From the first cry to the last groan, man's existence is a perpetual struggle to free himself. His bondage is multidimensional. No mute wonder, no a priori speculation can give him freedom. He has to fight against his slavery and win the battle. Yoga, the invaluable gift of ancient India to humanity, is a practical and scientific means of realizing freedom. It points to the hidden reservoirs of life and formulates methods of actualizing infinite potentialities in man.

The Yoga system is based on the sāṁkhya metaphysics. According to the sāṁkhya, there are two ultimate principles - puruṣa, the transcendental subject and prakṛti, the transcendental objective background. Puruṣa is self-luminous consciousness. It is without beginning or end, devoid of qualities, subtle and omnipresent. It cannot be grasped by the senses, the mind or intellect. It is the mere witness, a solitarily indifferent, passive spectator.\(^1\) The sāṁkhya view of puruṣa is determined by the conception of Ātman in the Upaniṣads.\(^2\) The nature of puruṣa is fundamentally different from that of prakṛti, the latter being unconscious, active and ever-revolving.

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1. Sāṁkhya - Kārikā, 19
2. cf. Brhadāraṇyaka IV.3.16; Śvetāśvatara VI.11 and 19
According to the sāmkhya, the universe of things and beings is produced out of the prakrti in conjunction with the puruṣa. Prakṛti is constituted by the three guṇas, sattva (intelligible essence), rajas (energy) and tamas (mass or inertia). It is said to be a unity of them in a state of equilibrium. In this state the guṇas are uniformly diffused. As a consequence of this uniformity, Prakṛti has the same form everywhere and so no distinguishable form anywhere. It is a state of formlessness. It is the Prakṛti in its unmanifested condition. Through non-discrimination the bare relation of proximity between the puruṣa and the undifferentiated prakṛti is transformed into attachment. The state of uniform diffusion of guṇas ends. A process of differentiation and integration in prakṛti begins. In this way an evolutionary movement is set in motion at the beginning of a cosmic cycle.

The stages of the evolution of Prakṛti into the world of things and beings are, according to the Sāmkhya, as follows:

Prakṛti, the non-manifest background becomes, in the first instance, manifest as Mahat or Buddhi, the intelligible cosmic essence. Ahamkāra or the ego arises directly out of mahat. Its function is the feeling of 'I and mine'. The puruṣa identifies itself with the acts of prakṛti through ahamkāra. The guṇas take three different courses of development from ahamkāra

3. Sāmkhya-Kārikā, 16
4. cf. Yoga Sūtra, II.23-24; Sāmkhyapravacana Bhāṣya, I.19
according to which the latter is said to be sāttvika, rājas or tāmasa. From the sāttika ahamkāra arise the eleven organs, namely, the five organs of perception, the five organs of action and the mind (manas). The tāmasa ahamkāra gives rise to five subtle elements (tannātras). The rājas aspect plays its part in both and supplies the energy needed for the change. The five tanmātras transform themselves into the five mahābhūtas, i.e., the five gross elements of earth, water, fire, air and ākāśa.

With this brief description of the Sāmkhya metaphysics of evolution of Prakṛti let us turn to Yoga which is primarily a practice and aims at the ultimate discovery of the puruṣa. In the ontological scheme puruṣa is at the beginning of the cosmic evolution. The undifferentiated indeterminate objective background, lighted up by puruṣa’s consciousness differentiates itself into our world of experience consisting of empirical subjects and a common world of objects. But for Yoga, with which we are concerned here, puruṣa is the unknown, the undiscovered; the movement is from prakṛti to Puruṣa. It posits, as the highest ideal, the consummation of the true freedom of puruṣa by a snapping of the cord that binds it in unholy union with Prakṛti.

According to Yoga, the self is, in its own nature, pure consciousness, free from all limitations. But in its

5. Sāmkhya-Kārikā, 24-25
ignorance it confuses itself with citta. The citta is the first evolute of prakṛti and has the predominance of sattva. It is itself unconscious, but becomes apparently conscious by the reflection of the self which abides by it. It undergoes modifications when it is affected by the objects through the senses. Although the self really suffers no change, yet because of its reflection in the changing states of citta, the self appears to be subject to change and modification.

There are as many cittas as there are puruṣas, since each puruṣa has a citta connected with it. S. N. Dasgupta observes, "Mahattattva is but the collective aspect of this citta material, though the citta should be distinguished from the mahat in this that fresh citta materials are always being evolved in it from the prakṛti, which are always in a state of transformation into the tammātras and the atoms. The mahat is thus the general name as upholding the mind-stuff and the matter-stuff. This citta in its all pervasive character is called kārana citta." 7

The concept of kārana citta (the causal mind) is very significant for the Yoga system. In connection with different bodies the all-pervading kārana citta manifests itself as the kāryyacitta (the individual mind). Every individual being shares this kārana citta through the process of individuation.

