

OBSERVATIONS ON BODY MIND PARALLELISM

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To seek the cause of mental phenomena within the domain of mind is an important canon in psychoanalysis. Postulation of the Ucs, with which Freud began laying the foundations of psychoanalysis, may be regarded as a necessity to fulfil the demands of this canon. While Freud employs the above canon as a tool for immediate work fundamentally he thinks that the ultimate cause of mental activities may lie in some chemical process of the body⁵ which was impossible for us to demonstrate at the present state of our knowledge. He divides the responsibilities and allocates the task of proceeding along the path of psychic investigation to the psychoanalyst and the task of discovering the origin of instinctual processes from some source in the body to the physiologist.

It is interesting now to compare the academic attitude of Bose, G. with that of Freud. Bose, G. starts with the postulation of complete psychophysical parallelism and strict determinism in the field of mind² as much as that existent in the material world. Hence not only the assumption of the Ucs but the assumption of a 'non-living' mind also is an inevitable corollary of his postulate. Search for the source of instinctual energy therefore will be always in the domain of mind according to Bose, G. Whatever the academic differences in the opinions of the two pioneers we see easily that it makes no practical difference in so far as the immediate task of psychoanalysis is concerned. In both the instances we seek the cause of a mental phenomenon in the antecedent mental activities.

From time to time Freud conceded⁶ "One may surely give oneself up to a line of thought, and follow it up as far as it leads simply out of scientific curiosity." In this paper I have adopted the above attitude. I shall seek to elaborate the concept of psychophysical parallelism in so far as the analogies between body and mind are concerned. Modus operandi of the psychic apparatus appears to be exactly like the somatic apparatus, if we may call our body by that name. The similarity is astonishingly close, both as regards the internal systemic processes as well as regarding its behavioural

mechanism towards the external environment. If we therefore make a comparative study of psychoanalysis and physiology, there is a high probability of mutual benefit.

We know that the human body is a complex multicellular structure that has been evolved out of an unicellular predecessor. It is interesting to note that the behaviour pattern of a typical unicellular organism like an amoeba shows many features which seems to be present in a somewhat subtle form within the multicellular human body as well. We know, for instance, an amoeba in a resting state looks like a spherical vesicle but the moment it feels impelled to act upon the environment it commences to send out a pseudopodium. Thus on being stimulated, whether endogenously or exogenously, no matter, an amoeba responds by a morphological differentiation. The pseudopodium is the peripheral process which seeks to deal with the external environment, whereas the main mass of the amoebic body containing the nucleus may be designated as the central process. This differentiation in the amoeba is a temporary phenomenon coming into existence and then disappearing again but in human beings the corresponding morphological differentiation is a permanent one retained throughout life. Physiological literature is replete with the concepts of centre and periphery. Circulation, Metabolism and Nervous System illustrate this differentiation very clearly. Biological purpose of such differentiation is to develop division of labour and specialization in a particular task in the two components. The central portion acts as a coordinator while the peripheral portion is engaged in the task of establishing relationship with the environment.

Let us examine the situation in human circulatory system which will show later on the points of similarities in the mechanism of operation on the part of the psychic apparatus. Here are the salient features of human circulatory system.

1. Starting from the left ventricle we see that it pumps the blood to the periphery and the blood after traversing the peripheral region reaches the right auricle. The right auricle, therefore, may be regarded as a representative of the peripheral tissues and acts as a common receptacle for them.

2. The right auricle which at first passively receives blood

from the left ventricle next actively contracts and the blood flows in the direction of right ventricle.

3. The right ventricle in its turn at first passively receives blood from the right auricle and later on actively drives it to the lung capillaries which is also a kind of second periphery. This time blood reaches the left auricle acting as a representative of this second peripheral part.

4. Lastly the left auricle becomes active with reference to the left ventricle and completes the circulation by driving the blood to the left ventricle.

This arrangement of alternate activity and passivity in the four chambers of the human heart which is connected by a system of closed circular conduits bears a very strong analogy with the operations of Ego and Id in our psychic apparatus.

According to the Freudian account the psychic apparatus shows a differentiation into three main structural entities viz. Id, Ego & Superego. While Id which is a kind of internal environment may be regarded as something parallel to the extracellular fluid in our body, the Ego should of course be comparable to the cell-mass. Ego is therefore immersed in the Id much as the cells of our body are submerged in the extracellular fluid. A part of this Id seems to have a special composition and it circulates like blood in the psychic apparatus to integrate the ego which is fractionated into fragments situated at a distance from one another. The rotation of the Id material or at least of a part of it, is observable to us in the phenomenon of compulsion to repeat.¹ The relationship of Ego & Superego in this respect are like the systemic and pulmonary halves of the circulatory circuit. The analogy becomes clearer if we now turn our attention to the concept of the Ego advanced by Bose, G. and translate them in Freudian terminology. We may say that the entire 'psychic apparatus', as visualized in Freudian theory, is equivalent to the 'theoretical ego' of Bose, G.² This 'theoretical ego' later on shows certain developments. There are two phases of this development. In the first or primary phase the entire Ego splits up into two parts, subjective and objective. The objective portion is superimposed upon the actual object and establishes an identity of the Ego with its object. This enables the Ego to realize the

wishes or other characteristics of the object. It is interesting to recall the mechanism of an amoeba by which it ingests a food particle. The food particle is ensheathed by the pseudopodia flowing in around it from all sides i. e. the peripheral part of the organism form an investment around the object. The original theoretical ego's two segments at this stage shows a polarisation. The central portion or the subjective portion is charged with an active wish whereas the objective or peripheral portion is charged with the opposite passive wish and while the former is conscious the latter is unconscious. Bose has termed these two parts as Primary Subjective Ego and Primary Objective Ego. Tracing further developments Bose, G. points out that when a wish situation in the primary phase has been fulfilled the Ego undergoes further modification which may be termed secondary phase. Under such a circumstance the subject-object relationship is reversed and the Objective Ego in the primary phase begins to behave like a Secondary Subjective Ego and begins to treat the subject in the previous primary situation as a kind of object in the secondary situation and which is termed a Secondary Objective Ego. Successive changes of a wish undergoing gratification passing through all these agencies has been described by Bose under the term 'Wish Circuit'⁴

I now propose to point out the similarity this concept bears with the state of affairs in our circulatory system. Following the cue from physiology then we may consider the Primary Subjective Ego of Bose, G. as an analogue of left ventricle and say that it pumps the Id contents towards the Primary Objective Ego which is to be considered as the counterpart of the right auricle. the Primary Objective Ego then passes the Id contents over to the Secondary Subjective Ego, the psychic equivalent of the right ventricle in our body. Later on just as the blood moves from the right ventricle across the pulmonary capillaries to the left auricle the Id-contents move on from the Secondary Subjective Ego to the Secondary Objective Ego. Lastly the circulation is completed by the passing of Id contents from the Secondary Objective Ego to the Primary Subjective Ego. Id or at least a part of it rotates between the four chambers of the Ego.

At this stage a clarification of the interrelationship between the concepts advanced by Freud and Bose will be very helpful in visualizing the workings of the psychic apparatus. Freud has stated

that the Super Ego originates from the precipitates of father and mother identifications⁷. These identifications are abandoned object choice which happened at the earliest period of life. Thus we find that the image of the object takes up a role similar to that of the subject and converts the original subject i. e. the child into its object, What in the primary situation was therefore an Objective Ego becomes a Subjective Ego in the secondary situation. I am therefore equating the Primary Ego of Bose with the Freudian Ego and the Secondary Ego of Bose with the Freudian Super Ego. We should note at this point that Bose subdivides each into two halves viz. subjective and objective. Hence to translate the Freudian terminology fully into that used by Bose we shall have to consider both Freudian Ego and Superego as bipartite agencies—each showing a central and a peripheral components.

