



The Future of an Illusion

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

[Download now](#)

[Read Online ➔](#)

The Future of an Illusion

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

The Future of an Illusion Sigmund Freud , Peter Gay (Introduction) , James Strachey (Editor)

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

Date : Published September 17th 1989 by W.W. Norton & Company (first published 1927)

ISBN : 9780393008319

Author : Sigmund Freud , Peter Gay (Introduction) , James Strachey (Editor)

Format : Paperback 112 pages

Genre : Psychology, Philosophy, Religion, Nonfiction, Psychoanalysis

 [Download The Future of an Illusion ...pdf](#)

 [Read Online The Future of an Illusion ...pdf](#)

Download and Read Free Online The Future of an Illusion Sigmund Freud , Peter Gay (Introduction) , James Strachey (Editor)

From Reader Review The Future of an Illusion for online ebook

Yazan Al-najjar says

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

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

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.

???? says

?????? ???

????????? ????? ?????? ?????? ?? ?????? ?????? ?????? ?? ?????????? ??????
????????? ??????? ?????? ?????? ?????? ?????? ???? ???? ?????
??? ?????? ?????? ?????? ?? ?????? ?? ?????? (????? ??????) ?????? ???? ?????? ?????? ?????? ?????? ?? ?????? ????
????????? ?????????? ?????? ???? ???? ???? ?????? ???? ????
????????? ?????????? ???? ???? ?????? ?????? ?????? ???? ????
????????? ???? ?????? ?? ?????? ???? ?????? ?????? ?????? ???? ?????? ?????? ???? ?????? ?? ??????
????? ???? ?????? ?? ?????? ???? ?????? ?????? ?????? ?????? ?????? ?????? ???? ?????? ?????? ?? ??????
????? ???? ?????? ?? ?????? ???? ?????? ?????? ?????? ???? ?????? ?????? ???? ?????? ?????? ?? ??????
????? ???? ?????? ?? ?????? ???? ?????? ?????? ?????? ???? ?????? ???? ?????? ??????

????? ?????? ?????? ??? ?????? ?? ?????? ?? ?????????? ?????? ?????? ??? ?????? ?????? ?? ??? ??????

????? ???? ??????? ?????? ????

???? ?????????? ??? ??? ??? ????? ??? ????? ?????? ??? ??? ???
???? ??? ?????? ??? ????? ??? ?????? ?????? ?????? ??? ??????
????????? ??????? ??????? ??? ????? ?????????????????? ??? ????
??????? ???????? ?????? ??? ?????????????? ?????? ??????????

Ahmed Oraby says

?????

Amira Mahmoud says

????? ??????? ???????
????????? ??????????

??? ?? ??? ????? ?? ???!

peiman-mir5 rezakhani says

????? ??????? ?????? ????

????? ?? ????? ?????? ?? ????? ?? ?????

????????? ?? ????

??? ??? ??????? ??? ?? ??? ? ?? ???

????????? ??? ?????? ????

Jonfaith says

But surely infantilism is destined to be surmounted. Men cannot remain children for ever; they must in the end go out into 'hostile life'. We may call this 'education to reality. Need I confess to you that the whole purpose of my book is to point out the necessity for this forward step?

This isn't exactly theory, but more a prose poem or maybe agitprop. Freud deftly employs a dialogue method aiming for some persuasive measure, though accepting that his words aren't likely to influence the unwilling. He does paraphrase his opponents well. While remaining a plea, the text is an eloquent one. His style is adroit and drenched in wit (see Freud's thoughts on Prohibition). There is much to be said about a sociology of the murderous: denizens who would overthrow the yoke of civilization at the first opportunity. Here's to austerity measures and prayer in schools.

[Name Redacted] says

Freud was an accidental 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

Durkheim's brilliant "The Elementary Forms of Religious Life."

Vikas Lather says

After reading this psychological criticism of religious ideology, if you are not absolutely convinced that religion is invented by unattractive men to externally coerce women and children (which gradually internalized) then you are, indeed, in significant need of religious philosophy, from which you shall have no escape for your own good and for the good of others.

