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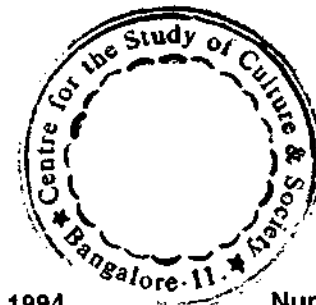
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C. G. JUNG - EASTERN THOUGHT IN WESTERN MIND
(INDOLOGICAL SPECULATION)

SUKUMAR BOSE

[The paper in its six subdivisions has discussed briefly some thoughts of professor Jung as explained by Jung or any commentator to find out similarities with thoughts of ancient Indian scholars. The paper begins with a brief outlines of Jung's biography and ended with a comment made by Ira Progoff whose skill in representing Jung's thoughts were highly appreciated by Professor Jung himself. The speculations of the author remain open to comments of the readers.]

I

C. G. Jung was born on July 26, 1875 at Kesswil in Switzerland. His father was an Orthodox Christian and his mother, a devoted housewife, was described by him as "emotionally ambivalent". With a medical diploma from the University of Basel, he received the tutelage of Eugen Bheuler and published his medical Dissertation entitled "On the Psychology and Pathology of So-called Occult Phenomenon" (1902); and took no time to establish himself as a leading Psychiatrist. Being recognised by Freud as his "Successor" and a "Crown Prince", Jung became the first President of the International Psychoanalytic Association and Managing Editor of *Jharbuch* (the first journal of psychoanalytic school) - from which he resigned on 1913. Jung founded his own School of Analytical Psychology, after 1914. His wife Emma was also a reputed Psychoanalyst and a dedicated Psychotherapist of her time. With an illustrious integration of psychology, philosophy, poetry, theology, parapsychology, and as a genius of his time, Jung died at Kusnacht in his home on June 6, 1961. Preparation to observe 120 years birthday of Professor in 1995 has just been started in different parts of the world.

II

Jungian 'unconscious' carries imprints of pre-birth phylogenetic stages for onward transmission - 'not a mere biogenic sexuality. An individual is not always conscious of the existence of the said 'racial base' of evolved mind in him. Thus, man carries the seed of innate humane qualities, acquired in course of evolutionary progress of mind - "the archetypes".

Jungian spirituality of man is not a Freudian 'repressed sexuality'. He

did not believe that all remarkable virtues of man are the sublimated forms of sexuality, nor did he believe the exclusive role of sexual trauma in neurosis in the dynamics of repression-regression-symptom formation.

Jung viewed *self* involving two fundamental ideas, viz., (i) innate wholeness of man, potentiality to express all his becomings, and (ii) human ability to integrate and organise *archetype*, orderly. He conceived in man the presence of a system of readiness to respond to environmental cues - a growing Secondary *Servo-mechanism*, and a dynamic nucleus of concentrated psychic energy. He described the world of man as a 'Subjective phenomenon' - a composite of individuated experiences, bearing the influences of individual predispositions - akin to *Samskara*. He believed the existence of a transpsychic reality, immediately underlying the Psyche.

His intuition about the principle of "acausal relationship" or *synchronicity* was much encouraged by his physicist friends like Nils Bohr, Wolfgang Pauli, and Albert Einstein. As physicists conceived of atom, so he conceived of *psyche*, as the basic unit of the mental world - akin to *cidkana*.

Jungian *synchronicity* referred to an ability to understand 'acausal relationship', beyond the influence of relativity, a pure *intellect*, an insight which is not contaminated by phenomenal experience - akin to *pranjna*.

III

"Man cannot compare himself with any other creature; he is not a monkey, not a cow, not a tree. I cannot contrast myself with any animal, any plant or any stones, only a *mythical being* has a range greater than man's". - Jung said. In Kapila's *Samkshya Darsanam* one may find synonymous ideas of *mythical beings* - beings who are superior to man live in several higher celestial abodes, viz. *candraloka*, *indraloka*, etc.

"Life has always seemed to me like a plant that lives on its rhizome"- Jung said, Likewise said Yajnavalka to his pupil: It is the self or yours that is within all, who breathes to keep you alive - the self of yours, that sacred and subtle element, remains within everybody to keep them alive. Life is invisible; the part that appears above ground lasts only a single summer then it withers away like an ephemeral apparition.

Both *Sunyavad* of the Buddhist School and *daihk parinamvad* of Carvak

deny the unperishable phenomenal reality or the existence of something which is a subject matter of realisation - a kind of *atniyindriya anubhuti*. In spite, the above two schools admit the perceptual character of 'that' out of which everything comes out - a subtle but all pervading principle. "Yet I have never lost a sense of something that lives and endures underneath the eternal flux" - said also Jung.

In regard to self - realisation, Jung narrated : "All these experiences were glorious. Night after night I floated in a state of purest bliss, thronged round with image of all creation - than the same changed. Usually the visions lasted for about an hour then I would fall sleep again." "It is impossible to convey the beauty and intensity of emotion during these visions, They were the most tremendous thing I have ever experienced." His wonderful introspective account of his unveilings or self - realisations may be compared with the accounts of Indian Seers who realised the truth of all truths by piercing the veil of *Maya*. The *Vedanta* doctrines assert that *Maya* is delusive, illusive, deceptive as the nut that hides the kernel of the truth. It is the expression of infinite into the finite. By piercing the veil of *Maya*, the Seers can realise the unperishable reality or the truth. It seems that Jung, too in his visions verily sought to depict the glimmering aspect of the said 'reality', the truth, in the light of his realisations - like Indian yogins.

According to Jung, "Emotional relationship of desires tainted by coercion and constraint : Something is expected from other person, and that makes him and ourselves unfree. Objective cognition lies behind the attraction of the emotional relationship : it seems to be the central secret." Further, "The insight that I had had on the vision of the end of all things gave me the courage to undertake ;new formulations; affirmations as they are : an unconditional 'Yes' to that which is, without subjective protest, acceptance ;of my own nature, as I happen to be !"