It can be seen now that if the above analogies mean anything more than mere accidental similarities or artifacts of a stretched imagination, we are drifting towards an 'organismic' concept regarding our psychic apparatus, which therefore may be considered as a kind of parallel organism like our body. It is interesting to note the views of Sāṅkhya philosophy in this connection where the physical body is believed to be a sort of jacket around another subtler body, the *linga sarīra*. We may recognize in this *linga sarīra* what we understand by the term 'psychic apparatus'. I do not however intend in this paper to discuss further the concepts of Sāṅkhya philosophy for which I refer the interested reader to a treatise by Bose, G. in Bengali, *The Bhagwad Geeta* which not only gives a translation of the original Sanskrit text in Bengali but also interprets the technical concepts referred to in the text with an elaborate discussion. Here in this paper I have set myself the task of pointing out body-mind parallelism as revealed from the comparative study of the anatomy, physiology and psychoanalysis and drawing some conclusions out of it. So far I have shown that the topographic and structural concepts proposed by Freud need an elaboration which is admirably provided by the Bose's views regarding the Ego structure. And, then, that this anatomical picture of our psychic apparatus bears strong resemblance with the anatomical picture evident in our body. Now I wish to

point out some of the outstanding dynamic features of the human physiology which seems to be paralleled by the psychoanalytical findings. The concept of psychic energy will now require some sifting. Freud describes the instincts as the sources of psychic energy. He emphasizes the dualistic nature of his formulations and we may say therefore that the concept of psychic energy is also dualistic with him. In his early formulations he mentions two distinct types of psychic energy viz. libido and interest. The former springs from the sexual instinct and the latter from the self-preservative instinct. In subsequent development libido is explained as a special fusion of eros and death instinct, the latter providing the libido its sadistic component. But he also uses the concepts of 'tension' and 'excitation process'. The instincts are capable of giving rise to excitation processes. Thus it appears that the excitation processes are manifestations of the instinctual energy. If this is so question arises do we have two different kinds of excitation processes for the two different types of instincts? Freudian literature seems to be vague on this point. Freud considers that the distinction between erotic and death instincts is very fundamental and that it presupposes the existence of physiological processes running counter to each other. Freud related the two groups of instincts with the two major divisions of metabolism viz. anabolism with eros and catabolism with death instinct. The parallelism is undoubtedly striking. Anabolic processes are, like eros, concerned with the union of simpler chemical entities into more and more complex entities whereas catabolic processes tend to breakdown the unity, cause disintegration of complex chemical entities into simpler forms. But at one point this analogy fails, the quality of the energy involved in both these processes is identical and mutually interconvertible. Thus the chemical energy from which Freud, (who is interactionist, or rather monistic materialist in his conviction) believes the instincts to stem ultimately, is monistic in nature and not dualistic. Dualism in the body lies not in the quality of the energy but in the direction of its flow. Anabolism and catabolism represent two opposite directions in the flow of energy. viz from kinetic to potential or vice versa. In the ultimate analysis we find this consists of Reduction and Oxidation i. e.

either a gain or a loss of electron. The conflicts are to be explained on the basis of this opposition in the direction of flow and not on the basis of qualitative distinction. Bose's views are worth recapitulating at this stage. Instead of postulating instincts he formulates the postulate of paired opposite wishes. Quality of excitement produced by them is indistinguishable but they operate in opposite directions e. g. while one of the pair seeks to operate from the subject towards the object the other member of the pair seeks fulfilment by flowing from the object to the subject. The conflict ensues from a clash of these opposite currents. This view is an exact parallel of its physiological counterpart which visualizes all biochemical reactions as biphasic.

Thus we may postulate that all excitation processes in the psychic apparatus are biphasic in nature and each phase corresponds to a particular type of wish which exist in pairs. In the latent state the wishes existing in pairs mutually inhibit each other and perhaps in the commencement of excitation they undergo a process similar to that of ionization in which the cathectically neutral pair transforms itself into two separate but complementary images with opposite action attitudes and then seeks discharge into consciousness. This psychic energy regarded as a quantitative magnitude is one and the same, this is monistic in nature and we should seek to distinguish the difference in quality by other features, as Bose points out by the direction of the flow and topographic features. We can compare the phenomenon of conflict with parallel situation in the physical plane. Two forces acting on a body from two opposite directions can keep the body at rest through a dynamic equilibrium. If the forces don't act from exactly opposite directions there will be some compromise and the body will move in a resultant direction instead of remaining stationary. The same laws hold true in the mental plane as well the two wishes when they are exactly opposite and are operating on some Ucs element with equal intensity the particular element remains at rest.

In explaining how does a thing become conscious Freud has given a very interesting observation viz. the role of verbal images. An Ucs element associates itself with a verbal image before it can reach Pcs. Once it reaches Pcs its path to Cs become

open because it can be converted into a perception. It may be mentioned in this connection that often we notice whenever in a conversation some one feels that he has something in his mind for which the appropriate verbal representation is not forthcoming in his consciousness and some one of audience supplies him the missing word or words the victim of this temporary amnesia reciprocates with an excited appreciation or confirmation and also exhibits a sign of relief from tension. The ideas so long struggling in vain for entry into consciousness immediately gain their objective. I think interpretations of the analysand also has somewhat similar function. Thus it appears according to Freud that an Ucs element has to be converted into a perception before it can be appreciated in our consciousness and the task of verbal images is to convert this Ucs element into a perception. Now in another interesting observation, Freud, (Beyond the Pleasure Principle) writes "The System Bw would thus be characterised by the peculiarity that the excitation process does not leave in it as it does in all other psychic systems a permanent alteration of its elements but is as it were discharged in the phenomenon of becoming conscious and vanishes." Here we see that the vanishing of an excitation process and arousal of consciousness are concomitant phenomena. Lastly I refer to a third interesting fact regarding consciousness again from Freud which he writes in Chapter III of "Beyond the Pleasure Principle" "The patient cannot recall all of what lies repressed, perhaps not even the essential part of it and so gains no conviction that the conclusion presented to him is correct. He is obliged rather to repeat as a current experience what is repressed, instead of as the physician would prefer to see him do, recollecting it as a fragment of the past." We may take this statement as a technological advice where the analyst is warned of the analysand's behaviour which interferes with the therapeutic aim. But I think we should read something more in it. It points to the universality of a phenomenon which seems to hint at a clue towards the origin of consciousness. Let us separate the two factors involved in the above description. One is the patient's confusion in insight, his inability to recognize what is past and distinguish it from what is present, the other is the phenomenon of mixture of two perceptions. Freud describes two types of perceptions, one internal and the other external. The

Ucs element conjugated with the verbal image emerges in the Cs as an internal perception while the current sensory impressions of our somatic activities are felt as external perception in the Cs. The two kinds of perceptions regularly get mixed and produce a composite sense of awareness which is ordinarily experienced as something single and undifferentiated whole. Analytical introspection alone can reveal them as a fusion product of two separate elements.

If the above view is accepted and we explain the origin of consciousness as a kind of 'chemical' combination of two oppositely cathected perceptions, one coming from the interior of the psychic apparatus and the other impinging on the ego from the environment we find here another instance of body-mind parallelism. The processes of biological oxidation for instance, reminds us of an exactly similar situation in the body, the terminal phase of which consists of a union of hydrogen atom derived from endogenous source with the exogenous atmospheric oxygen inside a cell and giving rise to water formation and attended with a quiescence of the 'chemical tension'.

Freud postulated that the biological purpose of the nervous system is to 'master stimuli'. I think we shall not be contradicting Freud if we consider it as applicable to the psychic apparatus and replace the term 'stimuli' by 'excitation processes.' In an indential manner we can ascribe to our body the biological purpose of 'mastering the chemical excitations' which dominate our physiological activities.

It is interesting to note the trend of Freudian speculation in another direction viz. the conjecture about the origin of life, "Are we to follow the clue of the poet-philosopher and make the daring assumption that living substance was at the time of its animation rent into small particles, which since that time strive for reunion by means of the sexual instincts?" or as in another place he writes "At one time or another, by some operation of force which still completely baffles conjecture, the properties of life were awakened in lifeless matter. Perhaps the process was a prototype resembling that other one which later in a certain stratum of living matter gave rise to consciousness. The tension then aroused in the previously inanimate matter strove to attain an equilibrium the first instinct was present, that to return to lifelessness." It is clear that Freud

here shares the common, almost universal belief that life arose out of nonliving inanimate matter and the life instinct which developed afterwards gave rise to excitation processes characterised by an impulsion to unite two dissimilar gametes together. But this impulsion to unite which is taken as an evidence of excitation is noticeable in the so-called inanimate world as well. Freud himself also seems to recognize this when he traces the continuity of the phenomenon of 'chemical affinity', through protozoa to multicellular organisms. This phenomenon of chemical affinity if it can be related to the instincts and imagined as a factor which through successive changes in the biological world ultimately develop into an impulsion to unite two different gametes, it can also be traced in the inorganic world and related to the ultimate particles of matter as well which are carrying opposite electrical charges i. e. opposite excitation processes. So the polarity excitation-peace cannot be equated with the polarity of living-non-living as Freud seems to have imagined. I think we have now reached a stage where the Freudian description can be slightly modified and looked at from a new angle. Can we assume that the distinction should be imagined as occurring between preanimate and animate or between 'peace' and 'excitation'? 'The preanimate substance whose nature at present we are unable to guess became rent into two separate masses carrying opposite excitation charges reunion of which reproduces the original substance with restoration of the sense of peace and satisfaction.