6. Yoga Sūtra, I.4

The kārya citta is thus only the effect and modification of the kāraṇa citta and works in different bodies according to its nature undergoing incessant transformation. It seems to be liable to contraction and expansion according to the nature of the body it occupies. But the kāraṇa citta remains the same, retaining its all-pervasive character. It "expresses itself under the limitations of the body through which it is destined to play its role as destined by its karma; it is the greater psychical store of which only a part is revealed in each individual experience as a fragment."\(^8\)

The kāraṇa citta remains constant in all births and deaths that an individual undergoes. It keeps the memory of the experiences of thousands of lives in the form of samskāras or potencies. These potential impressions in the citta are revived in course of fructification of karma in different reincarnations.

According to Yoga, the root of all karmas is the five-fold group of afflictions (kleśas) namely, (i) avidyā or mistaking the illusory for reality, (ii) asmitā, or erroneous identification of the self with the instruments of body and mind, (iii) rāga or desire for pleasure, (iv) dveṣa or aversion to pain and the causes thereof and (v) abhiniveśa or clinging to life and instinctive fear of death.\(^9\) So long as

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8. ibid., p. 287
9. Yoga Sūtra, II.3-9
there are changes and modifications in citta, the self is reflected therein and identifies itself with them. Impressions produced in the citta leave behind certain residua which are the causes of interests and desires, new births and further experiences. The aim of the Yoga is to gain complete mastery over the mind and its modifications. When the waves of kārya citta die down and leave the citta in all-pervasive placidity (kāraṇa citta), the yogin acquires omniscience. "And the moment this quieting is accomplished", observes Zimmer, "the inner man, the life-monad, stands revealed—like a jewel at the bottom of a quieted pond." 10

Our aim in this chapter is to institute a comparison between the Yoga philosophy and the metapsychology of Jung. This does not mean that Jungian system is a western version of Yoga. These two systems differ because they are products of two different epochs and cultures. But there are striking similarities between the two. Their fundamental likeness consists in the belief that the way to salvation lies through self-knowledge.

Both for Yoga and Jung, our mental life goes down beneath our ego-function. Yoga shows that consciousness which was regarded by Descartes as the essence of our mind is simply a reflected form of pure consciousness of transcendental purusa through buddhi or citta. Hence all our cognitions,

affections and actions are "as if" consciousness which are ephemeral in character like bubbles rising and vanishing in the cosmic sea of kārana citta. For Jung, too, "the unconscious is always there before hand as a system of inherited psychic functioning handed down from primeval times. Consciousness is a late-born descendent of the unconscious psyche."  

He even goes so far as to define the ego as "a relatively constant personification of the unconscious itself."  

Thus Jung's concept of the collective unconscious bears close resemblance to the Yoga concept of kārana citta.

Yoga holds that the unconscious citta retains the past experiences and tendencies to action in the form of dispositions of memory images (sāṃskāras). Even when the gross body dies, the impressions are preserved. The individual soul goes through various stages of life accumulating experiences. It retains all latent possibilities of future unfoldment, just as the seed contains the possibilities of a future tree. Sāṃskāras are latent forces. But all of them do not assume the form of vāsanā or urge in a particular life. Those only fructify which are pertinent to the birth by the law of similarity; the rest, though given, do not unfold and make themselves kinetic. Jung comes very near to this view when he recognizes the existence of archetypes as the dominants of the collective unconscious. Archetypes have tremendous power and determine our life to a

great extent. Though they are innate in the psyche, all of them do not appear in the form of images. They emerge in experience when personal experience makes them visible.

We have noted in our discussion of Jung's theory of archetypes that all the western followers of Jung ignore his illuminating suggestion regarding a possible connection between the archetype and karma. He says, "The karma aspect is essential to a deeper understanding of the nature of an archetype."\textsuperscript{13} Jung's theory of archetypes has been a shock to many westerners. If it is now mixed with the Indian doctrine of karma, it will be simply thrown in a museum of antique thought. But dogmatism does not solve a problem. Truths are never old. Jung very frankly says, "I admit at once that it (idea of archetypes) is a controversial idea and more than a little perplexing. But I have always wondered what sort of idea my critics would have used to characterize the empirical material in question."\textsuperscript{14}

