We have neared our journey's end. We have tried faithfully to complete the tour through three great systems built by Freud, Adler and Jung. In this connection we have traversed various fields of philosophic reflection and noticed similarity of ideas expressed by the thinkers of the world. In this, our final chapter we shall present a small number of issues that seem to us important in determining future development of psychoanalytic movement. But before we do this, something should be said, however, concerning the neo-psychoanalytic trends.

Karen Horney, a leading neo-psychoanalyst, believes "that inherent in man are evolutionary constructive forces, which urge him to realize his given potentialities ... It means that man, by his very nature and of his own accord, strives toward self-realization, and that his set of values evolves from such striving."¹ But the actualization of human potentiality is threatened by "basic anxiety" which is defined as "the feeling a child has of being isolated and helpless in a potentially hostile world."² For Adler,

¹ Horney, K., Neurosis and Human Growth, W.W. Norton and Co., New York, 1950, p. 15
² Horney, K., Our Inner Conflicts, W.W. Norton and Co., New York, 1945, p. 41
the initial helplessness of the child is universal and normal, but Horney thinks that this feeling of helplessness is produced by social mishandling, especially parental defaults.

According to Horney, the basic anxiety is the mainspring of neurotic manifestations. The anxious person seeks to obtain safety by moving towards people, against them or away from them. The basis for mental conflicts lies in these psychic orientations. In order to maintain a sense of unity the individual consciously recognizes only one of the trends and represses the other two. He creates an idealized image of the self in which the contradictory trends seem to disappear, although actually they do not. The real self is lost in the neurotic effort to preserve the idealized self-image. Like the 'guiding fiction' of Adler and the 'persona' of Jung, the idealized self-image is a misleading representation of the full potentialities of the personality and is a major stumbling block to the realization of the real self.  

Probably the most vocal influence among the neo-psychoanalysts is Erich Fromm, whose writings are inspired

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by his extensive knowledge of history, sociology, literature and philosophy. Fromm contends that man feels lonely and isolated because he separates himself from the matrix of nature. This condition of isolation is a distinctive human situation and is not found in any other species of animal. Fromm writes, "The child becomes more free to develop and express its own individual self unhampered by those ties which were limiting it. But the child also becomes more free from a world which gave it security and reassurance ... If every step in the direction of separation and individuation were matched by corresponding growth of the self, the development of the child would be harmonious." Since there is always some lag between the two, man gains more freedom and feels more alone. Freedom then becomes a negative condition from which he tries to escape. Fromm says that man tries to find security by submitting to authority and conforming to society and thus acquiring a new bondage. He loses the sense of identity and creates a pseudo-self which is "essentially a reflex of other people's expectations." 

The conformity to group pressures and demands is accomplished at the expense of the individual's innate needs. Fromm speaks of five specific needs: the need

4. Fromm, E., Escape from Freedom, Farrar and Rinehart, New York, 1941, p. 31
5. ibid., p. 206
for relatedness, the need for transcendence, the need for rootedness, the need for identity and the need for a frame of orientation. These needs are purely human. Man has urge to be united with nature from which he has been torn. He wants to rise above his animal nature. He desires to belong to the world as its integral part. He wants to be a unique individual and needs a consistent way of perceiving the world. All these needs are innate in man. They are not created by society, but the actual ways in which man realizes these inner potentialities are determined by social arrangements in which he lives.  

There is much in the present social scene which Fromm regards as inimical to self-realization. The mores and taboos of our present society place too great a premium upon conformity. Fromm, therefore, advocates creation of a new society where man relates to man in the spirit of love, free from feelings of isolation and despair, a society which gives man the possibility of experiencing himself as the subject of his creative powers.  

Ellenberger observes, "Among the neo-psychoanalysts Fromm is the only one in whom we find a near equivalent of Adler's social feeling."  

