

SAMIKSĀ

JOURNAL OF
THE INDIAN PSYCHOANALYTICAL SOCIETY

EDITOR
SARADINDU BANERJI

Volume 43



Number 3

1989

SAMIKSA
JOURNAL OF
THE INDIAN PSYCHOANALYTICAL SOCIETY

EDITOR

Saradindu Banerji

ASST. EDITORS

G. B. Saha
Mallika Akbar
Jayanti Basu

COLLABORATORS

Rafael Mosés
S. K. Mitra
S. Forbes
B. Desai

REVISTA DE PSICOANALISIS

Official organ of the
Argentine Psychoanalytic Association
is issued every three months.

It publishes articles of interest in the field of psychoanalysis. It also contains abstracts and reviews.

Annual subscription..... \$.10 ..u. s

Back volumes..... \$.12 ..u. s.

Address to

Rodriguez Pena 1674,
Buenos Aires-Republica Argentina

SAMIKSA
JOURNAL OF
THE INDIAN PSYCHOANALYTICAL SOCIETY

CONTENTS

1. The Psychology of Man's Attitude Towards Woman
—by C. D. Daly 67
2. The Mahabharata : Its Psychotherapeutic Importance
—by B. Bose 77
3. List of Members and Associate Members
as on 30th September, 1989 85
4. List of Affiliates as on 30th September, 1989 90



Volume 43 1989

Number 3

14, PARSIBAGAN LANE
CALCUTTA.9

THE PSYCHOLOGY OF MAN'S ATTITUDE TOWARDS WOMAN*

C. D. DALY

[This article by C. D. Daly is the fourth in a series of articles which appeared in 1947, the first year of Samiksha's publication. These articles are being reprinted for the benefit of present and future psychoanalysts as there is just one issue of SAMIKSHA of 1947 in existence.]

Attention has been directed in three other papers¹ to those factors which have been important contributory causes of the masculine character of human evolution, mass depreciation of woman and the sense of inferiority under which woman has suffered. Briefly these may be summed up in the following theory:—

Human psychic evolution is partly to be traced to the inhibition of the sexual impulse which resulted from the severity of the incest laws of primitive man (the violation of which carried with it the inevitable punishment of death), this ultimately caused man to turn in horror and disgust from what had previously been his chief source of attraction both olfactory and visual viz., woman at the time of her menstrual periods, so that in contradiction to the rest of the animal world a definite time for breeding was given up and a diffusion of the inhibited impulses took place.

It has been suggested to me that "man's attitude to woman must be fixed by the castration complex, which is action earlier than

* Read before the Indian Psycho-analytical Society on the 14th April, 1929

1. To be published in *Imago und Internationale Zeitschrift für Psychoanalyse*

menstruation, a fact imperfectly known, or wholly unknown to the child." Let me clear my position in regard to this point. Perhaps we have not been sufficiently objective in our researches, especially in our attitude towards the 'taboos', owing to the fact that the proximity of the clinical picture has blurred our vision with the result that the importance of the teleological and chronological features has been overlooked.

We have to divest ourselves of our ideas surrounding the upbringing of the children of civilized parents and examine the conditions of the environment of the children of contemporary savages.

If we read such a book as Crawley's *Mystic Rose* (to mention but one among the many excellent studies of primitive life) and then permit ourselves in phantasy to consider the environment of children at these times when the taboos in regard to puberty, menstruation, pregnancy, and parturition were in full force—we may well ask ourselves these questions:—

What was the effect of taboo customs on the mind of the child? What happened to the child during the mother's segregation? Bearing in mind that the mother probably suckled the child for several years, as some contemporary savage mothers do at the present day. We have accepted the fact which clinical experience has forced upon us, that secrecy in regard to sexual matters has a great effect on the curiosity and emotions of the young child, we must therefore, if we remain true to psycho-analytical principles, allow the same theory in application to the phenomenon which occurred in the infancy of the human race, or exists among contemporary savages. Could the child of the naked savage mother have remained in ignorance of the facts of menstruation, when with its mother it was subjected to the terrible restrictions and isolation that the mother was forced to submit to or perhaps separated from his mother, according to the customs of the tribe? Far from being imperfectly or wholly unknown, the facts of menstruation were probably more deeply impressed upon the mind of the savage child than any other sexual factor, because of the frequency of its occurrence—the impression being made from the most tender age upwards. Such an impression persisting over countless generations must have left behind an inborn tendency to react spontaneously to all taboo phenomena. Herein lies the importance of the taboos as causative factors in the

neuroses. It is conceivable to me that in a highly sensitive child of today a neurosis might even arise as a result of pure phantasy and the reaction of the inborn tendencies, though the world is so full of experience that such a child would seldom escape the one necessary to provide the trauma from which its neurosis would begin.

Let us grant that possibly present day children may escape the facts of menstruation—even then *these inborn tendencies must be taken into consideration*. Though we would submit that the very fact of the child having no conscious knowledge of menstruation would but increase the shock that the chance acquaintance with this phenomenon would cause it. And since menstruation is a monthly occurrence in nearly every household, and several times a month where there is more than one female, we are bound to admit the possibility of such chance acquaintance with the visual evidence of menstruation. We are surely justified in suspecting that every child carried with it an inborn tendency to react with uncontrollable fear to such an experience, especially since it also embraces all the complications of the latter castration-complex.