The doctrine of karma adds a new dimension of the problem of heredity. For biology, the origin and development of man is from the fertilized egg, the zygote, a material unit composed of the physical particles derived from both the parents. It really means that man originates from gross matter. Such a position is untenable. Physical processes can produce

\textsuperscript{13} Jung, C.W. Vol. 7, p. 76n
\textsuperscript{14} ibid.
physical light but not the light of self-consciousness. Jung says, "Karma implies a sort of psychic theory of heredity based on the hypothesis of reincarnation, which in the last resort is a hypothesis of the supra-temporality of the soul." ¹⁵

Jung's attitude to rebirth will be taken up later in this chapter because it is a part of a wider problem of spatio-temporal transcendence. As to the doctrine of Karma, Jung does not clearly assert that he accepts it. But that a psychic heredity is possible is suggested by him. This does not contradict modern biological theory of heredity, but does not consider it an adequate explanation of the origin of the offspring as a whole. That the theory of genetic inheritance is founded on certain assumptions is acknowledged by biologists themselves.

Dobzhansky says, "A child receives one-half of the genes of his father and one-half of the maternal ones; which particular maternal and paternal genes are transmitted to a given child is a matter of chance. Which mutations occur, and when and where, is also a matter of chance." ¹⁶ Julian Huxley, too, admits the great role of chance in the birth of a genius or a moron. He writes, "Egg and sperms carry the destiny of the generations. The egg realizes one chance combination out of an infinity of possibilities; and it is confronted with


millions of pairs of sperms, each one actually different in the combination of cards which it holds. Then comes the final moment in the drama - the marriage of egg and sperm to produce the beginning of a large individual ... Here too, it seems to be entirely a matter of chance which particular union of all the millions of possible unions shall be consummated. One might have produced a genius, another a moron ... No basis now remains for any doctrine of metempsychosis." ¹⁷

Huxley rejects metempsychosis as a myth but his 'chance' in the field of genetics indicates that there is something beyond the biological inheritance. To have recourse to chance is worse than submission to fatalism. Those who may formulate the concept of psychic heredity may still look with hope at this inadequacy of biology. The doctrine of karma gives no room for chance. It is based on the cosmic law of cause and effect functioning on the human plane as a moral law. If the principle of karma is a hypothesis, equally hypothetical is the biological concept of 'genes'. Thus write the contemporary biologists, "It should be clearly understood that we are sure of the existence of genes not because we have seen them or analyzed them chemically, but because Mendel's laws can be satisfactorily understood only on the assumption that genes exist ... The gene ... is a hypothetical unit, and the body of knowledge concerned with these genes has come to be known as formal genetics. The theory of formal genetics could

have been developed even if chromosomes had been unknown and the microscope did not exist."\(^{18}\)

This digression is only to show that the concept of psychic heredity does not stand refuted by the modern biologists. Rather their own theory leaves room for the concept of Karma. If this is established, Jung's theory of archetypes and Yoga theory of Saṃskāras can still stand on a solid foundation.

We must point out here that Jung, by associating the doctrine of Karma with the archetypes and regarding the latter as deposit of ancestral experience, has created a confusion. The Saṃskāras carried over from the past lives might be racial in origin but they are nevertheless acquired and experienced by the person concerned. But archetypes are supra-personal. There are some texts where Jung seems to regard them as ingrained in the collective unconscious, and never "originated."\(^{19}\) Erich Neumann also thinks that archetypes are timeless and trans-personal a priori data of psychic structure and are not acquired in any way.\(^{20}\) It is, therefore, necessary to distinguish between Saṃskāras and archetypes, though both are unconscious forces. The distinction between archetypes proper


\(^{19}\) Jung, C.W. Vol. 9, Part I, p. 101, cf. ibid., p. 6

and archetypal images seems to us to suggest a different solution. Archetypes are immutable, but images vary from person to person. The specific appearance of an archetypal image cannot be derived from the archetype alone, but depends on innumerable other factors. Samskāras may be regarded as agents acting in the unconscious and modifying and colouring the various images. Archetypes are the manifestations of the collective unconscious. This is evident from Jung's equating Prakṛti with the "Great Mother", totality of the collective unconscious and primal archetype. Jung says, "Sankhya philosophy has elaborated the mother archetype into the concept of prakṛti (matter) and assigned to it the three gunas or fundamental attributes: sattva, rajas and tamas: goodness, passion and darkness. These are three essential aspects of the mother: her cherishing and nourishing goodness, her orgiastic emotionality, and her ṣtygian depths." Like the evolution of Prakṛti Jung suggests an archetypal unfolding of the unconscious matrix, within which and through which the development of the ego proceeds. Once archetypes are unambiguously dissociated from the domain of the inherited, though psychic and Samskāras are recognised as a distinct category, Jung's theory will be free from any confusion.

