

Self-understanding: An analytic End-result of Self-absorption

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Abstract

Freud made many significant and important contributions to the understanding of the functioning of the human mind, but among the most enduring and influential is the concept of the *dynamic unconscious*. Despite controversies regarding the theoretical underpinnings of the unconscious, the substantial discovery of a level of unconscious functioning of the mind has remained as valid and unscathed as ever. While insight, as a main therapeutic goal, is similar to a passage between conscious awareness and unconscious motivations, self-understanding in psychiatric evaluation refers to the patient's understanding of how he or she is feeling, presenting, and functioning, as well as the potential causes of his or her psychiatric presentation. The interpretation of dreams and free association are extremely important techniques that psychoanalysts make use of in order to get to the bottom of a patient's conflicts. But it seems that there may also be an alternate process that can result in a similar, though restricted, result, without any analyst, coach, session, contract, therapeutic alliance and so on, in a liable person who wants to analyze his/her inner psychological events. The succeeding case is a brilliant example in this regard where a patient acknowledged part of his unconscious sphere on his own, based on a sequential occurrence of emotional interactions.

Key words: *Psychoanalysis; Unconscious; Self-understanding.*

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Introduction

Few people remain unaware that psychoanalysis began with the work of Sigmund Freud; the major founder of the insight-oriented psychotherapies. His theories continue to occupy psychoanalysts, and other serious thinkers about the mind, to this day (Meissner W., 2000). Freud made many significant and important contributions to the understanding of the functioning of the human mind, but among the most enduring and influential is the concept of the *dynamic unconscious*. Despite controversies regarding the theoretical underpinnings of the unconscious, the substantial discovery of a level of unconscious functioning of the mind has remained as valid and unscathed as ever (Rapaport D., 1960). Insight, as a main therapeutic goal, is similar to a passage between conscious awareness and unconscious motivations. Insight, in the psychiatric evaluation, refers to the patient's understanding of how he or she is feeling, presenting, and functioning as well as the potential causes of his or her psychiatric presentation. The patient may have no insight, partial insight, or full insight. A component of insight often is reality testing in the case of a patient with psychosis (Sadock, B. J., Sadock, V. A., & Ruiz, P., 2015). On the other hand, the amount of insight is not an indicator of the severity of the illness. A person with psychosis may have good insight, while a person with a mild anxiety disorder may have little or no insight (Sadock, B. J., Sadock, V. A., & Ruiz, P., 2015). Among the numerous psychotherapeutic strategies, psychoanalysis aims at the gradual removal of amnesias rooted in early childhood based on the assumption that when all gaps in memory have been filled, the morbid condition will cease because the patient no longer needs to repeat or remain fixated to the past. The patient should be better able to relinquish former regressive patterns and to develop new, more adaptive ones, particularly as he or she learns the reasons for his or her behavior. A related goal of psychoanalysis is

for the patient to achieve some measure of self-understanding or insight (Sadock, B. J., Sadock, V. A., & Ruiz, P., 2015). Psychoanalysis assumes that people are often conflicted between their need to learn about themselves, and their (conscious or unconscious) fears of and defenses against change and self-exposure. It utilizes several techniques, and relies on them in order to determine an individual's unconscious thoughts, and free them through acquiring insight. One of these techniques is called free association, one of the cornerstones of the psychoanalytic technique. The patient is encouraged to use this method to whatever extent is possible throughout the treatment. The primary function of free association, besides the obvious one of providing content for the analysis, is to help to induce the necessary regression and passive dependence connected with establishing and working through the transference neurosis. Freud developed the method of free association gradually and as a result of experimenting with a variety of other methods. In the *Interpretation of Dreams*, he described the method in the following terms: This [technique] involves some psychological preparation of the patient. We must aim at bringing about two changes in him: an increase in the attention he pays to his own psychical perceptions and the elimination of the criticism by which he normally sifts the thoughts that occur to him. In order that he may be able to concentrate his attention on his self-observation, it is an advantage for him to lie in a restful attitude and to shut his eyes. It is necessary to insist explicitly on his renouncing all criticism of the thoughts that he perceives. We therefore tell him that the success of the psychoanalysis depends on his noticing and reporting whatever comes into his head and not being misled, for instance, into suppressing an idea because it strikes him as unimportant or irrelevant or because it seems to him meaningless. He must adopt a completely impartial attitude to what occurs to him, since it is precisely his critical attitude which is responsible for his being unable, in the