Thus, his realisation of self came. But what next ?

In Jung's language : "It is impossible to ;convey the beauty and intensity of emotion during these visions of mine". This ecstasy has been explained by the Seers of ancient India as a *Paramananda*. This is a stage where the Seers used to float in a stage which remained free of any influence of relativity a transformation of personality into a stage of impersonality, like a clean mirror where the eternal reality shines 'as-is' - may be compared to a

glowing grace. To reiterate Jung, "It is impossible to convey"

IV

Jung hypothesised *unconscious* to explain the phenomenon of *Synchronicity*- a meaningful coincidence on mental fact with physical fact, which have no causal relationship to one another. For example, something happen in dream and that happen also in reality-alike mystic experience. He said, "The unconscious had given me a hint ." Regarding Freudian concept of *unconscious* he said : "Freud's great achievement probably consisted in taking *neurotic* patients seriously and entering into their peculiar individual psychology. The impetus which he gave to our civilisation sprang from an avenue to the unconscious by evaluating dreams, as to the most important source of information concerning the unconscious process, he gave back to mankind a tool that had seemed irretrievably lost." (Jung, 1965). The statement of Jung find support in the statement made by Krishna to his devotee and friend Arjuna (*Bhagavad Gita*, V,1) regarding "Yogic intuition".

In brief, it may be said that what Freud inferred from his experience to treat his patient was the unconscious (as coined by him) The similar phenomena had earned recognition in Jung's direct experience about a dynamic mind beyond the purview of normal human consciousness (as he claimed when he enjoyed ecstasy) and , as stated by him about the *Synchronicity* phenomenon. Seers of ancient India not only speculated but experienced all those and narrated in the scripts alike experiences as "upalabdhii".

About the origin of sexuality Freud wrote : "Science has so little to tell us about the origin of sexuality that we do meet with such a hypothesis fantastic a kind a myth rather than a scientific explanation that I should not venture to produce it here." (*Beyond Pleasure Principle*, Freud, 1950. Translator's footnote p. 79) : "Freud did not clarify what he meant." In this context Jung said : "That my *Anima* had not yet finished with the work she had to do ." Further, "every man carries within him the eternal image of woman" - a definite feminine image, fundamentally unconscious - an imprint or *archetype*. In the *Brhadaranyaka Upanishad* (1,4,3) we find : But *Atman* (the Self or Ego) felt no delight and wished for a second. He was as a man and woman together. He then made His wholeness to fall into two- the male and the complementary female. Therefore Yagnavalkya said :

We two are thus like half a shell and, therefore, the void is filled by the woman. In the Tantra text we find a term Creator-Creatrix amalgamated. More popular is the concept "ardhanariswar"- dormant female in male and vice versa.

V

Jung stated : "Recently, However, I observed in myself a series of dreams which would seem to describe the process of *reincarnation* in deceased person of my acquaintance." According to *Bṛhadaranyaka upanishad* (3/9/28/4) : " Mankind is like a plant. Like this it springs up, develops and returns finally to the earth." As the seed of the plant survives, so also at death the (*Karma*) remains as a seed (alike Jung's *archetype*) which sown afresh gives rise to a new existence in almost exact correspondence with his character. This finds support in Jung's statement : "Souls of the dead know only what they knew at the moment of death and nothing beyond that". According to Buddhist *Suttas* (Vol. XI, p.148) : "Verily it is this thirst (*tantra*) or craving, causing the renewal of existence, accompanied by sensual delights, seeking a satisfaction now here now there - the craving for the gratification of the passions, for 'continued existence' in the world of sense" or phenomenal world. Hence, it is this *tanha* or thirst which must be completely eradicated, root and branch, during our present lifetime if (at death) we want to get out of the cycle of rebirths.

The sanskrit term *Kala*, in *vedantic* text, has been explained as an unseen, non-phenomenal, time factor, in which future remain pregnant as destiny. It is also known as *Kalahansa* (flying goose), who usually flies along a parabolic Path or an oval track. In Jung's interpretation, the Vedantic term *Kala* "is almost akin to predestination. It is opposed. to free will. It is a noumenal dimension of incessant flow of time, not spanned. To quote him : "The curve of life" (life span) "is like a parabola of a projectile which, disturbed from its initial state of rest, rises and then returns to a state of repose." It is a state of re-mergence.

VI

Jung felt that "what he was developing in his theory of Synchronicity was a principle equal to, and commensurate, with the *theory of relativity* developed by his old friend Einstein. His theory had the added merit of including the dimension of the Psyche in a comprehensive view of the Universe. Jung conceived the Self as the archetype of all the archetype

that the Psyche contains, for it comprehends within itself the quintessential purpose behind both the impersonal *archetypes* and the archetypal by which the ego and consciousness emerge. The Self may be understood as the essence and aim and the living process by which the Psyche leaves out its inner nature can never be contained by the Ego or by any of the specific archetypes. Rather it contains them in a way that is not limited by space or time in a manner that is neither psychological, nor spatial, nor temporal (Progoff, 1973).

"His vision was so rich and essentially valid, but he could not reduce it to a form he could communicate and he could not say the things that needed to be said in order to reflect his vision, Thus the goal eluded him and left him irritable. Nonetheless, he did the basic groundwork and developed it as far as he could. That was the foundation that he provided for another generation to build upon." (*ibid*, 158)

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AVIDYAA, AHAMKAARA AND PSYCHO-ANALYSIS S. BANERJEE

I

In this paper, I intend to make a comparative study of the two concepts, viz., ignorance or nescience (*avidya*) and egoism (*ahamkaara*) as found in the Sankhya-Yoga systems and Psycho-analysis. Their nature and role in producing suffering and misery is to be ascertained. For this purpose, I shall briefly present the structure of our mental apparatus, as formulated by the two systems and compare them in some points. My main thrust shall be to ascertain the roles of ignorance and egoism in producing bondage with its ancillaries viz., sorrow and suffering. The method of release from bondage is also to be treated briefly.