7. ibid., pp. 362f  
It is evident from the brief account of the theories of self developed by Horney and Fromm that the neo-psychoanalysts merely elaborate upon one aspect of the Freudian structure of the psyche, namely the ego and its defences. By reducing the multi-dimensional psyche to the single system of the ego these theorists have cut the personality off from the vital springs of human behaviour. Of course they do not adopt the radical environmentalist position that human personality is created solely by the social conditions. They recognize some generalized potentialities in human nature, but actualization of these potentialities depends, according to them, on the character of the society. For them, conflict is not built into the nature of the psyche and is therefore not inevitable. Conflict arises out of social conditions. Remove the conditions, say our theorists, and the well-springs from which anxiety and conflict gush forth will dry up. From the Freudian point of view such theories are too sugar-coated. In view of this deviation from Freud, the entire neo-psychoanalytic school is said to be more neo-Adlerian than neo-Freudian. 9


Like Adler, the neo-psychoanalysts stress the ego rather than the id and the super-ego, the striving for self-actualization rather than libido, the conscious rather than the unconscious and the present rather than the past. Like Adler, they try to invest the human psyche with a social dimension. But as we go deeper, these similarities are found to be superficial, and our theorists cease to be even Neo-Adlerians. For Adler, feeling of inferiority is not a social product. The style of life is determined by subjective values and interests. Objective environmental factors provide probabilities only. The ultimate determination comes from the creative self. Creativity gives the lie to the doctrine that man is incompetent to change his destiny. It opposes social fatalism. Man creates himself and does not depend on society for his self-realization. Niebuhr aptly observes, "When Neo-Freudians try to correct Freud's lack of understanding for the self's dependence upon others and elaborate a "cultural psychology" ... they only contrive to obscure the freedom of the self more absolutely, for they regard it as merely the product of its immediate social environment, particularly in its infancy."  

Adler's social interest is ontologically grounded. It is a basic fact, given by Life itself to our species. It points not only to the unity of mankind but to the cosmic unity. Fromm's need for transcendence parallels Adler's social interest. But Fromm falls into a great paradox when he says that the need is actualized in concrete ways by means of the agencies of the society. If man is so self-conscious, rational and social, why has he evolved the kind of social systems which are responsible for obstructing actualization of the inner needs? Adler avoids this paradox by regarding the conflicts as intrapersonal and not interpersonal. He is a subjective psychologist par excellence. The Neo-psychoanalysts treat subjectivity in an external objective attitude and make it an object. But the self refuses to be explained as an object. It can be grasped in its full significance only when one has become fully installed in subjectivity. The self has to be known from within. By approaching the self from a social point of view the neo-psychoanalysts have created a crisis. Psychoanalysis as developed by Freud, Adler and Jung is a radical, penetrating and liberating theory. Now it has lost this character. It is turned into a conformist theory.

A very important trend that has come into existence to stem the tide of this degradation is the
existential approach to psychoanalysis. A new light is thrown on the theories of Freud and Adler by Viktor Frankl. He began as a disciple of Adler, passed three grim years in Nazi concentration camps and gained freedom only to find that almost his entire family had been wiped out. But during, and indeed partly because of, the almost incredible hellish experiences of those harrowing years, he developed his Logotherapy, his own version of existential analysis. According to him, life is a search for meaning (logos). In his words, "the striving to find a meaning in one's life is the primary motivational force in man ... This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance that will satisfy his own will to meaning."¹¹

Frankl points out that frustration in the will-to-meaning leads to inner emptiness. This existential vacuum is the mass neurosis of the present century. Unlike many existentialists he is neither pessimistic nor anti-religious, although he encountered death at every moment in the bestial Nazi camps. He speaks of subsidiary meanings and the supra-meaning of life. As he writes, "What is demanded of man is not, as some existential philosophers...

teach, to endure the meaninglessness of life; but rather
to bear his incapacity to grasp its unconditional mean-
ingfulness in rational terms. Logos is deeper than
logic."\textsuperscript{12} Frankl does not repudiate Freud or Adler, but
builds gladly on their contributions. According to him,
the frustrated will to meaning is vicariously compensated
for by diverse forms of will to power or will to pleasure.