I have re-read it after a long time, and what a delight! Freud took considerable care to call religion as an "illusion" (not an error) because it is derived from human wishes. As he puts it, "When questions of religions are concerned, people are guilty of every possible sort of dishonesty and intellectual misdemeanour".

The voice to end religious terror must not rest until it will gain hearing from everyone. No longer we should be ashamed of our sexuality, critical reasoning, or scientific transformations. We should distrust those who want us to feel guilty of having pleasure or trying to advance humanity towards further perfectioning.

We should never be scared or reluctant to speak against religious oppression because it is the source of energy for traditional and conservative men to reproduce cultural terror and infect us at our deepest integrity, by deceiving ourselves in believing that if it weren't for god, we would not be good or kind to one another (or that we would not participate in the battle for social justice). As the history of great men from Voltaire to Ambedkar has shown us, revolution begins when the idea of god is eliminated from our imagination.

Foad says

????? ?? ??? ??????. ??????? ???? ???? ???? ?? ?????? ???? ?????? ???? ?????? ???? ?????? ???? ???? ?? ??? ?? ???
????? ?????? ???? ???? ???? ?? ???? ???? ?????? ????.
????? ???? ??????: ?????? ???? ???? ?????? ????.

Ameera H. Al-mousa says

????? ?? ?????? ???? ?????? ???? ?? ???! ?????? ???? ???? ?????? ???? ?????? ???? ?????? ???? ?????? ???? ?????? ????
????? ,
????? ??? .. ?? ?????????? ?????????? ?????? ??? ?????? ?????? ?????? , ??? ???? ?????? ?????? -?? ??????
, ??? ?? ??? ?????? ?????? ?????? ???? ?? ?????? ???? ?????? ???? , ?????? , ?? ?? ??? ?????? ?????? ?? ??
????? ???? ?????? - ?? ??? ?? ??? ?????? ?????? ?? ?????? ???? ????. ???? ???? ?????? ???? ???? ???? ????
????? ?? ?????? ?? ?????? ?????? ???? ???? ?????? ?????? ?????? , ???? ???? ?? ???? ???? ???? ?????? ?????? ,
??? ?????? ?? ???? ???? ???? ???? ???? ?????? ?????? ?????? ?????? ???? ?????? ?????? - ?????????? ??
????? ?????? ?????? ?????? ?????? ???? ???? ?????? ?????? ???? ?????? ?????? ???? ?????? ?????? ?????? ????
????? ?????? ???? ???? ?????? ?????? ???? ???? ?????? ?????? ???? ???? ?????? ???? ?????? ???? ?????? ????
????? ?????? ???? ???? ?????? ?????? ???? ???? ?????? ?????? ???? ???? ?????? ???? ?????? ???? ?????? ????
?? ??? ?????????? ?????? " ???? ??? ?????????? ?????? ???? ?????? ???? ?????? ???? ?????? ???? ??????
????? ???? ?????? ?????? ?????? , ?????? ?? ???? ???? ?????? ???? ?????? ???? ?????? ?????? :????????? ,
????? ?????? ???? ?????? , ???? ?? ?????? ???? ?? ???? ?????? " ?
_ ?????? ???? ???? ?????? ???? ???? ???? ???? ???? ?????? , ???? ?? ???? ???? ???? ???? ???? ????
? ???? ?? ?????? ???? ???? ???? ???? ???? ?????? ??????. ???? ???? ???? ???? ???? ?????? ?????? ?????? ????
????? ?????? , ???? ?????? ???? ?????? ,?? ?????? ???? ,??? ?????? ???? ?? ?????? ???? ?? ?????? ???? ?????? ,
???? ?? ?????? ???? ?????? ???? ???? ???? ???? ???? ???? ???? ???? ???? ???? ?????? ???? ?????? ????
????? ?? ?????? ???? , ???? ?? ?????? ???? ???? ???? ?????? ???? ???? ?????? ???? ?????? ???? ?????? ????
????? ?? ?? ???? ???? ???? ???? ???? ?????? ?????? ???? ???? ?????? ???? ???? ?????? ???? ???? ?????? ????
????? ?? ?? ???? ???? ???? ???? ?????? ???? ???? ?????? ???? ???? ?????? ???? ???? ?????? ???? ???? ??????
????? ?????? . ?????????? ?????? ?? ???? ?????? ???? ?? ???? ?????? ???? ?? ???? ?????? ?????? ?????? ??????
????? ???? ?????? ???? ?????? ???? ?? ?????? ?????? , ?????????? ?????? ???? ?????? ?????? ?????? ????
"???? ?? ?????? ???? ???? ?????? ?? ?????? ???? ?????? " ?????? ?????? ???? ?????? . ?? ?? ???? ???? ?????? ????
????? ?? ???? ???? ???? ???? ?????? , ?????? ?????? ???? ?? ???? ?????? ???? ?????? ?? ?? " ?????? " ?? ???? ?? ????
?? ???? ??, ???? ?? ?? ???? ???? ?????? ?????? ???? ?????? ?????? , ???? ???? ?????? ???? ?????? ????
"????? ??????" ???? ?? ?????? ???? ???? ?????? ?? ???? ,????? ?????? ?????? ?????? ?? ?????? ???? ?????? ????
????? ?? ?? ???? ?????? ?? ???? ???? ?????? ???? ?????? ?????? ???? ?????? ?????? ???? , ???? . ???? ?? ??
????? ?? ???? ?? ???? ???? ?????? ???? ?????? ?????? ?????? ???? ?????? ?????? ???? ?????? ???? ?????? ??
????? ?????? ?????? ?????? .

