THE CONCEPT OF UNCONSCIOUS IN SAMKHYA - YOGA AND THE GITĀ AND ITS ROLE IN THE MAKE-UP OF PERSONALITY

(A comparative study)
CHAPTER III.

The concept of Unconscious in Śāmkhya-Yoga and the Gītā, and its role in the make-up of Personality. (A comparative study).

Na jāyate aryaṇe vā kādācinmayam bhūtvā bhāvitā vā na bhuyah
Ajo nityah sāsvatoyam purāno na hanyate hanyamānē sarire.(1).

"This(soul) is never born nor does it die, nor is reborn or produced again and again. It is unborn, everlasting, perennial and free from becoming, and is not killed on the destruction of the body."

Vāhuni me vyatitāni janmāni tava cārjuna,
Anyaham veda sarvāni na tvaṃ vettha, Parantapa.(2).

"Oh, Arjuna, several births are part of Me as of yours. Oh, the best of Devotees, I know all these, but you do not know."

Yam yam vēpi smaran bhāvam tyajatyante kalevaram,
Tam tamevaiti, Kaunteya, sādā tadbhāva thāvitaḥ.(3).

"Oh, the Son of Kunti, whatever existences one keeps in mind at the time of giving up the body at the end, having always thought of them verily attains them."

The above are some of the thoughts contained in the Bhāgavat Gītā addressed to Arjuna by the Lord, which strike the keynote and the fundamental position of the Indian psychology in general and the Śāmkhya-Yoga psychology in particular in regard to the unconscious. The theories of the immortality of the soul and the Law of Karma(action) are

(1) Gītā - Chap. II - Śām. Yoga, sl. 16.
(2) Loc. cit." IV - Jñāna Yoga, sl. 5.
the ground-structures of Indian psychology as well as
metaphysics. We shall attempt now to show how far this
fundamental position has bearing upon psychology in general
and also helps us in determining the concept of personality.

Before dealing with the concept of the unconscious
and its bearings on the general problem of personality, it
is worthwhile to discuss some of the fundamental psychological
concepts current in Indian Psychology in general and
particularly in the Sāmkhya-Yoga Psychology. Sāmkhya-Yoga
Psychology is based upon its general metaphysical position
relating to mind (manas), intelligence (buddhi), self (ātman)
and other mental states and processes. It will not be
possible for us to take a clearer view of the concept of
unconscious, unless we try at the outset to understand the
concepts of antahkarana (internal organ), manas (mind),
intellect (buddhi), āhamkāra (egoism) and so on. We shall
attempt in what follows to bring out the import of these
terms in Sāmkhya-Yoga psychology. All these concepts are
further dependent on the significance of the Linga Sarīra
(subtle body), a term so peculiar to the psychological and
metaphysical standpoints of the Sāmkhya-Yoga and also the
Bhāgavat Gītā.

According to the Western psychologists, psychology
is generally regarded as the science of the mind. What is
that mind which it deals with? It is that which thinks,
feels and wills. What is that 'that'? The attempt to
answer this question landed many psychologists at the
concept of the self or the ego. It is the self which in its
active aspect gives rise to the processes of cognition, feeling and conation. Thoughts, feelings and volitions are the activities of the self. But the metaphysical position of the Samkhya-Yoga does not allow the assumption of such a theory in psychology. According to the evolutionary theory (utkrānti) of Samkhya, there are two ultimate, eternal and uncaused Principles - Prakṛti (chief or fundamental principle of creation or evolution) and Purusa (Consciousness or intelligence).(1). Matter was not understood by the competent modern commentators as units of mass, but as energy or indiscrète potention entity (Avyakta) and the chief cause of evolution (pradhāna). Purusha and prakṛti are identified with male and female principles in some works; hence sakti and prakṛti become identified, and in the Tantras, prakṛti and sakti are one and the same, the creative first principle which is exalted over the Supreme Diety.(2). It has three modes of activity called Sentient (sattva), mutable (rajas) and static or inertia (tamas). The Matsya Purāna considers the three Gunas in the great principle as identical with Brahman, Vishnu and Siva.(3). The state of equilibrium (sāmpāvasthā) was disturbed through the proximity of eternal consciousness (Purusha) and predominance of the mutable or momentum leads to evolution of the finite forms (rajasā udghatitah). All concepts of energy propounded by the modern sciences are apprehended only in their state of transference and state

(1) Samkhya Karika, Page 89-90.
(2) Samkhya-Philosophie, by Garbe, p. 47-52.
of change from one to the other. (1). Prakrti or the cause of evolution is only the state of equilibrium or equipoise of the three Gunas or three modes of activity. (2). The state of equilibrium is brought to an end by the presence of the Purusha (eternal consciousness) like a piece of iron in proximity with a piece of leadstone. The entire process of Sāṃkhya evolution has been considered teleological, because cosmic evolution by Prakrti aims at Purusha's perception of prakrti and for its own release or emancipation. Thus creation or rather cosmic evolution takes place by the union of purusha and prakrti resembling that of a lame seer on the shoulder of a blind. (Purusasya darsanārtham kaivalyārtham tathā pradhānasya. Pangvandhavadbhayorppi sanyogahtatkrtah sargah). (3). The chief creative element (Pradhāna) aims at the liberation of Purusha like the flow of unconscious milk from the udder of the cow for the nourishment of the calf. (4). This conception of teleology in cosmic evolution has been criticised by many writers, for it is only a conscious or rather self-conscious agent, which can be responsible for purposive activity. (5). When the purusha becomes self-conscious, and oneness or aloofness (kaivalya) is achieved, the prakrti retires from purusha like an actress retiring from the stage on playing her role in a dancing performance. (6). Herein lies the necessity of yoga (meditation) and its practices, as

(1) Pātanjala Yoga Darshana (Sām. Tattvalokah) - p. 308ff by RĀranya
(2) Sām. Pravagahā Sutra, p. 61.
(3) Sāṃkhya Karika, V., p. 21.
(5) Sāṃkhya Conception of Personality, A.Y. Mazumdar, p. 77ff.
instrumental for realization or liberation of the self.
Let us restrict metaphysical discussions of the evolutionary
theory of शास्त्रोम्, a clear exposition of which has been
given also by late B.G.Tilak in his 'Gītā Rahasya' or Karma
Yoga.(1). He has shown skilfully the evolutionary theory
of Lamract, Darwin, Spencer and even the modern one pronounced
by Earnest Haeckel.(2). Matter in space is a form of energy
or force, and law and order are the fundamental conceptions
of the modern science. These three modes of action of
nature were possibly interpreted by the ancient Hindus under
the names of tamas, rajas and sattva, and they held that
things differed from one another according to varied propor-
tions of these three ultimate modes of activity of Nature.(3).

For attempting to appreciate the concept of the
unconscious in the शास्त्रोम्-Yoga system, we shall now try
to comprehend some of the relevant concepts connected with
the unconscious as built upon the शास्त्रोम् evolutionary
theory.

The concepts of the unconscious and the subconscious
are of great significance in modern psychology and psychiatry
in the west. The Freudian School following the footprints
of Sigmund Freud and the New Psychology and Psychotherapy
lay great emphasis on the unconscious in personality-disorders
and in the study of the neuroses. The study of the unconscious
has been considered by majority of the psychoanalysts and
new psychologists as the key to the secrets of the mind and

(1) Gītā Rahasya, by B.G.Tilok, p. 257ff.
(2) The Riddle of the Universe, Earnest Haeckel.
pathology of the psycho-neurosis. But the Indian psychologists in general and Samkhya-Yoga system consider the unconscious as more comprehensive and lasting in the total structure of manhood and its bearing upon the destiny of every man. To understand the significance of the unconscious as interpreted by the Samkhya-Yoga, it is necessary to go into an enquiry into the structure and function of the internal organs including mind and other allied terms, which guarantee immortality and reincarnation of human personality.