My theory is that the *fear of death* was the primary fear chronologically, but because of its association with incest phantasies and guilt towards the *Primal Father*, it came to be centred in genitals, out of which the complications of the castration-complex arose during the later animistic-religious phase of evolution. This phase of evolution has been accompanied by advances in civilisation together with which have come (i) increased conjugation of the sexes, (ii) decrease of the periods of feeding at breast involving much earlier weaning, (iii) further restrictions on the child's erotic life as a result of the higher standards of cleanliness demanded.

If the earlier significance of the fear of death to that of the castration-complex is accepted, then it will be seen that my general theory grants importance to the castration-complex as influencing man's *present day* attitude towards woman. This however in no way invalidates my statement that genital significance (i.e. castration) is of later advent than the fear of death and belongs to the animistic-religious phase of evolution, whilst the menstruation-complex is of earlier origin belonging probably to the pre-animistic period. We are here penetrating to the borderland of the 'Ego' and 'Id'. Freud has said "we can tell what lies behind the Ego's dread of the Super-ego, its fear of conscience. The higher being

which later became the ego-ideal once threatened the ego with castration, and this dread of castration is probably the kernel around which the subsequent fear of conscience has gathered, it is this dread that persists as conscience". It seems to me that Freud is here giving castration the underlying significance of death (though apparently he does not admit it?) which I claim exists buried in the deeper recesses of the mind and which preceded the animistic-religious phase of evolution which was definitely antagonistic to all sexuality which did not come within the narrow confines of its own tenets.

It is perhaps typical of the whole of our mental attitude that we should have made so little scientific exploration of man's attitude to woman before, being partially absorbed by the other side of the picture owing to the fact that of late years woman has asserted herself. This resulted in a return of his repressed fears regarding her, which in their essence constitute the principal components of the castration-complex. These results of the castration-complex must not be allowed to blur our understanding of its origin. In the beginning the direct threat to the ego, the threat of death, was of considerable importance. How are we otherwise to interpret the dreams in which the dreamer sacrifices his genitals in order to save his life, than as dreams of self-preservation? This is a problem on which Prof. Freud's views would be welcome. By way of example of this type of dream I would quote the following :

"I was lying on my back naked on a double bed I had been skinned and all my genitals and guts had been removed so that my body resembled that of a sheep's carcass in a butcher's shop. My genitals and offal were lying a few yards away from my body. I was helpless and unable to move but alive and in my full senses. A male tiger approached and I hoped that he would eat my castrated genitals and leave me alone. Then to my horror he leapt upon me and commenced to crush my head in his jaws so that I awoke with a scream of terror."

Such a dream as this appears to me to be the outcome of the instinct to self-preservation and betokens what lies behind the castration-complex and earlier was the cause of the menstruation taboos. It represents, as anyone versed in dream interpretation will recognise, the feared punishment for incest phantasies combined with identification with the mother.

It is in my opinion the presence of the inborn tendencies resulting from taboo which have so far prevented a true understanding of the nature and psychology of women, especially since women have been forced to adapt themselves to the view that man have held of them, submitting to the subjugation of their impulses under the pressure of man's instinct to mastery. What perhaps destroyed woman's confidence in herself more than anything else was the fact that man came to be repulsed and disgusted by the very manifestations which nature had given her as a sign of attraction by which its purpose of perpetuating the race might be achieved. The cause of man's depreciation of woman became buried in the deeper recesses of the mind as a result of the repression of the sexual impulse at the time of woman's menses, but the necessity for the suppression of woman which lived on as an inborn tendency in the male seems to have fused with the instinct of self-preservation, whilst woman was made to feel that being a woman in itself was culpable and thus came via her envy of masculinity and the castration-complex, (superimposed on the natural tendency to subordinate herself to the male) to regard herself as inferior to the male, instead of complementary to him.

The resurrection of the primary cause and overcoming it (of the attitude to depreciate woman) thus becomes an important source for advance in education, the achievement of which will result in the lifting of taboos which have held us in thralldom up till now.

According to Karen Horney² it has been customary in the psycho-analytical world to construe the woman's sense of being at a disadvantage socially, as a rationalization of her penis envy, whilst she suggests that the truth is that man is equally envious of woman's breasts, and the functions of pregnancy, childbirth and motherhood. In its final analysis however depreciation is to be associated with fear, which fear has a double source: on the one hand relating to the instinct of self-preservation and on the other to the repression of the sexual impulse. Envy is only a part component of the syndrome, even though it also is based on a form of fear, namely the fear which is related to desire.

Karen Horney is of the opinion that the tremendous strength in man of the impulse to creative work in every field is precisely due to

1. Sigmund Freud—*The Ego and the Id*, p. 85

2. Karen Horney—*The Flight from Womanhood*, *Inter. Jr. of Psycho-analysis*, Vol. VII. pp. 329-30

their playing a relatively small part in the creation of living beings, which constantly complete them to an over-compensation in achievement. Adding, "If we are right in making this connection we are confronted with the problem why no corresponding impulse to compensate herself for her penis-envy is found in woman". The explanation of this latter question may perhaps lie in the fact that woman normally receives her compensation with the advent of her children.

