Chapter - IV

Psychoanalysis and the Theory of Karma, Aparigraha and Ahimsa:

Freedom, Responsibility and Consciousness

4.1. Psychoanalysis and Jainology:

Psychoanalysis is a potential tool in constructing a healthy society. As a matter of fact, psychoanalysis made human beings healthier than they were ever before. Psychoanalysis, in a way, revitalized the concepts of religion even though Freud underplayed the importance of religion. Freud’s notion of religion was restricted to Christianity and Judaism, which believe in a supernatural God. Had Freud been exposed to agnostic religions like Buddhism and Jainism, he could have even changed some of his notions of religion, if not all of them. This chapter attempts to analyze certain areas of convergence between psychoanalysis and Jainology.

4.2 The Principles of Psychoanalysis:

Anyone who looks at human beings closely will understand that man is both rational and irrational. Traditionally, these irrational forces were attributed to the devil’s handiwork. In English, there is a proverb, which espouses a similar idea; that is ‘an idle mind is a devil’s workshop’. This irrational aspect of human beings has been either neglected or ascribed to some extraneous force and proper attention has not been given to this aspect. Breuer and Freud came to the conclusion that unconscious forces are operative in human mind. The practice of hypnosis was the one, which gave them this momentous insight. These unconscious forces are the driving forces of the human mind. The person under hypnosis does many things and when he is in the wakeful state, he does not remember them. Hypnotherapists used this to cure patients by giving them counter suggestions. The person concerned will be hypnotized and suggestions will be given to him when he is in the hypnotic stage. As a result of these counter suggestions,
the patient will recover from his problems but the method did not expose the causal link. But the practice of hypnosis made one thing very clear i.e. ‘the existence of unconscious forces’. Waelder writes:

The significance of this observation is immense. It seems to demonstrate that the reasons for our actions can be different from what we believe them to be, that we might be guided by purely psychic forces of which we know nothing. In other words, the experiment indicates the existence of unconscious forces, and the possibility that what we take for our motive may be only a rationalization. (2003; 4-5)

As has been said earlier, Freud was not happy with the conclusions arrived at by Breuer. He agreed with them but thought that there is more to it than meets the eye. Both Freud and Breuer understood that wishful impulses were repressed. But Freud subjected it to further scrutiny and he was of the opinion that sexuality was the most important of all the drives and the wishful impulses that were repressed were either sexual or related to sexuality. This is where Freudian analysis parts way from other analysis. Freud thought that sexuality was at the root of all psychic problems. Freud thought that he understood the ‘source of the Nile’ of the neurosis i.e. repressed sexuality. Modern researches point to the same direction. Craib explains how pertinent Freud’s understanding of the role of sexuality in human being’s life is:

For Freud, the most important of these drives was sexuality… Megary (1995) suggests that the human animal, in comparison with other animals, is born prematurely due to the nature of human evolution… the result is that aspects of behavior that might be genetically or hormonally programmed into other animals, such as heterosexuality, are not programmed into human beings. We have a sexual drive but this drive is
not genetically directed towards any particular object. We can take any almost anything as a sexual object. Horses do not wear designer jeans or short skirts to attract sexual partners. Human beings do. D.H.Lawrence thought he was speaking critically when he scorned ‘sex is in the read’, but he was actually describing the human condition. Our sex is as much in our head as it is between our legs. (2001; 19)

Human beings can project sexuality on to any object, as heterosexuality was not programmed genetically. Freud was not wrong when he said that sexuality lies at the root of most of neurosis. According to Freud, the development of libido i.e. sexuality is what drives the psychological development of human beings. ‘Libido’ is at the heart of psychoanalytical theory and it is the reason why it was vilified. Freud thought that sexuality did not spring out of the blues when a person became an adult. He assumed that even children were sexual and in his own phrase ‘polymorphously perverse’. To Freud, children exhibited uninhibited sexual desires and these libidinal forces lay dormant after early childhood and come to the fore during adolescent.