The Samkhya-Yoga Psychology, as other Indian schools of thought, gives a new meaning to the term mind peculiar to western psychology. According to the Hindu psychology in general, the soul or self is a pure gnosis or consciousness, absolutely free from any activity or modification. The internal organs of sense (antahkarana) including the mind are evolutes of the primordial principles of Nature acting under the influence of the three Gunas. This spatial conception of mind is peculiar to Samkhya-Yoga psychology. Once more we need to remember that Indian theory of mind is far more definite and clear-cut than that of the west. "The conception of mind as a subtle substance having spatial existence and capable of taking shape is so basic in Indian psychology and so foreign to the west that it constitutes a real barrier to mutual understanding; and when, as at this juncture, we come to deal with Yoga theories of mind-training, the difference in point of view needs to be constantly borne in mind." (1). The internal instruments or organs of action (antahkarana) are three—Manas (mind), Buddhi (intelligence),

(1) Yoga & Western Psychology, by G. Coster.
and Ahamkāra (individualization or I-feeling).(1).
According to some, antahkarana (internal organ) is divided into four parts - Manas (mind), the principle which cognises generally; Citta (individualising), the idea which fixes itself upon an object and makes it its own by individualising, Ahamkāra (egoism), which connects the individual object with the self, and Buddhi (reason), the light that determines one way or the other. Knowledge is a kind of transformation (parināma) of the thinking principle (antahkarana) through one of the above four ways. Even will or volition is a kind of transformation (vritti) of the Citta.(2).

But Śāmkhya commentators usually recognise three divisions of antahkarana. Manas (mind) has determination as its main function.(3). The organs of knowledge or perception give rise to indeterminate or vague sensation, and it cannot be accepted as knowledge till the mind determines the object secured in regard to its genus, qualities and actions (Jatih, Gunah and Vriyā).(4). The mind then by its determination prompts or inspires the relevant organ of action for the appropriate response. It is evident that in perception and action, the co-operation of the mind is necessary. In Śāmkhya(5), it is stated that the organs of sense are, as it were, the doors, and the manas (mind) is the door-keeper.(6). The mind is an evolute of the Mahat (principle of intelligence), but it loses the pervasive character of Mahat on account of individualization and being a modification of the ultimate principle - Prakṛti.

In works of some writers on Indian Psychology, Manas (mind) has attained a wider sense. Mehat, the principle of intelligence or consciousness, assumes the name antahkarana (internal organ) functioning in the human individual in form of mind. That is why it is sometimes said that human personality lives, a twin life in two koshas (sheathes or cells) - one mental (manomaya kosha) and the other bodily (annamaya kosha) made up of give gross matter or elements (pancabhautika). That is why some writers consider man as "dust and deity, God and brute crossed."(1). The Manas is the medium of the self through which it receives impressions of the world outside. It is the minister in the kingdom of the self. According to the different functions of the mind, it is sometimes subdivided into different classes - Daiva manas (spiritual mind) which concerns itself in functioning for knowledge and truth, Yaksan manas (active mind), which controls and directs organs of activities, Prajñā manas or intellect has its seat in the brain and is the light of the mental world. It is the agent of expression, reasoning and intellection. Cetas manas or Citta is the field of feeling arising from the Daiva manas and retains impressions (samskāras) of the various actions done.(2). The manas is, however, one, although it may appear different in discharging different functions in the service of the entire human personality. Sāmkhya psychology did not divide

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(1) Philosophy of Religion...Edward Caird.
(2) Monovijnan Tatha Siva Samkalpa (Hindi)...Swami Atmananda Swaraswati.
mind into different compartments as was done by the faculty psychology of old.

It is clear from the different commentaries on Śāṁkhya-Yoga, that Mahat or mahattatva is consciousness or gnosis in its pure and indeterminate form, which after transformation or determination assumes different names - reason or intelligence (buddhi), I-feeling or egoism (ahamkāra) and mind (manas). Mahat under the predominance of sattva, rajas and tamas appear in the human self in three different forms e.g. Buddhi, Ahamkāra and Manas. "Antahkaranesu sāttvikarājassau buddhyahamkārau tatra ca yat tāmasam tarmanā iti drastavyam." (1) - In the internal organ, Buddhi and Ahamkāra are respectively Sāttvika and Rājasika and that which is Tāmasa is to be understood as Manas (mind).

Buddhi is the finite aspect, so far as it is confined to the individual. Its main function is determination or ascertainment of duty. First the knowledge of a thing is owned through the self-feeling (ahamkāra) and it determines the cause of action or response in respect to the object cognized. This is expressed in another way by a western psychologist. The mind is used in two different senses; as what has been called 'psychoplasm' which is associated with and supplied the directing forces of the 'Bioplasm'; and which together with it constitutes a unity; and as ego or subject for whom the unified psycho-bioplasm is an instrument for carrying out his purposes. When a sensation

(1) Śāṁkhya Tattvālokah...H.Aranya..p.320-321.
for example, arises as a result of stimulating a nerve, this constitutes a modification or change in the psychoplasm. But same subject or ego is aware of this change. The sensation is owned; it does not float about the world at large, but belongs to some ego.(1). Determination is the characteristic of Buddhi (intelligence) - "Adhyavasāyo buddhervṛttih". (2). Buddhi is thus superior to mind, as it functions under the influence of sattva (pure consciousness) and controls the processes of the senses, mind and Ahamkāra. (3). Buddhi is more pervasive and more powerful than the mind, and it expresses itself in varying stages of life as reason, conscience (prajña), understanding (upalabdhi) etc. (4). Buddhi is the agent by dint of which the self knows the world. Buddhi transforms itself into objects of knowledge and makes it known by reflection, as trees on the bank reflect their images into the clear water in a lake, so Buddhi (intelligence) is of highest importance to the self as the sole agent of knowledge, action and feeling.

Egoism or self-feeling (ahamkāra) is produced from mahattatva (consciousness) and it is the principle of the internal-organ (antahkarana) by which I-feeling and individualising are brought into being. It is a product of consciousness like the branch of a tree from the seedling. (Mahattvādahamkāra utpadyate amkurātshākhāvat) -(5).

(1) The Mind and its Body. - by Charles Fax.- p. 293.  
(2) Sām. Kāri. - p. 28.  
(5) Sāmkhya Samgraha. - p. 57.
Self-feeling (ahamkāra) has three forms - vaikārika (modified), taijasa (active) and bhutādih (elemental). In the first form, it is in the internal organ (antahkaran of the individual), in the second form it directs and controls the different organs of action and in the third form it appears in infre-atomic particles (tarmātra) of different principles of creation. Jung expresses the same idea in a slightly different way. "As a matter of fact, the only form of existence we know of immediately is psychic. We might well say, on the contrary, that physical existence is merely an inference, since we know of matter only in so far as we perceive psychic images transmitted by the senses." (1). It is clear, however, that Jung has understood matter differently from that conceived by Sāmkhya. Mass and mind are the two aspects of the same principle, Prakrti. From consciousness it gives rise to self-consciousness in human personality. (2). It succeeds Buddha in order of evolution.

The concept of the unconscious is connected with some other tattvas or conceptions current in Indian thought particularly in Sāmkhya-Yoga system and the Bhāgavat Gitā. It has, therefore, become necessary here to make a brief discussion about those psycho-philosophical terms and to understand their proper bearings on the concept of the unconscious as well as the constitution of human personality.

(1) Psycho.& Religion - (Yale University Press). C.G. Jung.
(2) Indian Philosophy. Vol.II. by- S. Radhakrishnan. - p.270.
The concept of Linga Sarira (mergent body) is the basis of evolution, the cycle of birth and death (samsāra), transmigration and also the law of Karma. The Sukham Sharira (subtle body) is also the ground-structure, upon which the self builds up its own destiny, and it is the vehicle of the unconscious potentialities and impressions, which embody the long history and episodes of each thing or being. Some western writers level against such conceptions bitter criticisms. "Probably the chief reason for the survival amongst ourselves fragments of such fanciful learning is that belief in them serves both mental idleness and the desire to feel that we know more than other people. It is easier to acquire the jargon of the astral body than it is to learn the names and functions of the spinal nerves from an anatomical text book. Also this jargon can be made to sound very impressive to ignorant people. The text book will give us real knowledge, however, - knowledge which can be checked by observation and experiment - while the other is nothing but dream knowledge. ... There could be no more cruel abuse of a noble word than to name such mystification 'philosophy'. A true philosophy is one that is in close touch with reality." (1).

The objection overlooks the fact that the Indian Schools of thought postulate as the support and condition of all psychical life, a physical vesture for the self, which is other and subtler than the visible body, and which, though its existence is not commonly realised, (1) The Control of Mind - by Robert H. Thouless.
accompanies the self until it finds release. ... The vesture serves as a link between the real self and its fleshy envelope which alone changes with its life, giving rise to the notions of death and rebirth. (1).

