

# The Illusory World of a Peculiar Man: A Psychoanalytical Study of Nikolai Gogol's "Diary of a Madman"

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## ABSTRACT

To become clear, the concept of madness, the hows and whys that follow the recognition of it needs a discerning view. Thereupon, this research is going to study the madness of the main character of the short story "Diary of a Madman" written by Nikolai Gogol in which he meticulously illustrates how a madman's mind operates. A pivotal concept to be dealt with is the power of unconscious, which according to Sigmund Freud has a considerable influence on the psychic system. Freud maintains that if the Ego is not able to keep a balance between its demands and the unconscious desires, Psychosis happens. In madman's case, it is Schizophrenia. The madman shows abnormalities like hallucinations, delusions, disorganized speech and disorganized behavior which are all symptoms of schizophrenia. Each symptom will be discussed in detail through the study. Another issue which is worth being elucidated is the madman's place in Lacanian Orders. Jacques Lacan depicts psyche's development in three orders or phases: The Real, the Imaginary, and the Symbolic. In this research the focus will be on the imaginary order as the madman shows signs of being stuck in this phase without any positive movement toward the next, the symbolic. According to Lacan, psychosis is the consequence of the incapability in entering the symbolic order. Accordingly, this research will study the madman's psychosis and his situation in the psychic world.

Keywords: Story; Psychoanalysis; Madness; Unconscious; Imaginary; Schizophrenia

## INTRODUCTION

This research intends to present a psychological analysis about the main character of "Diary of a Madman", a short story written by Nikolai Gogol. In this story Gogol depicts how a person day by day loses his sanity and departs into an illusory world. The madman of the story is a clerk who becomes frustrated with his vague life. He has a banal job and no money or status. He lives in an aristocratic society where positions and social status are essential in order to have a gratifying life. The contrast existing between the madman's poor situation and the powerful position of high-class people causes him to react in the worst way: he becomes psychotic. To give a clear view of madman's psychosis this research divides into three parts. In the first part madman's psychological disorder that is schizophrenia will be discussed. Madman's contact with what is real gradually becomes weak. He begins to believe that some extraordinary incidents are real. He perceives things that other people do not; in other words, he imagines that he is perceiving matters that normally a person cannot perceive. Moreover, his speech becomes disordered and ambiguous. Also, his behavior seems abnormally strange. In fact, these are the four symptoms of schizophrenia that the madman shows in the story: Delusions, Hallucination,

Disorganized Speech and Disorganized Behavior. In the second part the madman will be psychoanalyzed according to the theories of Sigmund Freud. What will be included in this section is first of all the illustration of his Unconscious reaction toward the unbearable truth of his life. Secondly, his Narcissistic Affections, which a schizophrenic person usually experiences, will be explained according to Freud. The third matter that is going to be discussed according to Freud's theories about schizophrenia is madman's confused speech, as schizophrenic speech needs to be deciphered in order to be understood. In the third and final part of this research madman's place in Jacques Lacan's psychic model will be pointed out; which consists of three Orders: The Real, the Imaginary and the Symbolic. In this model madman is unable to enter the symbolic; instead, he unconsciously remains in the imaginary and surrounds himself with false images of himself which eventually ends up with becoming absolutely psychotic. Accordingly, this research will be a study of the psychologically disordered madman.

## SCHIZOPHRENIC MADMAN

The madman in Nikolai Gogol's Diary of a Madman is schizophrenic. Before describing how he is psychotic according to the theories of Sigmund Freud

and Jacques Lacan, it is necessary to delineate what his psychosis is. This part will wholly be designated to schizophrenia and its symptoms in the character. Firstly, schizophrenia should be defined. According to Heather B. Veague (2007), “schizophrenia is a psychotic disorder that causes severe mental disturbances that disrupts thoughts, speech, and behavior” (p. 1). Generally, all schizophrenic patients share some symptoms. Veague states that “a person with schizophrenia has disordered thinking and may attract attention with his behavior” (p. 1).

The madman’s disarranged way of thinking and behavior is pretty obvious in his diary. His speech can be considered disordered from the start. There are a lot of instances where he jumps from topic to topic in an unrelated way. His behavior is also abnormal. As we see, there are times he does not go to work or he acts like a king. Other symptoms of schizophrenia, according to Veague (2007), can be “withdrawal, apathy, hallucinations or delusions” (2). Symptoms that the madman shows and which are to be discussed in this research are: Delusions, Hallucinations, Disorganized speech and Disorganized Behavior.

