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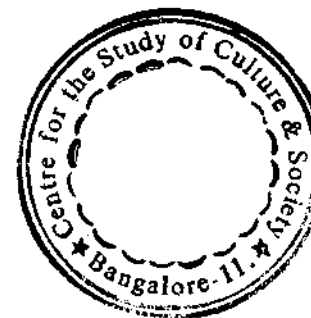
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ENURESIS : A WAY OF COPING WITH EXPERIENCE OF MATERNAL DEPRIVATION

BY MARIA ROSEN

ENURESIS : A Hidden Stigma

Enuresis is a problem to any person with it. It causes a stigma. It is a problem that affects a large number of the population. Sufferers experience misery and embarrassment and they often abstain from long-term relationships because of shame about it. Intimacy shows up this problem which they usually cannot bear to confront. I think therefore it is useful to communicate findings in a patient I treated for a number of years who had enuresis as a child and occasional day-time wetting. She continued to have what she described as a "weak bladder", often having to pass urine in the day, but the night-wetting had ceased. She came complaining of being unable to settle with a partner in a long-term relationship.

In this patient I will describe, the enuresis was a way of coping with a degree of maternal deprivation, a frequently absent mother. It is likely that this is the basis for some cases of enuresis. Certainly in reviewing the relevant literature I find that Greenacre (1953) describes a link between separation from mother and the subsequent production of enuresis in a little girl. In her case the separation was temporary and her enuresis was also temporary. With my patient, however, there were very many absences of mother and the enuresis was chronic in childhood.

Personal History

The patient is a 24 year-old student of architecture. She is the youngest of 4 children. Her father was a strict Victorian type of man

who was a public figure and did a lot of public speaking. He is now dead. Her mother involved herself with father's work, often doing ancillary public work, including speaking at public meetings, leaving her little girl with au pairs. This patient had a nanny from 0-2 years old and then a series of au pairs. She was taught at home to be good and "compliant" and to refrain from any expression of anger. The mother had a favourite child other than the patient.

The patient was enuretic till puberty and also wet herself in the day at public meetings with her parents. She then felt she was a 'disgrace'. She could not visit friends overnight because of the enuresis and her social life was limited in this way.

She did quite well at school, took some time off and then became a student of architecture. She invests a lot of time in studies but this takes the form of thinking about projects and there is a terrific rush to finish them for a deadline.

This is the patient's third attempt at therapy. She had counselling experiences and one therapy experience which she felt did not work before coming to analysis.

Features in the Analysis

The patient initially came quite early for sessions, feeling that if she was late she would lose her session. She also expressed a lot of anxiety about being too difficult to treat. She very soon became aware via the transference of fears of being rejected, unwanted, of not being the favourite, but the 'difficult' child/patient. She used projection to deal with some of her angry and destructive feelings and she began to be aware of her uncertainty about her anger. I will elaborate this further in sessional material.

A characteristic of this patient was that she never wore a watch and yet she had a fairly accurate sense of the time. She used passing clocks to find the time. She revealed that she felt she had to perform for her place in analysis and was afraid to reveal more intimate material in case I would hold it against her. She expressed a fear of 'spilling over' in relationships and felt that being in analysis might help her to restrict this to analysis and less "overwhelming" friends with talk. She was hoping, but fearful of it being possible, to be contained in the analysis.

With this patient also there were also tense silences in which afterwards the patient would say she had feared to be boring and not interesting and what she said might make me disapprove of her, reject her, and stop her analysis. When she was able to be more free in her associations, the patient produced material around her enuresis.

I shall use sessional material to illustrate this.

Sessional Material on the Themes of Enuresis

In this session the patient started by saying she was sleepy and wanted to go to sleep. I interpreted that I thought she experienced me as interrupting of her sleep. She said she was reminded of the clock and bell that woke her up as a child and that was supposed to stop her bed-wetting. She then went on to berate the doctor-friend of her parents who had suggested 'a bloody alarm clock'. She had felt that instead of the 'fuss' her parents might have taken her to a child psychologist. She then went on to say "But they did not believe in anything like that". This had always made her feel odd. She then reflected that she had always hoped to have an ally in her mother but had had to realise that was not possible. Mother did not seem to understand many things and she was against reading and discovering things.

In this session one can see the patient was angry with mother's requirement for her to 'perform' and have a dry bed and this is expressed via her anger at the doctor-friend who advised the clock bell and her anger with me in the transference where she saw it as my expectation that she came to analysis on time rather to perform rather than as part of a negotiated contract with herself as partner.