What is that linga-sarira (mergent body) or Suksm Sarira (subtle body) and how is it constituted? As fuel is the condition of lighting of fire, so also excepting the five gross elements of Prakrti (panca mahabhutas), the other eighteen principles constitute the subtle body (suksm sarira) and Buddhi entering into this collection adds consciousness (samjna) to it. It is this vesture which is responsible for creation or evolution of different beings in various species (jonevah) and makes the self undergo different cycle of birth (samsarah) and death throughout the past, present and future. (2). Samkhya maintains, therefore, plurality or multiplicity of phenomenal selves, and this pluralistic outlook is not a fiction framed by the individual self, but a grade in the growing universe and it has to be transcended by dint of self-knowledge (atma jnana) or knowledge of truth of the real nature of things (tattva jnana) by eradicating avidya (wrong knowledge) in which the self is enmeshed. (3). The same idea is contained in the following:

"Tathā sarirāni bihāya jirñyāni samjāti navāni dehi." (4).

In the same way, the embodied self rejects the body (gross)

(1) Popular Essays in Indian Philosophy, by-M.Kiriyana.p.44.
(3) An Idealist View of Life - Radhakrishnan..p.305.
(4) Gītā - Sām Yōga. sl.22.
and enters new ones. The parents are no doubt responsible for endowing their offsprings with new bodies, but they can never create new beings and selves. (1) The self at the time of new birth thus selects the frame which fits it even as we pick the hat which suits the shape of our head. The linga or the self draws around it the forces necessary for its proper embodiment. It is natural, therefore, that the child should be like the parents.

There is thus correlativity of body (kshetra) and the self (khetrajna) entering it. (2) It is ordinarily held that the body derived from the parents possesses six koshas (envelopes) inherited from parents. (3).

The constituents of the subtle body (suksma sarira) are eighteen in number exclusive of five gross elements (panca mahābhutas). Mahattatva (consciousness), Ahamkāra (I-feeling), Manas (mind), five organs of knowledge, five organs of action, (jñānakarmendriyāni) and five infra-atomic particles (panca tattvāni) are the constituents of the suksma sarira (subtle body). This subtle body not only transmigrates but it is the perennial carrier of the effects, vestiges or samskāras of the past actions, which furnish the propensities, potencies and other materials constituting what is regarded in a different sense by modern psychology as the unconscious for building up the character and attitude of different persons. It is on the basis of this sarira (merged body) that law of karma (action) governs and

(2) Boc. Cit. p.296.
(3) Susruta Sam. 354.
regulates human personality and provides necessary raw-material in conjunction with the environment to develop personality and to proceed ahead to the dark womb of the future till the goal is reached. "The connection with the past at the human stage is denoted by the word "Karma" in the Hindu system ... The history stretching back to an indefinite period of time binds him with the physical-vital conditions of the world. Human life is an organic whole, where each successive phase grows out of what has gone before. We are what we are on account of our affinity with the past. Human growth is an ordered one and its orderedness is indicated by saying that it is governed by the law of Karma. Our actions may be completed and left, their physical affection may be short-lived, but their moral effects (samskāras) are worked into the character of the self. Every single thought, word and deed enters into the living chain of causes which makes us what we are." (1).

What has been said above does not by any means mean that law of karma lands us into rigid fatalism or psychic determinism. That the human self is only a nimitta karana (nominal cause) and everything has been predetermined on account of law of karma.(2). "As in a game of bridge, the cards are given to us and we are free to play the game as we like only under the bounds and rules of the game. We are indeed Svatantra kartā (free agents) in the sphere of our actions." (3).

According to Sāmkhya-Yoga, the principles of consciousness called the purushas are many and by its inherent nature it is apathetic and inactive, simply a witness (drasta). The purusha is neither affected by the effects of karma (action), which, nevertheless, inhere in form of effects or samskāras with buddhi ( intellect) in the subtle body (sukāma sarira) that is responsible for creation of different beings in various yonis(species). Therefore, that which goes under the name of 'karma' in vedānta Philosophy is mentioned in Sāmkhya philosophy as the activity, property or manifestation of Reason resulting from the varying intensity of the sattva, Rajas and Tamas. The property or propensity of reason is called 'Bhāva' and innumerable Bhāvas came into existence as a result of varying intensity of the modes of Sattva, Rajas, and Tamas. The Bhāvas adhere to the Subtle Body in the same way as scent adheres to a flower or colour to cloth.(1). The Subtle Body takes up new births according to these Bhāvas, or in vedāntic terminology - according to karma; and the elements, which are drawn by the Subtle Body from the bodies of the parents in taking these various births later on acquire various other Bhāvas.(2). These explain the fact of variations in creation and evolution, together with parentage, surrounding and circumstances in which a person is posted in life. These are beyond our power and will, but we are placed somehow in life (cf. also psychic gravitation inpsychology) by virtue of our past karma.

(1) Sam. Kar. - 81. 40.
Intelligence (buddhi) is the guiding principle of life and as such in course of different activities and varied experiences in life, it acquires specific propensities (bhāvas) and habits of thought. Such propensities in thought and intelligence not only persist in this life of the individual, but they also accompany the self to life to come. So expression and impression are in a way corelative. No thought, deed or feeling goes without leaving behind some mark or trace in the mental make-up in some subtle form called the impressions (samskāras). These samskāras or impressions are retained or reserved in what is called the retentive mind. We may not be in a position to recollect an impression on a particular moment or may totally forget it. Such forgetfulness may be due to - (1) lack of intensity of perception, (2) for long interval, (3) change of circumstances, (4) lack of purity of reason, (5) want of association, or (6) disease. Sometimes many causes combine so as to bring back the entire contents of the unconscious or the subconscious in form of Samskāras. Somnambulism is an illustration to the point. At the time of death, people usually experience and recollect almost the whole episodes of the life simultaneously. (1). There are persons called the Jātismaras (who remember past life), who are reported to be capable of recounting and narrating vividly the incidents of the past life. This may be possible, if we believe in Samskāras and karmāsayas.

Samskaras (impressions) are of two kinds. Smrti hetu and trivipāka. Some samskaras are instrumental for determining the nature of birth (Jāti), span of life (Āyuh) and nature of experience (bhoga). Others are modified in the next life and are reformed in course of new activities. So, as in cognitive sphere, samskaras modify characteristics of Buddhi (intelligence), and they may reform the conative aspects of life by modifying the innate abilities. The latent capacities in Linga sarira (mercyent body), which express themselves in specific types of works called vāsanās (latent capacities), and when acquire modification in a life are called karmāsayas (acquired ability) for the life to follow. Thus vāsanā and karmāsaya are both samskaras in active side of life, and both of them determine the nature of the body the self has to acquire in the next life. (1).

The Hindu thinkers also believe in Karma phala (fruits of action). As we sow, so we will reap. That is to say, every action has reciprocity with the result or effect. The agent of the deed has of necessity to experience the fruit of the action done. The fruition of a deed is of two kinds - drstavedaniya (experienced during life time), and adrstavedaniya (to be experienced in later life). In other words, actions or deeds may be done and forgotten, but their moral effects and values cannot but be experienced by the agent and by turn so effect his mind and character. The samskaras, the mental residues of actions have been termed by Prof. Keith as "psychic disposition". (2).

(1) Pātanjala Yoga Darsana - Aranya...p.530.
The Samskāras (impressions), intellectual, emotional and conative vary in kind and intensity as good, bad and indifferent. The quality of the samskāra is usually determined by predominance of sattvic, rajasic and tāmasic quality of the agent at the moment of performance of the action. The samskāras remain latent in the unconscious hinter-land of the conscious life of the person as tendencies or psychic dispositions.(1).

Yam yam vapi smaran bhāvan tyajatyante kalevaram
Tam tamevaiti, Kaunteya, sada tadbhāvabhāvitah.(2).

Whatever state is recollected at the time of giving up the body, that is indeed acquired, Oh son of Kunti, by reason of having thought of it always.

It is evident from the above statement of the Gītā that there is a very close affinity between thought and reality, mentally latent and actively patent, between the anterior and the posterior, so far as the human individual or personality is concerned. This by no means lands us in rigid fatalism or mechanistic interpretation of human personality. "It is our custom to regard this philosophy of karma as one of indolent easy-going fatalism, and to attribute to many of the evils of eastern social life. It is in reality the complete negation of fatalism in that it deletes chance, or 'destiny' in the colloquial acceptance of the word, and the idea of an 'overruling providence'—all fairly common conceptions in the west. It represents man as the sole and absolute master of his own fate for ever.