### **Delusions**

Veague (2007) describes a delusion as “a false belief that cannot be explained by one’s culture or social environment. Someone with a delusion cannot be dissuaded from this belief, despite evidence that it is not consistent with societal norms” (p. 18). One of the madman’s most conspicuous delusions is his belief about some strange news about animals: “It is said that in England a fish put its head out of water and said a word or two in such an extraordinary language that learned men have been puzzling over them for three years, and have not succeeded in interpreting them yet. I also read in the paper of two cows who entered a shop and asked for a pound of tea” (Gogol, 1835, p. 5). It is clear that no fish uttered “a word or two” or two cows “asked for a pound of tea”; these are false beliefs that he has been making in his mind. Additionally, his strange comment on China and Spain can be counted as another instance of his delusions: “I discovered that Spain and China are one and the same country, and it is only through ignorance that people regard them as separate kingdoms. I advise everyone urgently to write down the word “Spain” on a sheet of paper; he will see that it is quite the same as China” (p. 28). Moreover, Delusion of Grandeur and Persecutory Delusion are two important types of delusions conspicuous in this character that are worth to be discussed separately.

### **Delusion of Grandeur**

According to Veague (2007), “A delusion of grandeur is one in which the person believes that he or she is

someone famous or very important such as God or a movie star.” (p. 18). There are times the madman hypothesizes that he might be a nobleman: “Perhaps I don’t even know who and what I am. How many cases there are in history of a simple gentleman, or even a burgher or peasant, suddenly turning out to be a great lord or baron?” (p. 20). Furthermore, His worst condition of this delusion is the time when he thinks of himself as the king of Spain: “To-day is a day of splendid triumph. Spain has a king; he has been found, and I am he. I discovered it to-day; all of a sudden it came upon me like a flash of lightning” (p. 23). After some time not showing up at work, he is summoned to work. He goes, but acts like he is not any longer a simple clerk:

To-day the office-messenger came and summoned me, as I had not been there for three weeks. I went just for the fun of the thing. The chief clerk thought I would bow humbly before him, and make excuses; but I looked at him quite indifferently, neither angrily nor mildly, and sat down quietly at my place as though I noticed no one. I looked at all this rabble of scribblers, and thought, “If you only knew who is sitting among you! Good heavens! what a to-do you would make. Even the chief clerk would bow himself to the earth before me as he does now before the director” (p. 24).

Another day he goes for a walk “incognito”, as it is below his dignity to be recognized: “I went for a walk incognito on the Nevski Prospect. I avoided every appearance of being the king of Spain. I felt it below my dignity to let myself be recognised by the whole world, since I must first present myself at court” (p. 26).

### **Persecutory Delusion**

“A person with a persecutory delusion believes that someone or something is trying to hurt him or her” (Veague, 2007, p. 19). The madman is suspicious of the chief-clerk. He believes that the chief-clerk is envious of him and is plotting against him. For instance, when he is reading about Sophie’s mocking attitude towards him in the (imaginary) letters of her dog, he thinks that it is because of the chief-clerk’s plots against him: “You lie, cursed dog! What a scandalous tongue! As if I did not know that it is envy which prompts you, and that here there is treachery at work—yes, the treachery of the chief clerk. This man hates me implacably; he has plotted against me, he is always seeking to injure me” (p. 18). He also wishes himself to be a general to see those who intrigues against him: “I should like myself to be a general—not in order to sue for her hand and all that—no, not at all; I should like to be a general merely in order to see

people wriggling, squirming, and hatching plots before me” (p. 19). In addition, at the time when he thinks of himself as a king, in asylum he imagines that he has been captured by the Inquisition, as his enemies have probably been plotting against him:

Judging by all the circumstances, it seems to me as though I had fallen into the hands of the Inquisition, and as though the man whom I took to be the Chancellor was the Grand Inquisitor. But yet I cannot understand how the king could fall into the hands of the Inquisition. The affair may have been arranged by France—especially Polignac—he is a hound, that Polignac! He has sworn to compass my death, and now he is hunting me down (p. 30).