Frankl takes a hopeful view of man's capacity to
transcend his predicament. In his words, "man ultimately
transcends himself; a human being is a self-transcending
being."\textsuperscript{13} Here is Frankl's difference from the neo­
psychoanalysts who tend to represent man as a product of
biological, psychological and social conditions. He admits
that man is finite and that his freedom is restricted, but
he says, "It is not freedom from conditions, but freedom
to take a stand toward the conditions."\textsuperscript{14} Once man can
give meaning to life by a certain pursuit, even if death
intervenes, the meaning abides. We may observe that
Frankl's emphasis on the will to meaning is in the Jungian
tradition. Jung says, "Restlessness begets meaninglessness,
and the lack of meaning in life is a soul-sickness whose
full extent and full import our age has not as yet begun
to comprehend."\textsuperscript{15}

\begin{flushleft}
12. ibid., pp. 187-188
13. ibid., p. 207
14. ibid., p. 205
15. Jung, C.W. Vol. 8, p. 415
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We may refer here to existential psychology as developed by Ludwig Binswanger and Medard Boss, often in collaboration with Heidegger himself. Both Binswanger and Boss were trained in Freudian psychoanalysis and practised it for many years. Under the influence of Heidegger they have divested themselves of the complexities of psychoanalysis. They have applied Heidegger's ontology of Being to the study of individual beings. The task of Dasein - analysis, says Binswanger, "is to understand the totality of man's experience of himself in all his modes of existence."\(^{16}\) The all-encompassing pattern of an individual's mode of Dasein is called world-design. Hall and Lindzey observe, "A person's world-design determines how he will react in specific situations and what kinds of character traits and symptoms he will develop. It makes an imprint on everything the person does. The borders of the design may be narrow and constricted or they may be broad and expansive."\(^{17}\) We may say that Binswanger's world-design is not different from Adler's style of life.

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For the Dasein-analysts, existence is not static, it is in the process of becoming something new, of transcending itself. When man refuses to become and restricts the full possibilities of his being, he is overcome by neuroses. It is the task of Dasein-analysis to restore to man the courage to be by making him experience his authentic being, his 'I'. As Boss writes, "... man is to accept all his life - possibilities, he is to appropriate and assemble them to a free authentic own self no longer caught in the narrowed-down mentality of an anonymous, inauthentic 'everybody'." Adler's concept of striving from below to above and for completion, as the basic dynamic force, finds its counterpart in the existential psychologist's conception of man as a self-actualizing being. Further similarity between the two is noticed when we consider the nature of the possibilities. Boss writes, "In reality, man exists always and only as the myriad of possibilities for relating and disclosing the living beings and things he encounters." Since a man is in-the-world, he must remain open so that all possibilities can disclose themselves. As noted in the preceding chapter, Adler, like Heidegger, is a field theorist. For him, man's cosmic embeddedness shows that self-

19. ibid., p. 183
boundedness is pathological. The creative self realizes itself through self-expansion by developing the innate disposition for other-directedness, viz. social interest.

II

A characteristic feature of contemporary trends in psychologies of self is their concern with the phenomenon of becoming as contrasted with the phenomenon of being. Rollo May, an existential psycho-analyst, describes existentialism as "an attitude which accepts man as always becoming, which means potentially in Crisis." A similar emphasis on the dynamics of development is manifest in the theories of self formulated by Gordon Allport, Kurt Goldstein and Abraham Maslow. A brief review of them will clarify the status and significance of the psychoanalytic theories of self.

William James found the genesis of empirical self-hood in the kind of objects one appropriates and calls one's own. Similarly, Allport has introduced


21. See above, p. 11
the term "proprium" as a convenient designation for all that makes for the uniqueness of individual personality organization, the unified fusion of the individual's central core of values, strivings, hopes and beliefs. He admits the importance of all psychological functions that are ascribed to the self or the ego, but wishes to avoid the view that the self or the ego is like a homunculus who does the organizing and administers the personality system. According to him, there is no self or ego that acts as an entity distinct from the remainder of personality. The proprium is not innate but develops in time. 22

Allport does not deny the importance of unconscious motives or instincts but wishes to give due place to the role of rational processes which are often neglected. He regards human activities not just as continuations of instinctive tendencies, but as "contemporary systems", autonomous and developing in their own right. Systems of human preoccupations, regardless of their origin, may achieve "functional autonomy" and become central in the guidance of meaningful behaviour. The 'go' of a motive is not bound functionally to its historical origins,

22. Allport, G., Becoming : Basic Considerations For A Psychology Of Personality, Yale University Press, New Haven, 1955, pp. 4if
but to present goals only. The character of motives alters radically from infancy to maturity. Adult motives supplant infant motives. The maturity of personality is measured by the degree of "functional autonomy" its motives have achieved. \(^2^3\) Allport, therefore, turns to the intended future, instead of turning to the past, for the key that will unlock the riddle of the present.