(1) Hindu Psychology - Swami Akhilananda - p.74.
(2) Gītā—Aksara Brahma Yogah - sl. 5 & 6.
What he has sown in the deeds of his present, he must inevitably reap, but when he attains enlightenment, it is for him to see what he chooses and reap accordingly. It rather doubly asserts that personality is not a product of chance, not a cross-section of nature and nurture, but it is the personal architecture perpetually being built upon at the present in the context of the past with a plan for the future ahead. Personality of man develops and sustains its being within the limitations of the unseen (Adrsta) extending ad infinitum to the past and the future. It is retrospective and prospective in this sense. The human person as the free-agent is the architect of his own destiny in the sense that his prenatal potentialities are the vestiges of his own past actions and volitions and his post-natal achievements are the reconstruction of the past in the light of the present to lay the foundation of his future being through individual freedom and choice.

Man is not like a clock wound up to go "right fatally", as Prof. Huxley remarked. The important point about the karma doctrine is that, paradoxical though it may seem, it inspires us at the same time both with hope and resignation, - hope for the future and resignation towards the past. That is not fatalism, but the very reverse of it, and there is accordingly nothing incompatible between self-effort and the doctrine of karma. The charge of fatalism against the Indian system has been ably refuted by B.O.Tilok in his seminal book "Gita Rahasya or karma Yoga". The law of karma which is a cosmic law of

(1) Yoga and Western Psychology - by O.Coster.
(2) Popular Essays in Indian Philosophy - by H.Hiriyanna, p.44.
(3) vide, chap. On Effects of Karma and Free Will, p.359ff.
cause and effect is the starting point of the Yoga Psychology of Patanjali. (Sat Kāryavāda of Samkhya).

The Samskāras (impressions), karma vipākas (effects of past actions), vāsanās (inherent effective propensities) etc. which form the major portion of the unseen (Adrasta) and the unconscious are transmitted from one birth to the other through the agency of the subtle body (suksma sarira or the mergent body) are not generally known to the person or the individual in general. Even in the present life, the conscious portion not only varies from moment to moment, but it forms only a very insignificant portion of our conscious mental life. Owing to this nature of consciousness, James denoted this with his significant term 'stream of consciousness'. Even in our life time, things of ordinary consciousness pass into the preconscious, subconscious or the unconscious so readily, that many of the events of our life cannot be recollected even in spite of earnest attempt after a short interval of time. With regard to the prenatal unconscious, recollection or reminiscence is an impracticability with most of us. This is one of the reasons why persons, who are of materialistic outlook, feel it to be a fool's paradise. But there are persons, who on the basis of hard facts, claimed to have proved beyond doubt that persons are there who have clear reminiscences of their immediately anterior lives and can recount some aspects and events relating to them. Such persons are usually called the jātismaras (the reminiscents of past life). If these events are held to be true, then
these guarantee not only law of karma, immortality of the soul and the law of birth, but they confirm the continuity and infinity of human personality and the true import of growth and perfection of personality.

There are books in different languages dealing with immortality of the soul and reminiscences of previous life. Detailed accounts about persons reminiscent of their previous lives are available in many works, in which such events have been described in a very interesting and convincing manner. From the accounts given, it is understood that reminiscence of the conspicuous events in the previous life is possible under special circumstances. All actions or thoughts in our conscious life do not make equally deep impressions on our minds. Very strong desires, deep thoughts, whole-hearted devotions to something etc., which make very deep and lasting impressions in our inmost being, are the things remaining in the forefront. Now, those persons, who meet their end accidentally or unnaturally by drowning, poisoning, suicide etc., recollect the strongest of Samskrātras of the keenest desires flushed up simultaneously. These impressions in form of Karma-Vipāka not only go in for a new vehicle for the next birth for their fruition, but they also by virtue of their strength and vividness are well remembered in the next life. (1). The dynamism of the subconscious and the unconscious and the subconscious working of the mind are now admitted facts in modern Psychology. Sometimes problems which baffle sincere attempts during waking hours are solved

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(1) Purva Janma Smiti (Hindi) - Pandit Rajendraji, p.35
Srimad Darsananda Granthagar, Muttra.
Patanjala Darsana—H. Aranya, notes on Karmasaya..p.530ff.
during the time, when we sleep over them. Reminiscence of previous life's events is almost a similar phenomenon of our inner world.

Now, let us see what the unconscious means according to Sāmkhya-Yoga psychology. The concept of the unconscious is of recent origin and there has been bitter divergence of opinions among modern psychologists as well as different schools of psychology. One line of oppositions and criticisms come from the introspective school of psychologists, who have found it hard to explain and describe scientifically the human behaviour and other psychical phenomena. (1) With the advent of psycho-analysis in the field of psychology and psycho-therapy, for which S. Freud was responsible, the concepts of the unconscious came into vogue, and Freud attained such a distinction as Newton did in the field of physical sciences. Along with the concept of the unconscious, Freud put forward the conception of causality and determinism for interpretation of human behaviour. The unconscious, in the opinion of Freud, is not the dead remains of the conscious, preconscious or the coconscious mental states, but is the major and more significant aspect of the inner world, sufficiently dynamic and forceful influencing the conscious life of the individual. As to the structure of the mind, Freud recognized three aspects - conscious, preconscious and the unconscious. Freud was of opinion that in the unconscious are buried many impulses and memories, which remain hidden much below the surface of consciousness and never arise in consciousness except in dreams and phantasy, and unless they

are dragged to consciousness by the various methods of psycho-analysis. Dr. G. Stanley Hall very aptly compared the Freudian conception of mind to an iceberg floating on the ocean with only one-eighth visible above the surface of water and seven-eights below it representing the subconscious and unconscious portions of the mind respectively. The unconscious desires below the surface exert great influence on the conscious actions and reactions of the individual mind. (1). The structure of the mind held by Freud has been graphically described by different writers in various ways. C. Miller diagrammatically represented this Freudian conception by comparing it to a mountain ridge and a valley, the lit up zone above representing the conscious and the larger gloomy part below being the unconscious. (2). The psychology of consciousness being inadequate for explaining the problems of dream and hypnosis and other morbid conditions, Freud undertook to chart the underground region of the unconscious through the agency of psycho-analysis.

The highest agency in the region of the unconscious is the Id. It contains everything that is inherited, present at birth and fixed in the constitution - above all, therefore, the instincts, which originate in the somatic organization and which find their first mental expression in the Id in forms unknown to us. (3). That which is latent and only unconscious in the descriptive and not in the dynamic sense, we call 'Pre-conscious'; the term unconscious we reserve for

(1) Psychology of the Unconscious - C. G. Jung, Chap. XIII. Kegan Paul, Trubner...Co. Ltd.
(2) Psycho-Analysis and its Derivatives- C. Miller, p. 18-19.
(3) An Outline of Psycho-Analysis...S. Freud. p. 23.
the dynamically unconscious repressed, so that we now have three terms, conscious (Cs), preconscious (Pcs) and unconscious (Ucs), which are no longer purely descriptive in sense. (1).

The repressed contents do not coincide with the whole of the unconscious. Verbal images are the memory residues with the help of which the Pcs, can be brought back to memory. The ego is also the unconscious and is passive. Quoting G. Groddeck, Freud asserts that we are lived by unknown and uncontrollable forces. Freud considers the function of ego to extend over the preconscious beginning with the percepts, but in consonance with Groddeck, he holds that over the other part e.g. the unconscious, the entity called Id reigns supreme. The ego as reason and sanity brings in close touch with percepts and preconscious acts in conformity with reality-principle, while the Id, which contains blind passions of the lower region, is guided by the pleasure-principle. The whole conception has been represented by means of a diagram. (2).

During the long period of childhood, the process of socialisation gives rise to super-ego (conscience). Id and super-ego represent the influences of the past. Id develops from heredity, ego from individual experiences and the super-ego from the social consciousness (influences of other people). Libido is a vital force with one source sexual in nature. The term sexual is, however, used by Freud in a comprehensive sense including all pleasure-seeking

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(1) The Ego and the Id. S. Freud. p. 12.
(2) Loc. Cit. p. 21-29.
activities and different forms of love. Libido is dynamic incessantly flowing and moving. It is a great determinant of the nature of behaviour and personality. Libido may flow to the self (narcissism), may be directed outwards to other things and objects (object-love), to unreal phantasies (introversion), adhere to infantile love-objects (fixation) or may flow back-ward to them (repression) or directed into altruistic or socially constructive or wholesome ends (sublimation).