### Hallucinations

“Hallucinations occur when someone perceives something that others cannot perceive” (Veague, 2007, p. 19). The first of the madman’s hallucinations is hearing two dogs talk: “What an extraordinary dog! I was, to tell the truth, quite amazed to hear it talk human language” (p. 5). He even professes that he is hearing and seeing things that others cannot perceive: “For some little time past I hear and see things which no other man has heard and seen” (p. 5). Later on, he imagines he has got some letters of Sophie’s dog, Meggy, which has been writing to another dog, Fidel: “The letter is fairly legible but the handwriting is somewhat doggish” (p. 15). Moreover, he hallucinates about being taken to Spain as a king, while he was actually being taken to an asylum:

So I am in Spain after all! It has happened so quickly that I could hardly take it in. The Spanish deputies came early this morning, and I got with them into the carriage. This unexpected promptness seemed to me strange. We drove so quickly that in half an hour we were at the Spanish frontier. Over all Europe now there are cast-iron roads, and the steamers go very fast. A wonderful country, this Spain! (p. 28).

### Disorganized Speech

According to Veague (2007), “Someone whose speech is disorganized is frequently off-topic and nearly impossible to understand” (p. 19). The connection between the subject which the patient is talking about is only understood by himself. “A patient who is severely disorganized is even more difficult to understand” (19). From the beginning of the diary, we see the madman does not keep the relevance of his speech according to his topic. For instance, in the first date he starts with talking about a “strange occurrence”, but then strays off to other

topics like how the chief-clerk is envious of him or what a “skinflint” is the accountant (p. 3). Also, his speech becomes unintelligible and meaningless every now and then. One of his most incomprehensible speeches is when he writes about a dangerous happening which is going to take place on the moon:

But I feel much annoyed by an event which is about to take place to-morrow; at seven o'clock the earth is going to sit on the moon. This is foretold by the famous English chemist, Wellington. To tell the truth, I often felt uneasy when I thought of the excessive brittleness and fragility of the moon. The moon is generally repaired in Hamburg, and very imperfectly. It is done by a lame cooper, an obvious blockhead who has no idea how to do it. He took waxed thread and olive-oil—hence that pungent smell over all the earth which compels people to hold their noses. And this makes the moon so fragile that no men can live on it, but only noses. Therefore, we cannot see our noses, because they are on the moon (p. 28).

The way the dates are written in his diary also reveals his disorganized speech. The first dates seem normal, but from the point he completely loses his sanity, the dates look weird and vague. The disorganized dates are as follows:

- The year 2000: April 43rd.
- Marchember 86. Between day and night.
- No date. The day had no date.
- The 1st.
- Madrid, February 30th.
- January in the same year, following after February.
- The 25th.
- 34 March. February, 349.

### Disorganized Behavior

“Disorganized behavior means that the patient has difficulty with goal-oriented behavior” (Veague, 2007, p. 20). In other words, disorganized behavior shows itself in the strange way a person acts which may seem purposeless and is hard to follow. One of the signs of madman’s disorganized behavior can be seen through his writings about the chief-clerk. Apparently, the chief-clerk has noticed madman’s strange behavior. He warns the madman about his rushing attitude, the haphazard abstracts he makes out of the documents and some of his other wrong doings: “Look here, my friend; there is something wrong with your head. You often rush about as though you were possessed. Then you make such confused abstracts of the documents that the devil himself cannot make them out; you write the title

without any capital letters, and add neither the date nor the docket-number” (p. 3). Another time, he follows two women whose dog – he imagines – has the letters of Sophie’s dog. Later, He even goes to their address and tells the girl, who opens the door, he wants to talk with her dog. However, according to his diary, he just rushes in to find the letters (p. 13). As his psychotic condition deteriorates, he avoids going to work: “I was nearly going to the office, but various considerations kept me from doing so” (p. 22). Furthermore, when his imaginary world completely overcomes his mind and causes him to think of himself as the king of Spain, he makes himself a cloak and shocks Mawra, his housekeeper, by wearing it (p. 26). Finally, in addition to these instances of his disorganized behavior, it also shows itself once he is summoned to work and is given a document to sign; he writes “Ferdinand VIII” for his name right “at the top of the sheet, where the director generally writes his name” (p. 24).

### **FREUDIAN ANALYSIS OF THE MADMAN**

The processes which lead to the madness of the character can be more lucid, if they are explained with the help of the theories of Sigmund Freud.