Such a concept as the one mentioned above of body and mind and their origin is bound to affect all the areas of psychoanalytical theories and it is not possible to discuss all repercussion in one paper. I shall therefore touch briefly on a few more topics only. The first and foremost in this respect I feel the necessity of dealing with the concepts of the principles of pleasure, reality and repetition. As pointed out already the repetition compulsion is nothing but the rotation of the Id material, the reality principle is an exact parallel of the principle of adaptation of the organism with the external environment noticeable in the physiological plane and the pleasure principle may be compared with the principle of homeostasis of the internal environment. If we remember that Freud deduced pleasure principle empirically from

clinical observations and that his observations were directed towards the behaviour of the Id it will be easy to grasp the significance of this deduction. Id is the internal environment and we may presume that the mental internal environment behaves on the same model as the physical one. Id has therefore to keep its composition constant so that it can provide the Ego with optimum surroundings for its maximal efficiency just as the physiological internal environment does for the cells of our body. Pleasure principle cannot be regarded as something which takes into account our entire psychic apparatus but as something which deals with a specific task in a teamwork which ensures the success of the team as a whole. It is therefore a component of Nirvana-principle⁶. Repetition, therefore, or as I prefer to call it rotation, is subservient to pleasure principles purpose and does not run counter to it. By itself and alone it cannot serve all the needs of pleasure principle. Hence it may appear as if it is working even when its work is giving rise to pain. But the pain under such circumstances is not the product of repetition. Pain is occurring in spite of repetition which seeks to help in removing the pain. When Freud concludes that the pleasure principle works as the watchman of our lives he is perfectly right. The constancy of optimality* in our internal environment is the most important safeguard of our body's well being and perhaps is the chief factor in the increase of life span from a very short existence in unicellular organisms to the comparatively long one in human beings.

Concept of conflict and libido-development are also important topics which require re-examination in the light of above explanation. Neurotic symptoms and free association phantasies are explained on the basis of conflict. This presupposes an opposition between two forces. Freud imagines these two forces to be qualitatively different e. g. eros and death instinct, but they are capable of coalescence and fusion without conflict as well. So sometimes the two work jointly for a common aim and then again oppose one another to frustrate the aim of the antagonist. It is

*This idea was elaborated from a hint given by Bose, G. in a personal communication to me.

difficult to reconcile these contradictory hypotheses i. e. both conflict and coalescence. Lastly in the concept of instincts Freud also incorporates the idea of energy. Libido for instance represents the energy of the sexual instincts. Freud is not clear regarding what would be the corresponding energy manifestation of death instinct**. He dismisses the possibility of direct transformation of love into hate which he says is incompatible with a qualitative distinction between the two classes of instincts. But he next recognizes a displaceable neutral kind of energy which is able to join forces either with an erotic or with a destructive impulse and augment its total cathexis. By this statement a possibility of interconversion of instinctual energies is admitted. Concept of monistic psychic energy avoids such logical pitfalls. Conflicts are to be explained not on the basis of qualitative opposition but on the basis of topographic opposition, an approach, shown by Freud in his second stage of development of the theory of instincts. One excitation process come into conflict with another when the direction of their spread are opposite.

I wish to conclude this paper with a few remarks about the concept of libido development.

Concept of development in physiology concerns some structural or anatomical entity e. g. development of the embryo, foetus, R.B.C., brain, heart, kidney and so on of various organs, tissues and cells. The term development is not employed in connection with any dynamic entity. On the same analogy, the libido development may also be expected to be the result of Ego's changes and not in any alteration in the energy represented by it. The maturation process is undergone by the Ego which is then better able to exercise mastery over the libidinal excitation processes. As long as the processes of growth and maturation are incomplete an organism is bound to be dependent. On completion of growth and maturation the biological necessity for dependency ceases. The growth and maturation of the ego are also attended with differentiation and here again we can notice the parallelism between the body and

mind. The fractionation of the body into segments during the embryological development and the reorganization of the fragments under the dominance of a suprasedgmental portion is paralleled in the psychic apparatus by the phenomenon of part instincts or component instincts and their organization under the command of a superior overall controlling mechanism. Contrary to general psychoanalytical assumption this controlling mechanism should be located in a suprasedgmental portion of the psychic apparatus rather than in the genital libido which is believed to exercise its supremacy on the rest of the part instincts. We are already familiar with one mechanism of such control of motor discharge namely the secondary processes and the verbal images. The more violent swings of cathectic charges in the primary processes are subdued to a milder pulsation in the secondary one. Interestingly enough the Sāṅkhya philosophy of ancient India views that the motor control is organized under a hierarchy of peripheral organs ruled by Vāc or speech apparatus. Hence motor discharge of excitation processes appear to be organized under the supremacy of speech apparatus which is suprasedgmental in character. Genital apparatus (it should be marked here that it is distinct from the concept of genital libido) forms the bottom rung of the hierarchy of motor apparatuses. The arrangement of this hierarchy is identical with the arrangement to be found in our body, namely, the order in which our spinal centres are operating. All the spinal centres are under the control of the suprasedgmental organ, the brain. If we follow the functional developments in a new born and correlate it with the phenomenon of myelination of the CNS, we can see that the suprasedgmental control of the segmental centres descends from above downwards. Invasion of the controlling mechanism by contrast gives us a reverse picture. The disappearance from above downwards of oral, anal, phallic and genital hyperactivity gives the erroneous impression that the dominance of these functions make their appearance in that order because they arise and develop in that order. Whereas the actual events are somewhat different. All the motor organs are in the same developmental phase to begin with. At least it would be erroneous on our part to imagine that the genital stage of libido development means that this is ontogenetically later in origin than oral functions. As a matter of fact the

** It may be recalled here that in his first theory regarding instincts Freud described 'interest', as the counterpart of libido with reference to self preservative instinct.

genital conflicts are ontogenetically last to occur because the controlling mechanism progresses from above downwards and because topographically it is the most distant region from the suprasegmental centres. Thus the libido development is strictly speaking a story of the development of libido control in which the anatomically rostral regions exercise their supremacy over the caudal ones.

I may now mention the summary of conclusions that can be drawn from the above comparative study of physiological and psycho-analytical findings.

1. Our mind or as Freud terms it, psychic apparatus, is a complete organism and should not be compared to a single organ like brain or single system like nervous system or any fraction of our body.* It should be compared with the whole body. Both anatomically as well as functionally it shows features closely similar to those of our body.

2. Ego like the cells of our body is multilocular, made up of unconscious mental elements and organised into several agencies on the model of our body cells.

3. Id is also made up of unconscious elements which circulate, at least in part, like blood and provides every bit of Ego with an optimal internal environment for enabling the Ego to work with maximal efficiency. Pleasure principle seeks to keep the composition of this internal environment constant.

4. We should differentiate between the concepts of psychic energy, instincts, excitation process and tension. Psychic energy like physical energy, is monistic but convertible into various qualitative forms. This energy can be potential or kinetic. As soon as it is released in the kinetic form we notice two opposite excitation processes 'active' and 'passive' somewhat comparable to oxidation and reduction in our body. The kinetic form may undergo several fates. It may remain accumulated, pent up in the form of what is known as 'tension'. It may undergo discharge in the form of extinction of excitation, it may revert back to potential form. Instincts indicate whether psychic energy is changing from the potential to the kinetic form or vice versa. They indicate Ego trends i. e. whether the Ego is engaged in synthesis or breakdown, anabolism or catabolism.

5. Unlike Freud who considers Pcpt Cs as something comparable to the cell boundary between the organism and the

environment, I would like to visualize consciousness as a **pervasive medium** like water in our body. Also like metabolic water it is a product of organismic activity carried out inside the Ego which combines two different perceptions, one from the endogenous source and the other from the exogenous source and fuses them into a compound of Consciousness with the extinction of excitation, felt as satisfaction.