We have however to consider first whether man's impulse to creative work may not have other sources than the one suggested? Surely we must allow some part of this impulse to achievement to be the sublimation of the instinct to mastery, to fight and to conquer which were once the prerogative of the primal father? And secondly, is it not an error to look upon penis-envy as a cause of woman's sense of inferiority, except in a secondary sense? Primarily it must have resulted from it—the sense of inferiority being due to man's depreciation of the female and the female organ, thus destroying her natural pride, in contradiction to the pride associated with male sexuality and state of erection. In the common expressions of many countries the most abusive expression one can use of a woman is to call her a "bitch", because of the association of that animal with the congested state when on heat and the fact that male dogs then pursue it; whilst as a source of annoyance to a man, to call him by the common name for the female organ is to make him appear contemptible before all, and invariably calls forth the strongest reactions. Possibly this is due to the fact that such allusions touch in association some of the deepest of man's repressions, viz., the menstruation and parturition taboos.

The frustration of woman's desires at menstruation as the result of the incest taboos must have caused both physical and psychical changes in woman bearing far-reaching consequences*.

* The repression of instinct at the time of the physiological phenomenon known as 'heat' in animals may perhaps have brought about the inception of venereal disease in the human being, owing to the congestion by which the inhibition must have been accompanied, this of course is purely an hypothesis, but one which is possibly worthy of consideration—and it is therefore possible that the prevalent idea of the danger of conjugation at this period may have a deep-seated unconscious basis which at one time was true.—C. D. D.

Much of the hypochondria to which women are so prone is to be traced to repressed libidinal desire connected with the hereditarily ingrained belief that menstruation is a disease—the ultimate connection being its relation of danger to life. Women have come to accept the idea that their monthly periods are a recurring illness. Why should we regard man's present superiority in the cultural and creative sphere as almost entirely a consequence of the over-compensation of their sense of inferiority arising out of the comparatively small part that they play in the creation of life? It would seem more reasonable to suppose that woman's inferiority in this respect is due to (i) the fact that much of her energies are absorbed in actual creation, (ii) the blow which her ego has suffered as a result of those taboos with which all her natural functions have been attended.

Frigidity in women may be regarded as being partly a reaction formation against overstrong libidinal desires. A defence against incest longings, hence its co-relation with guilt and shame. All female genital anxiety bears the stamp of thousands of years' repression of libidinal desires, subordination and ill-treatment, especially at such times as those of puberty and her recurring menses. There is no ground for supposing that primarily (in the teleological sense) her genital anxiety was a result of identification with the male and penis envy. We must not let the fact that the anxiety now manifests itself in various forms, which has been taken over via identification with the father and brother and the later castration-complex, obscure our view regarding its primary place in psychic evolution.

According to Karen Horney the wish to be a man in woman subserves the repression of libidinal (incest) wishes, or the resistance against their being brought to light—to which let me add that it also enables her to satisfy, at any rate in phantasy, those sadistic impulses for which the male has many more outlets—which perhaps accounts for the fact that women whose sexual impulses are inhibited are very often so cruel. Whilst other women similarly inhibited may gain freedom from these cruel impulses via their identification with the male, finding an outlet in games and sports, shooting and hunting and employments which were previously the prerogative of the male.

It is possible that the reason why the desire to be a man has so little to do with early infantile penis envy, is that teleologically it belongs to puberty rather than to the early genital level.

Karen Horney says that penis envy is a secondary formation embodying all that has miscarried in the development towards womanhood. If she will allow the full teleological significance which I claim for the influence of the menstruation, pregnancy and parturition taboos, then, I agree with the statement. We must not overlook the factor that one of woman's chief reasons for wanting to be a man is the envy of man's freedom from the disgusting elements associated with these feminine taboos, which I believe to be one of the primary causes of woman's sense of inferiority.

An extra ordinary want of imagination which could only result from severe repression exists in the theory that woman is deficient of a primary impulse to coitus. In my paper on the menstruation-complex it has been shown that the reason why woman has been regarded by man as a source of evil is because she tempted him to violate the incest law which brought about his death. It can hardly be conceived that originally the female's desire for the erect male was any less than the male's desire for the tumescent female. The violation of taboo is attended by questions of taste and aesthetics which are outside the present enquiry, but there is no doubt that future generations should at any rate be able to tolerate with equanimity 'in phantasy' the violation of all taboo, and 'in fact' where necessity arises and the convenience and rights of others are not interfered with.

It was necessary to the furtherance of psychic evolution that mankind should tyrannize over his libidinal tendencies, but the time has now come when, having gained control, we should lift those barriers which prevent further evolution, among which perhaps those that have held in abeyance the evolution of the feminine sex are the most important.

When those resistances associated with the inborn tendencies belonging to the phenomenon of menstruation have been overcome, it will perhaps be found that my theory of the neglected importance of the menstruation taboos has a greater clinical value than will at first be attributed to it. We are dealing with a very deep and universal repression, the inborn tendencies associated with which uphold the

repression. When one considers how common an occurrence disturbances of the menstrual functions are, and that these are predominantly of psychic origin, being almost on a par with the problem of impotency in man, surely it must be admitted that the neglect to adequately investigate such a rich source of material could only have been the result of deep-seated repression. The unresolved repressed complexes of our primitive ancestors have up till now resulted in our turning aside from the rich source of knowledge to be gained from a study of these taboos, towards the solution of which Freud laid the foundation stone in his *Totem and Taboo*.