#### **The Unconscious Self Against Reality**

The madman has lost his access to reality. Instead, he is making up fantasies and believes that they are true. In Freudian terms, his unconscious has eclipsed his ego in the psychic system. According to Freud, the mind consists of three parts: The Id, the Ego and the Superego. The id is the pleasure-seeking part which has no connection with what is real. Connection with reality is in the reign of the ego. This rational part allows the id to reach its desires in a reasonable way (as cited in Bressler, 2011, p. 127). Superego, like the id, is also irrational and both are in unconscious part of the psyche. It demands the ego to reach an ideal state. Moreover, this is the part that rules out what is socially good or bad (as cited in Feist and Feist, 2008, p. 30).

Living in an aristocratic society, the madman unconsciously builds up an ideal self: a nobleman. His superego demands the ego to be ideal. However, the ego is not capable of dealing with the pressure the superego is putting upon it. Eventually, the superego overcomes the weakened ego. As his ego is being conquered by the unconscious, he gradually separates from the real world.

Difference of social status is an important factor in the values of an aristocratic society and definitely a cause

for madman’s detachment from reality. In his diary, he expresses his anger about the gap between high-class people and those who have no special positions several times. Sometimes, he directly points out to this gap. For example, when he finds out a chamberlain is going to marry Sophie, the girl he adores, he claims titles are nothing more than worthless names:

What does it signify if he is a chamberlain! That is only a dignity, not a substantial thing which one can see or handle. His chamberlain's office will not procure him a third eye in his forehead. Neither is his nose made of gold; it is just like mine or anyone else's nose. He does not eat and cough, but smells and sneezes with it. I should like to get to the bottom of the mystery—whence do all these distinctions come? Why am I only a titular councillor? (p. 20).

I should note that his repulsion of titles originates from his incapability of having one himself. As his ideal self is to be a person of high position and in reality he is not, he represses the value he gives to titles and instead hates it. This is a defense mechanism which Freud calls Displacement. Freud (2005) argues that to save the self from stress and destruction, defense mechanisms come to action to alleviate the pressure on a person which may have arisen from inner conflicts triggered by an incident from the outside world (p. 10). As a result of being a part of this prejudicial society, madman’s values have been adjusted according to its. He lauds to have a higher status as we see how he praises the director, the most powerful person at his workplace. When he realizes what he admires is out of his reach, unconsciously he grows a sense of enmity towards those who have it, so that stress and humiliating feelings about himself would be replaced by enmity and hatred. In displacement “people can redirect their unacceptable urges onto a variety of people or objects so that the original impulse is disguised or concealed” (as cited in Feist and Feist, 2008, p. 36). For instance, the madman despises the chief-clerk. In his diary the chief-clerk is referred to as “the long-legged scoundrel”. Obviously, the chief-clerk has a better position and is closer to the director for whom the madman has great reverence. Contrary to the chief-clerk, the madman is a simple clerk and all his imaginary relationship with the director is based on mending his pen. Consequently, he represses his dissatisfaction with the workplace and transforms it into hatred. Also, his offensive words throughout the diary gives us a clue for his hateful feelings. For instance, he refers to the accountant as a “grey devil” or “terrible man” (p. 3). He thinks of officials in other departments as “ungainly fellow” who has splendid

houses but such a wretched condition in their workplace that one can “spit on” their properties (p.3). His condition gets even worse to the point of not considering his ideal person at the work place as honorable: “What sort of a director is he? He is a bottle-stopper, and no director. A quite ordinary, simple bottle-stopper—nothing more” (p. 24). Concludingly, madman’s hatred and offensive language is a displacement of his hatred for his banal life and low position in the society.

### Schizophrenia and Narcissistic Affections

Narcissism is a major issue in schizophrenia. In *The Unconscious*, Freud (2013) argues that in schizophrenia “after the process of repression the libido that has been withdrawn does not seek a new object, but retreats into the ego; that is to say, that here the object-cathexes are given up and a primitive objectless condition of narcissism is re-established” (p. 117). In simpler words, after an object has been repressed, libido (the psychic energy) returns to the ego, instead of the object. In this condition, everything seems to be revolving around the ego giving it a sense of self-love.