According to the Yoga, the confused union of puruṣa and prakṛti brings about the miseries of life. It is the task of the yogin to negate the basal union and thus reverse the

whole process of evolution. The ultimate aim of the Yoga practice "is to dissociate ourselves from our sensations, thoughts, ideas, feelings, etc., to learn that these are extraneous associations, foreign to the nature of self but adhering to it almost so inseparably that the true self cannot be easily discovered as a separate and independent entity." 22

For the purification and enlightenment of the citta, the Yoga gives us the eight-fold method, consisting of yama (abstention), niyama (observance), āsana (posture), prāṇāyāma (regulation of breath), pratyāhāra (withdrawal of the senses), dīrghānā (fixed attention), dhyāna (contemplation) and samādhi (trance concentration). 23 The first two lay stress on the ethical preparations necessary for Yogic practices. The aim of āsana is to put the body in a motionless, hieratic position. In the words of Mircea Eliade, "the Yogi in the state of āsana can be homologized with a plant or a sacred statue; under no circumstances can he be homologized with man qua man, who by definition, is mobile, agitated, un-rhythmic." 24 Breath-control has a steadying influence on the fluctuating citta and thus tends towards the removal of our normal ego-consciousness. With withdrawal of the senses from

23. Yoga Sūtra, II.29
their natural outward functioning begins the discovery of the world within. Pratyahāra thus "answers to the process of introversion in modern psychology."  

When the citta is fixed on a desired object, it becomes steadfast like the unflickering flame of a lamp. Contemplation is the resulting state, the continuance in the object of dhāranā unmediated by any other break of conscious states. Samādhi results when by deep concentration citta becomes transformed in the form of the object contemplated. Radhakrishnan observes, "It is the goal of the Yoga discipline, since it lifts the soul from its temporal, conditioned, changing existence into a simple, eternal and perfect life. The purusa regains through it the eternal status."  

Jung has not developed such an elaborate method as that of the Yoga for the realisation of the self. But he appreciates the value of the Yoga method of fusing "the physical and the spiritual into one another in an extra-ordinarily complete way" and laments that the western man "has a science of nature and knows astonishingly little of his own nature, the nature within him."  

Jung employs the method of active imagination which switches off our ego-consciousness to some extent and raises the images of the collective unconscious to the surface. By allowing the unconscious contents a chance

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26. ibid., p. 358
to develop it frees the conscious mind from its rigidity. A sort of introversion is the basis of active imagination, for "extraversion goes hand in hand with mistrust of the inner man." In this respect Jungian technique is similar to the Yogic withdrawal from outward-directed empirical consciousness.

Zaehner points out that Jung's libido resembles prāṇa of the Yoga system. Jung himself calls prāṇa "the breath and the universal dynamics of the cosmos." Prāṇa is the primal vital energy immanent in all forms. The affinity between libido and prāṇa becomes obvious when we think of libido as energy pulsing through the psychic system and the psychic system as stretching beyond the individual and merging in the general unconscious of the cosmos. The identification of prāṇa with Brahman in many Vedic and Upaniṣadic texts leads Jung to observe, "... the Brahman concept is in full harmony with that idea of a dynamic or creative element, which I have named 'libido'." This shows that Jung gives an all-encompassing cosmic significance to libido.

By prāṇāyāma, the Yogin places himself in rhythm with the life of the cosmos. The cosmic rhythms are realised on

28. ibid., p. 492
30. Jung, C.W. Vol. 11, p. 532
the plane of individual life in Samādhi. He penetrates into the subtle aspects of prakṛti and assimilates them and finally reaches the undifferentiated formless matrix of the cosmos. This brings about a state of "cosmicization"; microcosmos and macrocosmos find their identity within the "macranthropos." With this metamorphosis the Yogin attains supernormal powers. But this is only an intermediate phase. Powers are obstacles to the final goal. They are mere by-products of the higher life. He who falls a victim to them rapidly goes downward. As Eliade writes, "Obtained after 'unification', 'cosmicization continues the same process - that of recasting man in new, gigantic dimensions, of guaranteeing him macranthropic experiences. But this macranthrop can himself have but a temporary existence. For the final goal will not be obtained until the Yogin has succeeded in withdrawing to his own centre and completely dissociating himself from the cosmos ... This final 'withdrawal' is equivalent to a rupture of plane, to an act of real transcendence."  