Thus the unconscious is the central tenet of psychoanalytical theory. The unconscious is not a place but a process. For this reason, Freud did not use the word subconscious, as it would indicate spatiality. Unconscious is a process and it is always operative. In the same way, conscious is also always operative. These drives are continuously operative and work for different reasons. The unconscious drives are the driving forces whose motive is fulfillment of sensual desires and the conscious just monitors the unconscious and the environment and in fact mediates between them. The unconscious is the storehouse of the primitive drives. The individual is unaware of the purposes of the drives of the unconscious. At the same time, all that cannot be remembered should not be ascribed to the unconscious. For this reason, Freud
developed the term called ‘preconscious’. Preconscious contains the information and
details, which the person does not remember at that particular time but will remember
sooner or later. These information and details can be retrieved with effort, sometimes
without effort. The unconscious, on the contrary, contains information and memories,
which the person cannot remember on his/her own. The person concerned cannot
remember them because he/she has repressed them for the very same reason. Craib
writes:

The most important of the three levels, is the unconscious itself and this
contains the ideas attached to the most primitive drives. Some
comparatively acceptable ideas or representations can also be attached to
primitive drives and thus repressed. For whatever reason, ideas repressed
into the unconscious are unacceptable to the individual and/or the
culture and society in which the person is situated. For Freud, these ideas
were primarily sexual. (2001; 22)

Freud used the term ‘sexual’ in a broader sense. It is at this time that Freud came
up with his controversial theory of infantile sexuality. But what is important is ‘what is
unconscious’ can become ‘conscious’ and ‘what is conscious’ can become
‘unconscious’. The unconscious and conscious are not fixed and frozen entities but
continuous processes ever active in the human psyche. Thus human psyche is a
continuous battlefield where different warring forces are always operative and the
chances for the return of the repressed are always at a high.

When everything fell in place, only one aspect continued to challenge Freud’s
theory. Freud made it clear that the unconscious is the process whose aim is to seek
uninhibited pleasure and get as much as sensual satisfaction as possible. Conscious
mind is the one, which mediates between the unconscious and the environment. If that is
the case, no repentance or guilt is possible. If the Freudian scheme of mind is all that is, one should not feel repentance or guilty. But Freud found that guilt was a common phenomenon and it needed to be accounted for. As a result, he revised his theory of mind and introduced a tripartite model of the mind, which comprised id, ego and super ego.

Guilt and repentance also must have come from an unconscious source, thought Freud. But for this, how can one account for the self-effacing and self-denying altitudes. Freud called the part of the unconscious mind ‘super ego’ which according to him comprised the recordings of what the parents, teachers, and the society said. This internalized version of the do’s and don’ts is what is superego and the superego demands ethical excellence (according to the internalization) from the person concerned. Berg writes:

The super ego comprises the norms values, and ideals that upbringing and education have instilled in us. It is not equivalent to our conscience, however, as it does simply coincide with our conscious and preconscious ethics. Having its origins in childhood, it contains many elements that we are no longer aware of and that are not relevant for or appropriate to our current lives. These unconscious injunctions may well be in conflict with our current ethics but on an unconscious level. (2003; 50)

Freud’s tripartite model is a true-to-the-spirit model of the mind and it is endowed with the sophistication required to enunciate the complexities involved in the mental process. Freud’s terms are not evaluative. ‘Id’ does not mean bad and ‘superego’ does not mean good. Both are congenial to mental health. Super ego is good from the point of view of socializing and id is good from the point of view of seeking sensual
pleasure. It is not the existence of id or superego, which causes problems. Problems arise only when there is an imbalance between the two.