What is being repressed in the mind of the madman is the value of the powerful people, especially the director. The madman gradually represses the idealistic vision he has toward the director and instead leads it through his own self. The growing sense of hatred toward powerful people -which is, as explained earlier, a result of displacement defense mechanism- does not suffice him, which means that his psychic energy will not be concentrated on them. Instead, the energy will be directed toward his ego. Anything that were idealistic in the outside world will gradually be found in his own illusory self-made world. As an instance for his idealization of figures in the outside world, in the first half of his diary, the madman writes about the director as a great and honorable person. For him, the director is a praiseworthy ideal. Sitting in the director’s room and mending his pen are two of his prideful advantages in his workplace (p. 3). Another instance of his idealization is the time when the madman is describing the director as a very clever man:

Our director must be a very clever man. The whole room is full of bookcases. I read the titles of some of the books; they were very learned, beyond the comprehension of people of my class, and all in French and German. I look at his face; see! how much dignity there is in his eyes. I never hear a single superfluous word from his mouth, except that when he hands over the documents, he asks “What sort of weather is it?” (p. 6).

To continue my discussion about displacing his love for the director with hatred and turning his love and energy toward himself, I need to bring Freud’s theory of Oedipus Complex into consideration.

### Oedipus Complex

In *theories of Personality*, Freud’s theory of male Oedipus complex is explicated as follows:

Freud (1925/1961) believed that preceding the phallic stage an infant boy forms an identification with his father; that is, he wants to be his father. Later he develops a sexual desire for his mother; that is, he wants to have his mother. These two wishes do not appear mutually contradictory to the underdeveloped ego, so they are able to exist side by side for a time. When the boy finally recognizes their inconsistency, he gives up his identification with his father and retains the stronger feeling—the desire to have his mother. The boy now sees his father as a rival for the mother’s love. He desires to do away with his father and possess his mother in a sexual relationship. This condition of rivalry toward the father and incestuous feelings toward the mother is known as the simple male Oedipus complex (Feist and Feist, 2008, p. 41).

As Oedipus complex and its resolving is the foundation of a normal life in the future of a baby, it is worthy to bring up an analogy of this complex in madman’s mind. As a baby initially identifies with his father, the madman does so with his ideal person in his life, the director. The madman loves the director as a baby loves his father. However, a trauma, an unbearable stressful incident, causes him to repress his love. The trauma has some preliminaries which makes it even more destructive. As a result of differences in social status and factors like age and appearances, the madman is warned by the chief-clerk to look for his behavior and wipe out his fantasies about the director’s daughter, Sophie. This is what the madman writes as the chief-clerk’s castigation:

“Consider well. You are already past forty; it is quite time to be reasonable. What do you imagine? Do you think I don’t know all your tricks? Are you trying to pay court to the director’s daughter? Look at yourself and realise what you are! A nonentity, nothing else. I would not give a kopeck for you. Look well in the glass. How can you have such thoughts with such a caricature of a face?” (p. 8).

At first, the madman tries to justify his condition by building up persecutory delusion as he thinks the chief-clerk’s rebuke was out of jealousy to prevent

him from moving on. On the other hand, as he continues justifying himself, he subtly confesses that he is not much the same as a high-class person, for he has no money:

I too may get to a superior's rank; or perhaps, if God is gracious, even to a higher one. I shall make a name which will far outstrip yours. You think there are no able men except yourself? I only need to order a fashionable coat and wear a tie like yours, and you would be quite eclipsed. But I have no money—that is the worst part of it! (p.8).

The trauma happens when he learns about the marriage of Sophie and a Chamberlain. On December 3<sup>rd</sup>, the idealistic image of the director turns into repulsion. Just like a baby realizing he cannot have the mother- because the more powerful figure, his father, will not allow it- grows vindictive feelings against his father, the madman does the same against any figure of power including the director. This is the time when his whole psychic energy rushes from any idealistic outside object toward his ego and causes him to have his most narcissistic delusion about himself. He is not a bit qualified to take the chamberlain's place and have Sophie, therefore, he represses his notion of high-class people as being superior and instead gives himself delusions of superiority. Freud believes that to have a healthy normal life the baby should successfully resolves his complex:

He thus represses his incestuous desire in anxious resignation, adjusts himself to the 'reality principle', submits to the father, detaches himself from the mother, and comforts himself with the unconscious consolation that though he cannot now hope to oust his father and possess his mother, his father symbolizes a place, a possibility, which he himself will be able to take up and realize in the future (as cited in Eagleton, 2008, p. 134).

