CHAPTER 5

PSYCHOLOGICAL APPROACH TO MYSTICAL EXPERIENCE

"The more accurately we search into the human mind, the stronger traces we everywhere find of the wisdom of Him who made it."

Edmund Burke

It is said that psychology had its beginnings with first self-conscious introspections. Man inquired of himself as he inquired about the meaning of life and the world about him, and the objects and events in all sciences have sprung from man's philosophical gropings after the meaning and nature of things. Early psychological theory therefore was part and parcel of philosophy, the passage of time, interest in human experience and all content grew into a separate field as did man's interest in the stars, in animal species and in numbers. Attempt made in this section to understand the Western and Indian approach to psychology and its impact on Mystical experience.

The subject-matter of psychology was studied in the West in the beginning only by philosophers. It is only in the recent times that it has attained a separate independent entity. Descartes defined psychology the science of consciousness. The definition lost its
ificance when the Psycho-analysts like Freud, Adler and explored the unconscious fields. The Behaviourists before defined it as the study of behaviour, thus combining the conscious and the unconscious behaviour. "If we it humorously, first psychology in the West lost its, then its mind, then its consciousness at last all behaviour." The definition of psychology as the study of behaviour was based on Watson's behaviourism. This definition has long been refuted by the contemporary psychologists, amongst whom there is hardly any unanimity regarding subject-matter. Many schools of psychology have originated with different theories. Plato recognized mind or as an active principle working to control the body. His "soul" was different from the soul of Indian Philosophers. Aristotle regarded soul as the entire vital principle of organism - plant, animal or human. A part of it or in human organism is passive and dies with the body, the active part survives. The Epicureans reduced soul to matter. Hippocrates, the physician, considered all mental ions as material.

Medieval psychology is marked by the revival of the trine of the soul. St. Augustine attributed all human ions to the soul which is God's creation. He insisted

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all knowledge is a function of the mind or the soul. Augustine defines the soul as "a substance endowed with 2
and fitted to rule a body." He attempted to stress the unity of body and soul in man and tried to explain this
relationship as "the ruler and the ruled", or the user and the user.
For the soul could influence the body but the body
2 2
not influence the soul. The mere modification of an organ is not in itself sense experience unless it is
one way noticed by the mind. This kind of a modification separate process that takes place in the mind spontane-
ous, is according to him "spiritual sight." Man as a soul
is a body is the Augustinian psychology. Man is identi-
with the soul and the soul has a direct knowledge of

The renaissance period brought about the revival of
learning in Europe. During this period Descartes(1596)2
entertained his theory of the existence of Self. To him all
world, and everybody is a machine; but outside the world
and within the body is the spiritual soul—the
Self. He explained the body-self relationship by the theory
interactionism. Spinoza in 1632 went a step further, for
man is a part of the universal whole, and his life,

2 Paul Edwards, (Ed.) *Encyclopaedia of Philosophy*,
*Vol. 1*, p. 200
hit and action, is a part of the divine substance. He
the view that body and mind are two different aspects
e same single substance - God. He firmly declared
is immanent, and not the extraneous cause of all things,
'All is God; all lives and moves in God and this I
3
ain with Apostle Paul.' To him the mind of God is a
sciousness that animates the whole world. Mind and matter
wo aspects of the same. Unfortunately his philosophy
ot survive the materialistic philosophy of the later
, are no further investigations were made regarding the
able doctrines he presented. Reactions against his phi-
phy by the Associationists like Hobbes (1588-1679) and
e (1632-1714) gave a set back to his theories. Locke
ociated mental behaviour from God, and asserted that all
ledge comes from the senses. In his famous publication
Concemeering Human Understanding he asserted that "there
thing in mind except what was in the senses." Thus mind
birth a clean sheet, a tabula rasa. But indirectly he
ed that matter does not exist except as a form of mind.
ley followed and went a step further that all matter
ental condition. Both Locke and Berkeley were soon
ated by David Hume (1711-1776). He held that the mind
simply an abstract name for the series of ideas. We

Will Durant, Story of Philosophy quoted from
Epistle 21 of Spinoza (New York : Washington Square
Press, 1964 17thed. p.1172
ive ideas concerning matter. He thus very strongly
heu mind and soul from Psychology. He destroyed mind
rkeley destroyed matter. In the eighteenth century the
 philosopher Kant (1724-1804) attempted to unite the
of Berkeley and Hume. Schopenhauer (1788-1860) made a
ber attack on materialism than Kant. He maintained the
that mind cannot be explained as matter when we know
through mind. Hence he upheld idealism.

Nineteenth Century saw the foundation of the experiment-
sychology. Thus in Western Psychology there is a chang-
erns from materialists to naturalists, from naturalists
alists and back, again from idealists to materialists.
kind of an instability is because of the absence of
in fundamental principles governing life and the Univer-
Rationalism and materialism prevailed in the last century
urope. Soon there was a revolt against it. Bergson
(9-1941) declared: consciousness as distinct from the orga-
which it animates. "... there is something more in evol-
on than a helpless mechanism of material parts. Life is
than its machinery; it is power that can grow, that can
ere itself, that can mould to its own will some measure
rvironing circumstances." Professor James Ward of
ringe University (1848-1925), in his Principles of
4 Ibid. p. 459
logy, first published in 1919 refuted the Association-nd the Behaviourists and all others who did not include nite mind. He believed that consciousness was not a uccession of mental states, but was the expression of rolling central Ego, which gave unity to the whole. He glimpse of the 'Self', like the Indian Seers, which unity to all mental behaviour. The experience of each may be trivial but the continuance of each experience cause of the Ego. His contemporary American Philosopher am James (1842-1910) expressed a similar idea regarding ontinuance of experience by using a metaphor, 'Stream of iousness'. Psychology in the nineteenth century was thus ed from different angles. It was influenced by new discos in Physics. Further achievements in Chemistry led to dea of a mental Chemistry from which sprang up Associa-ism. The influence of Biology led to a number of psycho- al doctrines based on the theory of evolution as brought by Lamarck, Darwin, Galton and Spencer. The method of epection lost its importance giving way to the method of ementation.