He grouped instincts into two categories, Eros and the death instincts. The former unites and binds together, and the latter disconnects and destroys things, to reduce to inorganic state. Libido is another name of Eros. The conscious and the unconscious in the conception of Freud resemble two families, as it were, residing in the top and the down-floors of the same house. The censor is the watch-man to guard the entrance of the down-floor residents. The members of the down-floor family being active and restless by constant repression may like a damned river form swamps called complexes leading to mental and nervous disorders and other forms of extreme behaviour-disorders. (1). Such disorders having their roots in the under-ground region of the unconscious can be resolved by means of psycho-analysis for restoring the lost balance and setting the person free.

Thus Freudian conception of mental mechanism is strange and peculiar, although psycho-analysis as method of psychology and psycho-therapy has already attained

world-wide reputation. Some have considered the fundamental concepts as personified fictional concepts. Freudians have thus made the unconscious the foundation-stone upon which they raised the superstructure of the psycho-analytical therapy. (1).

There are two terms current in the new psychology—suppression and repression, the former means the act of voluntarily driving impulses into the unconscious thoughts and memories to avoid strain or conflict, and the latter denotes unwittingly banishing them from the conscious into the unconscious, so as to get over conflicts and displeasure. Accordingly, some psychologists understand by the term unconscious "as a kind of another mind within our own, in which are the memories of the past, and especially the desires which we have rejected and thrust from us; and we may imagine that such repressed impulses, now buried in the unconscious, often press forward and strive to come into the fully conscious mind, but are successfully kept from appearing except perhaps in a disguised form.—It is "a sort of private family vault in which so many desires and memories of the past are buried—"(2). According to Freud, the unconscious plays a great role in the behaviour of persons both normal and abnormal. In his 'psycho-pathology of everyday life', Freud has sufficiently shown evidences of the workings of the unconscious in the normal persons as displayed in forgetting, slips of tongue, doubts, prejudices etc.

(1) Loc. Cit.—by Dr. S. R. Jayaswal. p. 43–44.
(2) Psychology of the Unconscious.—by C. W. Valentine. p. 23.
As we are concerned here not with Psycho-Analysis in general but only with the concept of the unconscious, let us try to summarise the important characteristics of the unconscious as it was used particularly in Freudian Psychology. I propose to follow a competent authority on the subject in trying to give in brief the main characteristics of the unconscious as below:

1. It is entirely a-moral and ruthlessly ego-centric.
2. It is timeless.
3. It is uninfluenced by negation.
4. It is dominated by pleasure-pain principle.
5. Its energy is easily transferred from one idea to another.
6. It is non-verbalized.
7. It is alogical.
8. It is infantile and largely sexual.

It may thus be seen that the unconscious represents in each of us the infant, the primitive man and also the animal. (1).

It is not clear how Freud's conception of the unconscious permits of emotional elements in its content. Again, the racial culture and individual education help only to reclaim the super-ego (conscience), but not the unconscious. It is also clear, as Miller has pointed out, that Id and the unconscious bear many common characteristics.

Freud is virtually the father of Psycho-Analysis, which aims at mitigation of human suffering and as such, he deserves the credit of formulating the laws of mind as did

Newton in the field of physical sciences. In spite of all that he has done, the weak points in his formulations have been subject to bitter criticisms. We shall now attempt to recount only a few of the points of criticism in trying to give an estimate of the Freudian conception of the unconscious. By attempting to explain mental phenomena by means of psychic laws, Freud is alleged to have robbed man of freedom of will. Others are antagonistic against psycho-analysis on the ground of its basic principle of infantile sexuality or 'Pansexualism'.(1) Karen Horney further observes that Freud's pessimism as regards neuroses and their treatment was due to his disbelief in essential human goodness and human growth. She believes that man has the potentialities of becoming good and decent by working continually with deeper understanding of his own nature and true relationships with others. Man has proper freedom of choice and decisions. Conflicts and complexes originate from incompatible human attitudes and disturbances in social relationships.(2).

Further it may be pointed out that Freud considers that the unconscious is in essence all that is bad in us, the repressed, that which are incompatible with the demands of culture and higher self. This may be true to some extent in case of the abnormal, but not so in the normal persons.(3).

Sir T.P. Nunn has pointed out that in 'Beyond the Pleasure Principle', Freud set forth a pessimistic philosophy of life, which is difficult to accept. Freud's scientific

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(1) Introduction., by H.C. Miller.
(2) Our Inner Conflicts...by K. Horney- p.19ff.
(3) Psycho-Analysis & Religion - by Erich Fromm.-p.102.
determinism has also left no room for asserting a creative factor in human experience. From the Freudian psychology, it is evident that goal of all organic life is annihilation, and his death instinct is widely the root of masochism and sadism. The goal of biological evolution is creative, constructive and purposive, which must not be ignored. Freudian conception also is alleged to have overlooked the physical basis of the psychic phenomenon. Many blame him as neglecting moral and spiritual side of human nature. (1). There are also many psychologists who find hard to accept the theory of dreams in toto, particularly his system of symbolism in interpretation of dreams.

Moreover, it appears from the writings of Freud as if all the contents of our conscious life at any given time are almost sublimated forms of the repressed wishes in the unconscious. "This applies not only to the emotional and passionall elements of our nature, our desires, wishes, aversions and hopes, but also to our beliefs and thoughts. A man's tastes in arts or beliefs about religion are on this view, just as much determined by the trends of his unconscious self as his taste in female beauty or his beliefs about his own character." (2).

It may be pointed out also that human mind and personality cannot be regarded as a sum of component parts like ego, Id and super-ego. Such a partition seems rather very artificial. The potent forces of Id, which the Freudians made much of must need admit of refinement in

(1) Psycho-Analysis & its Derivatives, chap.II. by C.Willer.
(2) Guide to Modern Thought- C.E.M.Jead, quoted by Dr. Jayaswal, Personality, p.46.
The concept of different forms of value has meaning only with reference to dynamic nature of human personality and innate rational and spiritual nature of man, whose fate cannot be determined alone by the so-called sexual Libido. (1).

C.G. Jung in his 'Analytical psychology' shared the Freudian view of the conscious mind, but he differed from Freud with regard to the concept of the unconscious. "We may assume", Jung writes, "that human personality consists of two things - first, of consciousness and whatever this covers, and second, of an indefinitely large hinterland of unconscious psycho." (2). Jung did away with the confusing concept of the unconscious by dividing the mental contents into conscious, sub-conscious and the unconscious. Jung also modified Freud's view of pan-sexuality as the root of perversion, and divided human life into three stages - childhood as presexual stage, stage upto puberty as prepubertal stage and postpubertal onward from puberty, the stage of maturity.

Jung enlarged the concept of libido and modified its sexual character in Freudian sense. Libido was to Jung the total vital energy of the individual expressing itself in different forms of activities in growth, in reproduction and in different kinds of activities. Libido in the opinion of Jung resembled closely Schopenhauer's 'will-to-live', Bergson's 'élán vital' or McDougall's 'horme'. From the results of his free-association tests in the enquiry into the hidden complexes in psychiatric patients, he came to

(2) Psychology and Religion - by C.G. Jung, p.47.
Yale University Press.
distinguish between what he termed 'predisposing cause' and 'exciting cause'. The cause of the neuroses in his opinion lies in the present and not in the past. He found two prominent types of individuals in conformity with the flow of Libido. It has outward flow in the extraverts and inward flow in the introverts. This determines the motives, direction of interest and activity of individuals. Apart from the intermediate types, Jung recognised altogether eight main types of individuals. Jung was convinced of postulating polarities of forces not for explaining conflicts and maladjustments, but such opposites were a necessity for synthesis in the process of growth and development. In his opinion the mental activities were of four kinds—thinking, sense perception, intuition and feeling, of which first and last, and second and third are respectively polar opposite. These pairs of opposites are seen working in the two types of persons—introverts and extraverts.