For the madman submitting to the powerful is too much to bear. Instead, he completely detaches from this intolerable reality and makes an illusory world in which he has the power. In fact, not only his complex does not resolve but also it relapses to the point of causing him to imagine himself as a king: "Spain has a king; he has been found, and I am he" (p. 23). Like Oedipus who killed his father, took his throne, and married his mother, the madman overthrows the director and people from his class in his illusory mind, takes an imaginary higher status and goes to Sophie to tell her now they can be united:

"I went straight to Sophie's dressing-room. She sat before the mirror. When she saw me, she

sprang up and took a step backwards; but I did not tell her that I was the king of Spain. But I told her that a happiness awaited her, beyond her power to imagine; and that in spite of all our enemies' devices we should be united" (p. 24).

However, unlike his fantasies he is not accepted by her. So, according to this argumentation, these processes are the results of unresolved Oedipus complex and narcissistic affections of the schizophrenic madman.

### Schizophrenia and Changes in Speech

In schizophrenia there are cases that speech becomes distorted and loses its comprehensibility. However, it maintains its meaningfulness for the schizophrenic patients themselves. In *The Unconscious*, Freud (2013) declares that:

In schizophrenics we observe - especially in the initial stages, which are so instructive - a number of changes in speech, some of which deserve to be regarded from a particular point of view. The patient often devotes peculiar care to his way of expressing himself, which becomes 'stilted' and 'precious'. The construction of his sentences undergoes a peculiar disorganization, making them so incomprehensible to us that his remarks seem nonsensical (p. 118).

One of the most important cases of speech disorganization in madman's diary is his description of some letters that he claims to be written by Sophie's dog. As speech is enigmatic in schizophrenics, it is not enough to think of the dog's letters simply as madman's hallucination. His schizophrenic speech needs to be deciphered, for hidden truths can be revealed about him through it. I believe the dog's letters can be considered as his own repressed thoughts. As it can be understood from Freud's argumentation, speech in schizophrenics may not always maintain its first-person point of view. The madman finds a substitute for some of his thoughts, so that he can lessen the pressure they may have on him if he believes them to be his own. In fact, these letters are an outcome of some contradictory concepts in his mind. On the one hand, he tries to convince himself he has no difference from high-class people and fantasizes about being a nobleman. On the other hand, he knows he does not have the conditions to be a nobleman. He does not have any money, a suitable job, or even a noble appearance. Therefore, by repressing the value of these conditions in his mind, his psychic energy can be focused on the fantasies of his narcissistic ego.

As what is repressed always embodies itself into other forms, the madman's repressed issues can be revealed through his hallucination about the dog's letters. The first clue of the repressed material which can be seen in the dog's letters is the dog's claim of dissatisfaction with the ordinariness of the dog's name that it is writing to: "Dear Fidel!—I cannot get accustomed to your ordinary name, as if they could not have found a better one for you! Fidel! How tasteless! How ordinary! But this is not the time to discuss it. I am very glad that we thought of corresponding with each other" (p. 15). As we know, the madman is an ordinary person with an ordinary name - Axanti Ivanovitch Poprishchin - who longs to be a nobleman. As I discussed in *Schizophrenia and Narcissism*, he represses the reality of his ordinary life. Accordingly, his repressed thoughts about how he hates this ordinariness shows up in the form of the dog's writings of his dissatisfaction with ordinary names.

The second repressed issue to be considered is about the director and his daughter, Sophie and its influence on forming hallucinations about her dog's letters. Madman lauds the director and loves his daughter. However, his struggles toward being close to them is not successful. Instead, his desires consent to a subtle disguised verbal version of the desired object. In *The Unconscious*, Freud (2013) states: "These endeavours are directed towards regaining the lost object, and it may well be that to achieve this purpose they set off on a path that leads to the object via the verbal part of it, but then find themselves obliged to be content with words instead of things" (p. 127). So, it can be concluded that the madman's desires may somehow be relieved, if he identifies with Sophie's dog\_ however it is completely unconscious. He reads from the dog's letters: "My mistress, whom her father calls Sophie, is quite in love with me" and "Her father also often strokes me" (p. 15). Madman wants Sophie to be his mistress and the director to be his master, a condition that the dog has and that can be rationalized by remembering his unresolved Oedipus complex: before considering the powerful figure- the father and in this story the director- as a rival, the baby boy loves both his mother and father, just like the madman who before his breakdown loves the powerful director and Sophie. In fact, I am making an analogy between the Freudian baby, the dog and the madman which shares the same similarities as I discussed. Here, the question that may arise is that the boy and the madman are male, but Sophie's dog is female, then how do they compare? To answer this question, I should point to the fact that before the Oedipus complex is resolved, a baby has a vague idea about his sexuality; which means that he has both male and female qualities (as cited in Feist and Feist, p. 41). The madman has the

same condition, therefore identifying with a female dog is the result of his unresolved Oedipus complex.