Many diverse systems of psychology sprung up, some hem contradictory with each other, and in some cases : lementing each other. Watson's Behaviourism tries to ain each and every mental phenomenon through stimulus and
se. According to this school man is practically a
me, all the mental activities are performed mechanically,
there is nothing like consciousness. Behaviourism cannot
in the diversity of behaviour of individuals in a common
sion. Behaviourism cannot explain the inner working of
ind. Higher faculties of mind like will, imagination,
ing, judgement and the like are beyond the vision of
iorism.

The fundamental principle of Behaviourism was questioned
Dougall, the propounder of 'Purposive Psychology' Or
ic Psychology'. Human activity or even animal activity
ing to this view is different from a mechanical activity.
activity is characterised by free will. The life of
living being is purpose, it is teleological.

The Gestalt Psychology emphasised the synthetic whole
ist the analytical type of psychology. The conscious
thus is a unity and not sum-total or aggregate of diverse
insects, emotions, habits and tendencies. This school of
ght too did not give a satisfactory explanation for the
ous states like the conscious and unconscious.

So far it is seen that the different schools have been
erned with the conscious mind only. The unconscious mind,
great store house of the wealth of mental behaviour has
t been touched. The words sub-conscious and subliminal e ideas connected with them were first made popular .H. Myers (1843-1901). He compared the human mind with strum, and regarded consciousness as comparable with the e part of the spectrum. He compared the unconscious pro- with the infra-red part of the spectrum. From the part 'life comparable with the ultra-violet part came the ot of the poet and inspiration of the prophet. Religion, and mysticism originated from this part.

We owe a lot to Sigmund Freud (1856-1939) for his very of the unconscious, and later to Alfred Adler er and C.G. Jung (1875-1961) for further explanation is direction. The fundamental discovery of depth psycho- was that in addition to the conscious surface mind or that of a man which thinks and wills and over which he has in her or lesser degree of control, there is everyone an conscious, about which he has little knowledge and over he has little or no control, but which influences his tude thought and actions. Freud recognized three regions in the personality. The first of these he called the Id. Id was composed of the various biological urges and drives in their primitive, unsocialized state. This part is ided to be the animal part of man. Freud called the nd aspect of any human personality the Ego. Ego was
rt of the personality which sought to find realistic
for the Id impulses, at the same time keeping the per-
of trouble with his environment and avoiding painful
ences. The Ego was the source of self-control, the
for maintaining contact. It was a decision-maker and

There was a third region, known as the Superego, which
ed the person's moral values and ethics. Each of these
Ego and Superego — had a specific relationship to
ness. The Ego's task of connecting the demands of the
the Superego with reality was necessarily conscious, as
function of dealing with the external world. In the
ay, some of a person's moral values were conscious, al-

Freud felt that the Superego often influenced the person
it his being aware of it. The Id, with its wildly striving
es, was also unconscious. This unconscious material con-
ly sought expression and often came out in some indirect
on. For example, dreams and slips of the tongue were
 undisguised manifestations of unconscious content which
ow escaped the ego and became overt. In addition to the
ious and unconscious, there was a phenomenon which Freud
the preconscious. This was the material a person could
at will but which was not in his awareness all the time.
connects religion with the emotional need for authority.
as children, adults also feel the helplessness in the
in a different degree, a little more than little infants.
on corresponds to the childhood of the human mind and is
stable to ages of intellectual weakness; man's feelings
pendence conceive God as the sovereign father of the
live human family. Freud considered religious feelings
imitive, this sense 'of belonging, inseparably to the
al world as a whole' is nothing but a survival of the
live ego-feeling which is normal to infancy. The mystic's
shed break-through from the sense of individuality is
ed by Freud as regression, a flagging of the ego in its
olvable struggle with the alien world. Every such
ollision nearly evades the permanent conflict between
and not self. The permanence of the conflict is Freud's
theme, and part of his hostility stems from an aware-
that religion somewhere assumes a fixed point at which
conflict is resolved. M.C. Rappold in his religious
and Twentieth Century Man writes that Freud gives a
io-psychological interpretation to the account given by
Paul in the Epistle to the Romans. "... the account,
by St. Paul, in the Epistle to the Romans, of his own
ious conflict and its resolution can be seen as a reli-
psychological process, whereby the dominance of the super-
was overcome and St. Paul was enabled to make the transi-
from a religious faith based on fear to one based on

5 Rom. VII
ience and love. Such an analysis in no way invalidates religious authenticity of the experience; it merely describes it in psychological terms. "Freud's interpretation of his own findings was, however, anti-religious. To religion appeared as an illusory rationalisation of sexual wishes, as a projection to compensate for an infantile sense of helplessness. God was a projection of infantile father-image, a fantasy-substitute for an adult and altogether unsatisfactory father. For him sexual centered in the "incest-wish" was the basic dominant psychological factor, and this inherent "sexuality" explained a desire for union with God."

Turning to Jung (1875-1961) we find that he was very under the influence of Freud to begin with, until a greement over some of Jung's theoretical innovations led to a break between them. As his theory took more distinct shape, Jung adopted the name Analytic Psychology to distinguish his approach from that of Freud and Adler. Jung added intricate embroidery to the superstructure. The additions, out of his religious and philosophical convictions and emphasis on the differences among individuals. "Christ

6 F.C. Hoppold, Religious Faith and Twentieth Century Man, p. 66

7 Ibid., p. 66 (Same ideas in almost same words on p. 26)
and we in Him! Why should the activity of God and
repose of the Son of Man within us not be real and
viable? Everyday I am thankful to God that I have been
ed to experience the reality of the Divine Image with-

Freud held that all men came to adopt their biological
re to their social circumstances, Jung described how each
came to find his place in the cosmos. In its final form
's theory was quite complex and exceedingly mystical,
lying mythology, philosophy, alchemy, and various Oriem-
and Occidental religions.