It is here wished to advance the hypothesis that a considerable portion of the complexes of modern men and women, which are now bound up with the early genital phase of development, formerly belonged to puberty.

Latterly, via those inborn hereditary tendencies which we know to be associated with the suppression of incest, these complexes have been displaced to an earlier genital level, where they now arise mainly in phantasy. Naturally I shall be expected to produce some reason for this conclusion, and one important cause can at any rate be demonstrated. *The study of contemporary savages may lead us to suppose that formerly practically no education and correction of the young took place during childhood beyond that which resulted from the contagion of taboo, nearly all education being reserved for puberty, when in contrast to the prefreedom, the severest disciplinary measures imaginable were employed to enforce the subjugation of the individual's libidinal strivings to the needs of society.*

At this stage the overcoming of the oedipus complex probably belonged to puberty. We may surmise that before the primal crime, the temptation to incest was held in check by fear of the leader of the horde, incest became rife and life insupportable, so that the race took over the disciplining of the individual as witnessed by the terrible restriction and ceremonies connected with puberty, with which every student of savage life is acquainted. This I suggest should be termed *the phase of primary education of mankind*. It belongs properly to the early animistic phase of evolution.

With the advent of religion and further civilisation accompanied by increased demands for cleanliness, education was steadily shifted further and ever further back until now the education of the child

commences from its birth. The fear of death and sense of guilt belonging to the primal crime and the fear of incest penalties became, as I have shown, to be centred in the genitals and the emotion associated with them. This has come down to the present day in the form of the 'castration-complex'. The oedipus situation formerly shattered by the tribal education is now disciplined during the early genital phase of development and is finally shattered by the castration fear.

THE MAHABHARATA : ITS PSYCHOTHERAPEUTIC IMPORTANCE*

B. BOSE

Literary importance of this great book has so much overshadowed its other aspects that critics have generally overlooked the psychotherapeutic aspect. Basically speaking, both Western and Indian critics made a similar approach to study this encyclopedic book. The former were more concerned with the chronology of its creation while the latter were interested in establishing the magnificence and excellence of the work. At one point both seem to agree very closely when they conclude that it is the creation of a number of different authors who differ in their literary ability.

One Western critic comments: "This story is in its details so abhorrent to the writers of the epic that they make every effort to whitewash the heroes It is not then probable that had the writers intended to write a moral tale they would have built on such material . . . Tale existed as such before it became the nucleus of a sermon". The critic is only partially correct, the author of this enormous composition has repeatedly defined his intentions, that is the purpose, for which the book is written both in the beginning, in the end and in many other places. The critics of the Mahabharata are so overawed by its literary stature that they seem to have completely ignored the account of the aim and scope of its contents as described by the author and also further to note that there is an internal consistency between what is claimed in the aim and scope of its contents and what is written in the text.

* Read before the Asiatic Society meeting of scholars and members on 6-8-86.

One of the reasons for confusion is the connotation of the word 'dharma'. Both Western and modern Indian critics consider morality and religion as integral part of dharma. Hence the Western critic cited above discovered 'Sermon' and 'whitewashed' heroes to serve as models for popular morality. As a matter of fact the writer of the Mahabharata has nowhere wanted to impose his personal or socially prefabricated moral injunctions on the reader, the term dharma has been used by him more in the sense of hygienic thought and actions which allows a person happiest adaptation with the realities of life situation rather than in any other sense.

Objectives of the author of the Mahabharata may be broadly speaking classified into two principal groups.

A. Those which are easily understandable and regarding whose meaning there can be no controversy e.g.

- a) It gives educative information. There is gist and digest of various subjects arduously learnt and cultivated by the people of the time viz. the vedas, upanishads and puranas.
- b) It gives descriptive information about matters of ethnic and anthropological nature and descriptive accounts of various geographical regions and historical periods.
- c) It gives instructive information regarding social, political and business relationships.
- d) It gives instructive information regarding the determination of priorities in a crisis and day to day social life.
- e) It emphasises the importance of team work in any collective enterprise and how the loyalty among team members develop is illustrated by examples, how successful team work depends on team discipline,
- f) It develops better discretion.
- g) It helps gaining freedom from fear and anxiety.

B. Those which appear mystic and of doubtful value to general observers.

- a) Removal of guilt feeling acquired both consciously and unconsciously and through our actions.
- b) Satisfaction of the forefathers.

c) Realization of the Brahman.

The degree to which the claims made under group A have been fulfilled is certainly debatable but there is no doubt that they are well illustrated throughout the text of the Mahabharata and can be verified by one if one so desires.

Regarding the claims made in group B it is certainly difficult for the ordinary reader to understand the meaning without some technical knowledge of psychiatry and psychoanalysis. Those who deal with psychopathology are quite familiar with symptoms of what are known as objectless anxiety, phobias and guilt feelings and the role of a punishing conscience in such situations. The Mahabharata recognizes these as great sources of suffering and distress and not only that, it also recognizes that unconscious guilt feelings can give rise to both antisocial and selfdamaging actions which cause individual collective suffering of considerable magnitude.