Another clue of his unconscious identification with the dog, which is a transformed version of his repressed thoughts, is his consideration of the dog as being educated, just like the madman considers himself educated. Here, he comments about the letters: "The letter is quite correctly written. The punctuation and spelling are perfectly right. Even our head clerk does not write so simply and clearly, though he declares he has been at the University" (p. 15). He even thinks that the dog has gained some knowledge from books: "This idea comes from some book which has been translated from German. I can't remember the title" (p. 15). Moreover, he attributes being clever and knowing politics to dogs: "Dogs are clever fellows; they know all about politics, and I will certainly find in the letters all I want, especially the character of the director and all his relationships" (p. 13).

Madman's repressed issues in the dog's letter can be deduced further when the dog writes about Mr. Teploff, the chamberlain, whom Sophie loves. The dog wonders how she may be interested in him: "I do not know, my dear, what special charm she finds in her Mr Teploff, and why she is so delighted with him" (p. 18). Correspondingly, the madman always wonders about the better condition such people have over him. Later, about Mr. Teploff he writes: "What does it signify if he is a chamberlain! That is only a dignity, not a substantial thing which one can see or handle" (p. 20). In the letters there is also his repressed image of himself that is being compared to Mr. Teploff:

"If this gentleman of the Household pleases her, then she must also be pleased, according to my view, with that official who sits in her papa's writing-room. Ah, my dear, if you know what a figure he is! A regular tortoise!... He has an extraordinary name. He always sits there and mends the pens. His hair looks like a truss of hay. Her papa always employs him instead of a servant" (p. 18).

This is the repressed image he has about himself, which is one of the reasons of his detachment with reality. The ideas of having a bad appearance, an absurd job and an abusing boss were repressed because of the great stress it put on him. However, these ideas do not vanish and appear in the shape of the writings of a dog. When the madman reads it, he believes it to be a "lie" and "treachery"\_for if it was acceptable in the first place, it would not have been repressed. This part better be ended with the

madman's comment on the overall pattern of the letter he believes the dog has written. It seems that he is unconsciously commenting on his own diary: "The style is very unequal! One sees at once that it has not been written by a man. The beginning is quite intelligent, but at the end the canine nature breaks out" (p. 16).

## LACANIAN ANALYSIS

In this section, the madman's place in Jacques Lacan's orders of psychic development will be delineated. Before doing so, it is essential to bring a clarification of his model. According to Lacan, human mind operates based on a psychic model consisting of three phases or orders which every person should pass in order to become a civilized person in the society: The Real, The Imaginary and The Symbolic (as cited in Bressler, 2011, p. 134). The real order is marked by the sense of fulfillment of an infant (as cited in Klages, 2006, p. 77). The second phase is the imaginary order. Klages (2006) discusses this phase of Lacan as follows: "The baby starts to become aware that ...there are times when the mother is gone; it also begins to become aware that there exist things that are not part of it. ... The awareness of separation, of the possibility of 'other,' creates an anxiety, a sense of loss. The baby then demands a reunion, a return to the original state of fullness and non-separation that it had in the Real" (p. 78). At a time in the imaginary order, Mirror Stage happens. In this period the baby looks at the mirror and gets a sense of "wholeness", as it compares itself with others. Klages (2006) presents Lacan's mirror stage: "What the child anticipates is a sense of 'self,' a sense of identity as a unified and separate whole being." (p. 80). However, Lacan believes that the idea of wholeness is only an illusion, Klages (2006) discusses this point of Lacan: "The child sees an image in the mirror. It thinks, 'That's ME!' But it's not the child – it's only an image the child sees" (p. 80). In fact, the baby in mirror stage is creating an "Ideal Ego" on the foundation of images and fantasies (p. 81). The third phase that is the symbolic is the order of law and structure, in which every person should deal with successfully to finally be a civilized self. The significance of the father in this order is most conspicuous as he is the first person who introduces the law to the baby (as cited in Eagleton, 2008, p. 143).