ordinary course of things, to achieve the desired unraveling of his dream or obsessional idea or whatever it may be (Freud S., 1953). This can lead to patient insight into their unconscious thoughts or repressed memories, and the accomplishment of their ultimate goal of "freedom from the oppression of the unconscious" (Trull T.,2005). Freud called free association "the fundamental technical rule of analysis and used it in his self-analysis, in dream interpretation (Freud S.,1912). Also in his *Studies on Hysteria* (1895), the emphasis increasingly lay on the patient's spontaneous expression and it relied on Freud's belief in psychic determinism. According to that perspective, psychic activity is not subordinated to free choice. All our mind produces has an unconscious root we can reach by means of free associations. The second technique is dream analysis, the sort of dream dissection through which analysts can gain clues about a patient's unconscious. A patient's dreams are looked at on two levels, the manifest content, and the latent content. The manifest content of a dream is the actual content of the dream, what actually happened during the dream. In contrast, the latent content of the dream is the symbolic meaning of the content of the dream. In order for an analyst to get to the latent content, they require the patient to discuss the dream's manifest content and encourage free-association about the dream. It then becomes the analyst's task to decipher the dream's latent content through both defense mechanisms that may be present in the telling of the dream and in the free association about it. While there are other central techniques, such as "interpretation," both dreams and free association are extremely important techniques that psychoanalysts make use of in order to get to the bottom of a patient's problems (Trull T.,2005; Freud S.,1912). After his father's death in 1896, Freud began an extended period of self-analysis. During this time, Freud exchanged many letters with his friend, William Fleiss, a Berlin doctor who shared a great deal in common with Freud. In

his letters, Freud theorized on the hidden meaning of dreams and his own intense feelings of love for his mother, which would eventually lead to his notion of the oedipal complex. "I have found, in my own case," he wrote, "being in love with my mother and jealous of my father, and I now consider it a universal event in early childhood" (Freud S., 1897; Gay P.,1989). So, the achievement of insight has historically been considered the major engine of change in psychoanalysis. Although relational theorists have introduced alternative explanations for therapeutic action, insight continues for most to be considered an important factor. Insight is the understanding of a specific cause and effect in a specific context. Some proposed potential mechanisms for insight include: suddenly seeing the problem in a new way, connecting the problem to another relevant problem/solution pair, releasing past experiences that are blocking the solution, or seeing problem in a larger, coherent context (Sternberg R. J., & Davidson J. E.,1996). Also there are a number of theories representing insight. For example, according to the dual process theory, there are two systems used to solve problems (Lin W. L., et al., 2012). The first involves logical and analytical thought processes based on reason, while the second involves intuitive and automatic processes based on experience (Lin W. L., et al., 2012). Research has demonstrated that insight probably involves both processes; however, the second process is more influential (Lin W. L., et al., 2012). Also, according to the three-process theory, intelligence plays a large role in insight (Davidson J. E., & Sternberg R. J., 1984). Specifically, insight involves three different processes (selective encoding, combination, and comparison), which require intelligence to apply to problems (Davidson J. E., & Sternberg R. J., 1984). And finally according to the four-stage model of insight, there are four stages to problem solving (Hadamard J.,1954). First, the individual prepares to solve a problem (Hadamard J.,1954). Second, the individual