6. Thus we see that such a concept of mental life fits in very well with the Freudian postulate that the task of nervous system is to master stimuli. If we equate a stimulus with an 'excitation process' and nervous system as envisaged by Freud with mental apparatus we may re-write the above postulate as follows—Psychic apparatus has the task of mastering excitations, it is designed to extinguish excitation through satisfaction and produce consciousness with relief of tension.

7. Origin of conflict should be explained on the basis of opposition in the directions of energy flow rather than on the basis of antagonism owing to qualitative dualism.

8. The present view not only harmonises physiological findings with those of psychoanalysis, clears up the connections between the conclusions of Freud and Bose, it also displays a certain similarity with the views of ancient Indian philosophical works viz. Sāṅkhya and Vedānta.*

In final conclusion I may say that I have only dealt with very broad hints and the ideas which have been put forward perhaps require a great deal of remodelling to fit in with every detail of facts. Nevertheless it is sufficiently clear that our mind works like a 'complete organism' rather than like an 'individual organ' which forms only a part of the 'organism'. It is also strongly suggestive that the psychical processes bear a close resemblance to the chemical and physico-chemical processes of our body and that consciousness is something which is being continually synthesized. Last of all I must confess that I do not claim any originality or priority about my ideas. I am not a laborious reader and I do not know if the ideas mentioned by

* I may refer the reader here to a quotation by Freud from the Brihadāranyak Upanishad in his *Beyond the Pleasure Principle*.

me have been already described by other workers. The intention of this paper is to convey the truth as I believe it to be. My references to Śāṅkhya and Vedānta are incidental and I do not pretend to be an exponent of these highly specialized schools of philosophical thinking. But a prima facie similarity between the views arrived at this paper and those expounded by these ancient philosophical schools prompts me to draw the attention of more competent workers in this field. The basis of my suspicion in this respect originated from the perusal of a very concise account, given by Bose, G., of these schools of thinking in his treatise on the Bhagwad Geeta in Bengali.

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EGO PSYCHOLOGY

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The term ego is not synonymous with personality or self. A personality of an individual is composed of id, ego and super ego. A child at birth is dynamically wholly id. The ego has not yet been differentiated and the functions which are done in later life by ego are done by the organism as a whole.

According to Freud ego gradually becomes differentiated from the cortical layer of the id due to the influence of the external world acting through the percept. cs. (perceptual consciousness). He also believes that besides stimulation from outside, the stimulation from the organ system is an important differentiating agency. In 'Inhibitions, symptoms and anxiety' Freud says "the ego is identical with id and merely a specially differentiated part of it. If we think of this part by itself, in contradistinction to whole or a real split has occurred between the two, the weakness of the ego becomes apparent. But ego remains bound up with the id indistinguishable from it there it displays its strength. In many situations two are merged and as a rule we can only distinguish one from the other when there is tension or conflict between them."

From dynamic stand point ego is weak and it borrows energy from the id by the process of identification with object. Whenever an object is given up ego takes up the place of the object and seeks to attract to itself the libido from the id. The ego perceives the external world and receives stimuli both from inside and outside of the mind and attempts to protect the organism from them. It also controls the path of access to the motility and interpolates thoughts between desires and actions. Ego has to adjust with three divergent forces such as, id super ego and reality. It faces danger not only from the external world but also from id. A very strong instinctive force can damage the ego exactly like the strong stimuli from the external world. A strong instinct can destroy the characteristics of the ego and can turn it back into a portion of id. Sometimes ego may not be destroyed due to the various pressures and demands made upon it but may become greatly distorted and may cause character disorder.

Psychoanalysis has studied the defensive aspect of ego more than its function of adaptation to reality. Hartmann has shown that besides the activity of the ego which are concerned with the mental conflict there are activities which are concerned with its adaptation to environment. Hartmann's contribution to ego psychology can be described under following heads; 1) Concept of undifferentiated phase of ego apparatus, 2) the idea of inborn ego apparatus, 3) autonomous ego development, 4) concept of primary and secondary ego autonomy, 5) the conflict free sphere of ego, 6) and average expectable environment.

Hartmann does not believe that a child at birth is wholly id and some equipments are not definitely part of id. He suggests that there is an undifferentiated phase in the beginning during which id and ego are gradually formed. Strictly speaking there is no ego in this phase but in the same sense there is no id either. There are apparatuses which serves motility and perception in the undifferentiated phase and due to maturation process they come under the control of the ego.

Hartmann believes that one cannot understand how pleasure principle can be changed into reality principle unless we consider that there is an inborn or hereditary ego core. The ability to renounce an immediate pleasure for the sake of greater pleasure in the future the function of anticipation is necessary. But anticipation is definitely a function of ego and unless we accept the notion of ego development as an independent variable we can not explain this fact. Freud in his "Interpretation of Dreams" has hinted that the structure that was responsible for secondary process is present at least in germ from the beginning of life and gradually develops. This is the precursor of ego.

Hartmann introduced the term the primary autonomy of ego and by it he means that the ego will spontaneously develop certain capacities by which it would be able to tolerate delay and frustrations. These are innate capacities and there is individual difference regarding its quality. In the undifferentiated state the ego's precursors are inborn apparatuses of primary autonomy. Perception, object comprehension, thinking, language, memory, productivity and the learning process are originated from this source.

The autonomous factors of ego development may not always

remain in the conflict free sphere of ego and may come under the influence of drives. As for example, though the perceptual activities are performed by the autonomous part of the ego the function of perception may be used for the expression of oral libidinal or oral aggressive desires and in that case activities may be interfered with. The autonomous ego has to face this problem and attempts would be made to get itself free from this kind of encroachment of instinctual desires otherwise there would arise the problem of regression of ego.

The basic ability of ego at this stage are capacities to differentiate the self from the object and to form a stable object relation with mother. By the term stable relation it is meant that in spite of having gratification and frustration from the mother the child's relation with her would be loving. The ability to invest the psychic energy, both libidinal and aggression on the mother by the child is the way of life and it enables him to form identification with her. When identification becomes successful the part of the energy invested on the object becomes available to ego. The energy invested on the ego is neutralised and the libido and aggression lose their distinctive character and as a neutral force becomes available to ego. By acquisition of new strength the ego acquires the secondary autonomy. But if libidinal and aggressive forces become invested on the ego directly then the forces will not be neutralised and this may lead to narcissistic and self destructive tendencies.

Freud has mentioned that ego can make use of sublimated libido but Hartmann, Kris and Loewenstein have formulated that aggressive forces when deaggressivised could be similarly used by ego. Hartmann used the term neutralisation to designate what Freud has described as sublimation. Kris suggested that the term neutralisation could be conveniently used to designate the transformation of energy of the drives and the term sublimation might be reserved for displacement of goal. Hartmann believes that the process of neutralisation works even before ego comes into being as a definite system and before object relation is achieved. A wish renounced out of love has a better chance for getting neutralised than the wish renounced out of fear. There are various incentives for neutralisation and it may come from pressure of the id or from

the direction of ego or from the super ego. There is gradation of neutralised energies and all are not suited for ego's function and aim. Once the ego has acquired sufficient neutralised energies by this manner it will have not to depend on any other source for energy and thus ego would be autonomous. The neutralised energy which makes the ego autonomous may be resexualised or reaggresivised again impairing the secondary autonomy of the ego. In this regressive process certain ego characteristics are impaired.

Freud thinks that for the process of sublimation the object libido is first transformed into narcissistic libido in order to direct it towards new aims. Hartmann also thinks that for the purpose of neutralisation it is necessary that both libidinal and aggressive drives should be self directed. If the ego is strong the withdrawal of libido and aggression on self will have no pathological effect as ego would be in a position to neutralise them. But if due to ego regression the ego loses its capacity for neutralisation pathological development may take place.

Regarding the defences of the ego Hartmann believes that some of this mechanisms were used by the organism before there was differentiation of ego. Projection and introjection were used in order to differentiate between self and nonself. Regression was also a temporary psychic functioning which accompanies the cycle of daily sleeping and waking and denial was used to eliminate unpleasant stimuli. These reflex mechanisms of the new born are later on adopted by ego as defences.