Jung, too, points out that assimilation of the unconscious contents inflates the ego. "The unconscious no sooner touches us than we are it - we become unconscious of ourselves. That is the age-old danger ..." The identification with an archetype, therefore, "produces a sort of inflation and possession by the emergent contents, so that they pour out in

33. ibid., pp. 97-98
34. Jung, C.W. Vol. 9, Part I, p. 22
a torrent which no therapy can stop."\textsuperscript{35} Thus for Jung, as for Yoga, the stage of inflation must be transcended. For this reason Jungian individuation process does not stop with the emergence of mana-personalities. The individual has to reach a state where these phenomena become functions of relationship to the unconscious. They must be clearly separated from the unconscious and observed objectively. This leads to a possible synthesis of the conscious and the unconscious, a shifting of the centre of the personality from the ego to the self.

Both Yoga and Jung speak of transcendence in the same sense. For Yoga it consists in a total rupture of planes, in realisation of the essential disjunction and separation of puruṣa from prakṛti. For Jung, too, the path of individuation leads from one centre of the personality to another. In his words, "the experience of the self is always a defeat for the ego."\textsuperscript{36} Zaehner notices this similarity between Jung and Yoga and observe that both insist on "self-integration and self-realization in which there is no union of one with another, but only the extrication of an eternal element in the soul from all that is not eternal."\textsuperscript{37}

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\textsuperscript{35} ibid., p. 351
\textsuperscript{36} Jung, C.W. Vol. 14, p. 546
\textsuperscript{37} Zaehner, R.C., Hindu and Muslim Mysticism, University of London, 1960, p. 89
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Zaehner fails to see that transcendence for Yoga and Jung does not mean mere isolation. As Zimmer points out, Kaivalya is perfect isolation, final emancipation, exclusiveness and detachment, but at the same time it means perfection, omniscience and beatitude. By getting rid of the obstacles that diminish the perfection of being in our ordinary life, the Yogin expresses his fulfilment through his omniscient isolation. Jungian transcendence, too, is not merely a passage from the ego to the self, but a synthesis, and integration of conscious and unconscious, forming a bridge between the timeless and the temporal.

Turning to the nature of the self, Zaehner points out in another book that since Jungian integration is merely a harmonization of the collective unconscious, personal unconscious and the conscious mind, it is really "a reconciliation of the various elements which go to make up prakṛti" and therefore "though Jung borrows his concept of the 'self' from Indian Psychology, his self is something quite different from the ātman." Hans Jacobs expresses the same opinion and observes; "... for Jung 'exclusiveness, selection and discrimination are the root and essence of all that can claim the name of consciousness', whilst 'universal consciousness is a contradiction in terms; and yet, universal consciousness is just what 'Ātman'


signifies ... " Jordens echoes the views of Zaehner and Jacobs and writes, "In terms of Yoga, Jung's transcendence and reintegration plays within prakṛti: it is a reconciliation of prakṛtic forces; the transcendence of Yoga breaks with prakṛti, and realises the complete "beyond" of pure spirit, purusha."

We reject all these views because these are based on misinterpretations of some Jungian texts. Zaehner forgets that integration is not mere union of two things, but a "dialectical process" involving transcendent function. The conscious and the unconscious are opposites and cannot be simply unified into one fact. The synthesis involves the opposites and goes beyond them. For this reason, the self is not only the centre but also the circumference. The Indian Ātman is not different. The Brhadāranyaka Upaniṣad says, "As all spokes are contained in the axle, and in the felly of a wheel, thus also, all beings and all gods, all worlds and all organs, also are contained in that self."

42. Jung, C.W. Vol. 7, p. 209
In the passage cited by Jacobs the word 'consciousness' is used by Jung in a restricted sense. A fragmentary ephemeral consciousness is what the Yoga means by citta-vṛtti, a temporal mode of citta shining by the light of puruṣa. Pure consciousness (cit) which is the essence of puruṣa is distinguished from mental states or vṛttis. Jacobs thinks that Jung rejects this pure consciousness or cit. But what Jung means to say is that since what we ordinarily call consciousness is momentary, we cannot transform it into anything universal. Some other word is required to express this highest principle. In fact, 'cit' does not mean what 'consciousness' means in English. As Sir John Woodroffe in collaboration with P.N. Mukhyopādhyāya writes, "There is no equivalent in English or any other language for the Sanskrit term Chit. The nearest rendering of "chit" is consciousness because it is revealed as the empirical conscious self. But the term is not altogether apt, because consciousness in the English sense of the term requires an 'I' and a 'This' which is other than the self which has experience of it."\(^4^4\) We can analogically infer the nature of cit by abstracting from empirical consciousness all limitations of name and form.