incubates on the problem, which encompasses trial-and-error, etc. (Hadamard J.,1954). Third, the insight occurs, and the solution is illuminated (Hadamard J.,1954). Finally, the verification of the solution to the problem is experienced (Hadamard J.,1954). Although alternate methods of psychotherapy, like Person-centered, Psychodynamic, Gestalt, Transactional, Existential, Analytical and Adlerian Psychology, came along with psychoanalysis, but the purpose for all these therapies remained the same, namely, to gain insight for a better understanding of our mind and emotions. Thus, as is well-known, interpretation of dreams, words, behaviors, slips and ideas by a psychoanalyst or psychoanalytic psychotherapist constitute the crucial steps for helping patients to gain insight regarding their 'unconscious wishes'. But it seems that there may also be an alternate process that can result in a similar, though restricted, result, without any analyst, coach, session, contract, therapeutic alliance and so on, in a liable person who wants to analysis his or her inner psychological events. The following case is an excellent instance in this regard.

Case vignette

A middle-age, married and educated man, with recognizable Obsessive Compulsive Personality traits, was in habit to experience fluctuating relationships with his colleagues and relatives, swinging between superficial friendship, on one hand, and hate and hostility, on the other hand. Since studying psychological books was his major hobby, then he was familiar with the existing and translated edition of psychoanalytic texts and was, particularly in fond of and curious regarding the Freud's writings. But according to him, although they were interesting, they seemed to be more exciting than scientific and fantastic than logical, especially his long case histories like 'Dora' and 'Wolf-man'. His opinion regarding the particular cases described in the 'studies on hysteria' was that they could be accounted

more as medical cases and he was more inclined to accept Breuer's standpoints regarding 'hypnoid states' than Freud's 'dynamic unconsciousness'. So, he could never convince himself in the existence of 'dynamic unconscious process', like defense mechanisms, based on merely theoretical study of psychoanalytic literatures. For him, like many others, the palpability was equal to reality or existence in the real world. While he could recognize easily the existence of some of the obsessive-compulsive traits in himself, and thus the probable role of some of the related defense mechanisms, involving 'reaction formation' and 'isolation of affect', but he could not believe that how is it possible that his swinging judgments, decisions and relationships could be at least partly due to these dynamic factors, and not based on just real life situations and comprehensible personal judgments, with no association with these non-touchable, hypothetical unconscious processes. Nevertheless he had decided doubtfully many times, to analysis by himself his inner feelings; for example, whenever his apparent conflicts with others was going to extent to more than one person or client per week; an unsystematic attempt with inconsistent results. After a while, he found himself in severe conflict with one of his married female counterparts, with increasing hostility and hate that he was feeling against her. His new inflexible struggle was based on a mixture of real and imagined reasons that although could have some significance, but even for himself they were upsetting, astonishing and exaggerated. In his fantasy, he could imagine persistently that how it could be pleasant to hurt, insult, rape or killing her mercilessly in different ways. So his relationship and conversation with her was completely and obviously interrupted and as well tried a lot to keep complete distance from her with any accessible means to avoid probable burst of anger in met with her. He could feel indeed in himself the highest amount of hate against her, a feeling that was not in essence unfamiliar for him. After a year and half, he left his setting due

to a mission abroad and so he was not obliged, according to him, to tolerate that treacherous witch more. His mission prolonged for around three and half years and his major preoccupation always was that how to avoid meeting or tolerate her all over again after returning back. But after around three years, he could detect in himself some kind of slight clandestine temper to get some kind of data regarding that hazardous witch, who even was not tolerable during night dreams, even though there was no recollection of such kind of dream at all. This had persuaded him to surf the web several times per week to get some sort of data regarding his fantasy antagonist. Also, during the same period, he could remember that his preceding fantasies regarding hurting her were occasionally colored with erotic and orgasmic aspects during some imaginary sadomasochistic events. Besides a few months before his returning back, there was a series of non-significant events, which later acquired particular implication, in need of more attention. Eight months before returning back, due to dental problems, he went to a dentistry clinic and met by chance a female dentist. Everything was going well regarding treatment of teeth and gums, but suddenly he cared regarding her special kind of vocalizations, which reminded mystifyingly that witch to him. But this time, unpredictably, it was not a disgusting phenomenon and had not made him angry as like as the last years; maybe after this long time it could be accounted for him as a kind of fun. So he had found focusing on her tone of voice very enjoyable and for that reason had been trying to prolong his conversations with the aforesaid dentist during their dialogue regarding dental issues. Also he could remember that how he was thinking slightly and calmly to that discourse for a few weeks after ending of dental treatment. Moreover, after another three months, he met by chance another lady in a store, who was very similar, in shape and appearance and especially her attitude, to that aforesaid witch. This chance meeting seemed amusing to him and thought with himself that maybe