Hartmann also looks at the phenomena like withdrawal of cathexis from an instinctive desires and the defensive anticathexis from a different stand point. According to Freud the energy that is used for formation of counter-cathexis is the same that has been withdrawn from the drive,—that is he thinks that the desexualised libido is used by the ego for the purpose of counter-cathexis. Hartmann holds a different view. He thinks that the energy that is used for counter-cathexis comes from the neutralised aggressive drives. Freud pointed out that in these phenomena of withdrawal of cathexis and counter-cathexis there is flight and fight—the withdrawal of cathexis corresponds to flight and counter-cathexis to fight. Thus counter-cathexis being a condition of fight the energy that is used for it is a neutralised aggressive one. Anna Freud mentions

about the primary enmity of the ego towards the instinctive drives and in the defences of the ego we find the same tendency. Freud in 'Analysis terminable and interminable' has suggested that the disposition to conflict may be traced to intervention of free aggression. Introducing this thought Freud gave an example of instinctual rather than of structural conflict. Hartmann, however, believes that all defensive actions of the ego are fed by the neutralised aggressive tendencies.

Hartmann wants to revive the Freud's conception of ego's having an independent source of energy which he described as interest. Due to reformation of his theory Freud gave up this conception as he now believes that the self preservative tendencies come from the id. Hartmann believes like egoism, self assertion etc. comes from the system ego. Where ego's interest is concerned the goal is set by ego alone, in contradistinction to the goal set by the id or super ego when drives from id are concerned. He believes that ego also sometimes takes up certain values such as ethical values or religious values originating in the super ego and upholds them and strives towards the goal. For all kind of intellectual activities energies that are used come from the ego. All striving for power, wealth and social prestige etc are determined by anal, urethral, narcissistic and aggressive id tendencies no doubt but ego may take them up and as a result of compromise they are used for ego's aim. Hartmann believes that there is sometimes opposition between different functions of the ego. The ego from its very start showed its opposition to drives but again there is a tendency in it to help in the gratification of the drives.

Rapaport believes that ego possesses certain characteristics which are neither determined by external stimulation nor by id impulses. He considers the main characteristics of the autonomy of ego is its constancy and reliability. Even against severe stress and strain ego would be able to maintain its autonomy and as an example he cited the case of a person who was on the verge of psychosis and was unable to trackle his problems but amazingly he could maintain his memory, perception and perfection of motility.

He thinks that a man's behaviour is determined by the drives form his inside no doubts but it is not totally dependent on it as this has got certain amount of independence from

them. He refers to this independence of ego as its autonomy. Again a man interposes delay and thoughts between instinctual drives and action and modify or postpone the reaction in regard to stimulation from outside. He refers to this as autonomy from external reality.

He thinks that there is reciprocal relation between these two autonomies. If ego establishes too much relation with the environment its autonomy from id is guaranteed. Again when ego becomes free from the influence of the environment it comes under the sway of the id and its autonomy from the id is impaired. Thus when autonomy from the environment is diminished the autonomy from the id is heightened, similarly when autonomy from id is diminished the autonomy from the environment is heightened. Rapaport thinks that in this see-saw relation there is one exception. He says "in extreme needfulness and danger the drives endow the drive satisfying objects with power the effects of which amounts to slavery and surrender of autonomy."

For maintainance of autonomy the ego requires input from environment and from psychic apparatuses. This input has been termed as stimulus nutriment by Rapaport. What is perceived from outside is stimulus nutriment from the environment while the nutriment from within is provided by drives, ego and super ego. Firmly held ideologies can help a person in prison to maintain his autonomy of ego from the hostile environment is an example of nutriment from within. The ultimate autonomy of course depends on the inborn psychic apparatuses, the apparatuses for perception, memory and motility. If a person is completely isolated from his environment as in the solitary imprisonment, the stimulus nutriment from the environment is no longer provided, there will be diminution of autonomy from id. In such a situation there is the danger of occurrence of regression of ego but nutriment element from super ego, ego and neutralised energy form the drives may maintain the autonomy.

Rapaport thinks that stimuli from environment is essential for maintaining ego's autonomy and if it is not available it will lose its capacity to control id impulses effectively. Ego requires to be fed by stimuli nutriment form average expectable environment. If this environment is changed there will be demonstrable change

in the ego. Again if a child is brought up in an improverished environment his ego would be improverished and will not be able to adjust in the average expectable environment.

Rapaport has introduced the concept of drive threshold. He thinks the apparatuses of primary autonomy include the memory apparatus, the motor apparatus, the perceptual apparatus and the threshold apparatus. This threshold apparatus will set limits to the discharge of drives and affects. This threshold apparatus gives structural guarantee for autonomy from drives. Around this threshold apparatus defences against drives are created and conflictfree sphere of ego is built up as it is possible for ego to tolerate inner urges.

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REGRESSION, IMITATION AND INNOVATION IN TRANSITIONAL SOCIETIES

By

DR. SATISH K. ARORA

Traditional societies remain static largely because of an inability to innovate. They are marked by a repetitiveness in thought and in consequent action. What often passes for innovation reveals itself, under scrutiny, to be an essentially uncritical imitative adoption of the forms of other more advanced societies, more likely the former colonial power. If the psychological base of the borrowing society is not unduly impaired, intercultural transactions may be largely productive: such was the case in nineteenth century Japan. The colonial legacy, however, has left most traditional societies with tremendous psychological handicaps.

The colonial powers by their systematic and calculated policies alienated and undoubtedly aroused deep resentments in the nationalist elites. Yet, it is apparent that they were also able to stamp into elites an admiration — however begrudging—for the innate superiority of the ruling power in almost every sphere (except in the realm termed spiritual). So deep has been the resultant feeling of inferiority that instinctive deference is still to be observed among many nationalist elites in their encounters with the former rulers. Inferiority may also manifest itself when nationalist elites overreact in expressions of sporadic, or consistent, hostility totally unrelated to the context within which such reactions take place. By and large, these nationalist elites tend to suffer from an inability to establish relationships lacking in stress with their former rulers. A major consequence is that rational policies directed towards maximization of self-interest are exceedingly difficult to formulate. For where an identity crisis prevails, there is the likelihood of distortion in perspectives regarding the self and the others.

This distortion may assume two polar forms. One tendency might be towards the imitation of policies, and styles, of the former ruling power. Because of a paralyzing dualism of resentment-deference toward Western modes, this imitation is not likely to achieve stipulated goals.

The other form expresses itself in the tendency to regress to traditional behaviour patterns and policies. These traditional modes persist in their ability to elicit strong emotional responses. But they may also engender distress and frustration among their advocates, such modes are quite often inherently irrational and inefficient, and thus hinder the deeply desired entry into an era of restored national self-respect, and economic and social well-being.

If a traditional society wishes (and most wish this desperately) to make such an entry, the process is likely to be marked by feelings of inadequacy and confusion. There should be no mistaking the genuine pain which underlies the process of transition. In the early stages, regardless of which approach is selected, nationalist elites feel increasingly suspicious of the external world. Their life is characterized by an insecurity that manifest itself in alternating moods of depression and elation. At this point many individuals experience the terrifying loss of roots, for they begin to be aware of the relativity of values where their forefathers experienced certitude. These are individual and societal reactions to rapid and intensive change; such emotional distress, in a prevailing ethos of discontent and disenchantment, hampers genuine creativity.

Those who have emphasized traditional modes have often done so in an attempt to recapture some of the harmony and meaningfulness of a traditional past. But the transitional society cannot, even if it desperately desires, revert back to that era of idyllic repose which is the conjured nature of the precolonial period. Contradictions are inherent in any attempt to do so; there are frustrating limitations to the use of modes suited for other, and now irrelevant, conditions. Thus, those who advocate following traditional modes find themselves—almost inevitably—adopting reactionary postures quite different from what they originally had intended. Positions once publicly adopted,

have an uncanny way of becoming self-perpetuating, and propelling themselves along their own directions.

What of the imitators? They be classified as that segment of the elite which, by virtue of its socio-economic location and consequent education and indoctrination, has had to bear the greater brunt of the colonial era. Recognizing that traditional modes are ineffective and no longer personally meaningful, they deliberately expose and devotedly scrutinise the ways of the foreign ruling elite. Yet, under prevailing circumstances this clearly leads to little more than a superficial contact with what is termed as the "modern" world. D. P. Mukerji has suggested that in the case of India, this process be termed simply "Anglicization", rather than "Westernization." In this regard, it is interesting that the American social scientist, Edward Shils, in his perceptive description of the higher Indian elite¹, appears to have been drawn to the latter's style of life. Indeed, Shils displays a nostalgia for the Victorian-like modes and manners of an era, which, in the West, passed long before World war II. One can evaluate his sympathetic (and analyses of this calibre are altogether too rare) only if one simultaneously acknowledges the analyst's personal predilections: the pace and the harassments of Western society take their own toll and "simpler" times and societies are often attractive, seductive retreats. This apparent simplicity, however, is often, in reality, a life-style lacking in internal coherence and integration.

