he touched on the same topic partially in his 'Beyond the Pleasure Principle' in 1920. Then in the late 1920s and 1930s he seemed to be much more concerned with these topics as he came to realize that it is the culture as a whole which was at fault and not the single individual or family. He then wrote this book in 1927, followed by 'Civilization and its discontents' in 1929, and finally his last book "Moses and Monotheism" in 1939.