Consciousness for Jung included the dominant orienta-
 of a personality and those things upon which this
ntation focussed. The unconscious was the resting place
all that was in opposition to the conscious orientation.
ents of the unconscious were not all bad and evil
gs, as Freud would have us believe; nor were they all
ally coloured. "To some psychologists the unconscious
 seemed to be a kind of a cesspool, into which was poured
ythg, that was nasty and unpleasant in experience and
ch the conscious wanted to get rid of." This according

8 Ibid. p.71 (quoted from one of Jung's letters)
9 Ibid. p. 67
ing is at least partly true of the personal unconscious. It is of the view that the unconscious played a more important part in man's life and thus made his most important condition to the understanding of the religious instinct in mankind. He argued that the unconscious and more particularly the collective unconscious was the fount from which the est insight, the most profound wisdom of mankind sprang. Here the spiritual urge in man lay in the unconscious.

conscious manifestations are not limited to the pathological, for normal people are continually acting, from motives which they are utterly unaware... In Jung's view the conscious mind is based upon, and results from an unconscious which is prior to consciousness, and continues to action together with or despite consciousness."

Jung's view of the unconscious is more positive than which merely sees it as a symbol of all that is objectable, infantile and even animal in us — all that we tend to forget. The unconscious is not just bad, when it intrudes into the consciousness it is chaotic and unformed, the unconscious is the womb of consciousness, and in the conscious are to be found the germs of new possibilities of life. "The unconscious could create good or evil equally equal"

depending upon what parts of it had access to behaviour, these parts were moulded as they passed into consciousness, and how flexible or rigid the conscious personality is.

One is not aware of all that belongs to the conscious always. What is not liked, or socially acceptable is repressed. Sense perceptions of insufficient strength only partly comprehended. These subliminal perceptions, therewith the repressed or forgotten memories, make a shadow land stretching between the ego and the unconscious which could belong to the ego. Jung calls this land the personal unconscious to distinguish it from collective unconscious which is the aspect of the psyche which is unconscious in the fullest sense. The personal unconscious are all those uncivilised desires and emotions that are incompatible with social standards. It follows that the narrower and more restrictive the society in which we live the larger will be our shadow. The shadow has been same from the very first, ever since man walked on this earth, the shadow is the natural, the instinctive man. The shadow is also something more than the personal unconscious.

erneu, but since it is common to humanity it can also aid to be a collective phenomenon. Jung's reference to repressed aspects of the unconscious as 'shadow' indicates not mere darkness or vagueness. He points out "there is no shadow without the sun, and no shadow of personal unconscious without the light of the conscious. It is the nature of things that there should be light dark, sun and shade. "The shadow is unavoidable and man incomplete without it. ... while we ourselves are cautious of someone who seems 'too good to be true', as if we recognized instinctively that human nature needs the haven a little wickedness."

The collective unconscious is a deeper stratum of the conscious than the personal unconscious; it is the unknown essential from which our consciousness emerges. We can deduce existence in part from observation of instinctive behavior. An instinctive action according to Jung is inherited unconscious, and it is uniformly and regularly occurring everywhere.

The collective unconscious everywhere manifested itself in similar ways, assumed similar patterns and obeyed similar laws. The collective unconscious of Jung in its turn seems

12 Frieda Fordham, An Introduction to Jung's Psychology, pp. 50, 51
identical with the "Mind at Large" of Huxley and the "Cosmic Consciousness" of ...M. Bucke. "According to Jung collective unconscious is not only composed of man's memories, but stretches right back to the time when man was still an ape, to what he calls the 'animal level'."

Psychology being a study of the psyche can deal with the mortal and not with the immortal. The Jungian school of psychologists is usually obscure when it attempts to penetrate into this field. Jung's concept of self is different from the Ātman as understood by the Vedānta. Jung's self includes the totality of any given personality; it is a combination of the ego, personal and collective unconscious, all meeting in a perfect balance. This integrated personality though beautiful in itself is ill only on the psychological level it does not touch the highest point of the spirit or the innermost depth of the soul. Integration then would be the natural mystical experience brought under the control of the intellect. Where there is harmony between the rational and the instinctive, conscious and the unconscious there is integration which...


14 R.M. Bucke, Cosmic Consciousness, p. 1

he same as saying that we realise the kingdom of God in us.

Jung takes from religion only what confirms and illustrates his psychology. For him thus we see, integration is the reduction of the three constituents of the psyche, balance or ordered whole of which the self is the core. The Self is as Jung himself says the 'God-image', image of God is the immortal soul, and because of its oneness to God it is capable of deification. Therefore, individuation is a necessary stage in man's journey towards . According to Jung "the God-archetype" dwells deeply in the unconscious and is liable to come to the surface in various symbolic forms. This is common ground to allistic higher religions, not withstanding the difference expressions. The Holy Spirit dwells in the highest point the spirit for the Christians. The Highest reality lies in the depth of the heart according to the Upanisads, is is the "Smallest of the Small" of the Upanisads which at the same time the "Greatest of the Great", the God o has His being in all of us. The archetypes are the tomes of all human experience from the earliest dark ginnings. Just as a person who offends the laws of theysical organs becomes physically ill, so any one who tends against the archetype becomes psychologically ill.
becomes a sick soul. Archetype may thus be thought of centres of energy or immense power, its energy can be only through what it does, so also with the archetype of the collective unconscious. They can be known only through the symbols which are their manifestations. Such symbols which are dynamic in nature and which act differently and convey different meaning to different people can be grasped intellectually or translated into rational concepts. By this Jung does not mean to say that experience as such is inherited but rather that the brain itself has been shaped and influenced by the remote experiences of mankind. Although our inheritance consists in biological paths, still it was mental processes in our ancestors that created the paths. The necessity to apprehend and experience life in a manner conditioned by the history of mankind is known as archetypal. Archetypes are 'pre-existent forms of apprehension'. "Just as the instincts compel man to a conduct of life that is specifically human, so the archetypes ... compel intuition and apprehension to forms specifically human." Jung came to this that wholeness, whether achieved in normal development as a recovery from mental illness, comes through 'individualization' process which might simply be described as the