### The Place of the Madman in Lacan's Orders

The Symbolic order for the madman is problematic; he is not able to function properly in this phase; and therefore, mostly the imaginary order dominates his life. Like a baby who becomes aware of the sense of

lack in the imaginary order, the madman feels he lacks a lot of things: money, a good job, rank, title, and a good appearance, which are all considered valuable in his society. In fact, in his society such values are the laws that according to them one is considered a nobleperson. Functioning in a society requires dealing with the symbolic order and its laws successfully. The madman recognizes lots of distinction between himself and high-class people. These distinctions are not bearable and reasonable for him. He desires to be like them, but he does not have their conditions. His sense of lack causes him to demand to be complete, as the baby demands wholeness in imaginary order- the order in which images gives the sense of wholeness to the baby.

As explained in Lacan's Orders, the baby in the mirror stage misrecognizes itself with its image. This misrecognition causes it to make an "ideal ego" and identifies with it. The process that the baby goes through in this stage is what the madman experiences. Like the baby, the madman fantasizes ideal images about himself. For instance, he gives imaginary value to what he does at work. He thinks mending the director's pen or sitting in his work-place is a grand advantage of his job. In fact, he is just idealizing his job as he is not able to contact with the real world. He even thinks that the chief-clerk is envious of his advantages: "The long-legged scoundrel! He is certainly envious of me, because I sit in the director's work-room, and mend His Excellency's pens" (p. 3). Another instance of the idealization of his self-image is the way he thinks of himself as an intellectual and educated person and condemns his coworkers for being "uneducated". He points to this fact in his writings about the day he went to the theater: "I am very fond of the theatre. If I have only a kopeck in my pocket, I always go there. Most of my fellow-officials are uneducated boors, and never enter a theatre unless one throws free tickets at their head" (p. 9). Also, there are some instances where he refers to himself as a nobleman. In his diary, there is a time he is complaining about the lackey's behavior toward him, who is of "aristocratic birth": "I cannot stand these lackeys! They hang about the vestibules, and scarcely vouchsafe to greet one with a nod. Yes, sometimes it is even worse; once one of these rascals offered me his snuff-box without even getting up from his chair. "Don't you know then, you country-bumpkin, that I am an official and of aristocratic birth?" (p. 7). Furthermore, in Lacanian interpretation, the madman's delusions of grandeur \_discussed earlier in this research\_ are the false images, the idealized self-images the madman has, in his imaginary world. Also, the narcissistic affections, which were discussed according to Freud about the madman, correspond to

the false images of madman in Lacan's mirror stage. Eventually, the madman's mind is overwhelmed by the untrue images he has been associating with himself and ends up in an asylum.

## CONCLUSION

The aim of this research was to psychologically study the main character of Nikolai Gogol's "Diary of a Madman". This short story is about a simple clerk who gradually detaches from reality and replaces it with his fantasies. In other words, he becomes psychotic. The first part of this research dealt with his psychological disorder. Madman shows symptoms of Schizophrenia. Delusions, Hallucinations, Disorganized Speech and Disorganized Behavior are four symptoms of this disorder that can be discerned in madman. He points to some of his beliefs that are not true in reality, which are his delusions. Also, he perceives things that others cannot; in psychological terms, he is hallucinating about perceiving them. When madman's speech loses its lucidity and cannot be understood easily his speech has been disorganized. The abnormality of his behavior shows that he has disorganized behavior. In the second part I analyzed the character according to Sigmund Freud's theories. Madman's detachment from reality is due to the fact that his Unconscious has overcome his Ego, the part that operates under the Reality Principle. Also, the Narcissistic Affections of the schizophrenic madman was discussed. And finally madman's Disordered speech was analyzed as Freud believed that in schizophrenics however speech seems strange or meaningless, it has lots of senses for themselves and can be understood by psychoanalyzing. In the third part of this research madman's place in Jacques Lacan's Orders was delineated.

The Madman is not able to enter the Symbolic Order and this is the reason of his psychosis. He is in the Imaginary Order, for he cannot tolerate reality and as a reaction to this unbearable world he creates an imaginary world in which he builds up False Images of himself. So, this research represented a psychoanalytical study of madman's psychosis and analyzed him according to the theories of Sigmund Freud and Jacques Lacan. The untrue illusory world of the madman was the aftermath of his psychosis (schizophrenia) which his inability to deal with the real world first started, as dealing with reality and laws of it is a fundamental concept in becoming a normal civilized person according to Freud and Lacan.

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