The scope of psycho-analysis being limited to empirical life, its idea of bondage is different from that of philosophy. Whereas philosophy is concerned with universal bondage common to all human being, psycho-analysis is concerned with a specific type of bondage which may be called "neurotic bondage" and pertains to a limited section of men. Psycho-analysis like philosophy traces this specific bondage to ignorance (delusion) and malevolent narcissism (ego-love). All neurotic conditions are traceable to pathogenic development of narcissism adversely affecting egoism.

I call neurosis a 'Bondage' for the reason that it generates sorrow and suffering (*Duhkha*) of some psychological variety called '*Adhyatmika Duhkha*' by Sankhya philosophy. Secondly, the sorrows and suffering of the neurotics, in final analysis, are traceable to ignorance and egoism which are also acknowledged to be causes of existential bondage and suffering of humanity in general. Thirdly, the method of their removal is similar in both cases, viz., attainment of true knowledge.

This may dispel the popular misconception that philosophical concepts are empty words signifying nothing, that philosophy has no relevance to practical problems of life. Concepts like *avidya*, *bandhana* etc. which were formulated as caused of human suffering in the distant past by philosophers are re-affirmed to be basically the causes of a specific type of suffering (*Duhkha*) by modern psychologists as well. Terminology has

changed, but facts remain the same.

II

Suffering (*Duhkha*) is one of the central issues that people are concerned with, it is the problem of suffering and how to eradicate it that gave rise to philosophical speculation in ancient India. Liberation (*Moksha*) in all philosophical systems (excepting Charvaka) constitutes the highest state in which suffering ceases to operate and, in fact, ceases to exist. *Moksha* is accepted as the *summum bonum* of life. It is for this reason that Indian Philosophy is called *Moksha shastra*.

Buddhist philosophy which is known as pragmatic is very serious about the problem of suffering. It is very vocal and specific in this respect. The Four Noble Truths enunciated by Lord Buddha enshrine, in a nutshell, the diagnosis of the malady of suffering and the means of its eradication, Sankhya philosophy has specified three categories of suffering, and has emphasised ignorance (*Aviveka*) as the sole cause of suffering. Its allied system, Yoga has developed a method of eight steps for the eradication of suffering by removing ignorance. Other systems are agreed on the seriousness and gravity of the problem. All systems, in spite of differences in detail, agree that ignorance and ignorance-induced egoism are the root cause of bondage and suffering. It is further agreed that true knowledge of the worldly objects, as well as, of the intrinsic nature of the self is necessary for the removal of bondage and suffering.

In the west, Socrates was the first philosopher to lay emphasis on self-knowledge in his famous utterances "Know thyself" and "Knowledge is Virtue". Socrates held that all wrong-doings arise from ignorance. If a man only knows what is right, he must and will infallibly do what is right, held Socrates.

III

Psycho-Analytic Psychic Structure

According to Freud's later formulation (1923), the mental structure consists of id, ego and super-ego. These three are functional units of the mind. The id represents the instinctual-impulsive aspect of personality, the ego represents one's reason and reality-oriented aspect, and the super-ego,

the morality and ideal-oriented aspect.

Qualitatively, the id is wholly unconscious, the ego is partly conscious, partly unconscious and partly pre-conscious. The super-ego is also of this triple character.

At the base of the mental structure lies the id, and at the apex is the super-ego. The ego is situated in between these two.

The id is the earliest form of mental existence. The infant is born with it. It is the primary source of psychic energy and the seat of instincts (*Drives*). The id is in closer touch with the body. The sole function of the id is seeking gratification of the drives and urges. It is blindly guided by the pleasure principle. There is no order or logic in it. It is dominated by fantasy.

The super-ego consists of mental function which have to do with ideal aspirations and with moral commands and prohibitions. Such moral commands are executed by the ego. It passes moral judgements on the ego's actions. It develops out of the ego as a consequence of the child's assimilation of his parents' standards.

The Ego represents the coherent organisation of mental processes. It develops from the id. It is known for reason and sanity. It acts as an intermediary between the id and the external world. It is guided by the reality principle. As a corollary of the reality principle, the ego is guided by a process of mental functioning called 'secondary process' which is nothing but logical thinking. The reality principal does not mean that the pleasure principle is forsaken. It means that the ego secures pleasure, taking the reality factor into consideration.

The ego is invested with the sense of personality, the 'I' feeling. The earliest stage of mind lacks this sense. Hence it is called 'id'. 'Id' is a Latin word whose English synonym is 'It'. This is an impersonal pronoun. It signifies the impersonal character of the earliest state of mind.

Now, the ego is invested with consciousness. Because of this, the ego acts as the executive of the personality. It keeps contact with the external world by its perceptual apparatus, and performs necessary action by its musculature for adjustment with environment. Besides, it does the needful for id-gratification in accordance with reality consequences, as well as,

the super-ego commands. As such, the ego occupies the central position in the psychic structure. All experiences and actions are referred to it. It is the knower, doer and enjoyer.

Sankhya-Yoga psychic Apparatus

To begin with Sankhya system, Leaving aside its cosmic-universal aspect, let us take up the concrete case of an individual psychic apparatus. It may be conceived thus, it is constituted of three *tattvas* (evolutes) Known as *Buddhi* (intellect), *Ahamkara* (Ego) and *Manas* (mind).