16 Freida Fordham, *An Introduction to Jung's Psychology*, p. 24
I experience of the archetype of the self or the find-
that of God within. Jung emphasises the fact/this religious
action/ is in man which influences him in its way as
serfully as do the instincts of sexuality and aggression.
Imitative man is as occupied with the expression of this
action—the forming of symbols and the building of a
ligion, and in spite of the modern attitude of men, peo-
ce are just as naturally religious as ever. However, much
the energy that formerly flamed into rituals and reli-
cious observances now finds expressions in other ways.

The deepest human need will be fulfilled only if the
inner and outer man are related in equal degree. Jung holds
the view that it is an essential feature of religion to
ive conscious expression to archetypes. It was the study
of the archetypes of the collective unconscious which led
ung to the conclusion that man possesses a 'natural, reli-
cious function' and he went so far as to say that it was
he prime task of all education to convey the archetypes
of the God-image to the conscious mind.

Freud's discoveries constitute a landmark in the
history of Western Psychology. Basing his conclusions on
abnormal neurotics, and combining experimentation and
observation with introspection, he explored new fields in
the realm of unconscious. Freud and Adler exaggerate the
tincts of sex and self-assertion respectively. Jung classes the behaviour to the racial past and opens fresh sta for racial psychology. He makes an approach nearer Indian Psychology, but misses the central focus. In ; Modern Man is Search of a Soul, he distinguishes bet- en the Traditional ‘Soul’ and ‘Psyche’, the conscious incipal governing mental activities. He accepts intu- on, but a little more intuition could have brought him close to the comprehensive Indian view. A vast body of terature has been produced through the untiring efforts Western scholars which has made Western Psychology, an interesting story of human struggle for the achievement a discovery of knowledge of the very instrument of know- edge - mind. "But if we compare what has been achieved, ith what remains unexplored, the achievement is very umble. Even the most fundamental problems of psychology remain unsolved. Groping in the dark, Western psychologi- ts have faltered at every step, making a little headway through the feeble light of a ray of reality perceived ere and there, but stopping again and fumbling off and n. 17 This could be considered as the reason for the insta- ility of psychological doctrines, and oscilation from one xtreme view to another. Down from Plato up to the pre-

17 Raghunath Safaya, Indian Psychology, p. 15
day, various explanations have been given about the re and origin of mind. The Greek Idealists or Spiritualists, explained in terms of a 'Spirit' but the very essence of 'Spirit' was unknown and the idea vanished because of vagueness. Behaviourists like Watson, Bechterev Pavlov, others got rid of mind altogether. They talked of behaviour only. But it is a fact that we ourselves experience mind perceiving, thinking, feeling, willing, imagining, oning, discriminating and remembering. Our higher abilities of mind work at a deeper level than the perceptual level of stimulus and response. The discovery of the subconscious mind was a landmark in the history of Western psychology. Freud made attempts to explain the overt behaviour of persons in terms of repressed wishes stored up in unconscious. Unfortunately Freud, Adler and Jung vary their views and in fact all of them falter, Freud gives much prominence to sex. He traces all the subconscious activity to sex urge which is far from being acceptable. On the other hand attributes every action to master-mind. A corrective to Freud's incomplete analysis is in the concept of sublimation. What suppression cannot achieve sublimation can achieve, but it is yet to be seen whether every body's urges can be sublimated or re-directed. The cess of sublimation or re-direction needs another urge, i.e. the individual.
Mind in Western psychology is a limited concept. It is substituted in Indian psychology by consciousness, which is a wider term and connotes not only thought but the life and light that pervades each and every organism. The material declared the Upanisads. It is the higher of matter, the subllest form converted into energy. This concept does not go against the latest scientific discovery that matter is convertible to energy. The subllest part of food is transformed into mental energy. So both mind and body work as physical instruments of the self and they belong to the same class with only different shades of quality. "Of coagulated milk, my dear, when churned, that which the finest essence all moves upward; it becomes butter. In so, verily, my dear, of food, when eaten, that which is finest essence all moves upward; it becomes the mind." Mind apart from consciousness of the self reflected in it is not mystical or spiritual, but simply material. The mind as organ or agent is purely material. Indian philosophers have made a very clear distinction between the two. Confusion arises because of the terminology in Western Psychology. 'Psyche' or 'spirit' and 'mind' were terms used for the source of this intelligent behaviour.

18 Robert Ernest Hume, The Thirteen Principal Upanisads, Chandogya Upanisad 6, 6, 1 & 2
Mind has never been considered as an independent entity in India but an annexe of the 'Self' as an instrument of \textit{con}. \textit{The Science of Mind} is an outcome of the science philosophy of the 'Self', and hence all psychological principles are outcome of the philosophical doctrines.