At the end of this session the patient, as she often did, became sleepy and stopped 5 minutes before the end of the session. During the first part of the analysis this regularly happened even though she never wore a watch. It gradually emerged that she stopped early to avoid being, as she put it, "chopped" by me by ending the session. She could not bear the idea of me absenting from her.

To prevent me becoming the bad absenting mother she reversed the experience by herself absenting emotionally from the session before the ending. As this communication was explored, she was able to give up the defensive stand.

Sessional Material on the Experience of the Absence of Mother

In this session the patient said how annoyed she felt that she had to go through the secretary to get a message to me and that she wanted to have direct access. Although she said she understood that this really might be the only way to contact me sometimes, she felt annoyed. I said I thought she was annoyed at the realisation that she had to share me with other people or patients. She felt annoyed when she was not getting direct attention. She then said she feared that if she expressed her anger at her tutor about another matter, he would withdraw her tutorial sessions. I said she wasn't sure about showing her anger either with the tutor or with me. She feared a retaliation of abandonment by me if she was angry. I pointed out how much she was now showing that she wanted and was directly demanding attention from me. I pointed out how this contrasted with her earlier attitude of self-sufficiency in the analysis when she had often expressed the sentiment that she didn't miss me at all at weekends and breaks as she could then "get on with study". She then saw how this apparent self-sufficient attitude had hidden feelings of wanting attention and being angry at not getting it. She felt safer about expressing these feelings now and this differed from her past experience with mother.

In the session a theme that became evident was the patient's repressed longing for mother's attention. In the session her anger was with the 'au pair' secretary who stood in the way of direct access to me/mother in the transference. Her wanting attention from mother had been quite repressed in the past.

It was also dangerous to know about her rage about this which terrifies her. Her perception of mother's habit of withdrawing from aggression in the family had confirmed her fear of her own aggression as being destructive. With repeated interpretation of clinical material on these themes the patient became more confident and safe about expressing angry and needy feelings and a marked improvement in her relationships occurred. As she gradually discovered in this and other sessions that her expectation of me withdrawing from her anger or other feelings did not occur, she became more confident of expressing it. She also became aware of the constructive use of aggression for purposes of assertion and she began to make use of

this in relationships and increase her participation in activities as a student very effectively.

DISCUSSION

This patient had experienced on many occasions the absence of her mother in childhood and adolescence. This was repressed and hidden by a great investment in study and in rumination over the deficiencies in her *present relationships*.

The expression of her experience of absence of her mother was often seen in the transference in her fear that she would lose her place with me if she wasn't very careful in what she said. She felt if she was angry with me that I would withdraw from her and reject her. The experiences of her absent mother had become when introjected a bad rejecting object inside her psyche. This she very easily and very often projected into me in the transference where she came to know of it.

Bion gives an understanding of this mechanism. This patient had very early experiences of mother being absent. She had her first nanny from 0-3 years and then a succession of au-pairs.

Bion (1962) describes the infant "dependent on the mother's breast for milk and good internal objects. He experiences the need for the breast as a feeling and that feeling itself as a *bad breast*."

Bion goes on to explain, "The infant does not feel it wants a good breast but it *wants to evacuate a bad one*." In other words, she experiences the absence of the good breast/mother as an actively bad object inside her psyche of which she wants to be rid.

Fairbairn (1952) also described how when the mother is absent the infant experiences a bad persecutory object which when introjected becomes an internal bad persecutory object that the patient then wants to evacuate. This introjected bad object combined with his

own rage forms a composite bad object that is very persecuting and of which he wants to be rid. Fairbairn also states that enuresis is underestimated "as a mode of symbolic rejection." This patient had gradually recalled in the analysis memories of thoughts that occurred as she wet herself when with her parents in public. She had thoughts about the hypocrisy of her parents expressing in public concern over issues of care and she compared this with her actual experience of neglect of care by them.

She felt angry and rejecting towards her parent and she then wet herself.

The wetting performed a symbolic rejection. In this way, however, the patient refrained from verbal expression of angry feelings which mother especially could not tolerate.

The enuresis, however, also performed the function of getting some kind of attention from mother and the public audience representing at times the longed-for mother's attention.

The patient's feelings about her deprivation were focussed on the enuresis and she had not been able until her analysis to integrate feelings about this experience into consciousness.

The strong focus of attention in her enuresis had stopped her investing in her personal life and in particular her relationships, which increasingly gave her concern and motivated her to seek analysis. In the analysis this very strong focus in the enuresis was gradually understood as defensive to experiencing fully her feelings about her absenting mother. This understanding liberated her considerably for more real self-development. As she began to experience feelings directly in the transference and to feel contained within the analytic setting, she was able to know and communicate her feelings, not only in the transference, but also in her personal relationships which became fuller. In particular she was able to achieve a stable partnership.