This imbalance holds the key to the understanding of all psychic disorder. Crucial to understanding Freud is his idea of infantile sexuality. Freud’s idea of children being polymorphously perverse was repulsive for many people. Freud, at this time developed the sexual abuse theory of psychopathology in which he opined that childhood sexual assault might be the reason for most of the hysterical formations. Freud himself did not stick to his theory for long. But his theory of sexual abuse aetiology came under criticism. Recently, it came under the most scathing criticism called ‘false memory syndrome’ which claims that patients remember (of course falsely) that they had been sexually abused. It happened because of the powerful psychoanalyst and his insistence. Freud was thought to be the initiator of this wrong practice. But Freud himself abandoned his seduction theory as he found that memories were deceptive and could not be relied upon. Though Freud did hold the seduction theory for a while, he abandoned the seduction theory and understood that memory is a difficult thing to rely upon, as it is already a distorted thing. Millon writes:

Freud did find evidence, for example, in dreams that knowledge and memory not available to the conscious mind appeared to be stored in some form unconsciously. However, he also and this is absolutely crucial emphasized the ways in which memories of experience especially those of early childhood, are subject to all manner of distortion, mixing elements from different sources, and are rarely available to conscious recall in coherent and accurate form. (2005; 65)

But for seduction theory, most of Freud’s observations seem to be apt even today. While oedipal complex is accepted, its universality as suggested by Freud is
questioned. Freud did not take into account other cultures when he came out with his theory. What would be the case of a boy who is brought up in a society where polygamy is in practice? If one would brush aside these aspects, which stare at Freudian theory in defiance, one would find that Freud’s observation was meticulous and scientific. Above all, one would be astounded to see his explanatory power. Freud is very famous (or infamous) for his theory of infantile sexuality. The polymorphously perverse child seems to indulge in all sorts of sexual behavior. But this sexuality disappears after certain time only to reappear in the adulthood. This disappearance and reappearance hold the key to the understanding of the aetiology of neurosis.

Normal adulthood occurs according to Freud, as a result of three processes i.e. repression, acting out and sublimation. As has already been mentioned, repression is an unconscious process and it is beyond the control of the individual. Not all the wishful impulses of the child can be acted out. For many reasons one cannot carry out whatever one wants. Certain wishful impulses are repressed. Not all wishful impulses can be repressed. Some of them are too strong to be repressed and these impulses can then be sublimated. Sublimation is the act of changing the sexual energy into a socially acceptable activity. An excerpt from Budd elucidates the origin and meaning of the term sublimation:

The term sublimation is borrowed from chemistry, where it means purification, the way in which a body can pass from a solid to a gaseous state. In psychoanalysis, sublimation means the purification of the energy of the repressed sexual wish until it has ceased to have a sexual aim and has acquired a socially acceptable expression. For example, the energy of repressed exhibitionistic wishes may enable a person through sublimation, to become an accomplished public performer. (2005; 22)
The second way into adulthood is abnormal sexuality or perversion. One can see the difference between the normal way into adulthood and the abnormal one. The perverted individual acts out his/her impulses. This perversion comes to happen as a result of some block in the growth. Freud defines many stages of development like oral stage, anal stage etc. if a person is stuck in the oral stage of growth, he/she might exhibit certain qualities and act out his/her wishful impulses perversely.

The third possibility is the unhappiest one. The normal adult either represses the wishful impulse or acts out (if it can be acted out) or sublimates the wishful energy (if it is too strong to be repressed). The pervert acts out his/her wishful impulses. Even this would not be a big problem unless the perverted actions affect the other person or threaten the social norms seriously. But the way into third kind of adulthood is the unhappiest one. The neurotic is not able to repress his impulses successfully or act them out without guilt. This condition creates a rift in the mind and leads the person to neurosis.