Lacking an anchoring in a clearly defined social system, the decision-makers of transitional societies are unwittingly prone to gross exaggerations. For exaple, even the imitators may claim national uniqueness in having given to the world a particular philosophy — in the case of India, for instance, non-violence. They may tend to overestimate both the necessity and applicability of such a philosophy. The relevance or irrelevance of this supposedly unique contribution is often secondary to the emotional gratification that arises from the reflected glory that comes form assuming an exalted position for the race or nation.

1. Edward Shils, *The Intellectual between Tradition and Modernity: The Indian Situation*. The Hague; Mouton, 1961

Apparent discrepancies in policies expose the nationalist leadership to charges of hypocrisy. This is damaging to the character of the elite, but its consequences go beyond the mere tarnishing of their image. The lack of consistency regarding non-violence, for example,—a policy based upon an unrealistic assessment of the real world—is bound to have a spill-over effect in other areas of policy-making. Ideological frameworks by their nature are relatively coherent. Hence, if there is a tendency toward discrepancy in relations with the external world, doubtless this tendency will manifest itself internally. The most distressing aspect of this situation, however, is that the rulling elite is unlikely to perceive the import of these discrepancies.

It is neither accurate, nor is it necessary, to indiscriminately condemn the new political elites. The imitators especially represent, in a very real sense, an advanced guard of modernism in a tarditional society. Their role and functions have been demanding and necessary. The roots of this segment of the elite however, rest in circumstances which may now be historically obsolete. They assumed power after having lived out the greater part of their lives as dissenters and aspirants power; such experience does not help to promote a capacity for formulation of long-range, innovative policies. Respect and homage is due to those who struggled for independence, for they provided traditional societies with their first taste of the principle that to live in tutelage may be only slightly better than survival. In their time, these elites were the progressive elements for they were able to conceive, and to impart, a historical vision to static societies. But, it is also obvious that humiliation at the hands of colonial rulers has left its indelible marks. Professor Shils perhaps illustrates just this point with his poignant observation that Indians always appear to look to an invisible Western jury for approval.

Nationalist elites are prone to emphasize their personal integrity and to present themselves as highly dedicated and self-sacrificing. It is to this theme that they return when policies fail. Yet, national interests must go beyond loyalty to, and respect for, nationalist elites. If some policies are conceived and carried out in what is later exposed as self-deception, it is still termed

blasphemous to question the possible existence of this blindness in other sectors of policy-making. The interrelationship of diverse policies is seldom recognized and in this sense it is reflective of the lack of that inner coherence and intergration to which we referred. Under such circumstance, it is necessary for the elite to exercise an analytical detachment which the transitional phase demands.

A plea for such analytical detachment does not imply criticism of the admittedly passionate devotion to national self-respect and socio-economic regeneration which has characterized the innermost feelings of both the traditional and imitative elites. But, it would be asking for superhuman capacity for self-transformation if one were to expect these elites, at this late date, to provide the type of dispassionate leadership that survival now demands. These elites have played their role in history; their continued presence is quite likely to result in the lowering of the pedestals they now occupy. Circumstances would seem to desperately demand that there be circulation of elites with requisite rapidity and power. This implies a delegation of authority—a political behavioural pattern which, thus far, does not appear to have characterized the Nationalist elites.

The tragedy of the damaged personality of these elites is perhaps best illustrated by their persistent formulation of high policy decisions on the basis of advice of foreign specialists, while displaying an inability to accept policy recommendations from their own nationals (whose capacities and specializations may well be respected by the West itself). Such a lack of trust on the part of the ruling elite, on the one hand, facilitates the younger elite's withdrawal of confidence in its own government; on the other hand, it allows the existence of conditions where some of the nation may be exploited and utilized in the advanced societies pending their recognition in the homeland.

So static is the bureaucratic apparatus, so pervasive is the stultifying insecurity, that genuinely unselfish motivations are likely to encounter derisiveness or at best an uncomprehending suspiciousness. Were there a plea for a recognition of innovative capacity and the potential role of the younger elite, this would quite likely be misrepresented as a demand for personal careerism. Yet, in the face

of the tremendous challenges from the external world, the increasing evidences of indiscriminate foreign influence, candidness is demanded of the intelligentsia. The time of the heroes and glory may have already passed; the need of the hour is for the lack-lustre younger elite, some distance removed from the colonial era and capable of more rational responses to the self and the external world. This is perhaps not a very colourful choice, but it is possibly necessary if survival and integrity are to be assured without the total collapse of the system that violent revolutions bring in their wake.

INDIAN PSYCHO-ANALYTICAL SOCIETY

ANNUAL REPORT FOR THE YEAR 1964

The 43rd Annual Report of the Indian Psycho-analytical Society for the year ending on December 31, 1964, is being presented with brief notes on the activities of the Society including those of its different sections.

On the whole there has been some progress in respect of the activities of the Society,

Members	Full Members	... 21
	Associate Members	... 34

Business Meeting—The 42nd Annual General Meeting of the Indian Psycho-analytical Society was held on the 31st March, 1964 when the following business was transacted :—

- (a) Annual Report of the Indian Psycho-analytical Society including its different sections for the year 1963 was accepted.
- (b) The following office-bearers of the Indian Psycho-analytical Society for the year 1964-65 were elected.

President—Dr. T. C. Sinha ; **Secretary**—Dr. N. N. Chatterjee

Asstt. Secretaries—Dr. D. N. Nandi, Shri H. Ghosal and Shri B. Desai

Librarian—Sm. Surama Das Gupta

Asstt. Librarians—Sm. Hashi Gupta and Shri Saradindu Banerjee

The Council of the Indian Psycho-analytical Society and the Board of the Institute of the Society were reconstituted.

(a) **Council**—President, Secretary, Librarian, Shri M. V. Amrith, Dr. J. C. Das Gupta and Sm. Hashi Gupta

(b) **Board of the Institute**—President, Secretary, Shri B. Desai, Dr. J. C. Das Gupta, Dr. D. N. Nandi, Sm. Surama Das Gupta and Sm. Hashi Gupta

The Journal Committee, the Hospital Committee and the Bodhayana Committee were formed as follows :—

Journal Committee—President, Secretary, Editors of Chitta and Samiksa journals, Shri D. Bagh, Dr. D. Sinha, Sm. F. P. Mehta, Shri H. Ghosal, Dr. J. C. Das Gupta, Sm. Kanak Majumdar, Prof. N. K. Bose, Shri P. N. Choubey, Dr. R. Das and Shri Saradindu Banerjee

Editor of Chitta—Dr. T. C. Sinha

Asstt. Editors of Chitta—Dr. D. Sinha. and Shri H. Ghosal

Editor of Samiksa—Dr. T. C. Sinha

Asstt. Editors of Samiksa—Dr. T. K. Chatterjee and Shri Somnath Bhattacharjee

Printer and Publiser of Samiksa—Dr. T. K. Chatterjee

Board of Collaborators of Chitta and Samiksa Journals—Dr. S. Z. Orgel, Dr. R. Das, Dr. Aruna Halder, Sm. Hashi Gupta, Shri Nandagopal Sen Gupta, Shri M. V. Amrith, Dr. D. N. Nandi and Shri C. V. Ramana

Managing Committee of Lumbini Park—President, Secretary, Director, Medical Superintendent, a Physician of the hospital, Dr. D. N. Nandi, Dr. J. C. Das Gupta, Sm. Surama Das Gupta, Sm. Gyanwati Lath, Shri S. P. Sen, Shri D. Bagh, Shri Nandagopal Sen Gupta, Shri K. K. Maitra, Sm. Hashi Gupta, Sm. Sati Sinha, Shri S. Singhanian and one representative from each of the following organisations :—

1. Bengal Chemical and Pharmaceutical Works,
2. Indian Medical Association,
3. Indian Journalists' Association,
4. All India Womens' Conference,
5. Indian Red Cross Society,
6. Calcutta Corporation,
7. Government of West Bengal, and
8. West Bengal Social Welfare Board.