Mind in the Upanisads is simply a subtle organ of the body and it is material (\textit{annamay\textit{a} manas}) differing from the gross body only in the degree of grossness. It is not consciousness, but a material force enveloping consciousness. Consciousness is not an attribute of Mind. It is and Mind, being independent of it. Consciousness is an attribute of the Pure Self, or the Ultimate Reality. The \textit{tata} is \textit{Being (Sat)}, \textit{Consciousness (Cit)} and \textit{Bliss (Ananda)}. It is the power of consciousness (\textit{caitanya sakti}) that illuminates the whole gross physical and mental body at the individual level, and the \textit{Virat} and \textit{Vijayavargha} at the cosmic level. This consciousness pervades the entire \textit{kos\textit{a}} and is differentiated in the universe only in degrees, it pervades the individual self also.

Usually experiences are related to the wakeful state mind. Western psychology gives more importance to this state and talks of dreams and sleep only in relation to abnor-

19 \textit{Taittiriya Upanisad} II
behaviour. The Upanishadic seers discovered three
int states of mind, and gave due emph sis to each.
the point of the Self, the experiencer, in the Jāgrat
ā; the dream state (svāpna), and the deep sleep (agṛṣṭa)
ās are real. The self actually experiences in all the
ās. Western materialists denying the existence of the
1, consider human personality an offshoot of matter — an
egate of atoms. Vitalists go a step farther, and declare
sonality as a living unity with the power of self-adaptation,
selveservation and self-reproduction. Sensationists
call it a bundle of sense impressions with a purpose
will. Rationalists add a thinking principle to these
ations. According to them personality is the subject
experience, but the source of this principle is not stated.

According to the Upaniṣads the essence of human
sonality is Ātman, which is the same as Brahma-Ātman,
contact with gross and subtle bodies become subject to
ience of pleasure and pain. Its true nature is veiled
ce it is engrossed in five types of 'sheaths' (kosas),
the total personality is called Jīva. The five sheaths
the soul have been described in Taittiriya Upaniṣad.

20 Māndūkya Upaniṣad
21 Taittiriya Upaniṣad II. 2-5
gross physical body is the product of food (anāmaya kōṣa) in it and different from it is the Self that consist of (prāṇa). This is the breath or the life of all beings. in this is the mind or (manomaya kōṣa) which encloses the kōṣa which is the self consisting of intellect (vijnāna kōṣa). Within this is the spiritual sheath or ānanda kōṣa consisting of bliss and happiness. The true Self the Ātman is beyond the five sheaths or pāncakośas. "that and the present conscious state, there is higher state, a subconscious state, in which the devotee transcends the situations of his earthly, etheric, mental intellectual and physical sheaths, in which he has the vision of the entire universe, and in which he discovers through his divine eye the unity of the universe... In utter ecstasy he sings the 22 song of divinity, which he finds within himself." The Psychology embodies in the Upanisads is important because it forms very basis of psychological principles developed in later ian philosophies.

The seeds of all the later philosophies were sown the Upanisadic period, and hence the principles, though very few in number and pithy and terse in detail, form the backbone of Indian psychology. " Due to its direct 23 emergence from Upanisadic philosophy, Indian psychology is different to Western psychology. The method of intro-
22 Raghunath Saftaya, Indian Psychology, p. 93
23 Ibid. p. 94
ction of the sages of the Upanisads, was observation at
super-conscious level. "They 'saw' and declared, and
ce their doctrines were called 'darsanas' - the vision.
range of their observation was not limited in time and
ce to the present behaviour in the present wakeful state,
extended to the past and future of the human individual,
all the states of mental consciousness, and to the unive-
: as a whole, as an extension of the Self."

The superconscious state forms the common ground where
individual consciousness unites with the cosmic consci-
siveness without any differentiation of personal ego which is
sated by the veil of ignorance. The method of introver-
ion, controlling of thought, deep concentration and medita-
on has been suggested for attaining higher powers of mind
a step towards self-realization and liberation. Mind as
agency of both bondage and liberation has been emphasised
ain and again.

rug Mysticism

Pathological features referred to in a mystical expe-
ience remind us of the significance of what is usually
alled drug mysticism. In mystical perceptions of the
ivine it is the value of the object that counts and not
24 Ibid. p. 94
a perceptual acumen of the perceiver, although the
letter is not negligible. Whatever the desirable objects
they be, the mystical lover has at least two ways open for
his strivings. He can aim at absolute unity with his
object, at the cost of his own identity, or he can strive
for the most direct confrontation in which the lover and
the beloved maintain their own identities.

The use of drugs to obtain different states of con-
sciousness is very ancient and has widespread interest
today. In ancient India, Soma was prepared from a plant
which has not been identified. The god Soma was one of
the most important deities, to whom many hymns of the Vedas
are dedicated as the central part of the ritual. Soma
is pressed, mingled with milk, and drunk on the same day.
In this form it could not have been alcoholic. So also
the parallel Persian drink Haoma, has no special intox-
itating properties.

Many kinds of drugs cause a change in consciousness
and the most popular is alcohol. Alcohol rather quickly
produces a feeling of confidence, expansion and enlighten-
ment. William James said "The sway of alcohol over mankind
is unquestionably due to its power to stimulate the mysti-
cal faculties of human nature, usually crushed to earth by
cold facts and dry criticisms of the sober hour." James
recognise that alcoholism "in its totality is so degr-
g a poisoning." He experimented on himself with nitrous
de which he claimed stimulated "the mystical conscious-
s in an extra-ordinary degree. Depth beyond depth of
th seems revealed to the inhaler. This truth fades out,
ever, or escapes, at the remotest corner of; and if any
as remain ever in which it seemed to clothe itself, they
ve to be the veriest non-sense."