In order for this patient to make much wanted progress in self-development and in her relationships, it was necessary to understand the meaning of her enuresis.

Summary

Enuresis is a problem for the sufferer. It is often felt as a stigma and interferes with intimate relationships. In this paper I show that in a patient of mine the enuresis was a way of coping with experiences of maternal deprivation. This may be the situation with some other cases of enuresis and it is for this reason I write this paper. The patient was a 24 year-old student of architecture. There was reconstructive work in the analysis of very many experiences of abandonment. The patient demonstrated a high sensitivity to possible abandonment by me/analyst/mother in the transference. This sensitivity in her interpersonal relationships had often resulted in the past in her defensively inhibiting herself from fear of provoking possible abandonment by friends. Repeated interpretation of her projections onto me of the abandoning mother led to more and more recall of abandonment experiences; the longing for attachment to mother also emerged and her feelings about being deprived in a number of aspects.

As analysis progressed clinical material around the symptom of enuresis appeared. This was seen to be invested with feelings pertaining to the experience of being abandoned and also feelings which were a reaction to it. The symptom of enuresis brought attention of some sort from mother and at times the public audience representing mother.

The enuresis also expressed the angry and rejecting feelings reactive to the abandonment and otherwise impossible of verbal expression to a mother unable to tolerate them.

The symptom enabled an indirect self-expression until such time as the feelings surrounding her experience of abandonment could be given verbal expression.

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ECOLOGY OF MENTAL - MATERIAL WORLD*

BY SARALA KAPOOR

Out of so many factors contributing to the ecological disbalance, a lion's share has been owned by the human species in general. The complex unit of interrelationship and interdependence of livings with non-livings referred by Darwin as the condition of the 'struggle for existence' is governed by the Psychological laws of 'perceptuo-cognitive-motor system' (1). As Baker pointed out, 'mutualism is an extremely important type of Ecological interaction since it often allows the symbionts to perform functions that have proven impossible for any 'single organism to accomplish with the same efficiency'. In order to survive and prosper, all organisms compete (for existence). To succeed in competition with other types, a species must be able not only to hold its ground but also to spread out and maintain its numbers, like plants which do this chiefly by shading out their rivals, so depriving them of vital lights (5). So are doing the human species. Out of their tremendous anxiety and unique power to control and understand natural principles, it has developed technologies sufficient enough to bring profound changes and modification in the environment. In fact, all manipulations in nature is done by men only in order to conquer it (nature) to place its (human) lordship over it. All human actions are teleological, no matter conscious or unconscious. The beginning of human life (infancy) is so helpless and dependent that the aim of all human action is somehow to acquire safety and security. For that reason we have developed devices like culture, civilisation etc. Our technological culture has reached a point where we are more mechanical than humane. We see animals and their resources more as a productive form, (e.g. milk meat and the like) than as

* 1990 Subhasini Basu Memorial Prize Winner.

livings in our system (5). Why do we have technologies to this extent of self-destruction instead of self-preservation? The answer is—under tremendous pressure of anxiety for safety and security we forget that proper care and maintenance to 'good earth' is necessary to sustain life itself on it (earth). The best way is to live according to Ecosystem without unnecessarily interfering and exploiting it. Because in general natural principle is to replace sooner or later what is taken out (), failing which brings ecological disbalance. The question still remains to answer, why this gap persists inspite of all our intelligence and capacity to understand. The possible answer perhaps could be—the more we realize nature as a perfect system of operation where there is no surplus and no waste, the more aggressive we become towards it. The simple reason is that we have taken our failure to develop such system as a constant challenge being thrown to our intelligence and capabilities, our scientists have not invented anything more than that of condensation, extension or replica of that what is not present in nature. In fact, attempt of science is to prepare a model, identical to nature in order to unfold its mystery. The more we try the more complicated it becomes. It is at this point where in simple ecological problems, emotional factors intervene and makes the problems more complicated. Since challenges that threat the very existence and inability to face and know something to meet the challenges, are taken seriously (in the form of an attack to self-preservation) by human mind. It colours the perceptuo-cognitive system. So we become aggressive and revengeful. In its attempt to fight back, it becomes an authority to take over the bio-sphere eliminating all other organisms in process, that do not bring him profit any way (be in the form of food or wealth). It would be unfortunate indeed if we really believed that such a course of action would bring permanent and beneficial results, since we do not know what we are controlling for? (6).

One can clearly see that this sort of behaviour is a defense—defense against one's helplessness and inadequacy. Though it may be argued that 'defense' maintains a homeostasis in mental world, very similar to physiological system of mechanism.