Managing Committee of Bodhayana—President, Secretary, Mistress-in-charge, Shri P. N. Choubey, Dr. D. Ganguly, Shri G. Bothra, A. N. Ghosal, Dr. T. K. Chatterjee, Sm. Hashi Gupta, Sm. Gyanwati Lath and Shri Samir Kumar Bose.

Messrs G. Basu and Co. were re-appointed Auditors.

The budget estimates of the Indian Psycho-analytical Society and all its different sections for the year 1964 were passed.

The Auditor's reports on the Indian Psycho-analytical Society

and all its different sections were passed by the Special General Meeting of the Society held on the 30th January, 1965.

Joint meetings of the Council and the Board of the Institute of the Indian Psycho-analytical Society were held on 16th February, 15th March, 11th April, 9th May, 8th August, and 10th October, 1964 to transact among other the following business :—

(a) Electing the following as Associate Members of the Indian Psycho-analytical Society.

Sm. Ann-marie Soder-Bose, Sm. Uma Murty Duvvuri. Sm. Pushpa Misra, Shri T. F. Tanksalwala, Sm. Tutul Guha, Sm. Asha Khanna, Dr. Jaya Nagaraja, Sm. Mahasweta Bose.

(b) Admitting the following as candidates to the Institute for training in psychoanalysis :—

Sm. Sharada Fathepuria, Sm. Pushpa Misra, Shri T. F. Tanksalwala, Sm. Uma Murty Duvvuri, Sm. Maya Deb.

(c) Confirming the proceedings, electing members of the Council and the Board of the Institute and other committees, considering the reports of training and control analyses submitted by Dr. N. N. Chatterjee, Dr. T. C. Sinha, Shri M. V. Amrith and Shri B. Desai, considering the ways and means for proper and timely publication of the journals, and considering the financial crisis of the Bodhayana school.

Scientific Meetings

Besides the group meetings and scientific seminars, the following papers were read before the Indian Psycho-analytical Society :—

Date	Author	Title of the paper
22nd August, 1964	Dr. S. Z. Orgel	The psychosomatic Concept in Psycho-analysis
12th September, 1964	Shri M. V. Amrith	Theoretical and Transference Analysis
26th September, 1964	Dr. N. N. Chatterjee	A Case of Homosexuality
28th November, 1964	Dr. N. N. Chatterjee	A Study of Mechanism in Peptic Ulcer

Indian Psycho-analytical Institute

The names of the candidates who were admitted to the Institute during the year 1964 and are continuing their courses are given below.

Mrs. Sharada Fathepuria, Miss Pushpa Misra, Shri T. F. Tanksalwala, Miss Uma Murty Duvvuri, Sm. Maya Deb

Training Analysts

Shri M. V. Amrith, Dr. N. N. Chatterjee, Dr. N. De, Shri B. Desai, Shri R. L. Patel, Dr. K. L. Shrimali and Dr. T. C. Sinha

Control Analysts

Dr. N. De and Dr. T. C. Sinha

Indian Psycho-analytical Library

The library remained open on Saturdays, Sundays, Tuesdays, Wednesdays and Thursdays (from 10 a.m. to 12 noon on Sundays, Tuesdays and Thursdays and 4 p.m. to 6 p.m. on Wednesdays and Saturdays), except for public holidays. During the year under review 20 books were issued and 23 books were returned. Some members did not return the library books even after several reminders. It appears that the library is not being sufficiently utilised by the members.

35 books were purchased during the year. 14 journals were received in exchange of Samiksa. A book titled 'Freud 'O' Manasamikshan' was donated by Shri Hirendra Narayan Sarkar. The total number of books, excluding the journals, on the last year was 981 only.

President's Visit to U. S. A.

We are happy to record that in October 1964, Dr. T. C. Sinha President of the Society, went to U. S. A. on a lecture tour on invitation from several universities, psychoanalytical societies and other scientific bodies of the country. He was there from October end to early December and all his lectures were highly appreciated. Dr. Sinha has been invited by the International Psychoanalytical Association to read a paper at the ensuing International psychoanalytical Congress to be held in Amsterdam in July 1965. This is the first occasion that such an invitation has been extended to a member of the Indian Society.

Samiksa

It has been possible to improve the publication of *Samiksa*. At the beginning of the year we were six issues behind time. During the year Special issue No. 2 in lieu of Vol. 16 for 1962 and Nos. 3 and 4 of Vol 17 for 1963, and also Vol. 18 Nos. 1 & 2 for 1964 were published. We regret to mention that in the Annual Report for 1963 the publication of Special Issue No. 2 for 1962 was included through oversight. Although the printing was almost finished in 1963, the actual publication of that Special Issue took place in 1964. There being dearth of articles and difficulties in the press, the publication of Nos. 3 and 4 of Vol. 18 has been delayed. It is expected that the publication of this journal would be made up to date in the year 1965. It is to be regretted that we receive very few papers from Indian authors for publication in *Samiksa*.

The total receipt during the year was Rs. 1,875.89 only. The balance brought forward from the last year was Rs. 1,048.35 only. The total expenditure during the year was Rs. 2,592.25 only. The closing balance for 1964 was Rs. 331.99 only.

Chitta

The journal is gradually becoming popular. During the year 1964 the 4th issue of Vol. 5 and Nos. 1 and 2 of Vol. 6 were published. A protracted strike of the workers in the press caused rather inordinate delay in the publication of the Journal. It is expected that *Chitta* will be up to date by the end of the Bengali year.

On the last day of the year there were 165 subscribers.

During the year 1964 the total receipt was Rs. 2,278.00. This together with the balance of Rs. 865.00 was Rs. 3,143.00 only. The total expenditure during the year was Rs. 2,885.13 only. The closing balance for 1964 was Rs. 257.87 only.

Bodhayana

The institution was started in January, 1949. On the last day of the year 1964, there were only 16 students. It is unfortunate that this institution has not been able to attract workers to study child psychology. Thus it has not been able to serve the main

purpose with which it was started. In view of this fact, the Society is considering its closure.

Lumbini Park Mental Hospital

The hospital recorded progress in many ways. But its two city clinics could not be brought up to the desired standard mainly for want of staff. Services of suitable men could not be availed of due to paucity of funds. Financial difficulty continued to be the sore point of the institution. Many of the approved Schemes and improvements could not be given effect to for want of funds.

Financial

During the year 1964, the total receipt of the Indian Psychoanalytical Society was Rs. 7,263.62 only. This together with the balance of Rs. 4,623.04 brought from the year 1963 amounted to Rs. 11,886.66 only. The total expenditure for the year was Rs. 8,095.21 only. There was a closing balance of Rs. 3,791.45 only.

N. N. Chatterjee

Hony. Secretary

LUMBINI PARK ANNUAL REPORT FOR THE YEAR 1964

The 25th annual report on the activities of Lumbini Park and its different sections presented below records steady progress of the hospital in spite of various difficulties in the year 1964.

Although no major construction work was undertaken, some addition and alteration work was done during the year. This provided more facilities to house our staff and to better the arrangements for the library of the hospital.

General

Both of our resident physicians, Dr. A. T. Roy and Dr. D. Chakrabarty, left their services here in October 1964 for better prospects elsewhere. Two new physicians were appointed on temporary basis but they too secured better jobs and left the hospital

in December, 1964. No one feels attracted unless the post is financially lucrative. As we cannot offer good salary for want of funds, it has become difficult to get the services of young graduate physicians. Efforts, however, are being made to fill up these vacancies.

Educational

Students from the following institutions visited the hospital for educational purposes on dates mentioned against their names, when necessary demonstration of cases and lectures were arranged as usual.

- 2nd March, 1964. A batch of students of Burdwan University.
 6th March, 1964. A group of students from Viswabharati University.
 23rd April, 1964. Some students of Government Training College, Hooghly.
 5th May, 1964. A batch of students from Bally Banga Sishu Balika Vidyalaya, Bally, Howrah.
 28th August, 1964. A batch of students from All India Institute of Social Welfare and Business Management, Calcutta.
 4th September, 1964. A second batch of students from All India Institute of Social Welfare and Business Management, Calcutta.
 4th November, 1964. A second batch of students from Bally Banga Sishu Balika Vidyalaya, Bally, Howrah.
 12th December, 1964. Some students of Veharilal College, Home and Social Sciences, Calcutta.
 22nd December, 1964. A second batch of students from the Government Training College, Hooghly.
 31st December, 1964. Some student of B. T. College, Howrah.