Psychoanalysis has established through clinical studies that many of our deeprooted psychopathological processes work from our unconscious (as Freud has termed it 'The unconscious') part of our mind i.e. we are ordinarily unaware of its existence yet our motor behaviour is powerfully influenced by these surreptitious workings of our mind. A parallel can be given from the case of our body. We cannot see our internal organs like heart, lungs, liver or kidney yet they profoundly affect our bodily activities. To cite an example of our mental actions determined by a process of which we are unaware it may be mentioned that when we allow our impulses to prevail over our better judgement and established logic e.g. in smoking, overeating, boarding a running vehicle etc. and take a risk of self damage unintended consciously. Failure of the conscious logic to influence our behaviour—in such cases hints at the presence of an unseen factor which reinforces the impulse of the moment and guides our behaviour which is otherwise well-controlled on many an occasion. Psychoanalysis has found that this is the work of a punishing agency which develops quite early in human life, early childhood even infancy may give rise to the origin of such a pathogenic focus in the human mind. It works as a hostile agency bent upon persecuting the victim like a curse throughout the rest of this life. In the Mahabharata this phenomenon has been described as a cursing

mother or as a cursing male authority somewhat equivalent to the angry parents.

Appeasement of the unconscious and hidden punishing agency in human mind can become a powerful motivating tendency both individually and collectively in human behaviour. Depending upon cultural pattern type one may try to please a deity as is seen in many religions. From pantheistic animism to most advanced form of monotheistic religions, examples of such rituals can be always noticed. Even the so called atheists are not exempt from such tendencies. It is, therefore, a universal human characteristic. Curiously enough human unconscious often shows contradictory attitudes. Thus there are not only appeasing and placating attitudes towards the tyrant agency in our mind but also an attitude of challenge and defiance. While the first one leads to penance, expiations, sacrifices and so to say self-mortification of every variety, the second one may lead to all sorts of provocative behaviour which is likely to enrage our internal parent images which goes by the name of superego according to Freudian terminology.

Self-damaging actions are actually a resultant of two opposing internal psychodynamic forces viz. the punishing fury of the hostile agency and defiant challenging attitude of a rebellious portion of the mind. Both remain in that region, which may remain mostly unknown to our conscious mind and that our mind is often a conflict ridden area is quite well-known to all. We are seldom 'single minded' in our purpose though we may not care to admit this to ourselves. Since the two warring agencies occupy extensive areas of mind with only a very small representation of their conflict in our clear awareness, quite often their significance remain unnoticed by us.

It must be understood that since these conflicts occur mostly in an area of the mind which is not penetrated by our awareness they are also logictight. Motivation derived from the guiding purpose is their only logic. So a person who is making appeasements to placate the hostile superego may also at the same time be inadvertently engaged in provoking the hostile superego through challenging and rebellious activities. Such contradictions are abundantly noticed in human behaviour.

Once we recognize the presence of such deep-seated psychopathological processes as blind agencies of punishing and rebelling type in

perpetual conflict much like big power rivalries engaged in cold war and threatening to burst into hot action, the question of peace becomes a delicate prospect. Some therapeutic process which can give us insight and help us to reason in an unbiased manner is needed. In the field of psychopathology the punishing agency must not be unnecessarily stimulated while a special therapeutic process must try to dismantle its faulty components trying to repair it for friendlier functioning. Psychoanalysis has shown that this is possible in individual cases though it has to be done in a very pains taking manner. The Mahabharata claims this is done by repeated readings or listenings, provided certain rules are observed in the process. We cannot call such a claim as mystic or incomprehensible. This is fact based and certainly verifiable by observation like any other scientific observation.

Realization of the Brahman is a claim which, however, is bound to appear very incomprehensible to many, particularly to those with a bent for logical treatment of observable data alone. Further, when one comes to consider the benefit of realization of such a hypothetical entity there is gradual dissolution of interest on the part of the inquirer as the process of realization appears more and more formidable, the actual realization looks more and more distant, though the reward of realization may sound quite promising. There are so many schools which vouchsafe that their technique is very dependable in helping a person wishing to realise the Brahman, that a comparison is possible only by the most erudite of scholars.

Being quite poor in my knowledge of Sanskrit I have to rely on translations of Sanskrit into Bengali. But the concepts which are expressed by a particular language require no translation, they are all logical derivatives of experiential data verifiable by observation. Hence there is no difficulty in recognizing the truth behind a concept.

As a medical man I got interested in the art and science of 'relief' since the beginning of my career as a medical student. Every medical person, whatever his speciality is, when he listens to the sick man's call "Oh doctor give me relief" is bound to think deeply and act properly so that he may do something to alleviate the pain or remove its cause if possible. Amongst the different Indian schools of so called Indian philosophy, I have found the Samkhya School highlighting this aspect of the realization of Purusa very seriously.

This school has classified in a systematic manner the causes of our pain and prescribed a technology suitable for the radical removal of the cause and realization of Brahman. According to this school, it i.e. the realization of Purusa is essential for the radical removal of the cause of our sufferings. Thus it becomes a medical aim and not a mystic religious aim.