If we can avoid the misunderstanding with regard to the unfortunately equivocal meaning of the term 'consciousness' Jung's equation of "ecstasy" of samādhi with "a state

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\(^4^4\) Woodroffe, Sir John and Mukhyopādhyāya, P.N., Mahāmāyā, Ganesh and Co., Madras, 1954. P.3
of unconsciousness" 45 will no more be shocking. Jung has not the slightest doubt that Yogic process can bring about a supreme consciousness in the psyche as a whole. 46 "But", he says, "as we cannot attain to such a state of wider consciousness or understand it we would do well to call that dark region, from our point of view, the "unconscious", without jumping to the conclusion that it is necessarily unconscious of itself." 47

It is evident from what has been said that the observation of Jordens, too, is not acceptable. The self, for Jung, is not within the realm of prakrtic forces. The transcendent function born of the union of opposites, conscious and unconscious, points to a higher level of existence. Jung writes, "The goal of Eastern religious practice is the same as that of western mysticism: the shifting of the centre of gravity from the ego to the self, from man to God." 48 He says that the self is mysterious. It is the last station on the path of individuation. It joins the conscious and the unconscious and is the whole. So "it transcends our powers of imagination to form a clear picture of what we are as a self, for in this operation the

45. Jung, C.W. Vol. 9, Part I, p. 287
46. Jung, C.W. Vol. 11, p. 492
47. Jung, C.W. Vol. 8, p. 334
48. Jung, C.W. Vol. 11, p. 581
part would have to comprehend the whole." The self is a "transcendental" principle, "an unknown and superordinate subject" and "our psychological inquiry must come to a stop here", but a "step beyond science is an unconditional requirement of the psychological development" of the individual.

It is, therefore, not intelligible to us why Jordens writes in another paper that Jung "has shown reluctance, if not inability to understand or even consider the transcendent." Jordens confuses between 'Self' and 'Spirit' in Jung's psychology and tries to show that though Jung conceives 'spirit' as having higher consciousness, he reduces it to a complex and puts it on the same footing with nature. We may here point out that 'Spirit' is a mana-personality and not the self. As noted in the preceding chapter, the mana-personality appears at high level of individuation process. It is associated with the idea of superiority over ego-consciousness. It manifests itself as a personal being, as a wise old man or a prophet or a god, having extra-ordinary power over the individual. Archetype of self appears only when the mana-personality is differentiated and dissolved.

49. Jung, C.W. Vol. 7, p. 175
50. ibid., p. 238
The nature of Jungian transcendence can be adequately realized when one turns to mandalas, the archetypes of the self. Mandala is widely used in Kundalini Yoga and Tantra.

According to the Tantras, Kundalini is the creative cosmic energy in the human being. The unfathomed power which has evolved all organisms, remains 'coiled up' in the unawakened man. There are six cakras or centres of this divine energy or Šakti. These are mūlādhāra, svādhiṣṭhāna, manipura, anāhata, viśuddha and ājñā. In the physical body they have their correspondences in the principal nervo plexuses and organs, commencing from the base of the spine to the space between the eyebrows. Above the six centres of Šakti is the thousand-petalled lotus, the sahasvāra, the abode of Śiva. The spinal column contains three yoganādis of special significance, namely, idā, pingalā and susumnā. The last is the chief of them. To the right of it is pingalā and to its left idā. This central channel contains the cakras, invisible to the senses but visible through the eyes of Yoga. For unawakened man the function of susumnā is almost nil. All activities are conducted by idā and pingalā. By yogic practices the closed end of the susumnā is opened and the serpent power, Kundalini sakti, sleeping in the mūlādhāra, is aroused. Forced into the susumnā, dancing in its joy, it is led upwards
through the cakras to be united with the static principle, Śiva, in sahasrāra. With this union the Yogin attains Samādhi. 53

A thoroughgoing practical system is developed for manipulating and focussing the divine energy and directing it to a transcendent object for Samādhi. Mandala is an instrument, a yantra, for concentrating this cosmic energy. There is no essential difference between man and cosmos. The cosmos which man knows is a structure of the currents of energy running within his system. The aim of Yoga is to realise this identity by getting rid of all obstacles and limitations. Mandala is a cosmic map, a geometric projection of the world reduced to an essential pattern. The mystic identifies himself with the centre, to which everything is related, by which everything is arranged and which is itself a source of energy. But he does not want only return to the centre of the cosmos. He longs for the undivided consciousness. Mandala is, therefore, in the words of Tucci, "no longer a cosmogram but a psychocosmogram, the scheme of disintegration from the One to the many and of reintegration from the many to the One, to that Absolute Consciousness, entire and luminous, which Yoga causes to shine once more in the depths of our being." 54