In recent years great claims have been made for the
mescal. Aldous Huxley in 1954 conducted experiments
ich he described in his book The Doors of Perception. He
es the effects of drugs on consciousness. Mescal. was
igned a position of distinction among drugs. It was
und that if administered in suitable doses, it changes the
ility of consciousness, and in less toxic than any other
stance. Investigations of its effects started as early
886, but great light on this study has dawned only very
ently. A close similarity in chemical composition was
ected between mescal and adrenalin. Then came the
iscovery that adrenochrome, which is a product of the decom-
25 William James, The Varieties of Religious Experience,
p. 387
26 Ibid. p. 387 27 Ibid., p. 387
tion of adrenalin, can produce many of the symptoms observed in mescaline intoxication. Adrenochrome probably occurs spontaneously in the human body. This implies that none of us is producing a chemical, minute doses of which are known to produce changes in consciousness. Certain those changes are similar to those which occur in a case of schizophrenia. Aldous Huxley finding himself in the company of a psychologist who was very eager to collect material on the effects of mescaline, submitted himself as a test pig. As he swallowed the drug, dissolved in half a glass of water, he noted the results. Half an hour after swallowing he became aware of a slow dance of golden lights. "The great change was in the realm of objective ... What had happened to my subjective universe was relatively unimportant." A vase containing three flowers which he looked intently at became transfigured and he claimed they gave him mystical vision. "I continued to look at the flowers, and in their living light I seemed to detect..."

28 Saudade, Be-@-ananda, Being-Awareness-Bliss - for the first time I understood, not on the verbal level, not by inchoate notions or at a distance, but precisely and completely what..."
Though fascinated by material objects like a chair in room and his trousers, Huxley did not find the same or meaning in human beings. His wife and a great friend in the room, but both belonged to the world from which the moment mescaline had delivered him. The most important characteristics of Huxley's experiences are that, (1) ability to remember and to 'think straight' is little at all reduced. (2) Visual impressions are greatly ensified and the eye recovers some of the perceptual essence of childhood. (3) Though the intellect remains impaired and though perception is enormously improved re is a deterioration in the will. The mescaline taker has no reason for doing anything and those things which erest him earlier were found to be most uninteresting the simple reason that there were better things. "That they are better seems to be self-evident to all mescaline takers who come to the drugs with a sound liver and an unclouded mind." Huxley in explaining his experience says it mescaline impairs the efficiency of the cerebral reducing valve by reducing sugar. When the brain runs out of

29 Ibid. pp. 12, 13
30 Ibid. p. 19
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29 Ibid. pp. 12, 13
30 Ibid. p. 19
sugar, the undernourished ego grows weak and cannot be bothered to undertake the necessary chores, and loses all interest in spatial and temporal relationships. "As Mind at large seeps past the no longer watertight valve, all kinds of biologically useless things start to happen ... In the final stage of egolessness there is an 'obscure knowledge' that all is in all - that all is actually each. This is as near, I take it, as a finite mind can ever come to perceiving everything that is happening everywhere in the universe." The heightening of colour is important. Masculin raises all colours to a higher power and makes the perceiver aware of innumerable fine shades of difference, to which at ordinary times he is blind.

Huxley's The Doors of Perception stimulated Zuechner to write his important Mysticism Sacred and Profane. Zuechner could not agree with Huxley. Zuechner took masculin himself, with almost opposite results to Huxley. His experiments were conducted in Oxford under the direction of a doctor. Like Huxley, his sensations of colour were intensified by the drug, but he disliked them, and even the apparent expansion and contraction of a rose window in Christ Church Cathedral he found irritating. "As I looked, the rose..."
window seemed to expand and contract rhythmically, its pattern continually changing during the summer months. The effect was interesting, but seemed to me less beautiful than its normal state. The rose window was still behaving in the same usual way, expanding and contracting in a rhythmical manner. By now I found this irritating and transferred my attention to the centre of the choir's fan-vaulting. The sight of a Persian rug also produced the same effect. That a mescalin experience has no real value is reflected in Zahnner when he says "I wished to tell Hampshire that he really need not waste his time since all the drug did was to reduce everything to the level of pure farce." Zahnner's conclusion was that the experience was trivial, though it seemed hilariously funny. "All along, however, I felt that the experience was in a sense 'anti-religious', I mean, not comfortable with religious experience or in the same category. In Huxley's terminology 'Self transcendence' of a sort did take place, but transcendence into a world of farcical meaninglessness". He continues to express his displeasure, "I would not wish to take the drug again, but purely on moral grounds. I should be most interested to know whether the drug taken elsewhere and in

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33 Ibid. p. 224
34 Ibid. p. 226
a different and less friendly environment would produce different effects; but the more the experience fades into the past, the clearer does it seem to me that, in principle, artificial interference with consciousness, is, except for valid medical reasons, wrong." His disapproval of taking drugs to induce mystical experience is strongly stated in the conclusion of his book. "As far as I am concerned, mescaline was quite unable to reproduce the 'natural mystical experience'...I half hoped it would. However, once the drug started working and I was plunged into a universe of farce, I realised that this was not to be. The two experiences were so totally different..."