We can now see that the claims of benefit that may accrue as a result of reading the Mahabharata or listening to it when it is read are simple useful things for our everyday practical life. There are no impossible or mystic pretensions as imagined by many. To elucidate the full range of therapeutic implications from the standpoint of mental health would be a stupendous task and cannot be achieved within the compass of a single paper.

The vast area of mental health which can be benefitted by a reading, listening or discussing the Mahabharata may be briefly enumerated now—

1. Mental health principles involved in the upbringing of children and normal development. Role of mothers and attitude of rivalry with their peers affecting adversely child development.
2. Principles of education. Role of complete surrender on the part of the pupil to the master.
3. Origin of objectless anxiety and phobia with no basis in external reality. Its relationship with infantile and childhood experiences.
4. Voluntary restraint of antisocial emotions helps developing insight over impulsive behaviour and development of automatic control in the long run, which again can prevent indulgence in self-damaging actions.
5. Guilt feelings associated with masturbation anxiety which often shows two components, one which is known to a subject and reducible by reassurances and the other of which the subject is not consciously aware but works out as a punishing drive, both are resolvable when properly traced along psychoanalytical principles. Mahabharata provides a pathway for our insight to reach the deeper strata of human mind by its own technique.
6. By setting accounts of longitudinal studies in human character peculiarities, very much on the principles of medical case histories, the Mahabharata gives us many illustrations which can

serve as lessons for all serious learners in getting warned about the various pitfalls in life situations and fulfills a very important need of preventive mental hygiene. In this connection I refer back to the comments of a Western critic who thought that the epic writer wanted to present a moral tale for the purpose of a sermon. But this assumption of the said critic is entirely mistaken. The author of this great book did not wish to preach anything preconceived. He presented many case histories relating how the individual mistakes can land a person individually as well as collectively, when he is a team leader in irreparable circumstances. In a very succinct summary he chose two contrasting characters viz. Yudhisthira and Duryodhana. Both of them committed serious mistakes after an initial extraordinary success. The former as a result of blind dogmatic attachment felt that a 'vow' once made can never be violated or deferred, compromised or avoided in any way and fell into a serious disaster by pawning his own and family members' slavery in a game of dice. Though this meant a complete success for Duryodhana's plan, he could not control his joy and started rejoicing rather prematurely and publicly before a court gathering. This is something like a team getting so overwhelmed with joy by netting the first goal in a match that it loses its concentration in the game and starts violating the rules of the sport. The result was very serious for the future fate of his career.

The king who was Duryodhana's own father and the president of the court gave a ruling which upset all his calculations and the victory so arduously attained was lost. The second game, something like a replay, did not give him that absolute control over his opponents which the first one had done. The question therefore arises what factors in these leaders were responsible for such self-damaging actions? The author of the great book did not present readymade explanations but there are enough data distributed in the story which may enable one to grasp the psychopathological peculiarities present in these leaders.

The main story portion of the Mahabharata should be compared with the presentation of medical case histories in a textbook of medicine. Starting from the incubation period of an infectious

disease we go on watching the gradual unfolding of an illness through all its stages and become acquainted with the complications that may arise in its course till termination. If the termination is succeeded by survival the sequelae are also described. The story of the Kuru Pandavas should be studied in this perspective by every individual reader. What lesson can be derived is a matter of judgement to be arrived at by each individual reader independently to suit his personal life situations and the author never proposed to impose anything on his readers. When looked at from this angle, we see that the story is in all probability taken from actual observation and is not the creation of a fiction writer who wants to preach a sermon.

I am not going to elaborate any further. I believe I have made out a prima facie case for my contention. I hope to substantiate it by future detailed communications and meanwhile I would like to urge my colleagues in psychotherapy and others interested in psychotherapy or Mahabharata to study the book from this new angle of thinking.

LIST OF MEMBERS AND ASSOCIATE MEMBERS as on 30th September, 1989

1. D. N. Nandi, President
P-535, Raja Basanta Roy Road,
Calcutta-790029.
Phone : 46-4858
2. H. Ghosal, Secretary/Treas.
1, Fern Place,
Calcutta-700019.
Phone : 46-4562
3. Bagh, Dhanapati
'Alaya' Aban Palli
P. O. Santinikatan
Dist. Birbhum
Pin-731235
4. Banerji, Saradindu
27A, Haritaki Bagan Lane,
Calcutta-700006.
Phone : 35-8168
5. Basu, Amarendra Nath
115, Salimpur Road,
Calcutta-700031.
6. Batliwala, B.
Apt. 468 Chalsey Park
312 Oxford St. W.
London, ont.
Canada-N6H 4N7

7. Bhatia, R. P.
W-113, Greater Kailash-1
New Delhi-110008.
Phone : 6410109
8. Bhattacharyya, Somnath
41B, Bagh Bazar Street,
Calcutta-700003.
Phone : 55-2136
9. Biswas, Mahaswata
6, Ratan Babu Road,
Calcutta-700002,
Phone : 52-4110.
10. Bose, B. K.
14-1, Parsibagan Lane,
Calcutta-700009.
Phone : 35-3162
11. Chatterji, T. K.
112, Amherst Street,
Calcutta-700009.
Phone : 32-1323
12. Chinwala, R. J.
13, Ocean Vies, 1st Floor,
Dumaniya Road,
Colaba,
Bombay-400005, Phone : 211365
13. Dastur, M. K.
"Rajab Mahal"
144, M. K. Road,
Churchgate Reclation,
Bombay-400020.