The Brhadāranyaka Upaniṣad's description of the self as the hub of a wheel, as noted earlier, is an ancient expression of mandala symbolism. The mandala scheme is not the result of arbitrary construction. It is born of innate power of intuition and is later used as an external instrument to provoke such vision in meditation. Mandala represents the drama of the soul, the phantasms of the unconscious and is therefore the means for liberation. The mystic passes from the outer enclosure of the mandala successively through the others until he reaches the centre and regains the primordial equilibrium. Thus in India the role of the unconscious has been recognised since ancient times. As Tucci eruditely expresses it, "The world of the subconscious was never denied and rejected, but, on the contrary, accepted and transfigured in a harmonious process intended to re-establish autoconsciousness, the consciousness of an Ego which is not, of course, the individual ego but the Ego, that Cosmic Consciousness from which everything derives and to which everything returns." 55

Jung recognises the profound wisdom of mandala symbolism. Mandala for him is the highest archetype, that of Self or Deity. It appears in different lands in different epochs in different forms but always with the same aspect, whenever man seeks to reconstruct that unity which the predominance of one or other of his conscious character

55. ibid., pp. 1-2
has broken. It has healing power for the suffering soul. It is an "antidote for chaotic states of mind."  

For Jung mandala is the symbol of union of all the pairs of opposites. It represents the state of 'nir-dvandva'. Beneath the pairs of opposites man suffers without ceasing. Not to allow oneself to be influenced by the pairs of opposites but to raise oneself above them is recognised in Indian philosophy as the essential ethical task.  

For Jung, too, freedom from opposites leads to self-realization. He holds that man must not allow himself to be dominated by one psychological function, keeping the other three relatively less developed. Only when four psychic functions are equally differentiated and developed, he can arrive at 'roundness'. Once this roundness is attained, man is free from the prison of 'types'.

The correspondence between the macrocosm and the microcosm is the fundamental proposition of the Yoga and the Tantra. Jung expresses the same idea. Man does not come in a world foreign to him. "The form of the world into which he is born", says Jung, "is already inborn in him as a virtual image."  

Human psyche and matter are contained in the same world. It is quite probable that they are two

56. Jung, C.W. Vol. 9, Part I, p. 10
57. cf. Gita II.45
58. See above pp 163f
59. Jung, C.W. Vol. 7, p. 188
different expressions of one and the same thing. Jung seeks to establish the ultimate affinity between the two on scientific grounds.

Rhine has statistically confirmed different phenomena of ESP (extrasensory perception) such as telepathy, clairvoyance, etc. for which science had hitherto provided no adequate explanation. Jung throws new light on them.

He formulates the new concept of "synchronicity». He defines it as "a coincidence in time of two or more causally unrelated events which have the same or a similar meaning." This may take the form of a coincidence of subjective states with objective events in the past, present or future. Such coincidences are living facts of experience. One thinks of a person and the person appears. One dreams about an event and the event takes place at the exact time of the dream. Jung interprets such phenomena as simultaneous appearance of transcendental meaning in mind on the one hand and in nature on the other. As Jacobi observes, "Jung explains the occurrence of such synchronistic phenomena by an a priori, causally inexplicable knowledge', based on an order of the microcosm and macrocosm, which is independent of our will and in which the archetypes play the role of ordering

60. cf. Rhine, J.B., Extra Sensory Perception, Humphries, Boston, 1935


61. Jung, C.W. Vol. 8, p. 441
factors. The meaningful coincidence of an inner image with the outward event, which characterizes synchronistic phenomena, reveals the spiritual as well as the material and corporeal aspect of the archetype." For Jung, an archetype can manifest itself psychically within a person at the same time that it expresses itself in the external world.

It is evident that Jung's theory of synchronicity does away with the narrow opposition of a human psyche and a material cosmos which dominated Western thought for so long. His view points to a cosmic psychic principle underlying man and matter. Though opposed to present-day Western trend, it is similar to the ideas of the Yoga and Tantra. Jung aptly observes, "The East is wiser, for it finds the essence of all things grounded in the psyche."