Visits

The following visitors visited the hospital as noted below.

- 12th March, 1964. Two members of the American Women's Club, Calcutta.
 11th April, 1964. Dr. S. Das Gupta, Assistant Director Health Dept., (Admn), Government of West Bengal.

- 20th April, 1964. Shri R. Dev, Asstt. Commandant (Law and Sociology), Central police Training College, Abu, Ministry of Home Affairs, Government of India.
 23rd June, 1964, Smt. Purabi Mukherjee, Minister for Health, Government of West Bengal, accompanied by Shri B. R. Gupta, Secretary, Department of Health, Medical Branch, Government of West Bengal, and Dr. S. Mullick, Director of Health Services, Government of West Bengal.
 25th Jul, 1964, Shri M. K. Mukherjee, the Sheriff of Calcutta.
 3rd September, 1964. Dr. D. Bhattacharjee, Dy. Asstr. Director of Health Services (Planning and Development) Government of West Bengal.
 25th December, 1964. Dr. Shib Kumar Mitra, Director of psychological Foundations, National Council of Educational Research and Training, New Delhi, Government of India.

Donations and Grants

The Government of West Bengal paid Rs, 42,000/-for maintaining 25 free beds. We have also received from the West Bengal Government an ad hoc grant of Rs. 25,000/-only towards maintenance cost of 1964.

The Calcutta Corporation paid Rs 4,375/-for maintaining 5 free beds for the period of September, 1964 to December, 1964.

Dr. T. C. Sinha, President of the hospital and Sm. Gyanwati Lath, Member of the Managing Committee donated 45 and 28 magazines respectively.

Sm. Gyanwati Lath also donated 17 sarees for the ayas of the hospital.

The editors of *Sanibarar Chithi*, *Bharatbarsa*, *Thought*, *Imprint*, *Quest* supplied their magazines to the hospital regularly free of cost.

A number of good story books and the like were donated by the United States Information Services to the hospital.

We convey our hearty thanks and gratefulness to all of them and hope that Lumbini will continue to receive their Sympathy in the future.

Library

As reported in the last annual report, the library of the hospital has now a much better stock and its general management has improved. It was possible to purchase 138 Bengali, 88 English books. Besides these, 1 English and 3 Bengali magazines were purchased. 3 Bengali and 3 English daily newspapers were subscribed.

Financial

The financial position of the hospital remained bad throughout the year. To add to this, we did not receive the second instalment of the Government money to Rs. 18000/- for the 15 free beds maintained here by them, in due time in September, 1964. This amount remained, unpaid up to the last date of the year. This caused great administrative inconvenience and financial complications in running the hospital.

Prices of food-stuff and other commodities of everyday life have increased almost beyond our purchasing capacity; also many items are not available at all. Particularly, the supply of food to the patients has become a great problem. It has become impossible to meet the expenses at the present day high cost. We applied to the West Bengal Government for help but none was received during the year except for an ad hoc grant of Rs.25-000/- received in March, 1964 to meet expenses of the hospital.

The staff of the hospital are poorly paid. Their due yearly increments for the last 7 years (1958 to '64) could not be paid for want of funds. Some of our trained old hands had to leave their services with us for better prospects elsewhere. Many others are finding it increasingly difficult to meet their expenses with the poor pay they get. We applied to the State Government to help this hospital adequately so that the staff salary could be brought at least to the standard prevailing in other hospitals and similar institutions. Unfortunately, we have not received any help on this score either.

The total receipt of the year was Rs. 3,53,883'55 only. This together with the amount of Rs. 15,816'87 brought forward from 1963 came to Rs. 3,69,700'42 only. The total expenditure of the

year was Rs. 3,63,777. Rs. 5,923'42 has been carried over to the year, 1965.

Treatment

During the year 1964 under review the following number of patients was treated in different categories of beds :—

INDOOR	MALE	FEMALE	TOTAL
Free	... 60	40	100
Concessions	... 14	7	21
Full Paying	...		
'A'	... 17	10	27
'B'	... 109	63	172
'C'	... 224	33	257
Total	— 424	153	577

NURSING HOME SECTION	MALE	FEMALE	TOTAL
Admission	... 336	113	449
Discharge	... 311	103	414
MENTAL HOSPITAL SECTION			
Admission	... 3	2	5
Discharge	... 5	4	9

On the last day of the year there were 107 male, 47 female, total 154 patients only.

The average number of indoor patients during the year was 147'91 (approx.) only and in different classes of beds were as follows :—

A Class : 2'9%, B Class : 26%, C Class : 47'6%, Concessional Class : 5'4% and Free : 18'1% only.

MENTAL OUTDOOR	MALE	FEMALE	TOTAL
Total of daily attendance	... 1638	899	2537
New cases	... 1019	571	1580
GENERAL OUTDOOR			
Total of daily attendance	... 704	603	1307
New Cases	... 140	175	315

Free medicines were given to the General Outdoor patients.

M/s. G. Basu & Co. deserve our thanks for auditing our accounts at a nominal charge. There was, much delay in getting the audited reports for 1963 which we received in Decemder, 1064.

The manging committee met 12 times during the year, 1964. A sub-committee and a special committee formed by the members of the managing committee, met four times durig the year 1964. We convey our thanks to all members of the committee for their guidance and beneficial solution of problems from time to time. Also we record our appreciation of the services rendered by the staff of the hospital and thank them for their willing co-operation in running the institution, particularly during periods of special strain.

Last but not the least, we thank the visiting psychiatrists for their helpful guidance in the treatment of patients.

We conclude the report with the hope that Lumbini will make further progress and will give better account of itself in 1965.

T. C. Sinha
Director

LUMBINI CLINIC I

Lumbini Clinic I continued to function in the year 1964 as usual. The clinic days were regularly attended by Dr. A. N. Ghosal, Dr. A. K. Deb and Dr. S. Banerjee.

During the year 1964, 15 new cases were treated as against 25 in the previous year. The total attendance of patients in the clinic numberd 205 only, as against 680 in the previous year.

The total receipt of the year Rs. 208'00. This includes the amount of Rs. 92'90 balance brought forward from the year 1963. The total payment was Rs. 178'76 only. At the end of the year there was a balance of Rs. 29'04 only.

Types of Cases

The following were the types of cases treated :—

Schizophrenia	5
M. D. P.	3
Hysteria	3
Mania	1
Depression	2
Anxiety	1
Total	15

T. C. Sinha
Director

LUMBINI CLINIC II

Lumbini Clinic II started at 5 Subarban School Road, Calcutta-25, on 15th April, 1963, continued to function during the year 1964. From October up to the middle of November, 1964, however, the clinic remained closed due to both the attending physicians having left their services with us. The clinic resumed its activities from 26. 11. 64. when Dr. R. C. Choudhury started attending it. Shri Pranab Kumar Bose continued to work there as a psychologist on purely honorary basis.

Number of Patients treated

New			Old			Total		
Male	Female	Total	Male	Female	Total	Male	Female	Total
10	6	16	22	28	50	31	34	66

Type of Cases

1	<i>Affective Psychoses</i>	
	(a) Manic Depressive Psychosis	2
	(b) Depression	6
	(c) Involutional depression	2
2	<i>Schizophrenia</i>	7
3	<i>Paranoia</i>	2
4	<i>Psychoneuroses</i>	
6		

(a) Auziety	3
(b) Obsessive Compulsive Neurosis	2
(c) Psychoneurotic Symptoms	1
	Total 25

T. C. Sinha
Director

CHILD GUIDANCE CENTRE

The Child Guidance Centre has completed its 6th year of existence but the progress has not been up to the expectation. We are trying to further popularise this Centre. Test Materials have been received. Import difficulties are standing in the way of quick action in the matter.

The Centre was regularly attended by Dr. R. C. Choudhury.

During the year 1964, the number of new cases treated was only 17. The number of total attendance was 77.

We convey our hearty thanks to all our workers of the Child Guidance Centre for their sympathy and services to the Centre.

The total receipt of the year was Rs. 148'06 This amount includes the balance of Rs. 64'09 brought forward from 1963. No payment was made during the year.

T. C. Sinha
Director