Buddhi: The first evolute of prakriti is *buddhi* or intellect. In its Cosmological aspect, it is called *Mahat*. It is made of the finest matter and is pre dominantly *sattvika* in character. In itself it is unconscious, but is intelligised by the reflection of Purusha's consciousness in it. This reflected consciousness being united with the conceptual determinations of the *buddhi*, creates the phenomenal self (*Jiva*) which actually undergoes the various experiences of pleasure and pain. The real locus of object-knowledge is *buddhi*. It is impersonal in character. Personality or ego-sense appears in the next evolute.

Ahamkaara: The next evolute is known as *ahamkaara*. It evolves from the *buddhi*. It is the principle of individuation. The function of *ahamkaara* is *abhimaana* or self-assertion. It represents egohood. It is only when *ahamkarti* is generated in the intelligised *buddhi* that there arises enjoyment of pleasure and pain. *Ahamkaara* is translated as both ego and self-consciousness. The "I" is the active principle where *rajas* is predominant. This activity makes it self-conscious. It is said to be of three kinds, viz., *Saatvika*, *Taamasa* and *Raajasa*. In *saattvika ahamkara*, *sattva-guna* is dominant. Cosmically, it produces the *manas*, the five sense organs and the five motor organs. Viewed as individual-psychological, it produces good deeds. *Taamasa ahamkaara* is dominated by *Tamo guna*. Viewed as Cosmic, it generates the five subtle elements known as *Tanmaatras*. Viewed psychologically, it induces idleness and indifferent actions. *Raajasa ahamkaara* is so-called due to the dominance of *rajas*. Viewed as psychological, it produces evil deeds.

Manas: It is the third evolute of *prakriti*. It is material (*jada*) like *prakriti* and hence unconscious. But it appears as Conscious due to the borrowed Consciousness from *purusha*. 'Manas' in Indian philosophy is not the mind of western psychology. For 'mind' denotes the whole mental apparatus,

consisting of psycho-analytic id, ego and super-ego. However, *manas* in Indian philosophy is the eternal sense organ (*antarindriya*). It is the Co-ordinator of the sense organs and the motor organs. Because of its super-intending function over the two groups of organs, it is also called *ubhayaatmaka*.

The function of the respective units of the psychic apparatus can be best understood if we follow their order from below up-wards. Taking the case of perception, we are to start with the sense-object contact. The object first impresses one or other of the senses and a vague knowledge arises. It is bare awareness of stimuli *aalochana matra*. It is indeterminate knowledge.

Subsequently, the sense-manifold becomes explicated and interpreted by the *manas*. The function of *manas* in the knowing process is selective-attending, which analyses and synthesizes at the same time, the manifold of sense data. Thus arises determinate objective standpoint.

In the next phase of the knowing process, *Ahamkaara* intervenes and appropriates the experience as belonging to itself. The ownership of knowledge is expressed in the form, "I know the flower". At the level of *ahamkara*, the cognition assumes the shape of subjective experience. This *ahamkaara* is defined as "*Abhimaano ahamakaara*".¹ The ordinary sense of both the words is 'pride' and the technical import is the pride or conceit of individuality.

Aham (ego) appropriates to itself the role of agency. This ego-sense maybe the source of much confusion in individual life. The overtone of pride which is attached to the ego-feeling may be the cause of an individual's over-valuation resulting in vanity and possessiveness. It may result in selfishness and ego-centricity.

To continue with the cognitive process. After the ownership of knowledge is appropriated by the ego, it is referred to *buddhi* for judgement and decision. It is by means of the intellect that the distinction between the subject and its object is understood, and one makes decision. In other words, its function is thinking which is determinative in character. Thinking, here, means judging or *nishchaya*. *Budhi* has been defined as,

1. BK. II, Aph. 16. *Samkhya Karika*.

"*Adhyavasaaya buddhi*"² '*Adhyavasaaya*' means the function of ascertainment (*nishchaya*). *Buddhi* is also conative and resolves how to act in relation to an object. It thus corresponds to the 'will' aspect of conscious life. It issues order to the ego to act, the result being either some new action or desistance from same action.

Outside the *antahkarana* stands *purusha* (Self) which intelligizes it. It is due to this witnessing *purusha* that the psychic apparatus can carry on conscious activities, though in itself it is unconscious.

Yoga is an allied system of *Sankhya*. It substantially accepts *Sankhya* metaphysics. The Structure and function of the mental apparatus is that the yoga accepts *antahkarana* as the psychic organ, but it is called *chitta* in yoga. The word '*chitta*' is used in two senses in the yoga system. Sometime it means the *antahkarana* and sometime the *Sankhya Buddhi*. The *Sankhya antahkarana* and yoga *chitta* being the same, it requires no further elucidation. Hence we may concentrate on another important aspect of *Sankhya-yoga* psychology and psycho-analysis.

Yoga view : The psychic structures envisaged by two system have resemblances, as well as differences. Both the systems admit three aspects of the psyche. The *Antahkarana (Chitta)*, according to *Sankhyayoga* is constituted of *Buddhi*, *ahamkaara* and *manas*. The mind, according to psycho-analysis is constituted of id, ego and super-ego. According to psycho-analysis, the ego knows the external reality by its perceptual system and acts on the environment with its muscular apparatus. The *Sankhya* ego Through *manas* controls the functions of the sense organs and motor organs. Here the two systems are in agreement. According to *Sankhya-yoga*, it appears, that *buddhi* acts as the moral instructor. It directs the ego to do this and to avoid that. In its *saatvika* aspect, the ego does good deeds and in its *rajasa* aspect does bad deeds. This has affinity with the psycho-analytic view. For according to psycho-analysis, the super-ego is the seat of moral judgement. But this super-ego is an outgrowth of the ego. Moral approval and disapproval come from the super-ego to the ego. The ego executes good and bad actions, according to the super-ego's dictation.