Since any form of behaviour is potentially capable of becoming an enduring motive, it may lead to psychological anarchy. Allport distinguishes two levels of functional autonomy; one he calls perseverative, the other appropriate. Perseverative functional autonomy includes addictions, repetition acts, routines etc. It is a self-sustaining circuit mechanism which continues primarily under its own powers with little outside reinforcements. Allport acknowledges the difficulty of explaining the appropriate functional autonomy which refers to acquired interests, values, sentiments, intentions, personal dispositions and life style. "We contend", he says, "they do not exist now because of remote reinforcements. Rather, they exist because a self-image, gradually formed, demands this particular motivational focus." \(^2^4\)


\(^2^4\) ibid., p. 252
organization of propriate functions into a coherent pattern is not explained by Allport in terms of a separate self. But he admits that a self-structure demands it. The propriate functional autonomy causes the individual to respond appropriately to life's challenges so that he can produce greater and greater things. He is not a prisoner of the past. His current self-image is a beckoning from the future. Allport thus emphasises, says Bischof, "the essential nature of man to "be somebody", to become a human being worthy of the self-image in all respects, to achieve a true "life-style" in the fullest Adlerian sense." 25

The unity of the self-image, however, requires to be explained. For Allport, the unity is dynamic. It is inherent in the structure of the personality. But the unified personality is an ideal to be achieved. The present status of the individual is to be interpreted in terms of his unrealized potentialities. As Allport eruditely expresses, "Philosophically speaking, values are the termini of our intentions. We never fully achieve them ... Jung ... defines personality in terms of the ideal state of integration toward which the individual is tending. Personality is not what one has, but

rather the projected outcome of his growth ... From this point of view we may modify slightly our contention that complex levels of structure influence becoming. More precisely stated, it is the unfinished structure that has this dynamic power. A finished structure is static, but a growing structure, tending toward a given direction of closure, has the capacity to subsidiate and guide conduct in conformity with its movement. 26 Adler's style of life and Jung's unity archetype seem to be synthesised in Allport's concept of the proprium.

Becoming is the essential feature of the proprium. This means extension of the self. The mature personality is not tied to immediate needs and duties. He identifies with the values, ideas and ideals of others separated in space and time from him. An important part of this self-extension involves projection into the future - hoping and planning. The identification with the projected goals and ideals of an imaginary, Utopian Society is equivalent to introjection of a social becoming. 27 Allport here shows a strong similarity to Adler's views. Social interest is promoted by self-extension.


Self-actualization as a mode of becoming constitutes the focus of Goldstein's theorizing. It is the master drive. All seemingly independent drives or motives like hunger, sex, power, curiosity and others are self-actualizing trends. The person strives to become what he potentially might be. Any need is a deficit state which motivates the person to replenish the deficit. Self-actualization is the replenishment of a need. The driving force is given in the experience of imperfection. The goal is the fulfilment of the task. The tendency towards completion and perfection is the creative trend of human nature. It is an organic principle by which the organism develops itself. Goals that lie in the future as objectives one hopes to attain influence behaviour as present intentions. 28

Goldstein does not accept the environmentalist view that the individual development is determined by the external influences. He stresses the unfolding of innate potentialities of the individual. But he holds that the individual has to "come to terms" with the environment. Appropriate environment helps orderly unfolding, while malignant forces of the external world may cripple the development. The "coming to terms" with

the environment has to take place in such a way that each change caused by the external stimuli in the organism is "equalized" after a definite time. Thus the organism regains its "average" state of tension and maintains its "constancy and identity". Without this return to the average state through equalization process, the organism would be in a continual state of disquiet and would remain continuously "another" organism. The principle of equalization thus explains the unity and continuity of the individual. 29

All fluctuations occur around a constant mean, a centre of the organism. This centre, according to Goldstein, enables the organism to actualize itself. Full centring or complete balance is, however, a rare achievement. Self-actualization, therefore, "is acting from within, and overcomes the disturbance arising from the clash with the world, not out of anxiety but out of the joy of conquest." 30