Jung's concept of the unconscious is more pervasive and goes far deeper and beyond the personal unconscious. He found on analysis that any particular symbol would gradually be divested of all associative relations with any of the patients' personal experiences and would proximate more or more to such primitive and universal symbol, as are found in myths and legends. In his view, the conscious and the unconscious constitute the individual psyche, and they are complementary. But the unconscious is not only composed of the materials, which were repressed from personal consciousness, but it also contains materials not referable
to personal experience, elements which were never experienced and are archaic and universal. So in the unconscious of the individual, there are elements inherited through 'racial memory'. Every individual is thus endowed with the primitive unconscious which is impersonal, collective and archaic. This primitive and collective unconscious contains potentially, at least, all possible attributes of the human mind, the evil and the good, the demonical and the divine. Evolution and personal development consist in personal adjustment and adaptation by making conscious extracts from the collective psyche as the guiding factor. The elements of the unconscious are derived from the personal experience in three ways - (a) by repression that which is neglected in development or rejected by the conscious, (b) from unapprehended personal experience, (c) by simple forgetting i.e. all ideas that have 'lost a certain energetic value'.(1)

"Thus speaking metaphorically one may compare the mind to a pyramid or mountain ascending to an apex. Corresponding to the apex there is the conscious personality, which has below itself the personal unconscious; and still below that, stretching out indefinitely, there is the collective or racial unconscious, merging in the general unconscious of the entire physical universe. Thus far psychology. But when we pass to a Philosophical consideration of the problem, we shall find that personality has a universal element that contracts it with the individual

(1) Ibid. Miller -- p.141.
and singular, and that in this respect it is an ideal
never completely achieved by finite minds." (1).

To Jung, racial unconscious is the repository of
the racial heritage transmitted through the agency of the
living protoplasm. It contains the accumulated heritage
of the primitive ancestors, the large anthropological
groups, nations, tribes and clans and the family. The
germ-cells through their unbroken continuum carry the
imprints of ancestral experience and appropriate modes
of reaction. An individual not only inherits the
unconscious racial heritage, but gets with it modes of
interpretation of his experiences. Thus a child at birth
has got nothing personal except a deposit of phylogenetic
materials, e.g. instinctive reactions, ancestral modes
of behaviour and ancestral interpretation of experiences.
The mythological interpretation of the forces of nature
all over the world is an illustration to the point. Jung
calls these unconscious ideas 'archetypes'. The content
of the racial unconscious may be considered as transformation
of the primal sexual libido. Thus the racial unconscious
as the phylogenetic sense is of infinite capacity holding
the past heritage and extending its potentialities to the
future.

In the opinion of Jung there is also polarities in
the conscious and the unconscious as compensatory agents.
Corresponding to the ego is the conscious there is the
shadow of the ego in the unconscious, which plays an
important role in dreams as a sort of caricature of the

(1) Mind and Personality - W.Brown. Uni.of London Press,
p.13-14.
Jung eliminates the censor in interpretation of dreams, because his conception of the unconscious is different from Freud's. The unconscious, for Jung, includes the instincts, the primitive ways of acting and the archetypes, the primitive ways of thinking, which used to go together in the primitive stage of life. In civilised life, these archetypes remain submerged in the unconscious in the normal life of the adults. These archetypes crop up in dreams, in the phantasies of children, in the delusions of the insane, and in the myths and fairy stories, which have come down to us from distant ages and still make a mystic appeal to our inner nature. Thus in Jung's view, growth and development of normal and wholesome personality depend upon the individual's capacity to tap the potentialities of the unconscious in order to integrate them into the conscious experience in varied activities of life. Extreme lack of co-ordination and integration of the unconscious and the conscious in the individual usually lead to maladjustments and neuroses.

From what has been stated above, it is clear that the concepts of the unconscious as well as other related concepts propounded in psycho-analysis of Freud and analytical psychology of Jung are almost irreconcilable. Freud's unconscious is the product of repression, and he introduced psychic causality for interpretation of human behaviour. Jung, on the other hand, emphasised the collective and racial unconscious not only to explain behaviour disorders but also to offer proper scope for individual freedom and

(1) Ibid.— Miller — p.137ff.
(2) Contem.Schools of Psy.— R.S.Woodworth.— p.201.
progressive development of human personality. Freud's is more scientific, but Jung's is more human. Psycho-analysis hardly leaves any room for ethical, religious and artistic values, which have been kept as ideals of perfection in analytical psychology. The concept of libido which colours psycho-analysis with pansexualism is avoided by analytical psychology using it in a wider sense to mean the vital force or will-to-live. Dreams are for Freud manifestations of repressed wishes, whereas Jung considers them to be the expression of racial memory and archetypes. "To Freud there are but two goals in life - libidinal satisfaction and return to the inanimate. Jung, on the other hand, seems to see in human behaviour a manifold purpose, which embraces realization of individual potentialities, mastery over circumstances and progressive evolution of the race. (1).

It may also be added that the concept of the unconscious upheld by Jung resemble in some respects that put forward by Samkhya-Yoga Psychology. Jung like Samkhya-Yoga makes the unconscious more comprehensive, the larger part of it being prenatal and belonging to the past. Both the systems remove rigid determinism of the Freudian view and make room for higher values in life. But there are greater differences than similarity between the two systems. What Jung called the archetypes and the racial unconscious are held by Samkhya-Yoga system to be the effects of the personal unconscious as effects of past experiences of prior lives in form of Vasanās and Karmāsayas. These prenatal impressions carried over from the past right be

(1) Loc. cit. - C. Miller. - p.198.
racial in origin but they are, nevertheless, acquired and experienced by the person concerned. To Jung the protoplasm is the agent of transmission, but in the Samkhya-Yoga view the agency is psychical, which works through the instrumentality of the linga-sharira (mergent body). The archetypes of Jung and bhāvas or karmāsayas of Samkhya-Yoga are altogether different in their connotations. It must, however, be noted that from the point of view of Psycho-analysis as a method of psycho-therapy, Freud's theory is of great value and has a fair chance of standing the test of reason.

Alfred Adler, who was once a disciple of Freud, broke away from the master, and founded the school of individual psychology. As the very name of the school suggests, he emphasised the importance of individual differences in personality. Unlike Jung, he rather emphasised the importance of environmental factors. In place of Freudian conception of infantile sexuality, Adler put forward two fundamental attitudes in the child, desire to dominate and resistance to domination. The unconscious central force in man is not sexuality but "will-to-power". This central force is augmented by child's feeling of helplessness and "organ inferiority". The sense of helplessness may receive further impetus from various environmental factors or physical and organic handicaps. The sense of helplessness is responded to in either of the following ways - (1) successful compensation, (2) defeat and some form of retreat, (3) compromise or over-compensation i.e. a neurotic reaction. (1). Thus

(1) Loc. Cit., Miller, p.201.
self-assertive impulse is the major drive in human conduct, and its frustration by environmental factors leads to psychoses and neuroses. During the period of childhood, the child develops certain attitudes towards life by living with parents and other members of the family. He develops a particular "style of life". Adler was not in favour of assuming heredity and innate drives, but he maintained polarity of motives. The neurotic, in his opinion, does not suffer from sexual complexes, but from lack of balance between individualistic and social drives, which results in hampering the style of life.

Adler recognised the Freudian conception of dreams, although he gives an important place to the style of life in interpretation of dream contents. A complex is to Freud a repressed system of ideas, but to Adler, it is not repressed. Adler recognised motive in contrast with nature to be of major importance in development of character and personality.

It may be pointed out, by way of criticism, that "Adler's theory and practice have been generally condemned by psycho-analysis as being hasty and superficial." As same kind of treatment cannot suit all cases, Adlerian treatment is useful in certain types of cases. Adler's system is useful in making good various maladjustments in children. His theory, while certainly not a depth psychology, does contain much commonsense truth that it is applicable to daily life, and his conception of 'style of life' is a valuable contribution to the still embryonic
psychology of character and personality." (1).

The concept of the unconscious formulated by Freud was not accepted by many exponents of New Psychology. A. Kardiner & Erich Fromm believed man primarily as a social being and they, therefore, emphasised the cultural point of view in determining the characteristics of basic personality. K.Horney as well objected to the Freudian conception of the unconscious and emphasised the influence of social relationship and family life in the character-structure of the individual. Freud's pessimism was due to his disbelief in human goodness and human growth. She holds the theory of neurosis where dynamic centre is a basic conflict between the attitudes of 'moving toward', 'moving against' and 'moving away from' people. Conflicts can be resolved by changing the conditions within the personality that brought them into being. (2).

Dr. Rivers gives rather a very specific meaning to the term 'the unconscious' as used in psychology. The term 'unconscious', so far as it applies to experience, "is limited to such as is not capable of being brought into the field of consciousness by any of the ordinary processes of memory or association, but can only be recalled under certain special conditions, such as sleep, hypnotism, the method of free-association and certain pathological states". (3). He illustrated his concept of the unconscious by referring to a case of claustrophobia of a sufferer from war-neuroses. It is clear that Dr. Rivers clearly

(2) Our Inner Conflicts, by K.Horney., p.18-19.
(3) Instinct and the Unconscious., Dr. Rivers., p.9.
bore in mind the psychology of neuroses in defining the term unconscious. There are certain processes of mind which spontaneously appear without any conscious antecedent, such processes arising onwards from the unconscious are termed 'unwilling' by Dr. Rivers. (1). The process of suggestion, for instance, in his opinion is unwilling to the subject but not the unconscious.