????? ?? ?????????? ?????????? ?????? ,????? ???? ???? ?????? ???? ?????? ???? ?????? ???? ?????? ?? ???? ??????
. .
,

Ahmad Ebaid says

????? ?????? ?? "????? ??????" ?????? ???? ?????? ?????? ,????? ???? ???? ?????? ?????? ?????? ?????? ?????? ?????? ??????

10

????? ?????? ??????? ?? ?????? ?????? ????????, ?? ?????? ?????? ?????? ?????? ???, ?????? ?????? ??????
???????, ????????,
?? ???? ?? ???? ?????? ?????? ?????? ?????? ???, ?????? ??? ?????? "???????" ??????" ????
????? ?????? ????,
????? ?????? ??????!.

**

?????? ?? ??????? ??????? ??????? ??????? ???????, ??????? ??????? ???????, ???????

peiman-mir5 rezakhani says

????????? ?????????? ??? ?? ?? ?????? ??? ?????? ?????? ?????? ?????? ???.. ???? ?????? ?????????? ?? ?????? ???
????? ?????????? ?? ??? ??? ?????? ???... ?? ??? ?????? ?????????? ??????? ?? ?? ?????? ???
<?????> ?? ?????????? ?????? <?????> ?????????? ?????? ?? ??? ? ?????? ??? ?????? ??? ?????? ???
?????.. ?????? ?????? ??? ?????? ?????? ??? ?????? ???

????? ????? ?????? ????? ?? ?? ???? ?? ?? ???? ?????? ? ????????: ?????????? ???????? ?????? ?????? ?????? ?????? ???.
?? ??.. ?????????? ?? ?? ???? ?? ?????? ?????? ?? ?? ???? ?? ?? ???? ?????? ?? ?? ???? ?? ?? ???? ??????.. ?????? ?? ??
????? ?????????? ?? ?? ???? ?? ?????? ?? ?? ???? ??????.. ?????????? "?????" ?? ?? ???? ?? ?? ???? ?????? ?? ?? ???? ???.
????????? ?? ?? ???? ?? ?? ???? ?????? ?????? ?? ?? ???? ?????? ?????? ?? ?? ???? ?????? ?????? ?? ?? ???? ??.

?? ?????<?????> ??????? ?????????? ?????<????> ?? ?????? ? ??????: ?? ?? ??? ?????? ??????? ??? ??????
?????? ?? ?????? ??? ?????? ?????? ?????? ?????? ?????? ?????? ??? ?????? ??? ? ?????? ??? ? ?????? ?????? ?
????????? ?????? ?? ??? ????