Like Allport, Goldstein does not emphasise the unconscious. As Hall and Lindzey observe, "The unconscious, in his eyes, is the background into which conscious material recedes when it is no longer useful

29. Ibid., pp. 110-112
30. Ibid., p. 305
for self-realization in a definite situation and from which it emerges when it again becomes suitable and appropriate for self-realization." 31

There is close relationship between Adler's will to perfection and Goldstein's basic drive of self-actualization. For both, this basic urge attempts to overcome some feeling of inferiority or imperfection. For Adler, the innate social disposition is in the service of the striving for perfection and freedom. For Goldstein, also, self-actualization is achieved through 'coming to terms' with the environment. Neither social disposition nor 'coming to terms' with the environment is imposed on the individual. Social orientation is subjectively determined. It is, in a sense, a creation of the individual. In Goldstein's principle of equalization we find an echo of Freud's Nirvana principle. 32

Maslow rejects a pessimistic, negative and limited view of man. For him, true psychology does not restrict itself to the darker, meaner side of man but takes into account the brighter and better side. As Murphy and Kovach observe, "He made a clean separation


32. See above, p. 105
between what he regarded as the dry, narrow, and dehumanized character of "scientific psychology" and a new psychology which could be based upon taking human life exactly as it is, with all its unfulfilled potentials and vast aspirations, a psychology of self-actualization."

Maslow has made an intensive investigation of normal, healthy and self-actualizing people. He believes that a study of crippled, neurotic persons will give a picture of a crippled psyche of man. According to him, in every human being there is an active will toward growth and health, an impulse towards actualization of potentialities. Anything that disturbs or frustrates this development from within is bad or abnormal. The task of psychotherapy is to restore the person to the path of self-actualization along the lines that his inner nature demands. This inner nature is not strong like the instincts of animals. It is easily overcome by habit and external pressure. "Even though weak, it rarely disappears in the normal person - perhaps not even in the sick person. Even though denied, it persists underground for ever pressing for actualization."  


34. Maslow, A.H., Toward A Psychology Of Being, Van Nostrand, Princeton, 1968, p. 4
In his investigation of the self-actualizing persons, Maslow finds what he calls "peak experiences" in their lives. It is found that persons undergoing "peak experiences" have increased integration, autonomy, spontaneity and creativity. They are less aware of space and time and identify with the humanity. They have a feeling of joy and calmness. They are free from the negative reactions which involve fixation, regression, anxiety and despair. No Freudian war between id, ego and super-ego is found in them. Peak experiences are closely akin to mystic experiences. Maslow points out that mild mystic experiences occur in almost all people. Acute mystic experience is a rare phenomenon. It is a tremendous intensification of those experiences in which the self is lost or transcended. Love, compassion, love of nature, religious ecstasy, etc. are more familiar instances of self-transcendence. In these experiences man achieves his full humanness.

Maslow propounds a theory of metamotivation. He distinguishes between basic needs like hunger, affection, security, self-esteem and the like and metaneeds like justice, goodness, beauty, order, unity and so forth.

35. ibid., Chapters 6 and 7
As Hall and Lindzey observe, "The basic needs are deficiency needs whereas the metaneeds are growth needs. The basic needs are prepotent over the metaneeds in most cases and are arranged in a hierarchical order. The metaneeds have no hierarchy - they are equally potent ... The metaneeds are as instinctive or inherent in man as the basic needs are, and when they are not fulfilled the person may become sick. These metapathologies consist of such states as alienation, anguish, apathy and cynicism."  

The obvious similarity between analytical psychology of Jung and humanist psychology of Maslow lies in the emphasis on healthy optimism. For both, self-realization is the basic urge in man. The individuation process, according to Jung, is potentially present in every man. When this process of spontaneous unfolding is obstructed, sickness results. The task of therapy is to remove the obstruction and stimulate the process and make conscious experience of completeness possible. For Maslow, also, the impulse towards growth is a natural process. Anything that blocks it is psycho-pathological. Self-actualization consists in fulfilling the essential nature of man, in developing along the lines which this hidden, dimly seen essential nature dictates, growing from within rather than without.

than being shaped from without.