it is not so bad to see her once again in the same store; a tendency which had not been gratified ever during the remaining months. Mysterious curiousness in him for gathering some information about her, erotic color of some of his aforementioned fantasies, dentistry's vocal accentuation and finally accidental meeting of the aforesaid lady in a store, inspired him to think for a few days that why while he hated her so seriously, at the same time had pleasurable interest as well in these insignificant events. So, He was going to sleep those nights whilst was trying desperately to solve that internal contradiction for himself. But then and after a few days the situation was not the same as before and something had been changed unexplainably. He was feeling no more animosity, and conversely he could found a severe inclination in himself to see her as soon as possible. Moreover, he dreamt her a few times in pleasant situations, with no conflict among themselves. He hoped to see her more and more in his dreams. For the first time in his life he felt to be fallen in a real love and the subject was no one except than that witch. Now a new kind of memories were rushing into his head, which involved nice recollections of pleasant interactions in the period before rising of minor and funny problems. He could feel in himself a sense that was not overt for at least eighteen years after their first contact. Now he could remember that at that time he felt some sensual attraction to her, but nothing more, because that was not in the frame of his principles. Was he in love with her from that time till now, or only during the recent period of hostility? He had no idea in this regard, but nonetheless, for the time being, he was severely in love with her, an emotion that was not believable (and acceptable) for him easily. Now he could deeply comprehend that what 'reaction formation', 'isolation of affect' and 'ambivalence' really means, and for the first time after studying that quantity of psychoanalytic literatures he felt to be able to see some 'unconscious' aspects of his mind. In this regard, while he could not understand the roots of his intense

inclination to her, chiefly because he could not see her as attractive or lively as her wife, at this moment, his sexual fantasies could not fail, on every occasion, to involve that woman. He could understand that such amount of 'rationalization' that was trying to justify his hostility against his 'unconscious love' was in essence unwarrantable. Now he could realize that such a mechanism also could be true with respect to many of his impulsive reactions or belligerence behaviors in domestic and non-domestic interactions. 'Sexuality' at this moment had an innovative dynamic implication for him, far away from the 'wild messy desires'. The same thing also was applicable to the supposed interconnection between 'libido', 'somasochistic disposition', and 'anal character', especially when he could remember his remarkable problems regarding toilet training during childhood age, in converse to other siblings. Likewise, he could deduce the meaning of 'Determinism' and its contrast with unbiased will or judgment. It gave him the impression that in fact he was not acquainted with all parts of his mind during the last years and so existence of other active similar processes with no awareness could not be deniable; particularly with respect to unprompted burst of anger as a result of trivial causes or in met with family members, which might be easily provoked thanks to his forbidden incestuous wishes. He could remember that how sometimes, throughout his life and during illness, tiredness or stress, he was being frightened by some trivial incestuous fantasies, which perhaps were due to a weakened 'ego'.

Anyway, after returning back from his mission he started an enjoyable sociable relationship with the aforesaid lady, which has been continued persistently in the last few years. The aforesaid induced insight had some positive influences also on some of his other interpersonal relationships, which was noticeable as well by some of his colleagues. Some of them actually asked him that what had happened to him during his mission that had changed amazingly his behavior. He also

could distinguish in himself an elevated sense of well-being, slighter suspiciousness, enhanced frustration tolerance, healthier self-esteem and improved interpersonal communication. Although there were some temporary unwanted fluctuations in the aforementioned improvement, the aforesaid alteration was mostly effective and observable during the last few years after his returning back home.