From the evolutionary point of view, the two systems have both similar-

2. Ibid. Aph. 13 Book II.

ity and dissimilarity. According to Sankhya, the *buddhi* is the first evolute and it is impersonal in nature. That is, it is devoid of *I-feeling*. The egohood in the form of *ahamkaara* evolves from *buddhi*. Similarly, according to psycho-analysis, the id is the earliest form of mental existence and it lacks *I-feeling*. It is impersonal in nature and hence called 'id' (it). Subsequently, owing to maturity and impact of the external reality, the ego emerges a distinct institution of the psyche. This ego has *I-feeling*. As *aham* appropriates knowledge and action so the ego assumes the role of knower and doer.

There is dissimilarity also between the two systems. For the Sankhya *Buddhi* being made of the finest *saatvika* matter, can reflect, *purusha's* consciousness and appears, for all practical purposes, as conscious. But id of psycho-analysis is totally devoid of consciousness. Hence it has no role in cognition which *buddhi* has.

IV

Bondage, Liberation, Ignorance and Egohood

Pain, suffering and misery of worldly life are said to be due to bondage of a self (*Purusha*). The fact of bondage according to both Sankhya and Yoga, is due to wrong identification of the two principles known as *Purusha* and *Buddhi*. According to traditional interpretation, it is *Purusha* who owing to ignorance identifies himself with *Buddhi* which is product of *Prakriti*. But this view is confronted with such questions as : How can *purusha* be bound which is eternally free ? Again *purusha* being pure consciousness, how can it be under the influence of ignorance ? Such questions are difficult indeed for Saankhya to answer. Hence our opinion is that *jiva* (empirical self) under the influence of *avidyaa* (ignorance) forgets its intrinsic nature as *purusha* and wrongly feels to be identified with the psycho-physical complex. This wrong belief induces bondage. The pain and suffering of the empirical life is itself due to non-discrimination (*avidya*) between the empirical self (*buddhi*) and the true self (*purusha*).

Yoga philosophy of Patanjali, the ancient author of *Yoga-darshana* has thrown much light on the subject of bondage and human suffering. According to his, mental modifications (*Chittavritti*), as such, are responsible for

suffering, and for its removal, the stoppage of these mental modification (*chittavritti nirodha*) is essential.

According to Yoga, there are five *Kleshas* (afflictions³ or hindrances). It is defined as, "*Avidyaa-abhinivesha-pancha-klesha*". It means that ignorance, ego-feeling, attraction, repulsion and innate desire to live are five hindrances of afflictions. They stand in the way of true knowledge and consequently of Liberation. *Avidya* is the field (*Kshetra*) of the origin of the remaining four hindrances. Their clarification is necessary.

Avidyaa in the Yoga, System is not only negative (lack of knowledge), but also has a definite positive aspect. *Avidya* is that which causes what is really impermanent, impure, painful and not belonging to the self to be looked upon as permanent, pure, and pertaining to the self. The word '*avidyaa*' is translated into English by James Wood⁴ as "undifferentiated--consciousness". It is the first hindrance and generates the remaining four. Nescience which is positive in nature is defined thus : "*Vidyaaviparitam Jnaanaantaram avidyaa*".⁵ It means that kind of knowledge which is opposed to true knowledge. Thus thinking of the mind and body and the objects of the external world as the true self and the feeling of being affected by their change is the essence of *avidyaa* or ignorance.

The main products of *avidyaa* may be summarised under the following four heads.

(1) *Asmitaa* : It is defined as, "*Drigdarshana-Shaktyor- ekatmate-vaa smitaa*".⁶

Wood's translation of the aphorism is, "when the power of seeing and the power by which one sees have the appearance (*iva*) of being a single, self this is the feeling-of-personality". Ego-feeling is the apparent identity of the agent that experiences and the means of experiencing. The experiencing agent is the self (*purusha*) and the instrument of experience is *Chitta*.

Yoga concept of *Asmittaa* (My-sense) is different from *Ahamkaara* (Egohood) of Sankhya. The later in normal condition is merely the subjective state (*Chittavritti*) concomitant with several troubles. These are sense

3. *Yoga Sutra*. Aph. 5, Bk. II.

4. Wood, James the *Yogs Sutra* of Patanjali, p. 106.

5. *Yoga Bhaashya*, Vyaasa. Aph. 5, Bk. II.

6. *Yoga Sutra*, Aph. 6, Bk. II.

of possessiveness, pride, grandiosity, etc. These impurities (*Ripu*) may cluster round *asmitaa* and can make it malevolent. Self-assertiveness is liable to be extended to self-aggrandisement. Vanity, feeling of power, over-ambition are all the tentacles by means of which *asmitaa* increases our dependence on life. The more we allow ourselves to be influenced by the feeling of personality (*asmitaa*), the further away we go from the real self. While egoism is necessary for successful living, yet egotism stands in the way of the realisation of a higher self. According to Yoga, in as much as no real isolation is possible, as long as there is this feeling of personality. It forms one of the mental afflictions which hinder right knowledges and its concomitant the liberation from suffering.

(3) *Raaga* : It is the passion for pleasure. It is defined as, "That which dwells upon pleasure".⁷ From *asmitaa* springs attachment (*raaga*) which is the inclination and gluttony for pleasure. A greedy person cannot give up the desire for pleasure.

(4) *Dvesha* : It is the opposite of attachment (*raaga*). *Dvesha* is repulsion or hostility to pain. It is defined as, "that which follows as a consequence of pain".⁸ Repulsion from pain also springs from *asmitaa* and is of the nature of aversion to pain. The ego develops anger or wrath towards pain for its unpleasant nature. But it is difficult to avoid pain. Enjoyment of pleasure can never bring satiation but only involves a man further and further into sorrows. For even when a man enjoys pleasure, he has the apprehension that he may lose it. Thus pain is inextricably connected with pleasure.