For Jung the psychic system is essentially cosmic in dimensions. The cerebro-centric view of human personality, therefore, is unacceptable. In this context the survival hypothesis has a logical chance. If the psyche is an autonomous principle, it could have a different destiny. Jung appears to be convinced of the reincarnation doctrine of Indian philosophy. He writes, "From the standpoint of

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63. Jung, C.W. Vol. 8, p. 384
psychotherapy it would ... be desirable to think of death as only a transition, as part of a life process whose extent and duration are beyond our knowledge."\(^{64}\) Ellenberger says that Jung conceives of the possibility of our life being "no more than the incarnation of an archetype (in other words, a temporary projection of a permanent self)."\(^{65}\) This view is in line with the traditional distinction made in Indian philosophy between the jiva and the purusa or atman. The immutable purusa suffers no change, only the empirical egos come and go. No wonder, then, that Jung identifies the self with God. He observes, "The equation self = God is shocking to the European ... it is a specially Eastern insight, to which psychology has nothing further to say except that it is not within its competence to differentiate between the two."\(^{66}\)

The identity of Self with God is the message of the Upanisads. As Radhakrishnan observes, "The two, the objective and the subjective, the Brahman and the Atman, the cosmic and the psychical principles, are looked upon as identical. Brahman is Atman ... The infinite is not beyond the finite but in the finite."\(^{67}\) By recognising the archetype of Deity within the psyche, Jung echoes

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\(^{64}\) ibid., p. 402


\(^{66}\) Jung, C.W. Vol. 11, p. 580

the ancient message, which for him, holds the key to the solution of the great riddle of life.

In this connection we may point out Jung's difference from Freud. In our discussion of Freud's concept of self we have referred to his inclination/Yoga. But he did not distinguish between the self and the ego. From the point of view of the Yoga, the materials of the id, the ego, the super-ego are embedded in the stream of citta. Freud speaks of widening of the ego-consciousness in the western tradition. On the contrary, Jung, true to the Indian tradition, speaks of the self as the transcendental principle. In his words, "The ego stands to the self as the moved to the mover or as object to subject." Freudian transmutation of the id into the ego leads to some higher consciousness, which may be identified with the self. But in that case the self is created. For Jung, the self is the "a priori existent out of which the ego evolves." Thus for him, the self is unveiled.

According to Philip Rawson, "human sexual libido is in some sense identical with the creative and beneficial energy essence of the universe," i.e. Kundalini. Jung's libido is wider than Freud's, because it is the driving

68. Jung, C.W. Vol. 11, p. 259
69. ibid.
force of the psychic system which, as noted above, is cosmic in dimension. So it may be regarded as similar to Kundalini in the true sense.

The goal of Kundalini Yoga is to realise the androgynous unity of Śiva and Śakti, to become identical with the original double-sexed Deity. As it is said in Kāmakalāvīlāsa, "Selfhood is of the nature of that Consciousness ... it is the dense mass of the coupled Śiva and Śakti, and contains within itself the circuit (mandala) of the whole universe." The profound truth of this doctrine is fully realised by Jung. He regards the self as androgynous, for it transcends the contrasexual trends in the psyche represented by anima and animus. Bisexuality of the psyche was accepted by Freud also. Bakan says that the Freudian view is to be understood in the light of Jewish mystical tradition of Kabbala. "In Kabbala, male and female are simply two poles of an essential unity, although a disturbance of the balance of the male and the female elements leads to sin and defection." Freud, however, failed to rise above the sexual. He saw sublimation as the possibility of being able to deal meaningfully

71. ibid., p. 198
with sexuality without repression. He misses the sub-
lime meaning of bisexuality of the self. It means sex-
transcendence. It points to the original oneness in the
great self.

In conclusion we may say that Jung has shaken the materialistic dogma hitherto accepted in the name of science. He advocates the principles which are developed by Yoga system in details. He does not show the way to Samādhi, but he definitely demonstrates that the human psyche contains powers which can bring about total transformation. He bids man seek the secret of his destiny and salvation within; the surface man is only an appearance and the real self is something infinitely greater and more profound. But this movement of going inward is a difficult task for man who is still weighted by a certain gravitation to the external appearance. Jung therefore criticises the present Western rush for learning the techniques of the Yoga. He says, "What is the use of imitating Yoga if your dark side remains as good a medieval Christian as ever? If you can afford to seat yourself on a gazelle skin under a Bodhi tree or in the cell of a gompa for the rest of your life without being troubled by politics or the collapse of your securities, I will look favourably upon your case. But Yoga in Mayfair or Fifth Avenue or in any other place which is on the telephone, is a spiritual fake."

74. Jung, C.W. Vol. 11, p. 500