No individual is a normal adult all the time. The line, which separates all the three, is very thin and the normal can become perverse and neurotic at any time. As one would see, the difference between normal and neurotic is very marginal. The normal remain normal because of repression and sublimation. Repression does not mean disappearance. The repressed impulses do come back but in a different guise and the acting out happens unconsciously. The normal remain without guilt because the acting out of the impulse happens in dreams and the individual concerned is not aware of the purpose of the dreams. The normal is then also a perverse as he/she acts it out and the normal will also feel guilty if he/she knows the meaning of his/her faulty actions and dreams.
The very aim of psychoanalysis is to interpret these actions to understand the motives of the unconscious. Freud’s aim is clear enough. Freud’s scheme of things is that the unconscious drives operate the human being. One’s conscious mind is more like a compromiser, who mediates between the unconscious and the outer circumstances. In Freud’s later model of the mind, Freud divided mind into three parts i.e. id, ego, superego. According to this model, the conscious or ego has to mediate between the ‘id’ and ‘the environment’ and between ‘id’ and ‘super ego and has its own identity. Thus, the individual is normally not aware of the drives that propel his/ her actions. The interaction among these different drives constitutes the personality of a human being.

As has been said earlier, the interaction among all these forces determines a person’s behavior. ‘Id’ is the ‘unconscious drive’ whose aim is satisfaction of the senses. It contains all the sensual drives and ‘super ego’ contains the ethical standards inherited by the individual. Ego is the conscious mind, which deals with ‘id’, ‘super ego’ and the environment. Repression takes place because certain drives are unaccepted or unethical. It will be easy to assume then unsuccessful repression leads to hysterical conversion. Hysterical conversion has its roots in unfulfilled wishes or unexpressed emotions. These motives and wishes are elusive to the individual concerned. As a result, the psychoanalyst had to devise certain methods in order to gain access to the murky chambers of the patient’s mind. One such a device is free association. Freud did not stop with free association. He developed other methods also. All these methods had only one aim i.e. to unearth the unconscious hysterical symptom. Freud’s contention is that once the unconscious is made conscious, the hysterical symptoms will disappear. To find out the root was the aim and free association was the first method deployed by Freud. Insights gained here helped him establish other methods as well. Unless the unconscious is seen and accepted, healthy state of mind is difficult to achieve. Waelder writes:
The unconscious contents of the mind are of similar character to the conscious ones they are composed of thoughts, desires fears hopes. They are not different from the psychic phenomena if the criterion of consciousness itself is left aside. Unless these unconscious contents are taken into consideration mental life is lacking in meaning. As long as they are neglected the psychic processes remain comparable to a book from which pages have been torn. One may read it one or more paragraphs may even be in tact but as a whole it remains incomprehensible if the reader does not succeed in guessing correctly what has been omitted. (2003; 8-9)

4.3. The Tools of Psychoanalysis:

A man’s mind is a like a book. His unconscious is the torn pages of the book and the task is to infer the contents of the torn pages to understand the person comprehensively. But ‘how to go about doing it’ is the question. Freud developed many methods in order to accomplish the above said objective. Free association was the first technique developed by Freud to infer the contents of the unconscious. Freud used the method of free association in order to find out the ‘source of the Nile’ in psychopathology.

Free association as the name suggests is the practice where the patient is free to associate things. He asked the patients to relate to him whatever came to their minds without editing any detail. Freud would sit behind the patients in a couch and listen to them. As the patient starts narrating things, Freud will listen to them with rapt attention and he will be hoping for the clue, which will come in the way of their speech. The psychoanalyst will latch on to that and start his enquiry from there. Thus the psychoanalyst will get the ray of light from the patient concerned. The patient is not
willing to expose them but these details come out in spite of the patient. These sessions were often long and demanding. Obviously, this was the main shortcoming of the Freudian psychoanalysis. Free association can be likened to the negative capability of Keats. Millon writes:

The analytic stance is one of tolerating uncertainty, creating an ambience in which aspects of self and experience can be explored without any anxious rushing to conclusions. The famous British psychoanalyst Wilfred Bion likened this to Keats’ idea of negative capability:… That is, when a man is capable of being in uncertainties, mysteries, doubts without any irritable reaching after fact and reason. (2005; 68)