I have so far attempted to glean over the views only of a few of the representative exponents of western psychology regarding the concept of the unconscious. The psycho-analysis used unconscious as the receptacle of our entire past experience from birth. It is also to the Freudians the dark chamber of the mind containing the repressed wishes, blind tendencies, the instinctive drives and urges. To Jung the unconscious also is the repository of the hereditary archetypes, the racial memory and instinctive urges of the group-mind. As such, Jung has made the unconscious more pervasive so as to include racial experiences of prenatal origin. Adler recognised the truth of Freudian theories, but he has made much of one instinctive urge, i.e. the instinct of self-assertion or will-to-power.

The Samkhya-Yoga and the Gitā hold that the unconscious is indeed the potential cause of the conscious and is indeed dynamic. The unconscious is the receptacle of the entire heritage of the personality and as such, it contains the unconscious both prenatal and post-natal. But the prenatal part of the unconscious is more significant, for it not only does influence the present stage of

(1) Loc.Cit. - Dr. Rivers. - p.16.
personality by influencing the experiences and activities of our conscious life, but it also bears the stamp of our past life and personality in and through different impressions (samskāras), as karmāsayas (psychic disposition) and vāsanās (tendencies). Thus Śāmkhya-Yoga concept of the unconscious includes the conception of causality as advocated by Freudian psychology rather in a more scientific way. The unconscious is the potential cause of the conscious in the sense that the Samskāras or the propensities become actual in and through conscious experiences of the individual in cognitive or conative activities. This conception can easily meet the charge of rigid determinism brought against the psycho-analytical system. On the other hand, the unconscious is the effect of the deeds of the person himself, and on the other, the person by his own choice and decision can control, reorganise or reorient the unconscious in the light of his present conscious experiences to build up the future ahead. It is thus clear that mental transformation (vṛttis) and impressions (samskāras) maintain a reciprocity and there is incessant circulation from below upwards and from above downwards. When a conscious state passes into the subconscious or the unconscious in a latent form (samskāra), the samskāra in its latent form tends to manifest itself again in the conscious or actual form. "Vṛttibhiḥ samskāreḥ samskāro-bhyasca vṛttaya ityevam vṛttisamskāreṇaśrayam nirantaranyavartate."(1). Transformations influence the impressions and impressions also affect the transformations and thus there is a cycle of transformations and impressions without interval.

(1) Yoga-Bhūṣṭya.-H.Arya.-p.569.
Freud's conceptions of the conscious, preconscious, and unconscious are in Yoga-Psychology the varying states (vrittis) of the same mind-stuff (chitta) differing only in clearness. Experiences, when they take place, keep their impressions in the mind, and may be intervened by thousands of their experiences in lapse of time etc., but they are revived with the proper cause of their revival in a moment, and the other intervening experiences can in no way hinder their revival. So, it is with vāsanās too which are revived in no time according to particular fructification of the karmāsaya in the form of a particular life, as a man, or a dog, or any thing else."

(Tatha ca vāsanā tathā ca smritirīti jātidesakālāvvyavahitebhūvah samskārabhyā smṛtiḥ. Smritesca punah samskārah ityevamete smṛtiṣamskārāh karmāsaya-vṛttīlabhavasadyajante. Atasca vyavahitaṁmapi nimittanaimittikabhāvaṁmocchedat ānantuṁyāmeva siddham.) (1).

It is worth noting that the unconscious as used in Śāmkhya-Yoga psychology is not a negative concept. The unconscious differs from the conscious only in degree but not in kind. So, the objection raised against the unconscious in Freudian sense does not hold good here. (2). The unconscious differs from the conscious only in degree of vividness and clearness. It is, therefore, in a sense Adrsta (unseen) in the individual. In other words, it is a tāmasic (gloomy) state of the mind-stuff. It has the potency of being intelligised, when occasion demands it,

(1) The Study of Pāṇṭanjali - Dr. S. N. Dasgupta - p. 112.
(2) Psycho-Analysis & its Derivatives - Miller, p. 15.
being influenced by conscious process through the agency of the senses (indriyāni). The transformations of the mind-stuff are of five kinds - "Pramāṇa viparyayā vikalpanadrāsmrtayah". (1). Right knowledge, illusory or wrong knowledge, fancy or imagination, sleep and memory. These five-fold transformations may be painful or not-painful, according to circumstances. So even the dreamless sleep (susūpti) is regarded in Yoga as a state of mind under the predominance of tama over sattva, because on waking, the individual remembers like "I slept soundly", "I slept happily" etc. Illusion is considered in Yoga as a type of knowledge, which lies in considering a thing as something which it is not (Anyathā khyāti), e.g. considering mother-o'-pearl as silver.

Dream which forms a vital part of psycho-analysis of Freud has been differently interpreted in Sāmkhya-Yoga psychology. In dream-experience even in absence of presentation of external objects, the citta or the mind-stuff by dint of impressions (samskāraś) produces from things thought of or remembered the shape or form that resemble them. "Antahprajñāna vahiruddham swapne jñānam bhavati bhavitsasmṛtya visayakam". (2). "It is the Purusha who intelligises these states by receiving the reflection from the buddhi-states; the reflection again in the Purusha appears as the notion of the ego, or the perceiver of the states. For internal thought is also the process of

(1) Yoga Sutra - aphor.6.
(2) Yoga Philosophy in relation to other Systems of Thought — Dr. S.N. Dasgupta, p.272-273.
citta-transformation is just the same. (1). Dreams are not always retrospective, but they may often be constructive and prospective. (2).

According to Freud, libido is the main force behind all activities of the unconscious, and he made ego and the super-ego two distinct entities. To Jung libido is the vital force, resembling 'elân vital' of Bergson, or 'will-to-live' of Schopenhauer. But Yoga-Psychology considers this as chitsakti (energy of the mind-stuff), or sakti pertaining to citta. In ordinary individuals, this sakti (power) is seated in the anal plexus (mulâdhâra chakra), and can be made to work in higher centres of consciousness by gradual practice and contemplation. The same chit-sakti (psychic energy) works in different capacities under different names through the predominance of Sattva, Rajas and Tamas, according to the status of life or stages of consciousness, (citta evesâm trividha- gunadharmam tâhaccittam trigunam). (3). According to four states of consciousness, the mind works in four different planes - conscious in the brain centre, subconscious in the heart centre, unconscious in the anal centre (mulâdhâra) and super-conscious in the cerebral centre (sahasrâra).

In the opinion of some writers on Yoga-Psychology, the unconscious "is the store-house of all impressions of past desires, thoughts and acts. All the experiences and accumulated knowledge of the past sons and aons of births

(1) Yoga Philosophy in relation to other system of thought, S.N.Dasgupta, p.272-273.
(2) Hindu Psycho., Akhilananda,p.67.
(3) Yoga Bhasya, H.Aranya,p.566.
deaths of a being remain in the unconscious plane of the mind in their causal form. The imprints of desires, thoughts and acts remain in the conscious and subconscious planes of the mind for sometime in their subtle forms and if they are not recalled or repeated, they sink down to the unconscious plane of the mind and live there in their causal forms. Not a single impression of desire, thought or act is lost. --- The vast portion of one's knowledge of past desires, thoughts and acts live in the unconscious plane of the mind. The unconscious plane of the mind is also called chitta (mind-stuff). The Kundalini sakti itself is the chitta. I call this plane as unconscious plane because an ordinary man is not aware of this fact. And the mind works in this plane unconsciously in an ordinary being. --- When a man gets inspired in art, poetry, science, etc., one gets an easy access into the store-house of all past knowledge." (1).