W.T. Stace has also written on drug experience and much more favourably. "Our principle says that if the phenomenological descriptions of the two experiences are indistinguishable, so far as can be ascertained, then it cannot be denied that if one is a genuine mystical experience the other is also." This, Stace says is applicable to one "who never did anything to deserve it, has attained mystical consciousness by swallowing a pill." On the plea of insufficient knowledge Stace evades making any conclusive

35 Ibid. 226
36 Ibid. 226
37 W.T. Stace, *Mysticism and Philosophy*, p. 29f
38 Ibid. p. 30
remarks about the intrinsic value of mystical experience. "As to this question my opinion is that we do not yet know enough about the effects of these drugs to answer it with any confidence." The best experimental evidence of the production of mystical experience through the use of psychedelics is provided by the famous 'Good Friday Experiment' conducted in 1962 by Walter Pahnke who used twenty theological students in his triple blind study of the effects of psilocybin. This study was the Ph.D. Research Dissertation of a graduate student in the philosophy of religion at Harvard University. All of them were thoroughly prepared for the experience. Half were given the drug and the other half a placebo that produced a mild reaction; all the students then attended a lengthy Good Friday Service. The experimental group reported overwhelming mystical experience. They reported encounters with an ultimate reality, - with God, in other words they reported a transcendent experience. In contrast, the control group reported a few experiences that could not match those of the experimental group in either depth or intensity. In addition Pahnke found in a follow up study six months later that the lives of many in the experimental group had been transformed. They reported that as a result of their experience they were more intensely involved in the lives of others, they were more sensitive to the

39 Ibid. p. 30
needs of others, more tolerant, more open and more authen-
40 tic in their personal relationships.

This experiment was called 'a miracle' by Timothy
Leary, the 'high priest' of LSD in the sixties. His own
reactions after eating some of the Mexican sacred mushrooms
were described as "the deepest religious experience of my
life." It is not clear whether Leary retained this view,
for it was said that in 1974 he denounced psychedelic drugs.

Michael Wyschogrod states "...something amazing has
happened and I am genuinely amazed - suddenly there is
instant mysticism, there is technological mysticism, instead
of patience, serenity, humility and waiting for enlighten-
ment and praying for it and loving our fellow men. Instead
we look to Chemistry." He continues "It seems to me that
the genuinely religious person cannot want to buy his rela-
tionship to God in a sugar cube, a bottle or a chemical ..."
out the hope of a quick road to God ... I think that would be a travesty on genuine religion, genuine mysticism, and genuine religious experience." He concludes that "Drug mysticism is the conversion of mysticism into magic. It is the illusion that can have power over the spirit; and this never has happened and never will happen. What comes in a bottle or in a chemical is not the spirit of God. What comes in a bottle or a chemical is an illusion."

From such various accounts it should be inferred that the use of drugs is self-defeating. Most of them are addictive, so the claims that drugs give a sense of freedom are illusions, for if one depends upon a drug then one is not free. Further drugs are physically centered, and they give no help against death. It is a well accepted fact that the larger cannot be explained in terms of the smaller and the higher in terms of the lower. The approach of drug mysticism is a wrong method. It is true that there are close similarities between the phenomenon of mysticism and other pathological experiences, and drug induced states. Though there is similarity, such experiences are not identical. One clear difference is that in mystical experience the libido is directed not, as it were, vaguely within, but to an object which mystics regard as having objective real-

44 Ibid. p. 72
ity. There is no compromise between a genuine mystical experience and that produced by drugs. So there is no easy road to mystical experience. The real is always harder and more difficult to achieve than the imitation. In genuine religion we hand ourselves over to the greater spirit, whether one calls it 'God' the 'Father' or the 'Spirit of the Universe.' There is peace in the life lived in union with Him. The nature of the experience is different. The most interesting psychological feature of mystical experience is that at the highest level, the stage in which St. Paul described as "... such an one caught up to the third heaven.

And I knew such a man (whether in the body or out of the body, I cannot tell: God knoweth;). How that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter." Or when he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Or "Melting my frame, granting Thy grace,
    Showing to me they flowery feet,
    Erewhile Thou madest me Thine own, O Sage,
    Of First of Sages all!

45 II Cor. XII : 2, 3 (AV)
46 Gal. II : 20 (AV)
My Bliss, Thou did'st dissolve my soul, and

dost my life consume.

Grant me Thy love, King of my soul; that so

Thy grace from shame may shield

Such experience is not an intensification but a transformation. It is permanent intellectual vision accompanied by a marked re-direction of energy back to practical activity.

It would seem as though throughout the whole of Nature there throbs a power urging the organism to self-realization. We see traces of this in the vegetable world. In the case of a creeper the tendrils which would be growing along the ground surface would cling round a supporting stick. If the position of the stick is changed there will be a change of direction in the creeper also. Even at this low level of life there is an urge to completion and self-realization. In the animal life this fact is even more marked from the level of amoeba upwards. The romance of the swallow, as McDougall has shown shows this urge most beautifully. She finds a suitable place, meets her mate and builds her nest. She lays her eggs, and cares for the young until they gain independence. Then the inward urge drives her southwards night after night even over miles of land and sea to her winter home in warmer countries. Again
when spring comes round, she is driven by the same impelling mysterious force back to the same place to complete another round of activity, the laws of her being. If outward forces try to interfere, her effort to obey the laws of her being are even more strengthened. There is no doubt an urge in her is driving her towards self-realization.

In the case of man this urge is stronger and penetrates through every part of his nature. If there is any physical injury the whole organism will react for physical harmony and completion. Similarly, psychologically every one of our instincts demands some kind of expression to realise its purpose. If any instinct is repressed it will make its power felt in many unpleasant ways. If there is a mishandling of his psychology, he will have at heart a sense of incompleteness, as real as the pain of a wound, telling him quite clearly that something is wrong.

Spiritually there is a universal craving for God — "the urge of man to self-completion and self-realization — an urge which we may regard throughout the whole creation as the activity of the spirit of God." It is rather strange that just where the urge is most important, man's

definite personal co-operation is most necessary before completion can be realized. For example, if there is a wound, the physical forces are automatically set in which tend to heal our wounds even though we may foolishly neglect them. Psychologically too it is recognised that going against one's nature is dangerous. "Even here we cannot thwart nature, without paying the penalty in an impaired nervous system." When it comes to religion we go against nature without hardly realizing that the urge, so manifest in regard to body and mind is clamouring for completion more urgently in connection with the soul.