As has already been suggested, the method has some inherent flaws like that of false memory syndrome. At times, the psychoanalyst sees things as a result of his training. Sometimes he forces his conclusions on to the patient thanks to his persuasive ability. The method, on its own and alone, is unreliable. The moment the psychoanalyst forces his opinions or jumps to a conclusion, unwanted things will start happening. The best case in point is the eruption of false memory. Millon cautions one of the risks involved in the analytic method:

There are no known methods of reliably enhancing memory. Attempts to do so run the risk of yielding confabulated or false memories. Hypnosis and related methods should not be used to elicit repressed memories. Without objective corroboration, it may be impossible to determine whether a recovered memory that is an experience that had been firmly forgotten and then later remembered is essentially true or is a product of imagination. (2005; 68)
As Millon points out, it would be impossible, without objective corroboration, to decide whether a memory is real or imaginary. Freud also was aware of the deceptive nature of human mind and fallibility of methods. As a result Freud developed other methods of finding out the contents of the unconscious with a view to verifying the findings. They are as follows.

1. Interpretation of dreams.
2. Interpretation of faulty actions.
3. Interpretation of transference and resistance.

4.3.1 Interpretation of Dreams:

Freud developed the technique of free association in order to investigate the unconscious with a view to curing the neurosis. The unconscious is a drive and it is always operative. It also contains the repressed wishes and these repressed wishes do not lie quietly all the time. They tend to come out in different forms. It also comes in language that one uses when one is not on guard. This is exactly what a psychoanalyst will be looking for when a patient is free-associating.

To add precision and objectivity to his findings in free association, the analyst banks upon other actions and chief among them is dreams. Freud himself said that the interpretation of dreams is the royal road to the unconscious. When one sleeps, the conscious mind does not police the border vigorously and as a result the unconscious expresses itself freely. One thing is to be borne in mind; that is the conscious does not police the border vigorously but it does not stop policing the border altogether. As a result, the unconscious takes the route of disguise. Freud considers his interpretation of dreams as an once-in-a-lifetime achievement and attaches great significance to the meaning of dreams. Freud writes in his preface to the third (revised) English edition:
This book, with the new contribution to psychology, which surprised the world when it was published (1900), remains essentially unaltered. It contains, even according to my present day judgment the most valuable of all the discoveries. It has been my good fortune to make. Insight such as this falls to one’s lot but once in a lifetime. (2003; 39)

Freud considers that his ‘Interpretation of Dreams’ is the best of his work. As has been already mentioned, the ‘conscious’ is not fully inactive even one is asleep. The ‘unconscious’ material, which seeps through cannot enter the ‘conscious’ without going through the censoring process since the ‘unconscious’ contains the repressed wishes which are not acceptable to the ‘conscious’. As a result, they come in a disguised form. The dream that a person remembers is only a manifest content and the psychoanalyst then has to work his way through in order to arrive at the latent content. Waelder writes:

We call what one usually refers to as the dream, the dream text or the manifest dream, and what we are looking for, what we, as it were, suspect to lie behind the dream the latent dream thoughts … we have got to turn the manifest dream into the latent dream and we have to show how the latter became the former in the mental life of the dreamer. The first list is a practical problem; it comes under the heading of dream interpretation and requires a technique. (2003; 94-95)

What the patient remembers is the manifest dream and the analyst has to work out the latent dream and that will be the meaning of the dream. Freud was of the opinion that the ‘unconscious’ is not a chaotic process but there is, to use the famous Hamletian phrase, a method in the madness. Freud thought that the unconscious material goes through the process of distortion before it entered the conscious mind. Freud called it dream process. The dream process involves the distortion of the latent content and the
changing of the latent to the manifest content. The dream process involves symbolization, condensation, dramatization, displacement and secondary revision. Symbolization is the process in which a particular thing represents the intended object. Thus, a ‘pen’ in the dreams may symbolize ‘penis’ or the ‘person’ who has the pen or anything the pen can stand for in the mind of the individual. It is difficult to pin down what a particular symbol may mean. It all depends on how the person has internalized it. The next process is dramatization. Dramatization involves the converting of wishes into a sequence of images. At this point, one has got to remember that symbolization will also take place in dramatization. Symbols can be either metaphorical or metonymical. Classification helps one understand the processes in a better way but in reality a dream is a mixture of all or some of the dream processes. The next process is condensation. In condensation, many ideas are condensed into one symbol. In condensation, one symbol may stand for many things at the same time. Freud himself was aware of the inexhaustibility of the interpretations of dreams and precisely because of condensation. Freud writes:

The first thing that becomes clear to anyone who compares the dream content with the dream thoughts is that a work of condensation on a large scale has been carried out. Dreams are brief, meager and laconic in comparison with the range and wealth of the dream thoughts. … I have already had occasion to point out that it is in fact never possible to be sure that a dream has been completely interpreted. Even if the solution seems satisfactory and without gape, the possibility always remains the dream may have get another meaning. Strictly speaking, then, it is impossible to determine the amount of condensation. (2003; 371)
The next mechanism is displacement. Displacement is the process where the ideas concerning one person or an object are projected on to another person or object. For instance, if a teacher beats a student in the class, the student will not be able to show his anger straightaway and retaliate and as a result he may beat the table in helplessness. The act of thumbing the table is a kind of substitute gratification. It is ‘displacement’ in action. The table has become the teacher. Symbolization is similar to displacement but symbolization is not the same as displacement. In displacement, the emotions associated with the original object are also displaced. Craib writes:

This is a matter of metaphor. The description of one thing as if it were another in order to shed new light on or add new dimensions to what one is really talking about. My love is like a red, red rose does not mean that she has petal and thorns but is a comment that tries to convey her beauty. Displacement in the dream work, however, has the opposite end in view, not to throw new light on but to hide what is being dreamt about.

(2001; 28)

The last process involved in the dream work is secondary revision. Freud did not make an emphatic remark regarding secondary revision. As Ian Craib says, “Freud was ambivalent about whether secondary revision should be included in the dream work itself” (28). However this is an important process. Secondary revision is the story into which we sort our dream images us we make in order to make them in an intelligible whole” (28). This is one of the common criticisms directed against psychoanalysis i.e. people do not remember what they dreamt and whatever they remember is also a distorted version. Freud counters them that it is also a distortion of the dream and the analyst has to go ahead in order to find the latent content. Freud asserted that all dreams
are wish fulfillments. Every dream is a fulfillment of a wish. Even nightmares are wish fulfillments according to Freud. Berg writes:

In the case of anxiety dreams, the fear or discomfort is often on the manifest level only; the latent content still contains a wish fulfillment. Additionally such dreams may result from wish fulfillments that went too far or were about to go too far. The dreamer recoils from the extreme nature of his desires, and the dream turns scary. Finally, it is also possible that anxiety dreams are wish fulfillments from start to finish. In this case, the wish that is being fulfilled is that of our social conscience wanting to punish us for our immoral deeds or desires. (2003; 25-26)

4.3.2. The Interpretation of Faulty Actions:

The second technique Freud employed to gain access to the unconscious was the interpretation of faulty actions. Freud assumed that slips of the tongue, pen and the forgetting of things are not accidental. ‘Slip of the tongue is not the fault of the mind’, says a maxim. Freud affirms that slip of the tongue is also the slip of the mind. Slip of the tongue and other faulty actions are like dreams to Freud. When one analyzes the faulty actions, one would invariably, according to Freud, find out the tensions that lie at the unconscious level. As cigar is cigar sometimes, forgetting has nothing more to it at times. Fine writes:

A great many errors are unconsciously motivated and a systematic analysis can reveal what these unconscious motives are. This is by no means to say that all errors are unconsciously motivated. Freud was quite explicit in delineating the conditions under which there is justification in assuming that an unconscious motive is at play. Freud’s theory, as he
envisioned it was therefore an addendum to the theory of normal
forgetting and remembering rather than a replacement of it.