14. Deb. Subimal
11, Baishnabghata Road,
Calcutta-700 047.
Phone : 72-2716
15. Desai, B.
'Sunder Mahal'
N. Subhas Road,
Bombay-400020.
Phone : 022-292909, 204-6715.
16. Forbes, S.
117-A, Dariya Mahal
80, Nepean Sea Road,
Bombay-400 006. Phone : 8127263
17. Gupta, Hashi
2-3, D "Debjan"
334, N. S. C. Bose Road,
Calcutta-700 047,
Phone : 72-6474
18. Gupta. Purnima
2/1/2, Nirod Behari Road,
Calcutta-700 006.
Phone : 35-1795
19. Kakar, Sudhir
C-22, Gitanjali Enclave
New Delhi-110 017.
Phone : 673446
20. Kapadia, S.
3/42, Nanik Niwas
Warden Road,
Bombay-400036. Phone : 8229743

21. Kothari, N. J.
120, East 36th Street Apt. IH
New York, N. Y. 10016
U. S. A.
22. Kottayarikil, C.
Xavier Labour Relations Inst.
C. H. Area (East) P. B. 222
Jamshedpur-831001. Phone : 25-231 ; 27-813
23. Kumar, M. M.
74-76, Bora Bazar Street,
Fort,
Bombay-400001. Phone : 262043
24. Mehta, Freny P.
Mon Repose,
Bhaba Road, Land's End
Bandra,
Bombay-400050.
25. Mitra, S. K.
H-21, Green Park Extension
New Delhi-110016.
Phone : 667029
26. Misra, Pushpa
2, Dr. Daudar Rahman Road,
Flate No. R5/1,
Calcutta-700033. Phone : 42-1414
27. Patel, Udayan
60, Sagar Darsan
Bhola Bhai Desai Road,
Bombay-400036. Phone : 4929654 ; 8221206

28. Roy, Anjali
4260, Macqueen Drive
West Bloomfield
MI 48033
U. S. A.
29. Roychowdhury, Rotraut
2-4A, Sarat Bose Road,
Calcutta-700020.
30. Shah, R. B.
"Nandan Villa", 1st Floor,
Ansari Road,
Vile Parle (West)
Room No. 1
Bombay-400056. Phone : 264264
31. Sheth, Shanti
Palm Spring 4th Floor,
Cuffe Parade,
Bombay-400005. Phone : 356061 ; 212925
32. Sidhar, A. P.
Room No. C-7, 3rd. Floor,
Commerce Centre, Tardeo,
Bombay-400034. Phone : 673446
33. Sippy, Maya
'White House',
Suit No. 8,
21, Chittaranjan Avenue,
Calcutta-700072.
34. Trivedi, M. M.
'Uma Sadan'
6, Motinagar Society
Ahmedabad-380007. Phone : 410209
- ASSOCIATE MEMBER
1. Gopal, Kaushik
Flate No. 18, AL Sabash Court,
73, Marine Drive
Bombay-400020.

**LIST OF AFFILIATES
as on 30th September, 1989**

1. Aich, Sm. Tultul,
89B, More Avenue,
Calcutta-700040. Phone : 72-6024
2. Aggrawal, Mrs. Alkagiani,
123, Jupiter Apartments,
41, Cuffe Parade, Bombay-400005.
Phone : 21-4147
3. Akbar, Sm. Mallika, 9D Chitralkha,
15, Ballygung Park Road, Calcutta-700019
Phone : 44-3222
4. Aggrawal, Miss Vipula,
7, Haridas Daw Road, Calcutta-700053
5. Basu, Sm. Dipali,
115, Salimpur Road,
Calcutta-700031
6. Banerjee, Shyma Prasad.
57A, Badridas Temple Street,
Calcutta-700004
7. Bhansali, Mrs. Varsha, S.
20, Ballygunge Circular Road,
6A, Suket, Calcutta-700019
Phone : 75-2988, 75-9028
8. Bera, Sm. Shibani,
15B, Dhan Devi Khanna Road,
Calcutta-700054.
Phone : 36-1263
9. Bharucha, Dr. Manik Phiroj Eddie,
125, Wode House Road,
Colaba,
Bombay-400005
10. Banerjee, Dr. Dinen,
21/F, Birpara Lane,
Calcutta-700030
11. Basu, Mrs. Jayanti,
AE 692, Saltlake, Sector-1
Calcutta-700064.
Phone : 34-1421
12. Biswas, Dr. Chhabi,
C/o. Bankim Chandra Mondal,
Vill. Chandmari, P.O. Sonarpur,
Dist. 24 Parganas (South)
West Bengal.
13. Bhattacharya, Malabika,
196A, Sarat Bose Road,
Calcutta-700029
14. Chowdhury, Dr. R. C.
87/12/442/2E, Raja S. C. Mallick Road,
Ramgarh,
Calcutt-700047.
15. Chandra, Miss Suvra,
5A, Alipore Park Place,
Calcutta-700027.