Discussion

The enduring essence of Freud's concept of the unconscious is, first, that the human mind operates on more than one level and, second, that these levels are more or less, to one degree or other, accessible to conscious awareness and, inasmuch as some of them remain unconscious because of the repressive and defensive work of the rest of the mind, are simultaneously active and continually contributing to the ongoing flow of conscious mental activity and behavior (Rapaport D.,1960). The evidence for levels of unconscious mental activity can be discerned only under specific conditions of observation; the levels are never directly experienced as such. To the extent that any mental event is experienced, it must be conscious and therefore not unconscious (Meissner W., 2000). But unconscious mental processing is presumed to take place constantly, probably involves the major part of the activity of the mind at any point in time, and remains active and effective, operating in parallel with other parts of the mind that are occupied with conscious thoughts or experiences. The revolutionary advances of modern neuroscience seem to be converging on this basically analytic understanding of the organization and functioning of the mind, particularly in terms of concepts of multiple and parallel processing as fundamental aspects of the patterns of brain information processing. An essential aspect of the analytic understanding of the mind is that all mental processes are motivated, and specifically that unconscious mental processes are motivated (Rapaport D.,1960). Thus, the concept of motivation lies at the heart of the

dynamic unconscious. In fashioning his theory, Freud ascribed the motivational aspect to the instinctual drives, which he regarded not only as sources of motivational attraction but as driving forces impelling the subject to action in the service of fulfilling the aim and attaining the goal satisfaction of any given desire (Rapaport D.,1960). Back to our discussion regarding self-understanding, according to Marková and Berrios, Insight can be defined not only in terms of people's understanding of their illness, but also in terms of understanding how the illness affects individuals' interactions with the world. The term 'insight' encompasses a complex concept which should not be considered as an isolated symptom which is present or absent. Instead, it may be more appropriate to think of insight as a continuum of thinking and feeling, affected by numerous internal and external variables. Different psychiatric disorders involve different mechanisms in the process of impairment of insight; this may influence the ways in which insight should be assessed in clinical practice (Markov I. S., & Berrios G. E., 1992; Marková I. S., Berrios G. E., & Hodges J. R., 2004). Intuition, which is often described in the popular literature as an alternative thought process, is merely another manifestation of insight (Giannini A. J. et al.,1978). In this process, multiple bits of seemingly unrelated data are linked together and a hypothesis or plan of action is generated. Usually this process is generated in a novel situation. Such a circumstance links data which had previously seemed unrelated (Giannini A. J. et al.,1984). In general, there are a variety of definitions or deductions regarding the concept of insight (Table 1). In *Self-Analysis* by Karen Horney, the author believes that people can treat themselves with, or sometimes without, a therapist (Davis K.,1946). Progress can be made in-between sessions, or whenever the individual is ready. She says many people are suffering from the psychological effects of living according to false ideas, which manifest as 'neurotic trends'. She wants her readers to understand that true beliefs are found within oneself, and in certain cases,

self-analysis is a helpful tool for discovering the truth about one's self (Horney K., 2013). However, Horney says the person who is unfamiliar with psychoanalysis, will probably not gain any benefits from free-association. Therefore, she offers the reader her own theories of psychoanalysis, and suggests that anyone using self-analysis should see a therapist occasionally. According to her, the individual does not need to be trained to observe himself. He knows what he is thinking, saying and doing. He just needs to be honest with himself, and not allow his emotions to blind him to unconscious forces (Horney K., 2013). Horney reports that therapists do not have any more success using self-analysis than does an individual. Therefore, no special psychological knowledge is required to observe and analyze one's own behavior. Theoretically, this makes sense, but there are many people wrapped-up in their emotional problems who cannot observe themselves objectively. These individuals need the help of a trained therapist. She cites her critics who say self-analysis is dangerous because it is without guidance. Horney counters by saying the patient's philosophy of life determines whether or not self-analysis works. Also she believes that there are limitations of self-analysis and acknowledges that feelings of despair and hopelessness, dominance of the neurotic trends, destructive tendencies, and existence of strong convictions cause serious limitations for self-analysis (Horney K., 2013). Horney explains that none of these limitations "are prohibitive in an absolute sense" (Horney K., 2013). The same limitations are also encountered in psychoanalysis. However, there is a better chance for self-analysis to work if the person has a positive attitude, and the 'will' to overcome his neurotic trends. She says self-analysis is not a miracle cure, but rather a process to be used in conjunction with psychoanalysis. For those without experience in psychoanalysis, Horney is a bit more cautious. She says that severe neurosis should be treated by a trained therapist. However, she also says, most cases of neurosis are not severe, and most of these people are not seeking treatment. These are