(1962; 54-55).

Faulty actions then reveal the conflicts that lie beneath the surface. Quite often
when one forgets things, one stands to gain because of these faulty actions. When one
forgets a briefcase in the friend’s house (who is a girl), it may be to see the girl friend
once again and these are the motives for the forgetting. A professor who guides a
beautiful young girl thus may say that the thesis lacks ‘orgasmic’ unity instead of
‘organic’ unity. The slip of tongue here reveals the teacher’s unconscious wish. Thus the
slips of the tongue, forgetting and other faulty actions help the psychoanalyst gain
access to the unconscious of the patient. Thus the interpretation of faulty actions help
the psychoanalyst confirm his/her findings which he/she had already done through
dream interpretation and interpretation of free association’.

4.3.3. The Interpretation of Transference and Resistance:

The patients, who come for the treatment, are often less cared for and
eemotionally wanting. When the psychoanalyst listens to the problems of the patient
concerned quietly and receptively, the patient feels, for the first time, at home and
he/she starts looking at the psychoanalyst in a different way. While some one may look
at the analyst as a father figure, the other may look at the analyst as a potential partner.
It is said that the patient displaces his/her feelings on to the analyst. Fine writes:

Transference may be described as the observation that the patient in
psychoanalysis does not submit to a dispassionate consideration of his
difficulties, but rather enters at an early stage of the analysis into an
intense relationship with the therapist. As could be predicted from theory,
this relationship centers primarily around the two aspects of the Oedipus
complex, the sexual attraction for the parent of the opposite sex and the antagonism toward the parent of the same sex. (1962; 96)

This aspect of the patient’s behavior is called transference where he displaces his feelings and repressed emotions on to the psychologist. Freud was of the opinion that most of the repressed items are related to infantile sexuality. Transference takes place because of the patient’s unreadiness to accept them consciously. Instead of accepting them (the repressed unconscious forces), the patient reexperienced them and the analyst functions like a screen on which he displaces his emotions. Freud explained transference as one of the forms of resistance.

Thus the patient acts out his/her repressed wishes in the act of transference. Thus interpretation of transference is very crucial in understanding the contents of the unconscious. Transference gives the psychoanalyst a chance to get a peep into the emotional life of the patient. As has been mentioned, transference is one of the forms of resistance. As a result, transference will be ambivalent. When the psychoanalyst attempts to gain access to the unconscious, the patient will put up resistance. Resistance is then a clear indication that the analyst is nearing the source of the neurosis.

Both transference and resistance offer insights to the analyst. When the resistance is the hardest, one can be sure that the root cause is the nearest. The patient will make every attempt to protect his unconscious even though his intentions are unconscious.

4.4. Psychoanalysis and Mental Health:

Psychoanalysis has a lot to do with mental health. One should not wrongly assume that psychoanalysis deals only with the sick people. As has been already mentioned, psychoanalysis affirms that the line that separates normalcy and neurosis is thin and throws light on the fact that the so-called ‘normal’ are also perverted at times
and drives homes the momentous insight of the ‘normalcy of perversion’.

Psychoanalysis, especially Freud, deserves the credit for the service he rendered to humanity. But for Freud, one would not have thought of the ‘normalcy of perversion’ and the ‘perverted normalcy’. Waelder explains that psychoanalysis can play a major role in educating individuals and shaping the society for the better:

A vast field of educational opportunities for psychoanalysis opens up here. Beyond the task of curing sick people, it may have an important contribution to make to the problem of shaping healthy people. One may guess that the programme of psychoanalysis “where there was id there shall be ego “ goes beyond the therapeutic task of curing sick, subnormal people into the field of reshaping and educating the healthy, and of redefining the standards of ideal normalcy. (2003; 30)