16. Das, Mrs. Manju,
9, Chidam Modi Lane, Calcutta-700006.
Phone : 55-7561
17. Das, Dr. Sujit Kumar,
Suit No. 2B, 5, Bidhan Sarani,
Calcutta-700006.
18. Dutta, Dr. Ambika,
151A, Muktarambabu Street,
Calcutta-700007.
Phone : 32-5034
19. Dutta, Dr. Anil Kumar,
33/6, Sashibhusan Dey Street,
Calcutta-700012.
20. Dasgupta, Mrs. Monisha,
122/A, Ananda Palit Road, Flate No. 5
2nd Floor, Calcutta-700014.
Phone : 24-8760
21. Dey, Miss Sikha,
C-3/7, Karunamayee Housing Estate
Saltlake,
Calcutta-700091.
22. Guha, Dr. Ashok Sanjoy,
64, New Campus, Jaharlal Nehru University.
New Delhi-110067.
23. Guha, Sm. Indrani,
64, New Campus, Jaharlal Nehru University,
New Delhi-110067.

24. Ghosh, Sm. Banani,
C/o. SAMIKSHANI,
37, Southend Park,
Calcutta-700029.
25. Ghadiali, Mrs. Rashida Saifuddin,
Cosymore,
153/A, Cumballa Hill,
Bombay-400036.
26. Ghosal, Sri Arup Kumar,
134/3A, Bidhan Sarani,
Calcutta-700004. Phone : 54-5535
27. Ghosh Dastider Sm. Bidisa,
30-C, Tarak Chatterjee Lane,
Calcutta-700005.
28. Kapoor, Sm. Sarala,
I, Jatindra Mohan Avenue,
Calcutta-700006.
Phone : 55-9626.
29. Kalara, Dr. (Mrs) Bhag Rani,
Manan Co-Operative Housing Society,
11 Ranip
Ahamadabad-380005.
30. Laha, Miss. Jali,
4B, Palit Street,
Calcutta-700019.

31. Mondal, Sri Satyananda,
C/o. Bimal Maji
Khalore, Begnan,
Howrah.
32. Mukharjee, Dr (Mrs) Maya,
7th Floor (S-W) Flat,
43, Sarat Bose Road,
Calcutta-700020. Phone : 47-4147
33. Mitra, Sri Probhat Kumar,
P. O. Dubrajpur, Dist-Birbhum.
Pin-731123.
34. Mitra, Sm. Manjir,
14, Das Lane,
Calcutta-700012.
35. Nafde, Dr. Narayan Govinda,
174/4864, Pant Nagar, Ghetkopor,
Bombay-400075.
36. Paik, Dr. Madan Mohan,
P. O. & Vill : Bira Ballavpara
Dist. : 24-Parganas.
37. Pain, Dr. Bani,
BK-108, Sector-II
Salt Lake
Island No. 8
Calcutta-700091.
Phone : 37-6630
38. Patel, Mrs. Anuradha Udayan,
706A, Poonam Apts, Dr. Annie Basant Road,
Bombay-400018.
39. Paramanick, Sm. Sobhana,
Shikharja Para Lehe,
P. O. & Dist. : Bankura.
West Bengal.
40. Renu, Dr. Ladli Nath.
7, Nishigandh Roopnagar,
Bandra, East,
Bombay-400051
41. Ray, Mr. Abhijit,
AA-27 2nd Floor, Saltlake,
Calcutta-700064.
42. Saha, Dr. G. B.
Flat No. D4, P-1/7 C. I. T. Scheme, VIIM
Manicktala,
Calcutta-700006.
Phone : 37-8459 .
43. Sen, Dr. Biswanath,
8B, Mathur Sen Garden Lane,
Calcutta-700006.
Phone : 52-1028 ; 3028 ; 7161 ; 4028
44. Sanyal, Dr. (Mrs) Nilanjana,
119, Dr. Meghnad Saha Sarani,
Calcutta-700029,
Phone : 46-0283

SAMIKSA : JOURNAL OF THE INDIAN PSYCHOANALYTICAL SOCIETY

1. *Samiksa* is published by the Indian Psychoanalytical Society four times a year, and the journal is supplied to members and associates of the Society free of any charges.

2. The annual subscription, payable in advance, is Rupees Twenty for inland subscribers and \$ 6 for overseas subscribers. Special rates may be allowed to students and research workers. The price of single numbers may be ascertained on application. Subscriptions should be sent to Indian Psychoanalytical Society, 14, Parsibagan Lane, Calcutta-9, India.

Cheques should be made payable to "Indian Psychoanalytical Society or Order."

3. All editorial communications should be addressed to the Editor, *Samiksa*, Indian Psychoanalytical Society, 14 Parsibagan Lane, Calcutta-9, India.

4. The management regrets its inability to return the manuscripts of unpublished articles.

5. Articles published in the journal become the copyright of the Indian Psychoanalytical Society, and cannot be re-published elsewhere either in the original or in any translated form without the permission of the Council of the Society.

6. The editor reserves the right to accept or reject the whole or portions of contributions and will not enter into any correspondence in this matter. The editor does not assume any responsibility for the opinions and statements expressed by the contributors.

7. Every contributor will receive a copy of the issue of the journal in which his article appears along with 20 reprints of the article free of any charges. Postal expenses will be charged when copies are wanted by air-mail.

8. Contributors are requested to submit type-written manuscripts.

SAMIKSA
Vol. 43, No. 3