In nature, the net work of such operation is intertwined. Its categorical dichotomy works everywhere. It is a system of synthesis of two opposite contradictory components generating a new product

which in turn produces a functional dynamism. All natural phenomena are manifestation of continual oscillations between the two poles and all transitions take place gradually and in unbroken progression (3). As Pokert said one pole is contractive, responsive, and conservative and other one is expansive, aggressive and demanding. The 'web of life' (Darwin) is both interrelated and interdependent that we cannot think of balance in nature by isolating any one specific phenomenon or event. Our knowledge is specialized and compartmental. We study natural phenomenon in isolation. Obviously but contrary to it (nature), We value one component at the cost of other e.g. with the development of science and technology (synonymous with knowledge) the masculine factor is emerging as the source of power and with that our attitude towards the feminine component has also been changed. We are increasingly becoming cruel to nature, thinking that we are the only living ones, have got the right to reign over the universe and rest of the living creatures are of insignificant value. We hardly realize the hazards of this attitude to which we are leading. This could be as dangerous as to the extent of preparing the death trap for the human species itself in particular and life in general on this planet.

The concrete and similar example can be well observed in present human society derived from the above mentioned attitude, viz, the disbalance of male and female in their roles, attitudes mental make up and handling of situations. The male component is becoming more fascinating and powerful to both males and females. The feminine component is looked down upon by the females themselves, as if one can grow and survive without the other. The excessive value given to one component in relation to the other has put human psyche in conflict, manifested in the increasing rate of mental disturbances. We have not learned to live happily, comfortably and reasonably with our own natures. Like the aim of a female is not to be a male but to realize and respect femininism in its own right.

In reference to this male-female in our society, Ruether (1975) diagnosed, 'sexism as dialectics of human existence e.g. mind/body, spirituality/carnality, being/becoming, truth/appearance, life/death etc. —these dualisms are identified as male and female which are socially projected upon men and women as their 'natures'. She further argues that 'since women... have been traditionally identified

with nature (due to identical function of conception and reproduction) and nature has been seen as an object of domination by (male being the head of the family or owner and cultivator of the land even in matriarchal society), it would seem almost a truism that the mentality that regarded the natural environment as an object of domination drew images and attitudes based on male domination of women' (4: 186). Thus, she sees a close relationship between the 'liberation of women (the feminine component) and the sustainable natural world' (4).

It is also clear in nature that inspite of all our scientific & technological development we are unable to control and suppress nature's destructive forces, e.g. earthquakes, flood, and famine. This could be understood as nature's own way of operating and keeping its balance. On psychic field this balance is maintained by the changes in our attitude toward sexuality and aggression e.g. suppression of normal sexual function may be released in the form of cultivation of art and culture of different types and increased rate of homosexual practice & their legal-social acceptance, may help in population control which is flooding the planet. It is also a sort of refusal to submit, and denying of overvaluation of one component to the other. This does not mean to advocate homosexuality but simply to explain natural system of operation. Because of certain blind spots we are unable to realize or even see realistically this fact of operation in nature. We boast on our intellectual achievements without realizing its futility to our own life.

This attitude comes out of primary narcissism and sense of omnipotence of thought, which shape the megalomaniac tone in a child's thought and action. By virtue of which he thinks himself the centre of attraction and in his imagination the whole world rotates round his desire and mercy. Human race has not matured enough to come out of this infantile way of thought and action,

The nature is often substituted for the mother. And the mother being the first object to the child—the only source of comfort and fulfillment to him. The child at this stage lives in paradise. As Erickson has pointed out the whole attempt of human being is nothing but to regain that lost paradise. Therefore, one adopts the same view towards the nature as one carries for one's mother or to femininity in general. That is why a female child ordinarily, is more close

to the mother, not only because of sexual identification but because she is the first love object. On the other hand, she is most envious of her mother not only because of oedipus rivalry but because she likes to be a mother, which was then not possible.

The child loves the mother, feels insecure without her but is, also most aggressive towards her, because he knows no one else but the mother, who tolerates his all odds and demands patiently. The very same mother is also a source of frustration who puts barrier in the way to achieve unsatisfied instinctual pleasure with the growth and development when the child tries to come out of this shell (mother's lap), he feels insecure and so becomes anxious but at the same time he is curious about outside world. His fluctuation of mind i.e. not to leave the comfort of the 'mother' and wish to leave her at the same time to know the outside world, results into a kind of love-hate (ambivalence) relationship. It might sometime give rise to separation anxiety.