the people who may benefit the most from self-analysis. The concept of 'insight' is central to the effective use of self-analysis. The individual's insight puts him in touch with his true feelings. So, following our earlier discussion, once more, it is mentionable that, in general there have been varied concepts and definitions of insight. In general psychiatry, it refers to the recognition of one's own behavior as abnormal. Early in the development of psychoanalysis, Freud used the term to refer to the conscious recovery of repressed memories (Freud S., 1905). With the advent of the structural theory, the concept was seen to involve the integration into the ego of aspects of the id: "Where id was, there ego shall be" (Freud S., 1933). Neubauer, after maintaining that no fully satisfactory analytic definition exists, proposed a definition that explicitly invokes structural theory and the power of making hitherto unconscious memories conscious. "Essentially, insight during psychoanalysis comprises the expansion of the ego by self-observation, memory recovery, cognitive participation, and reconstruction in the context of affective reliving" (Neubauer P. B., 1979). However, memory recovery alone does not produce insight, unless there is a comparison with current experience and beliefs that enables a judgment to be made that they are maladaptive and unnecessary. Moreover, insight may occur in relation to current experience, without the need for recovery of repressed memories (Neubauer P. B., 1979). Some have maintained that insight follows change rather than causes it (Rosenblatt A., 2004). So, insight is a result of unconscious pattern-matching activity, wherein a mismatch is found, provoking a new constellation or pattern that represents a new symbolization of experience, crucially involving a changed self-image. It now may be clearer why an insight may or may not be correct, just as an intuitive judgment may or may not be. It is confirmed or disconfirmed by subsequent, more secondary process cognitive activity (Rosenblatt A., 2004). Clearly insight is not the only motivation (in or out of treatment) that may evoke efforts to change a relation-

ship pattern. In treatment, identification with the analyst, increased self-esteem through support by the analyst, and a number of other factors may provide this impetus. Whatever the motivation, however, change may require practice. With it, the newly conscious behavior becomes automatic, overwriting the old (Rosenblatt A., 2004). Also, according to the Stockholm Outcome of Psychoanalysis and Psychotherapy project, patients in psychoanalysis continued to improve after termination to a higher degree than patients in long-term psychotherapy, and self-analysis was significantly correlated with post-termination improvement across both treatments (Falkenström F., et al., 2007). Regarding the present case vignette, there is some dissimilarity with respect to the present case in comparison with the Horney's standpoints. For example he was neither neurotic, nor in connection with a psychoanalyst, and in addition he had not experienced in the past any kind of analogous therapies. This is perhaps a good example of similar incidents that can be attained simply by chance social circumstances. The important point at this juncture is that he had gathered this insight faraway from any analyst or couch and only by means of self-inspection (if not actually a self-analysis). Psychological mindedness of proponents, their acquaintances with dynamic concepts and proper social conditions or events may possibly predispose reflective ones to gather profitable insights. This may possibly be accounted as a noteworthy consequence of studying psychodynamic literature on public mental health, in areas like underdeveloped or developing countries, where accessibility to psychoanalytic facilities or skilled analyst is not effectively available. According to Ernest Jones in his introduction on the 'papers on technique', Freud was not inclined to publish technical writings because he did not want the patients to become familiar with them, which perhaps could make therapy more complicated than before (Freud S., 1912). But maybe the situation was not so with respect to his other procedural or semi-practical writings, like, 'studies on hysteria', 'psychopathology of