???? ? ??????? ???? ?? ?? ?????????? ?????? ??? ? ??? ?????? ?? ?? ??? ?????? ?????? ?????? ?????? ?????? ?????? ??? ?? ??

????? ???? ???? ... ?? ?????? ?????? ?????? ?????? ?????? ?????? ?? ?????? ?????? ??? ? ??? ??? ?? ??? ?????? ?????? ???

???? ??????

????? ?????? ?? ?????? ?? ?????? ? ?????? ?????? ?????? ?????? ?????? ?????? ?? ?????? ?? ??? ? ???? ?? ?? ???? ??

????? ?? ???<????> ? ??? ???? ?????????? ??? ???? ?????? ?????? ???
????????? ??? ???? ?????? ?????? ??? ?????? ?????? ?????? ?????? ?????
?<????? ??? ???? ? ??????>

Erik Graff says

Freud's approach to religion is narrow and unappreciative. Being Jewish, the paradigm for him is the Hebrew Bible's god, a focus which is hardly sufficient to account for such atheistic religions as Zen or Theravada Buddhisms or for the mystical streams which can probably be found in all traditions, including the Judaic. Further, he fails to account for the more intellectual traditions such as found in the Logos theology of an Origen in the ancient world or a Kant in the modern--traditions whose mystical elements are most clearly shown in Plotinus and his followers. Even within Judaism, beyond its mystical elements, there has arisen in Reconstructionism a dialogic theology which may be, in part, a constructive religious appropriation of Freud which answers his objections.

Still, at least as regards certain theologies as formulated and appropriated by some, Freud's critique may be on target. There

are certainly, as the Reconstructionists note, sociological associations. A monarchical, patriarchal society will tend towards something like the god of early catholicism. A more egalitarian and democratic society will favor, in Christianity, a low christology. So, similarly, the child of an authoritarian patriarch may be strongly attracted to and repulsed by a deity of such character. Here, on both the broader, sociological ground and within the narrower domain of family psychology, Freud's Future of an Illusion has some continuing relevance.

Ironically, Freud was himself as attracted to religion as he was repelled by it, as witness his fantastical Moses and Monotheism or his life-long fascination with parapsychology. Indeed, the psychoanalytic "school" he founded had its own cultic qualities.

Amin Dorosti says

Mounir says

[Review in English at the bottom]

????????? ?????? ?????? ??? ?? ?????? ?????????? ?????? ?????? ?????????? ?????????? ??? ?????? ?????? ?????? ??? ?????? ??? ?????? ??
????? ?????? "????????? ??????????" [?? "??? ?? ??????" ?? ?????? ???] ??? ??? ??? ?????????? ??? ?????? ??? ?????? ???
????? ??? ?????? ?? ??? ??????. ??? ?????? ?????? ?????? ??? ?????? ??? ?????? ??? ?????? ??? ?? ??? ?????? ?? ??? ?????? ???
????? ??? ?????? ?????? ?????? ??? ?????? ??? ?? ??? ?????? ??? ?????? ??? ?? ??? ?????? ??? ?????? ??? ?????? ???
?????.

?????? ?????? ?? ??????? ?????????? ??? ?? ??? ?????? ?????? ?? ??????? ?????????? ??????? ?????? ?????? "?????? ????????" ?? 1913, ?? "????? ??? ?????? ?????? ??????" ?? 1915 ??? ?????? ?????? ?????????? ???????, ?? ??? ??? ?????? ?????? ??? ?? ?????? ?????? "?????? ?????? ??????" ?? 1920. ???? ??? ?? ?????? ?????????? ??? ?????????? ??? ?????????? ?????? ?????? ?????? ?????? ?????? ??? ?????????? ?? ?????? ??? ?? ?????? ?????? ?????? ?????? ?? ?????? ?????? ?????? ?????? ?? 1927? ?????? ?"?????? ?????? ??????" ?? 1929? ?????? ???? "????? ??????" ?? ??? ?? ?????? 1939

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.