The nature of this anxiety depends on the mode of perception of particular situation when separation takes place, This decides, of course, the fundamental core of child's later life. Since it gives the child an idea of self-representation and the representation of the world outside. Any discrepancy between these two images or representations gives rise to crisis. The perception of this crisis, the resolution of it, depend on the handling of separation event, whether it would take a natural realistic course of development or fearful traumatic experience, resulting into a kind of nearly unending search to get back that lost love object (which generally is never regained in reality). The perceptuo-cognitive system conceives such an image that no amount of success or achievement can bring the person to that same old satisfaction. This makes one insignificant in one's own eyes (i.e. lowering down of self-esteem). The frustration generated out of it, may turn into 'apathy'—to which Rollo May calls, 'a state of diminished consciousness... a real danger to human psyche' (6) To overcome this loneliness and alienation one takes the help of 'technology'. If certain limits be not assigned to it, it will push him more towards self-destruction and which lacks human closeness. Thus, it creates vacuum. This self-created vacuum, i.e. feeling of insignificant can never be filled up by fantastic technologies. It is only when one gives up his significance becomes significant (6: 35)

The question still remains, why one starts clinging to being significant? Because as Kierkegaard answers, one fears nothingness' (6) (i.e. weakened self-image/an image of the self capable of doing nothing). Now it is that very spot where one starts one's journey to achieve more and more to fill up this 'nothingness'—be in the form of career, social status, religious achievement, political leadership etc. The only target is to fill up this vacuum. Thus, starts the disbalance of mind. Because it makes one insensitive and blind to others' presence and functions. I prefer to call it ecological disbalance, because it pollutes the objective and realistic image of the self at the cost of other realistic objective. It makes its ideal a target far-off to achieve it in reality. Since it no longer remains an ideal one strives to reach closer but a confabulatory image of the self. Hence, disturbs the equilibrium of the psyche. Then, one keeps only chasing to achieve something (i.e. mental picture of the ideal self) impossible to achieve (idealised Ego) at least in the way one chases it. Such a function of the mind can generate nothing but a skew graph-(disbalance) in the whole system. Because here, one identifies one self with the idealised Ego which is a fantastic Ego-ideal (or fantasy Ego), instead of realistic objective Ego which one actually is. When one denies one's existential Ego and believes one's ideal Ego to be true and real, then one is bound to suffer from mental malfunctioning. Sometimes a different approach may bring one closer to that satisfaction but not to perfect gratification. For, it is a mental idea of a desire, so is to be achieved at that level in order to make oneself most insignificant—self satisfied, self contended individual.

The problem of this disequilibrium is more difficult and challenging when it comes to psychic field. Natural phenomenon works on the principle of uniformity of nature and casual relationship. It's function, to some extent, is predetermined and fateful. In psychic world it is overdetermined; where one mental function serves more than one purposes in different proportion. The difficulty, of course, is not with its over determinism but that a vast part of it is still unexplored. It is rather internal resistances from that unexplored part that one fears to go so far, though it is possible. (So far our present knowledge of psychoanalysis goes and we continue to believe it an authentic tool for such exploration). This again is the fear of loosing

integrity of the self-at danger to the self-existence. This fear puts a barrier in the form of inhibitions and anxieties and we isolate physical phenomenon with that of psychic one without realizing that both these are interdependent and interrelated. They work together and integrately. Any attempt to separate them, will produce that very result we are afraid of. If we will disturb the physical balance, we are sure to disturb the psychic balance as well and vice-versa.

The nature is not simply a collection of all the natural objects or physical images, but a system of all natural processes. Living system maintain their "physiological variables within a range essential for survival"—(termed as Homeostasis) so also is necessary in psychological field, i.e. an integrated and coherent mental functioning. Therefore, complete adaptation to environment means complete merging to it. Thus, a full reciprocal cycle of E-O-E arc system—is the only way an equilibrium can be maintained.

Thus it can be concluded by following the line of Hegel's thought that the physical nature and finite mind are the manifestation of an absolute mind. Hence, there is an organic relation between the psychic and the physical nature, their common stock being the same—i.e., absolute mind or consciousness. It is possible for human mind to maintain a balance between mind and its counter part physical nature. A holistic conception requires a syntheses of mind or spirit and matter or material world. That is why Hegel says that real is rational. The function of the Ego is rational. So, it should be the aim of thinking people to understand the rationality of underlying unity of matter & spirit. But as Julius Mark rightly remarked, "the tragedy of our time is that we have succeeded in splitting the atom before acquiring the wisdom to unite humanity" (5). That is to say, we have acquire knowledge to split matter and mind without realising the risk of doing so.