That pleasure and pain are the two main motives for all actions is an undeniable psychological fact. One of the polarities which governs all motives, according to Freud, is the pleasure-pain polarity.

(5) *Abhinivesha* : It stands for the 'will to live' which is so strongly embedded in life that it characterizes the stupid and the wise.⁹

Love of life also springs from *asmitaa*. This feeling exists in all persons and appears in a positive aspect in the form, "May I not cease to live". This is due to the painful experience of death in some previous existence, which

7. *Sukhaanushayii raagah*. Yoga Sutra, Aph. 7, Bk. II.

8. *Duhkkhaa-nushayi dveshah*. Ibid. Aph. 8.

9. *Sva-rasa-vaahi vidusho'pitathaa-rudho' bhiniveshah*. Ibid. Aph. 9, Bk. II

abides in us as a residual potency (*Vaasanaa*) and causes the instinct of self-preservation, fear of death and love of life. This anxiety and clinging to life is a hindrance to liberation.

These mental modifications (*Vritti*) are called five *Kleshas* or afflictions. Their continuance perpetuates bondage and miseries.

The five affliction just mentioned are all comprehended in *avidyaa*, since *avidyaa* or false knowledge is at the root of all worldly experiences. The five afflictions are only different aspects of *avidyaa* and cannot be conceived separately from it.

A similar thing we find in psycho-analysis. Psycho-analytical investigation has revealed that ignorance and narcissism (self-love) go hand in hand. Ignorance or lack of knowledge of reality generates false ego-sense and it also augments ignorance. For a grandiose ego cannot see the real state of things. It thrives upon fantasy and delusion.

V

Psycho-analysis and Egoism

According to psycho-analysis, the ego is a substructure of the psychic apparatus. Its main function is external and internal adjustment. The ego bears I-feeling which distinguished itself from other persons and objects. In this respect it is similar to Sankhya *Ahamkaara* which is the principle of individuality and ownership. About this *egoism*, Freud remarks : "When one speaks of egoism one is thinking only of the interests of the persons concerned".¹⁰ As such, neither the ego nor egoism is an unusual something, at least, in the psychological plane. It is very natural that one shall look after one's interests and self-preservation.

However, egoism may be vitiated under certain circumstances. One such condition is excessive narcissism or self-love, and another is an unmodified, infantile sense of *omnipotence*. Narcissism is the libidinal component of total love of life. The new-born's love of life begins with self-love. It has no sense of object as its 'other'. The child derives pleasure from different zones of its body and hence loves it. Thus the body-ego is the child's

10. Freud, S. A General Introduction to Psycho-Analysis. P. 361 26th Lecture.

first love-object. At this initial stage of love of life, the whole amount of libido (erotic energy) is invested on one's own ego or self. This libidinal stage is called 'primary narcissism'. It is nothing unusual. Shortly, the child gradually discovers 'objects' other than its own self and begins to love them. This state is called "Object-love" or "object-relation". So far, everything runs smoothly. However, later in life in cases when the object of love is thwarted for any reason, the libido may be withdrawn from external objects and it may be exclusively invested on one's own person. This state is called "secondary narcissism". It is a morbid state and starting-point of an ego's pathological development. Such situation predisposes one for later life pathogenicity of varying degrees.

This situation is aggravated by and unmodified sense of omnipotence which a child initially has. In normal cases, the primary sense of omnipotence is modified stage-wise and is finally replaced by *sense of reality* and acceptance of casual laws operating independently of oneself. The child is now capable of yielding to conditions external to him. It is necessary for normal personality development. However, this desirable development is impaired due to the ego's excessive self-love. This blurs the vision of developing child. As a result of this, the infantile sense of omnipotence is not outgrown according to age. The overtly narcissistic ego ignores reality and begins to think itself as omnipotent. Owing to extraaccumulation of narcissism, the ego withdraws from reality, denies it, and begins to believe itself as all powerful. In this way, a *grandiose self* is born which believes, as if, wishing is having. It is called "omnipotence of wish". Naturally, such an inflated ego develops different delusions about itself and the external world which is believed to be subservient to its thinking and wishing. This is called the state of 'magical wish'. Possibly in primitive times magic developed out of such and immature condition of the primitive mind.

Anyway, the inflated ego fails in establishing interpersonal relationship, as well as object relation. As a result of this, the grandiose ego encapsulates itself in its coloured world of fantasy. But this does not fetch the desired fruit. Such a person is frustrated everywhere and the load of disappointment becomes heavier and heavier. In this way, the afflicted individual sinks into the ocean of pain, suffering and misery. Yet he finds no escape from the circle of his grandiose self. This may be called "neurotic bondage".

Such a grandiose ego loaded with vanity, pride, arrogance (*Mada*), pos-

sessiveness, greed and gluttony may possibly be compared with yoga *asmitaa* which is considered to be a *Klesha*. Such ego-feeling may be called "egotism" as distinguished from normal *egoism*.

Moreover, as *asmita* is generated by *avidya*, according to Yoga psychology, so the grandiose self is largely a product of ignorance in its many facets. Hence an attempt may be made to decipher the nature and role of ignorance as is found in psycho-analysis.

VI

Ignorance in Psycho-Analysis

In psycho-analysis, the nature and mode of operation of nescience or ignorance is ascertained through its manifestations. These are primarily delusion, disowning, denial and projection. Delusion is deep-rooted false belief. It is not simply intellectual error, since it is not corrected by intellectual knowing of the true state of affair. Delusion is a major challenge to the psychological theory of learning from experience. Delusions are not amenable to experience, even if it be repeated. Kraepelin has, therefore, defined it as "erroneous judgements not subject to corrections by experience".