everyday life', 'introductory lectures on psychoanalysis', and so on. Essentially all of the works of Freud are pragmatic or involving realistic hints because decoding unconscious issues into conscious ones, which was the basis of his writings, was fundamentally and always a sensible translation of identities from one pole to another and the associated theoretical aspects, with probable doubts and hard to understand constructions, are nevertheless secondary to practical and handy aspects of them. Thus, study of psychoanalytic literature can not be without effect on that cluster of booklovers, who are reading them passionately to gain insight regarding their inner feelings or conflicts. But attainment of this goal, as is notorious, is not usually and perfectly possible without external assist of an analyst, as an auxiliary ego that can cross the red lines of resistance by his/her interpretations and empathic encouragements. Defense mechanisms may become more reinforced or less functional based on the preparedness of the mental structure of the reader, disregard to his/her theoretical knowledge. Personal motivation, level of intelligence, socio-cultural stage of development, environmental circumstances and precise comprehension of core concepts of psychoanalysis, are the variables that may facilitate or encumber achievement of insight in any enthusiast reader. The aforesaid case history showed that such an attainment can be possible if there is a good enough convergence between all of the above variables, even if it may not be an all-inclusive awareness. Practical psychoanalytic literatures have an effect more similar to experimental or historical books because in essence they are the narration of genuine internal experiences, and also they are comparable to medical manuscripts because their ultimate orientation is curative rather than explanative. So, it is not surprising to detect healing effects owing to their impression. The problem of traditional cultures regarding analytic therapies, and the real situation of psychoanalysis and related insight-oriented psychotherapies has been discussed elsewhere (Shafti S. S., 2005; 2016a). Essentially there are many societies with

plenty of therapists that show academic interest as regards analytic therapies, but unfortunately theory can not substitute practice and curiosity is not enough without backing up by inner enthusiasm. On the other hand, while lacking standard psychoanalytic organization does not preclude enthusiast therapist from carrying out analytic technique, as like as the first generation of analysts that basically started their career based simply on the works of Freud and his followers, but personal hindrance, misunderstanding of the core concepts of psychoanalysis, biased orientations or disrespecting methodical approach is the main obstacles against establishment of genuine analytic therapies in the aforesaid societies. So in many of them, the psychodynamic psychotherapies usually don't expand more than a counseling with dynamic silhouette. Therefore in such societies, reading and comprehension of this kind of psychoanalytic literature may compensate to some extent the aforesaid deficiency. As is known, one of the most interesting points in classical psychoanalysis is the final and possible teaching or transfer of the process of analysis to the client, as a practical benefit of joint sessions. Such an issue is comparable, in some way, to the aforementioned process of inducing insight by a combination of reading and social signs. Finally, some faults as well may be declared by critics regarding this story, like these: Which event or situation did really prepared the transformation or uncovering of his emotions at that particular moment? Was not it possible for him to gain insight without prior reading of psychoanalytic books? Was there any relationship between his OCPD traits and the aforesaid prompted insight? Was not he really aware from the start of his real feeling toward that female colleague? Was his hostile reaction a form of revenge or compensation due to unidentified reasons or ban against sexual relationship? Were those events during his mission abroad coincidentally cues or selected reminder after exhaustion of his resentment? Was the aforesaid induced insight a by-product of self-inspection or a self-induced suggestibility based on his prior readings?

Was not the aforesaid process due to a new (foreign) milieu or enhanced mood? Has he eventually believed in the existence of the 'unconscious process', or only has confessed to an erotic feeling which was there from the past? And so on. But in essence, the criticism against this case can not be apart from disparagement of psychoanalysis in general. For example Grünbaum believes that the reasoning on which Freud based his entire psychoanalytic theory was "fundamentally flawed, even if the validity of his clinical evidence were not in question" but that "the clinical data are themselves suspect; more often than not, they may be the patient's responses to the suggestions and expectations of the analyst" (Grünbaum A., 1986). Grünbaum concludes that in order for psychoanalytic hypotheses to be validated in the future, data must be obtained from extraclinical studies rather than from data obtained in a clinical setting. In other words, Grünbaum and other critics assert that psychoanalysis lacks in empirical data (Colby K. M.,1960). Also, Greenberg (1986) believes that Freud's case studies do not place enough stress on revealing the outcome of the treatment and that Freud's aim was more to illustrate his theoretical points (Greenberg R. P.,1986). Finally, Greenberg finds it "both striking and curious" that Freud chose to illustrate the usefulness of psychoanalysis through the display of unsuccessful cases (Greenberg R. P.,1986). Finally, many people feel that a major flaw of psychoanalysis is that, accord-