Jung's integration and Maslow's self-actualization reveal man's cosmic possibilities. Human self is not confined to the present, to limited fragments and dimensions of experience. Maslow's distinction between basic needs and meta-needs distinguishes him from many psychologists and places him by the side of Jung. For Jung, true religious feeling and aesthetic experience are rooted in the deepest level of the psyche. He differs from both Freud and Adler who tend to reduce these experiences to something else. In accordance with the fundamental conception of these two schools, this something else is, in Freud's case, an escape from or a sublimation of the sex instinct, and, in Adler's case, an instrument in the fight for superiority. Jung rejects this reductionism of both Freud and Adler. The unconscious is a living and creative process. It does not need any repression to release its creative function. Spirituality is not a derivative of some other instinct; on the contrary, it is the basic function of the psyche. For Maslow, metaneeds can be adequately explained only in terms of self-fulfilment. He rejects the current belief in a self-contained self-hood with its rigid boundary. Freud's oceanic experience (whose meaning he, however, fails to understand), Maslow's peak experiences and Jung's
archetypal experiences - all point to a realm beyond the biological and the social.

In spite of these similarities, there is a difference between Maslow and Jung. Maslow, like Allport and Goldstein, does not distinguish between self and ego. As psychologists of becoming, they neglect being. Surely from the side of the ego, self-realization is a process of becoming, of actualization. But in absence of a permanent background of being, becoming loses all significance. For Jung, the process of individuation culminates in emergence of the self. The self is not created. It is unveiled. Strictly speaking, in Jung's psychology there is ego-transcendence, and not self-transcendence. There is no mystery about the self. The mystery lies in looking for it in the wrong direction. Our psychologists of self-actualization fail to grasp the autonomy of the psyche, as independent of the physical processes. But for Jung, the psyche is a principle as real as the body. Moreover, it does not seem to be limited by space and time. The conception of an autonomous psyche is absent, even in Maslow. For this reason we say that there is no notion, in the contemporary psychology, answering to Jung's conception of the self. Jung regards self as something that goes beyond the biological, beyond the social and beyond the individual. It is the universal self. It is transcendent, but not unknowable.
Our survey shows that Adlerian ideas have subtly and quietly permeated contemporary psychological theories of self. A common characteristic of these theories is that they de-emphasize the unconscious whose potency for controlling man's conscious mind has been attested to by intensive investigations of Freud and Jung over a period of several decades. It is true that the present-day theorists do not deny the reality of the unconscious, but by displaying an indifferent attitude to it they miss the clue to a genuine picture of the self. Their emphasis on the ephemeral conscious mind stands in the way of realizing the autonomy of the psychic realm.

The prevailing prejudice against the unconscious, according to us, is based upon misinterpretations and distortions of Freudian psychoanalysis by many followers and detractors. Our interpretation of Freud clearly shows that he regards the self as a free psychic principle, dynamic in character. 'Sex thou art and to sex thou returnest' is never spoken of the Freudian soul. No study of the conscious life can reveal this free self. Self-knowledge is possible through breaking down the whole set of psychic snares like repression, regression and the like. Our life is within a shell of fantasy which must be destroyed.
For us, it is Jung who has grasped the true significance of Freud's concept of the unconscious. It is a misrepresentation of Freud to say that his unconscious is a region inhabited by desires which have been repressed. The realm of the unrepressed unconscious is indicated by him. Jung does not deny the Freudian concept but develops the side that remains undeveloped in the Freudian psychology.

Freud has often been viewed as being on the whole pessimistic about the chances of realization of the free self. This probably explains the contemporary psychologists' neglect of the unconscious. Their optimism seems to be shaken if man becomes the inescapable victim of the unconscious. We believe that excessive optimism is more immoral than pessimism, for it lulls us into false peace and security. Freud's vision seems to us truer than the cheery platitudes of many contemporary psychologists.

Freud's doctrine of eros expresses a profound idea of psychic dynamism. Eros binds us. It also liberates. This Freudian insight, which, as we have noted, is purely Platonic, finds its fullest expression in Jung's concept of individuation.