Some concrete cases of delusion as revealed during analytic therapy are presented here. During analysis, the patient day after day is shown the relevant reality without any correction. Being cornered by evidences against his belief, the patient says, "Well, I know sir, what you are telling about x, is true, but I cannot believe it to be so. What can I do? I am helpless. If my mind does not acknowledge the truth, I am helpless. Of course, I must be guided by my mind's dictate". In this way, a hiatus is created between one's mind and one's own self. However, this is a way of shirking one's own responsibility. In order to avoid the pressure of increasing evidence against his belief, the analysand takes this path of *splitting*. Some deluded patients remark: "I cannot forsake my belief which I am entertaining for a long time. I instinctively know it to be true from within, and instinct is infallible". Some again hold: "My belief is intertwined with my muscles and bones and if I discard it, I shall crumble down like a glass house". But if enquired, how it may happen in reality, his answer is, "My belief is my security and not the alien reality". Thus everything depends on the subjective feeling; it be

comes the criterion of truth. Psychological certainty is given preference to logical validity. A patient exclaims, "How nice it would be if I could be rescued from the tangle of delusions!" The patient uses the term 'delusion' in a copy book fashion; for he knows that 'delusion' means wrong belief, and yet he thinks, "If it somehow turns out to be true, then.....". And this is the tantalysing nature of delusion.

The situation may be further aggravated by a ramification of delusion known as 'disowning'. Under its influence, the self-observing function of the ego gets further clouded. As a result, it seems as if the individual personality, as already noted earlier, splits into two distinct parts. With one of the split parts, the individual identifies himself and disowns his identity with the other half. This separation of tendencies creates a lot of trouble to the affected person. The ego gets crippled and loses its adaptive and regulating capacity. It has to live within a house divided against itself. Internal struggle exhausts mental energy uneconomically and the ego is enfeebled and unable to meet the problems of life.

This mechanism of disowning some of one's own tendencies, actions and beliefs etc. is found not in psychotics alone. It is a common mental mechanism taken advantage of even by normal persons in a lesser degree. We have a tendency to disown some of our thought, wishes and actions which appear to be unpalatable, giving them some amount of autonomy though they occur within our mind. It serves as a face-saving device for a person. This is, however, done unconsciously. This is a strange way of functioning of nescience.

Delusion has further complications in the forms of denial and projection. When an unsocial erotic or destructive wish can neither be admitted nor given up by the ego, its existence is denied first and then projected on to some agency of the external world. A married woman harbouring extra-marital sexual desire may deal with it by first denying its existence in her, and then projecting it on to others. Instead of saying, "I do not like him, he likes me, but I hate him". Now, denial and projection have their counterparts in the forms of *aavaraṇa* (Concealment) and *vikshepa* (projection)—the twin characteristics of *avidyā* assigned to it by Advaita Vedānta.

Projection is the process by virtue of which internal perceptions are projected on to an outsider or to some outside force. Denial is ignoring an accomplished fact. These are unconscious mechanisms, hence considered as manifestations of ignorance.

A theory of delusion had to account for its imperviousness to learning. Psycho-analysts have attempted to explain this aspect of delusion. Very simply, it is the purposive character of delusion which stands in the way of its eradication. It is what William James refers to as the "will to believe". Entertaining the delusion provides the deluded person with a partial gratification of his/her ungratified early life wish, which is at present repressed and unconscious. The projected belief of a married woman that neighbouring hoodlums are after her, keeps her mind engaged in a sexual matter. This provides her an opportunity in a round about way for the partial gratification of her cherished wish. This purposive character accounts for the fixity of delusion.

A second explanation is that delusion is the ego's attempt at anchorage. The delusion enables a psychotic to maintain a sort of stable relation with the objective world from which his libido has been withdrawn and invested on the self. The delusional framework is an attempt to restore in fantasy the objective world for him. The patient feels that in giving up his constructed world of delusion he runs the risk of a floating existence. This sense of rootlessness is too much for the patient to bear. Hence the mental patient very carefully clings to his delusions and refuses to part with them. It is for this underlying wish-factor, too, that delusion is intellectually impervious.

Freud and Abraham¹¹ suggested that delusions of *grandeur* are to be explained as due to a patient's withdrawal of libido from the object world and its concentration on the ego. Libido thus becomes narcissistic. Since the erotic object is always overvalued, the ego, now the exclusive object for the libido, is overestimated and magnified. Such a person may declare himself to be the lord of the universe or the prime minister of a country!

This explanation suggests that any excess of concentration of libido on the self is detrimental to the sense of reality. A more equal distribution of attachment may be the best condition for a balanced judgement of reality. Exclusive investment of libido either on the self or on the object of love generates infatuation (*Moha*). Unless the aforesaid instinctual-impulsive base of delusion is properly treated by analysis, one cannot get rid of the grip of delusion. It is for this reason that analytic therapy of healing and improving personality is so arduous and time-consuming.

11. Abraham, Karl. *Selected Papers*.

Strange are the ways of delusion. Hence in Indian philosophy, it has aptly been called, "Aghatana ghatana patiyasii". It means, it can bring about what usually does not happen. The enigmatic character of delusion has been very appropriately described in an aphorism. It runs thus :

"Janaami Dharman na cha ma pravrittih,
Jaanamya Dharman na cha me nivrittih"

It means : "I know what is virtue, but I have no inclination for it . I know what is vice, but I have no repulsion to it".

The knowledge referred to in the above couplet indicates a distinction between theoretical knowing or knowing without belief, and knowledge with belief or realisation. Theoretical knowledge is not effective in producing change in action. It requires conviction to do so. Action pattern changes only when correct information reaches the belief level and the subject convincingly accepts it to be true. Such conviction alone can eradicate deep-rooted delusions. Freud very clearly explains the whole fact. He says : "Our (Analysts) knowledge of what is unconscious in him (deluded) is not equivalent to his knowledge of it. When we tell him that we know, he does not assimilate it 'in place of' his unconscious thoughts, but along side of them, and very little has been changed".¹² (Bracketed portions mine), It is for this reason that delusion is so different from intellectual error.