ing to Farrell, "it appears to encourage analytic and psychodynamic practitioners to overlook the place and great importance of ordinary common sense" (Farrell B. A.,1981). Because psychoanalysis deals chiefly with unconscious motives and repressed emotions, common sense no longer seems to be applicable. Farrell and other critics believe that it is increasingly important for analysts to be aware of common sense and the role that it can, should, and does play in psychoanalysis (Farrell B. A.,1981). While most of the abovementioned critics are comprehensible in the field of evidence-based medicine, they are mostly seem to be founded on overlooking, or better to say doubting, the existence and vital role of 'unconsciousness', than looking for methodical testing. This fact stresses again that failure to touch unconsciousness, during self or other analysis, especially during training period, is a major hindrance against its factual believing in upcoming clinical practice (Shafti S., 2016b); a process that had been fulfilled tangibly and in a pensive manner regarding the present case. Based on the chronology of events, his confess regarding his converse internal feeling that was not believable even for himself, and finally his evident behavioral alteration following that serial of incidents which was confirmed as well by other colleagues, it does not seem to be reasonable to dismiss the whole subject so easily.

Filed of science	Definition	Reference
Psychology	<ol style="list-style-type: none"> 1- When the solution to a problem comes to you in an all-of-a-sudden manner 2- Sudden and often novel realization of the solution to a problem 3- Opposite type of solution to trial-and-error solutions 	Webster's New World College Dictionary © 2010
Psychiatry	<ol style="list-style-type: none"> 1- The patient's awareness and understanding of the origins and meaning of his attitudes, feelings, and behavior and of his disturbing symptoms 2- Self-understanding 3- The sudden perception of the appropriate relationships of things that results in a solution. 4- Self-understanding as to the motives and reasons behind one's own actions or those of another's 	Dorland's Medical Dictionary for Health Consumers. © 2007
Psychiatry	<ol style="list-style-type: none"> 1- The capacity for comprehending the true nature of a situation or for penetrating an underlying truth 2- An instance of penetrating or comprehending an underlying truth, primarily through intuitive understanding. 3- A type of self-understanding encompassing both intellectual and emotional awareness of the unconscious nature, origin, and mechanisms of one's attitudes, feelings, and behavior. It is one of the most important goals of psychotherapy and, with integration, leads to modification of maladaptive behavioral patterns 	Mosby's Medical Dictionary, 9th edition. © 2009

Psychiatry	1- Ability to appreciate the real nature of a situation 2- Awareness of the nature of one's own psychiatric symptoms with some appreciation of the possible causes or precipitating factors. People suffering from neurotic illnesses usually have considerable insight; those with psychotic disorders are often, by definition, deemed to be lacking in insight.	Collins Dictionary of Medicine ©, 2005
Insight Therapy	Insight therapy is a technique which assumes that a person's behavior, thoughts, and emotions become disordered as a result of the individual's lack of understanding as to what motivates him or her, such as unresolved old conflicts or beliefs. The idea behind this therapy is that the therapist will help the client become more aware of themselves and therefore the client can go on to live a more full life.	Castonguay LG, Hill CE., <i>Insight in Psychotherapy</i> ; 2007.
Scholastic	1- The ability to see and understand clearly the inner nature of things, esp. by intuition 2- A clear understanding of the inner nature of some specific thing	Webster's New World College Dictionary © 2010
Scholastic	The ability to discern the true nature of a situation, especially by intuition; A perception produced by this ability.	The American Heritage® Dictionary of the English Language, 5th edition © 2013

Table 1 – Different definitions or inferences regarding the concept of insight.

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