Existentialist movement in psychology inaugurated by some psychoanalysts on the model of Heideggerian ontology is a challenge to the 'scientific psychology'
which treats man as an object, to be pushed and pulled around in a laboratory. We believe that this new trend can revitalize present-day psychology if, and only if, in its search for the veritable man it does not lose the hidden man. For the existentialists man is being-in-the-world. But he is also ego-in-the-unconscious. This inner field has to be explored. This is what Freud and Jung attempt to do. Here lies the revolutionary character of the two systems built by the two great discoverers.

The existentialists, despite their emphasis on subjectivity, do not categorically assert that self is a psychic principle. In order to avoid any dualism they assimilate the psyche to the body and the end of this living body, this dreadful contingency of human existence looms large in their writings. We have noted in the preceding chapter how Jung avoids the existentialist despair with the concept of an autonomous psyche. He arrives at this conception through exploration of the unconscious, a vast universe, a cosmos in itself, which has unfathomable depths and lives according to its own laws.

Freudian and Adlerian views are generally thought to be so extremely contrary to Jungian ideas that no meeting of the minds is possible. Our interpretation seeks to remove this misconception. For us, Jung goes one step beyond Freud and Adler on many issues. He does not reject
their ideas but shows their inadequacies and feels impelled to push beyond to more adequate and more consistent concepts. Freud's widened ego and Adler's creative self point to a transcendental principle which, however, becomes a prisoner in the prison of its own making. Jung's self represents one further step in human thought in its effort to understand the eternal mystery of man's ultimate being. Jung has repeatedly refused to define this mysterious self with cosmic dimension, on the ground that he would overstep the boundaries of empirical psychology by attempting such a definition. We have shown that Jung's view is most similar to Indian thought.

Academic psychologists in the West are still afraid of Jung's oriental mysticism. But truth can be ignored for the time being, but not for a long time. It must be faced - the earlier it is done, the better for the future. Hall and Lindsey aptly observe, "The originality and audacity of Jung's thinking have few parallels in recent scientific history, and no other man aside from Freud has opened more conceptual windows into what Jung would choose to call "the soul of man". It appears likely that with the growing trend in Western society, especially among young people, toward introversion, phenomenology, existentialism, meditation, spirituality, mysticism, occultism, expansion of consciousness, individuation, transcendence, unity, and self-fulfilment, Jung will come
to be recognized as the spiritual and intellectual leader of this "revolutionary" movement."

Western thought owes Jung an enormous debt for having shown it the way to oriental wisdom, to Yoga and Tantra. We believe that Yoga must point the way for the future research of depth psychologists. Jung himself suggests this when he says that Tantric Yoga gives "the most elaborate system of psychic layers, of localizations of consciousness up from the region of the perineum to the top of the head." Growing consciousness is the purpose of human life. The highest consciousness is the goal of human development. Jung helps us along a part of this path of gradual development but only Yoga can bring us to the goal, the solution of the mystery of the human soul.

Jung writes, "Since it is my firm conviction that the time for an all-inclusive theory, taking in and describing all the contents, processes, and phenomena of the psyche from one central viewpoint, has not yet arrived, I regard my concepts as suggestions and attempts at the formulation of a new scientific psychology based in the

38. ibid., p. 112
first place upon immediate experience with human beings.\textsuperscript{40} In this connection we may refer to an idea suggested by him but not fully developed. It is the idea of a Cosmic Soul. In Aion\textsuperscript{41} he seems to identify Christ with the archetype of the self and to imply that humanity as a whole is undergoing collective individuation. Jung's doctrine of synchronicity, as noted earlier, not only points to the trans-spatial and trans-temporal character of the psyche but also suggests an ontological identity of the psyche and the world.\textsuperscript{42} In the light of this ontological monism we may suggest that collective individuation is really cosmic in character. Krsnas and Christs are archetypal manifestations of this cosmic individuation. This Jungian theory of avatars brings to mankind a new spiritual message. The work of redemption is a continuous process, though on occasions it becomes accentuated. The self-manifestation of the Cosmic Soul indicates that humanity is not doomed. However dark the night, the dawn must come. In this age of scepticism Jung stands as a prophetic figure when he says, "All of


\textsuperscript{41} Jung, C.G., 'Christ, a Symbol of the Self' in Aion, C.W. Vol. 9, Part II

\textsuperscript{42} See above, pp. 241f
what I have learned had led me step by step to an unshakable conviction of the existence of God ... I do not take His existence on belief - I know that He exists."43