Thus, it can be summed up with an intention to develop an holistic approach (mental-material) to maintain ecological balance. It means to get an insight that natural resources and potentials are not limitless. Earth is not the property of man alone. Its welfare should be put before any kind of technological growth and expansion. We have to follow the principle of live and let others live in their own right, i.e. a Gestalt vision of the livings with their environments to which G. Bateson called 'relationship that connects' (4). Any attempt

to demolish this 'Kaleidoscopic symbiotic' relation will mean committing 'Harakiri' in the name of liberation and progress. It might lead our civilization to a total decline.

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IGNORANCE AND EGOISM

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Introduction

In this paper, I intend to present a comparative estimate of the two yoga concepts, viz., Avidyaa and Asmitaa and the corresponding psychoanalytic concepts, Ignorance (Delusion) and Egoism and narcissism. In Indian philosophy, ignorance and related egoism had been considered as the root of all worldly sufferings including the cycle of rebirth. And the way out has been prescribed as proper knowledge of reality. According to Indian philosophers, excluding Caarvaaka (Materialists), attainment of true knowledge about one's self is absolutely necessary for eradication of life's woes. It may even lead to final liberation from life's bondage.

In psycho-analytic practise, analysts must have observed that neurotic suffering is primarily based on lack of knowledge about the actual state of affair. This ignorance in its turn produces false sense of vanity and wrong idea about narcissistic injury. In fact, every fixation points are defences against apprehension of ego loss or narcissistic injury. Needless to say that it is a baseless and vague apprehension. Yet it stands stubbornly against progress of analysis. Hence analysts are required to enlighten the analysand about reality, as well as, realistic assessment of ego value. This is technically known as 'reality testing' in psycho-analysis.

As psycho-analysis revolves round reality-testing, so Yogic self-Culture revolves round the attainment of knowledge of the true nature of self, called *Purusa* in Saamkhya-Yoga systems. Hence it can be said very generally, that Western psycho-analysis adheres to Socratic "know thyself" and Yoga to Upanishadic "Aatmaanam

Biddhi". Keeping this in view, we can attend to the two concepts of ignorance and egoism, as expounded in the two systems.

II

Ignorance and Egoism : YOGA

Yoga philosophy of Patanjali, the ancient author of *Yoga Darsana* has thrown much light on the subject of bondage (*bandhan*) and human suffering. According to him, mental modifications (*chittavritti*), are responsible for suffering and for their removal, the stoppage of these mental modifications, comprising idea, emotion, wish, etc., is necessary. This is called, "*Chitta Vriithi Nirodha*" or suspension of mental modifications.

According to Yoga, there are five afflictions (*Kleshas*). The group is defined as, "*Avidyaa-avinivesha-pancha-klesha*". It means that ignorance, ego-feeling, attraction, repulsion and innate desire to live are the five hindrances or afflictions. They stand in the way of right knowledge and consequently of cessation of suffering and final liberation. *Avidyaa* (ignorance) is the field (*kheta*) of the origin of the remaining four hindrances. It requires clarification.

Avidyaa in the yoga system is not only negative (lack of knowledge), but also has a positive aspect, in the sense that it makes the reality appear as something else. In the snake-rope illusion, the rope is not only covered, but is made to appear as snake. *Avidyaa* 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 *avidya* is translated into English by James Wood as undifferentiated—consciousness".*

It is the first hindrance to the realisation of self-knowledge, and generates the remaining four by succession. Nescience which is positive in character is defined in the Yoga Sutra thus: *Vidyaa-Viparitam Jnaanaantarm avidyaa*".¹ It means that kind of knowledge which is opposed to true knowledge. Thus thinking of the mind and body and the object of the external world as the true self and the fee-

* Wood, J. H. The Yoga Sutra of Patanjali, P. 106 (Paper back).

1. Yoga Bhaashya, Vyaasa. Aph, 5. BK. II.

ling of being affected by their change is the essence of *avidyaa* or ignorance.

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

(1) *Asmitaa* :—It is defined as, "Drigdarshanar-Shaktyor-ekamate-vaa-smitaa".² 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* (Mind).

Yoga sense of *asmitaa* (My-sense) is different from *Ahamkaara* (Egohood) of *Saankhya*.

The latter in normal condition is merely the subjective unit asserting individuality. But the former is a subjective state (*Chittavritti*) concomitant with several troubles. These are senses of possessiveness, pride, grandiosity etc. These impurities (*Ripu*) may cluster round *Ahamkaara* and can make it malignant. False vanity, feeling of power, arrogance (*Mada*) over-ambition are all the vices which may vitiate *ahamkaara* (ego) and increase, our dependence on life. The more we allow ourselves to be influenced by the feeling of personality (*asmitaa*), the farther away we go from the real self. While egoism is necessary for successful living, yet *egotism* (grandiose self) stands in the way of realisation of a higher life. 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 knowledge and its concomitant, the liberation from suffering, pain and misery.