The five afflictions pointed out by Yoga and their interrelation is supported by psycho-analytic findings. It is due to ignorance about the external objects that a man withdraws his interest (libido) from them and concentrate it on his self. The self is over-valued being the love-object and a grandiose self (*asmitaa*) is born. It is the self-centred ego. From egoism proceeds will. Willing is desiring. The grandiose self runs after pleasure and is engrossed in pleasure. Thus egoism generates in its turn strong attachment (*Ragaa*) to pleasureable objects. However, pleasures are not always forthcoming and this frustration produces pain. Aggression is directed against pain and a state of aversion (*Dvesha*) is generated. This aggression towards frustration agencies is again redirected towards one's own self. This occurs owing to the provocation of unconscious persecutory anxiety. The subject apprehends that he is going to be persecuted so that he may die. This apprehension is experienced as death anxiety. As this anxiety

12. Freud, S. *A General Introduction to Psycho-Analysis*, P. 332.

ety increases, the victim clings intensely to living. This will to live is equivalent to Yoga *Abhinvesha*. In this way, the cycle of suffering rolls on.

The explanation of redirection of aggression (*dvesha*) to one's self is found in psycho-analysis, but not in Yoga. It is helpful for explaining fear of death and clinging to life (*Abhinvesha*).

Sankhya-yoga views of Release

According to Sankhya system, bondage and resultant suffering are due to avidyaa. Avidyaa is non-discrimination (*Aviveka*) which is the confusion or mistaken identity between the empirical self (*Buddhi*) and the true self. *Purusha*. The road to liberation lies in severing this unholy union of the two. That can be obtained through discriminative knowledge. To attain liberation one should through *tattvaabhyasa* form in *buddhi*, the true conception of the nature of the true self. And then with the help of this saving knowledge, one will be able to attain liberation and cessation of sorrows and sufferings of mundane life.

According to Sankhya, reason alone is adequate to bring about the discrimination of *buddhi* and *purusha*. Yoga, on the other hand, is not satisfied with this philosophical complacency. Without denying the Sankhya contention that the wise may attain emancipation by philosophical reflection of the nature of things, it formulates a scheme of systematic training consisting of eight steps. It is a moral, as well as, a psycho-physical training for controlling the psyche. The Yoga method demands that, in order to attain the highest stages in concentration, it is necessary to stop all kinds of modifications of *Chitta* (*Chitta-Vritti-nirodha*). Only by steadying the *chitta*, by increasing the power of *satya* and subduing the *tamas*, we can improve our concentration. The Yoga system has recognised the need for remoulding the mind and reversing the natural trend of our propensities and inclinations to achieve the ultimate objective of liberation and release from suffering. The comprehensive method of spiritual training, prescribed by Yoga, begins with a certain moral discipline and ends with *samadhi*, the highest mystical state of objectless consciousness. At this stage, the soul (*purusha*) being discriminated from *prakriti*, shines in its pristine glory.

However, the Yoga method has a limited application also. Its third and fourth steps—*Aasana* and *Praanaayama*—are helpful for removal of many chronic psycho-physical ailments as well as for rejuvenation. Thus within a limited sphere, too, it can remove pain and suffering.

Psycho-Analytic method of Release

The limited application of the Yoga method has been a therapeutic value. In this respect, it has affinity with analytic therapy. Analytic therapy is mainly applied in cases of psycho-neuroses. This is what I have referred to as "neurotic bondage" at the outset. Now, psycho-analysis can help and aspirant to come out of an encapsulated life of neurosis.

To be brief, analytic therapy aims at making conscious what was unconscious. In the repressed unconscious, unresolved conflicts and complexes create troubles. Their operations are expressed in consciousness as symptoms. They constitute the neurosis. They are oppressive and inhibitive. They act as hindrances to achieving success in life, as well as in enjoying life. Baseless but powerful emotional states, such as morbid depression, frustration, anxiety and fear make a man's life a hell. Now analytic therapy can save a man from such unbearable scourge of neurosis. The victim of neurosis who is cured by analysis can be said to serve as a type of emancipation in empirical life. This is no mean achievement.

Analytic therapy, by making the unconscious factors conscious, enables the analysand to solve his problems consciously, rationally and realistically. This therapy helps the patient in integrating his personality by removing conflicts between the ego and the id and the super-ego. The dissociation of the mind created by neurosis can be removed, and integration achieved by the patient himself with the aid of the analyst, of course. During analysis, unknown to the patient, resistances crop up from the unconscious part of the ego and stand in the way of progress at analysis. However, by repeated attempts both the analyst and the analysand, the resistances can be overcome and improvement achieved. Improvement is possible by uncovering the unconscious more and more and bringing it under the control of conscious reason. Thus the area and strength of the conscious ego increases more and more as the area of the unconscious is reclaimed.

The conscious ego which emerges after analysis is a different ego in many respects. The adjusted person feels free, confident, emboldened, relaxed and capable of work, as well as enjoyment. The two pictures of the analysand—before and after analysis—are strikingly different. As regards the pre-analytic condition of the patient, Freud observes: "The neurotic is

incapable of enjoyment or of achievement—the first because his libido is attached to no real object, the last because so much of the energy which would otherwise be at his disposal is expended in maintaining the libido under repression, and in warding off its attempts to assert itself. He would be well if the conflict between his ego and his libido came to an end....."

About the post-analytic state of the patient, Freud observes :

"The patient's mental life is permanently changed by overcoming these resistances, is lifted to higher level of development, and remains proof against fresh possibilities of illnessIt has been truly said, therefore, that psycho-analytic treatment is a kind of re-education".

It is this state of the mind which I have referred to as release from "neurotic bondage" and suffering.

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