The social relationship, cultural heritage etc., which influence the individual mind and contribute largely towards growth and development of personality can be well interpreted in the light of another fundamental concept of mind or chitta propounded by the Sāmkhya-Yoga psychology. Jung makes much of the racial unconscious in personal elements and for interpretation of dreams. But it is not clear how the collective mind is inherited and how the archetypes play so important a role in the human personality. How it is possible for the living protoplasm, which are material elements, to carry the impressions of the collective

mind which are psychical in nature. Yoga-psychology conceives of the mind in two aspects - the karana citta (the causal mind) and kārya citta (the individual mind). Karana citta is all pervasive and inherent in the state of Mahat. Every individual being shares this karana citta through the process of individuation. The kārya citta is thus only the effect and modification of the karana citta, and the kārya citta works in different body in conformity with its nature undergoing incessant transformations. The citta with all its transformations (vritti) is only the modifications of three principle of activity of Prakti-sattva, Rajas and Tamas. "In reality, these three pranas, the substratum of mentality, are usually considered by many as the three feeling-stuff entities which being plastic and translucent can reflect the objective world or transform themselves into its exact copies."(1). The karana buddhi or citta expresses itself as kārya buddhi or citta in conformity with the nature of the body it is destined to occupy, and plays its role through the influence of the unconscious impressions. The individual mind-stuff is only a fragment of the karana citta, a larger psychical whole, and expresses itself in and through the body it occupies.

"If with certain reservations we may be given the liberty of reflecting upon it in the language of the modern psychologists, we may remember here the lines of McDougall, that 'each human mind is conceived as but a fragmentary and temporary expression of some larger psychical whole: and it is sought to explain the super-normal phenomena by

(1) Yoga Philosophy in Relation to other systems of thought, by Dr.S.N. Dasgupta, p.262.
assuming that they are rendered possible by some temporary relaxation or breaking down of the conditions by which the isolation of the individual mind is commonly maintained, so that for the time being it may share in the larger life of the whole, of which it is in reality a part, and may draw psychical or spiritual energy from the common store more freely than is possible in normal condition. It will be easy to see that if this assumption is proved in future to be verifiable, it will explain many of the unexplained facts of abnormal psychology as also telepathy, hypnotism and other kindred psychic phenomena." (1). Yoga claims that by restraining the varied citta-transformations (vrittis) of Kārya citta through practice and non-attachment (2), (e.g. "abhyaśavairāgyabhyaś tannirodhah") the Kārya citta may be made to merge into Karana citta and one may overcome the limitations of the body and fragmentary individual life."

The Hindu system of Yoga sets forth the discipline by which all parts of our nature, the body and the senses, life and mind are controlled and integrated so as to allow the free and creative working of the spirit of which all these are the developments. ... Meditation is the method by which our convictions soak into our bones, become our breath and grow without needless conscious interference." (3). Psycho-analysis holds that the life is full of tensions and complexes, and the unconscious is rather a dark chamber under the domination of Id and is full of suppressed and repressed wishes. Freedom may be attained through analytic

catharsis or purging of tensions or complexes to restore mental balance. But Śāmkhya-Yoga psychology maintains that conflicts and complexes are not between the unconscious and the conscious, not between the libido and super-ego, nor between pleasure-principle and reality-principle, it is in reality the duality of human nature, between the animal and spiritual nature, between the empirical self (Jīvatmā) and (Paramātmā) transcendental self, which brings about sorrow, suffering and bondage, and that can be brought to an end by integration of the conscious and the unconscious, not through analysis alone but through a process of synthesis for the perfection of personality. The process is not a logical enquiry but practical activity of Yoga by restraining mental modifications ("Yogah citta vṛitti nirodhah") (1), leading to self-knowledge. Freedom is from true knowledge-"jnānāt muktih" (2), bondage is the result of ignorance -"bandho viparyayat" (3) and that is accomplished through the restraint of transformations of the mind-stuff -"vṛitti nirodhāt tatsiddhiḥ" (4). The sources of suffering and affliction (klesha) are five-fold, they are - wrong knowledge, egoism or sense of agency, desire or attachment, aversion and attachment for life" - Avidyā 'smitārāgadesābhīniberāh pancakesāh" (6). These again engage a person in activities, which produce fresh potencies for actions (karma vipākas) and so on. All these are rooted in a form of Viparyava (wrong knowledge) and the only means of uprooting them is to acquire tattva jnāna (true knowledge of the nature of things.)

Yoga may be called psycho-synthesis in contrast with modern psycho-analysis. Both systems aim at mitigation of human suffering and maladies, the one by the process of synthesis and the other by analysis. Hence is the highest endeavour for cessation of the threefold miseries "the tribidhaduhātyantani-vrittriti-ryantapuruṣārthah" (1) is the beginning of Sāmkhya. Analytical therapy is for the maladjusted and psycho-neuretic, but yoga is for all humanity in so-called normal state. Sāmkhya-Yoga holds that even the so-called normal people are in a sense pathological, because we are apt to be blinded by impulses from taking real views of things. "We are all of us pathological, not only in the sense of showing tendencies to psycho-neurosis or psychosis, but in the more general sense of being blinded in our insight, being cut off, being obsessed by our individuality, not going out sufficiently smoothly into touch with the totality of existence round us."(2). The idea expressed by W. Brown here is in accord with Sāmkhya-Yoga view. The lower we go in the plane of life dominated by pleasure-principle, the more we are subject to the unconscious, the rule of the libido (tamas), the greater are our suffering and bondage, but the higher we go through the process of synthesis and integration by acting under the reality-principle under the command of reason (super-ego), the greater is the conscious and lesser is the unconscious and nobler becomes our personality attaining greater freedom and bliss. This is the paradox of life.

(1) Sāmkhya sutra vrittih, Aph. 1.
(2) Personality & Value, W. Brown, p. 204-205. London University Press.
With the attainment of self-knowledge (ātmajnāna) and supreme knowledge (tatva jnāna) limitation of time (kāla) and space (desha) vanish and past, present and future blend into one whole and personality in its perfect state becomes free from bondage and suffering, from birth and death, from the cycle of the conscious and the unconscious, from the samskaras and karmasayas. "Greatest of all maladies, worst of all possible neuroses and psychoses is the hysteria, mania of excessive selfishness excessive identification of the self with the body of flesh and its carnal passions and sexual cravings. --- Greatest and most effective of all curative methods of treatment is the method of citta parikrama, chetah-prasādana, moral self-purification and tranquillization of mind, which is described and prescribed in yoga." It may be pointed out that the worst of repression and forgetting visible in human conduct is that of spiritual and divine nature of personality. "The greatest recovery of memory is man remembering himself again unto God, and regaining that unselfishness which is recognition of God in all, of one-self in all selves, which brings into free expression the higher nature and which is one and only one cure for all human ills."(1). It may be pointed out that many western psychologists are today inclined to accept the view-point of Yoga-Psychology with regard to synthesis of the conscious and the unconscious. "Certainly, as regards ourselves, we should have to regard the knowledge of our conscious motives, which first come into conscious, as

(1) Ancient psycho-synthesis 4 Modern psycho-analysis, Dr. Bhagavan Das - p.253-254.
complete in judging our own actions; and an enquiry into the unconscious seems to be foreshadowed as a necessary means of fulfilling the Greek adage, "Know thyself." ... "A further knowledge of the subconscious and unconscious means a more complete knowledge of the whole self, and with the so wider vistas of the selves open to our inspection, the area of conscious control would be increased and the sphere of moral responsibility, so far from being reduced by exploring the unconscious, as some seem to fear, would be indefinitely widened."(1).

Thus we see that the unconscious has only a relative existence, although in the so-called normal personality it plays a great role in the process of growth and development of the individual. The unconscious which is also in a way unseen (adṛṣṭa) is the personal and largely of prenatal origin. The present is built on the past with the prospect for the future. Conflicts, complexes and maladies are there in a life of libido, of passions and of flesh (prakṛti) and the way to release and salvation is that of sāttva (knowledge) and particularly of self knowledge (Ātma jñāna). East and west differ only in method of approach not in purpose. "In a sense it is true to say that one fundamental difference between eastern and western psychology is that the former habitually and as a matter of course recognises these layers of consciousness objectively, whereas the latter has hardly as yet begun to differentiate them at all. -- Hence that these varying functions of consciousness should be apprehended by western psychologists seems vital to future progress."(2).

(2) Yoga and Western Psychology, G. Coster, p.232.
Indian psychology in general grows out of religious concepts. Yoga psychology aims at integration of personality by arriving at the supraconscious state or intellectual intuition through the synthesis of the conscious and the unconscious. (1). This is the state of wholesome personality which is free from bondage, and above the storm of tensions, conflicts and behaviour disorders. The unconscious rightly understood is neither a barrier nor incurable personal malady, but is a part and parcel of personality and is the raw-material to be utilised in development and integration of personality. Yoga is the way to this psychological truth and it tries to furnish a practical proof by means of actual practice.

(1) Mental Health and Hindu Psychology. -Swami Akhilananda, -p.12.