(3) *Raaga* : It is the passion for pleasure. It is defined as, "*Sukhaanushayii raaga*".³ It means, "That which dwells upon pleasure". From *asmitaa* springs attachment (*raaga*) which is the inclination and greed for pleasure. A greedy person cannot give up the desire for pleasure. For he cannot enjoy pleasure. Basically he is afraid of losing pleasure or destroying pleasure by enjoyment.

2. Yoga Sutra, Aph. 6, BK. II.

3. Yoga Sutra, Aph, 7, Bk II.

Hence he only pines for more and more pleasure. This increases his dependence on life.

(4) *Dvesha* : It is the opposite of "raaga" or attachment. *Deshah* is repulsion or hostility to pain. It is defined as : "Dukhaa-nashayi dveshah"⁴. It means, "that which follows as a consequence of pain".

Repulsion for 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 into sorrows. For even when a man enjoys pleasure, he has the apprehension that he may lose it. Thus pain is inexorably 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) *Aviniveshah* : It stands for the will to live which is so strongly embedded in life that it characterizes the stupid and the wise alike. It is defined thus : "Sva-rasa-vaahi vidusho' pitathaa—rudho' bhini—Veshah"⁵.

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 abides in us as a residual patency (*Vaasana*) 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, according to Yoga.

The above mental states (*vritti*) are called five *kleshas* or afflictions. Their continuance perpetuates bondage and sufferings.

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

4. Ibid. Aph. 8, Book II.

5. Ibid. Aph. 9, Book II.

A similar thing is found 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 falsity and delusion. Let us enter directly into psycho-analysis.

III

Psycho-Analysis and Egoism

According to psycho-analytic view of mind, the ego is a sub-structure of the psychic apparatus. Its main function is external and internal adjustment. The ego bears 'I feeling' which distinguishes itself from other persons and objects. In this respect it is similar to *Saamkhya* '*Ahamkaara*' which is the principle of individuality and ownership. About this egoism Freud observes :

"When one speaks of egoism one is thinking only of the interests of the person concerned ...*" As such, neither the ego nor egoism is an unusual something, at least, in the empirical 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-centeredness, and another is an unmodified infantile sense of *omnipotence*.

Narcissism is the libidinal component of total love life. The new-born's love-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 first love-object. At this initial stage of love-life, the whole amount of libidinal energy is invested on one's ego or self. This libidinal stage is called '*primary narcissism*'. It is nothing unusual. Shortly, the child discovers 'objects' other than its own self and begins to love them. This state is characterized as '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

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

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 an 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 causal laws operating independently of oneself. The child is then capable of yielding to conditions external to him. It is necessary for personality development. This point has been expounded and elaborated by Ferenczi.

However, such desirable development of the sense of reality may be impaired due to the ego's excessive self-love. This blurs the vision of a developing child. As a result of this, the infantile sense of omnipotence is not outgrown according to age. The overly narcissistic ego ignores reality and begins to think itself as *omnipotent*, owing to extra-accumulation of narcissistic energy, the ego withdraws from the external world, 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 are, believed to be subservient to its wishing and thinking. This is called the stage of 'magical wish'. Possibly in primitive time magic developed out of such an immature condition of the primitive mind.

Anyway the inflated ego fails in establishing smooth 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 almost 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 rigid circle of his grandiose self.

The dangers of high-pitched egoism are nicely expressed by two Bengali adages. One such adage is: "Self-pride is the root of down fall" (অতি দর্পে হতা লক্ষ্য)। Another is: "Don't be too tall, lest the

wind thrust you down ; don't be too small, lest the goat eats you up like the grass on ground" (অতি বড় হওয়া না, বড়ে পড়ে যাবে; অতি ছোট হওয়া না, ছাগলে মুড়ে যাবে)।

A grandiose self loaded with vanity, pride, arrogance, possessiveness, greed and gluttony may possibly be compared with *yoga* concept of *Asmitaa* which is considered to be a *klesha* or hindrance to liberation. Such pathogenic ego-feeling may be called 'egotism' as distinguished from normal 'egoism'.

Furthermore, as *asmitaa* according to *yoga* is generated by *avidyaa* (ignorance), so the grandiose self is largely a product of ignorance in its many facets. Accordingly, an attempt may be made to decipher the nature and role of ignorance as is found in psycho-analysis.