If we are physically tired we do not hesitate to yield to the urge to rest. When the herd instinct calls us to seek the society of our fellow beings we yield to it. "If a man's body is out of harmony with its environment we call him ill; if a man's mind is out of harmony with its environment we call him a neurotic, or insane, but if a man's soul is out of harmony with its environment — or, in other words, God — we do not think of him as abnormal." Thousands of people who do not know what is the matter with them find the harmony they need in a return to God, for whom every soul is hungry, and without whom they can never have
realization and the fullness of life. This voice of God calls us in many ways, and all of us in some ways, and to that which it calls is always the realization of our true happiness. The call can be through beauty which induced Wordsworth to write "... I have felt a presence that disturbs me with the joy of elevated thoughts;". It can be a call voiced in the needs of man like "the still sad music of humanity" as again expressed by Wordsworth. To some it can be through orderliness of the universe, through the laws of logic and through the exactness and dependableness of calculation. To some it can be in God's house, through the worship of the rites, to others it can be in a moment of silence, it can be in more personal ways like through human love, it can be in a moment of sorrow when the cruel hands of death snatches away a dear one. "In a thousand ways - sunsets and stars, sorrow and sunshine, duties and delights, details and destinies, pains and pleasures; through the things we do, and the things we see, and the people we touch — God is trying to break through, and not only call us to Himself, but call us to ourselves, that we may find life and harmony, completion and self-realization." The power within us causes this restlessness urging us to unite in harmony with His will which leads to completion and realization. This kind of a relation of oness does not call
for any special faculty. "It was that He realized the divinity potential in every man and possible for every man, when at long last man realizes that he can only be satisfied by a communion with God so through that it gathers up all the highest tendencies of personality, to which goal, through all the ages since the first speck of protoplasm dwelt in the waters that covered by earth, God's spirit has been driving it." This is a hunger that cannot be silent for ever "... a lust for reality that cannot be tamed by convention, a quest that cannot for ever be led astray, a deep desire that will not always be content with husks. It is in us all as a great restlessness refusing to be deceived, refusing to be duped, refusing to be suppressed. It is the urge of the soul to completion. It is the quest of the souls for God." This is the view of Pastoral Psychology.

William James refers to the mystical consciousness "as a form of consciousness separated from the normal waking consciousness by 'the filmiest of screens,' this consciousness" he says "is potential in all." Prof. J.B. Pratt in

Religious Consciousness made a clear distinction between

52 Ibid. p.211
53 Ibid. p. 212
54 William James, The Varieties of Religious Experience, p. 383
the mystic and non-mystic consciousness, and also between the milder mysticism and ecstatic mysticism. His is a rather sympathetic view towards mysticism. Not all ecstatic mysticism can be branded as abnormal, while the milder experience is virtually never so, in Pratt's estimation. Pratt claims that the chief distinction between the mystic and non-mystic would be based upon the relative importance of the margin and the centre of consciousness. The marginal region in the non-mystical is narrow when compared to that of the mystical. This leads to the fact that the immediate object of attention is of greater relative importance for the non-mystic. In the mystic ecstasy the consciousness is narrowed to a small point at the same time it is to be noted that even in the mystic in the non-ecstatic state the consciousness is not so narrowed. The mind of the mystic is guided by feelings and ideas rising out of the fringe, while that of the non-mystic has a clearer thought passing rapidly from one concentrated field of attention to the other. His life is rather dull with the content of consciousness determined entirely by sense-impressions and habitual associations. The consciousness of the mystic is sometimes associated with a painful lack of inner unity and a great longing for unity. Pratt is of the opinion that we all lack this perfect unity and sometimes long for it. This is the moral struggle everywhere and is more pronounced in
the mystic.

Quite contrary to this kind of a sympathetic view is the view of Murisier who describes the more extreme forms of mysticism as "an exaggerated state of incoherence and instability, a perpetual conflict of psychic elements which never succeed in getting into harmony." Pratt is strongly opposed to this view and his reaction to this is that "The extreme condition, however, of a split-off consciousness is by no means universal with the mystic; and it is, in my opinion, an absurd exaggeration to identify mysticism (even of the more intense type) as Murisier and Duprat seem to do, with a disintegration of the personality." Franěk S. Hickman in Introduction to the Psychology of Religion refers to Murisier's view as an extreme prejudiced one, for Murisier "regarded all mysticism as evidence of abnormal mentality." Hickman writes "The high appreciation of the presence of God cannot be properly comprehended by one who has not experienced it, but it is of the very essence of reality for those who do possess it. It cannot be classed as a pure emotion, for undoubtedly it contains a considerable ideational and apperceptional ele-

56 Ibid. p. 37ff
ment. But without a high charge of emotion it would not have the intense feeling of reality which it does carry for the genuine mystic." Mystical conversion is typically a state of piety and good works through a period of dissatisfaction and inner conflict. The period of struggle is often described as the attempt to renounce self-will and submit to the will of God. It is not just the renunciation of sin in the more obvious sense, but the renunciation of the normal standards of living.

There is a difference between the state of disintegration and incompleteness. Out of a sense of incompleteness comes a longing for completeness. Man in an incomplete state to become complete. Since he lacks wholeness he unites wants himself with a whole to become complete. So a mystical experience is not disintegration but a greater integration. A psychological analysis of mystical experience cannot give us complete satisfaction. A psychological explanation will definitely be from the psychological point of view, a description of the subjective factors. Psychology still would hold good even if these selves were surrounded by a non-human spiritual world with which they had actual communication. This spiritual reality from which the mystic gets his experience would indeed never be the object of psychology and could never be scientifically proved to exist.

58 Ibid. p. 495
"If the temptation of the theologian is to interpret mysticism as a supernatural phenomenon the temptation of the psychologist (no less strong and no less dangerous) is to be over-influenced in his interpretation by the charms of the pathological."