IV

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, projection and rationalization.

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 by experience. Delusions are not amenable to experience, even if repeated. Krapelin has, accordingly, defined it as, "erroneous judgments not subject to corrections by experience".

Some concrete cases of somatic delusion as revealed during analytic therapy are presented here. During analysis, the patient had been shown the relevant reality without any correction of delusion. Being cornered by evidences against his wrong belief, the patient says, "Well, Sir, I know what you are telling about X, is true, but I cannot accept it to be so. What can I do? I am helpless; of course, I must be guided by my mind's dictate. Aren't we so guided"? In this way, a hiatus is created between one's mind and one's self. However, this is a way of shirking one's responsibility. In order to avoid pressure of increasing evidences against his false belief, the analysand takes this path of *splitting*. Some deluded persons observed: "I cannot

forsake my belief which I am entertaining since my early life. I instinctively know it to be true from within, and instinct is infallible". Some held: "My belief is intertwined with my muscles and bones, and if I discard it, I shall crumble down like a glass house". Being enquired, "How it may happen in reality"? Answer was: "My belief is my security, it has kept me alive, the reality is alien".

Thus everything depends on the subjective feeling; it becomes the criterion of truth. Psychological certainty is given preference to logical validity.

The situation may be further aggravated by a ramification of delusion known as 'disowning'. Under its influence, the self-observation function of the ego gets further clouded. As a result, the individual personality, as noted earlier, splits into two distinct parts. With one of the split parts the individual identifies himself and disowns his identity with the other part. This enfeebles the ego. It has to live within a house divided against itself. Internal struggle exhausts mental energy and the crippled ego fails to meet the problems of life. It serves as a face-saving device for a person. This is a strange way of functioning of ignorance.

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

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 extra-marital sexual matter providing her partial gratification. This wish factor accounts for the fixity of delusion.

A typical case of harbouring systematic delusion is splendidly displayed in Freud's case history, famous as 'The Schreber Case. Paul Schreber was a judge. He was attacked by nervous illness and finally developed paranoia with a complete delusional system, although in other respects he was quite rational. The two principal elements in Schreber's delusional system were his transformation into a woman and his erotic relationship with God. One of his beliefs was: He believed that he had a mission to redeem the world to restore it to its last state of bliss. This, however, he could only bring about if he were first transformed from a man into a woman.

Schreber had a variety of other delusions which fitted in with the two main ones. Thus he believed that his nerves were in a condition of great excitement, and nerves such as this had previously the property of exerting an attraction upon God. He had a feeling that great numbers of 'female nerves' have already passed over into his body, and out of them a new race of man will proceed, through a process of direct impregnation by God.

Schreber's delusion of transformation into a woman and impregnation by God refer to his feminine wish springing out of bisexuality. This female wish is in clash with his conscious masculine self. Hence the repression of femininity and its symptomatic manifestation in delusional form. The repressed wish factor necessitates continued existence of the delusional system. This is one explanation of the fixity and incorrigibility of delusion.

A second explanation offered by Robert Waelder is, the ego's attempt at gaining *anchorage*. Delusion enables a psychotic patient 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 root-lessness 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.

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. Unless the 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.

Strange are the ways of delusion. Hence in Indian philosophy it has aptly been called, "*Aghatana ghotana pattiyaasii*". The enigmatic character of ignorance (delusion) has been very appropriately described in an anonymous Sanskrit aphorism. It runs thus :

"Janaami Dharman na cha me 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 behaviour pattern. It requires conviction. 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 delusion. Freud very clearly explains the whole fact thus. He observes : "Our (Analysts') knowledge of what is unconscious in him (deluded) is not equivalent to his knowledge of it. When we tell him what we know, he does not assimilate it in place of his unconscious thoughts, but along side of them, and very little has been changed." (Bracketed

portions mine).* It is for this reason that delusion and for that reason cosmic ignorance, are so different from intellectual error.

The five afflictions (*klesas*), pointed out by yoga, and their inter-relation is supported by psychoanalytic 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-centered 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 (*Raaga*) to pleasurable 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 frustrating 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 and he may eventually die. This apprehension is experienced as death anxiety. As this anxiety increases, the victim clings intensely to life. This will to live is equivalent to yoga *avinivesha*. 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 psychology. Yoga explain *avinivesha* with reference to painful death of previous lives. But instead of taking recourse to other-worldly hypothesis, psycho-analysis can explain death anxiety and its adjunct, clinging for life, by the help of present life. In this respect it is scientific.

* Freud, S. A. General Introduction to Psychoanalysis. P. 332.

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