Mental health is a tough thing to achieve. Mental health is very hard to achieve because human beings cannot stand truth all the time, as it is bitter very often. At times, ego comes in and distorts truth. Jingoism is a case in point. There are so many reasons for the distortion of truth. But the fact of the matter is that it is distorted. The very effort to coming to terms with truth is painful. But this should be carried out in spite of the pains involved in it. The fact that life is difficult must be accepted. This very acceptance will change the quality of life. Psychoanalysis helps one accept oneself with all limitations and shortcomings. People are not ready to accept things as they are. This unreadiness to accept causes a lot of problems. As a result, they go on projecting or introjecting things, which take them far away from ‘truth’. Craib writes:

In terms of making sense of the defences, I think introjection and projection should be considered basic. Introjection is a much stronger term than the internalization… introjection is by comparison more like
swallowing something. It is as if in unconscious phantasy I take the thing that is outside of me in order to be able to keep and control it… in adult life, it is possible to think of introjection as lying behind some of the stranger things that go on between couples, for example where one partner will buy drink for an alcoholic mate, or try to control a partner’s supply of lovers. (2001: 40-41)

Introjection thus helps the person concerned feel at home and reduce the anxiety level. It is a kind of safety valve that nature gave to the human being. All safety valves are useful only when the person concerned is not conscious of his actions. Hence psychoanalysis insists that one should encounter the situation instead of projecting and introjecting. But the person concerned will not be aware of the mechanism and their escapist nature unless and otherwise he/she is educated of the roles of the mechanism involved in projection and introjection. Craib says:

Projection is the opposite of introjection; it is a matter of putting something that is actually within oneself outside, on to some other person (or object). It is one, if not the only, basis of communication, a matter of seeing some part of ourselves in another person. Projection defends the ego in a number of ways. First it is a way of protecting against external dangers by investing another person with the qualities we feel we don’t have ourselves. (2001: 41)

Projection is the mechanism, which helps one understand why criminals are vilified to an unimaginable extent. If the person has committed a sexual crime, then the blame game is rather vulgar and involves unimaginable hurling of invectives. From a psychoanalytic point of view, it should be understood as the act of projecting onto the other person things, which are unacceptable to one’s ego in order to feel good and
secure. The blame game becomes intensive as the so-called good people know unconsciously that they can also be a potential criminal in the same way and their inability to accept it as the idea is repulsive to their conscious mind and also to the super ego.

The criminal in a way reminds them of the level to which they can stoop down and the repulsion of super ego to the idea and then those emotions are projected onto the criminal. At times, one finds that the criminal, not in an evaluative sense, is even killed by the public. The very presence of the person is a danger to the egos of the people and as result they get rid of him. This is not to justify the mistake committed but one has to understand the psychology of evil so as to usher in a better world. History asserts that punishment has never reformed any individual and only understanding and tolerance can usher in the desired change. To quote Berg:

Freud has shown that lustful and aggressive drives are not restricted to deviants or perverts but are common to all humanity and furthermore, that more often than not they take as their object those who are nearest and dearest to us or those who are the most vulnerable. All this suggests that the extreme nature of the reactions results from the psychological process we have come to know as reaction formation. In other words, that it is the outcome of an unconscious strategy to transform a mixture of abhorrence and fascination into pure abhorrence. (2003; 134-135)

Thanks to Freud, the world has understood that the ‘normalcy’ and ‘perversion’ are convenient labels but not frozen realities. In reality, the normal and perverse cross the border other very often. To understand one’s fallibility is the first step towards mental health as it also paves the way for understanding others. In Freudian view the other is not really other at all as the other also constitutes the mental reality of the
individual reality. As a result, Freudian psychoanalysis extends to the society in general and has a lot to offer to the societal well-being.

Psychoanalysis has also contributed much to the understanding of the importance of sexual life. The very word sex was a taboo in the past. Psychoanalysis has established that sexual life is very important for the mental health. Thanks to Freud, one has come to understand that sexuality should not be thought of as a Pandora’s Box, which would create problems only when opened. Freud established that the drives are ever operative and any attempt to repress them is unwise and counter-productive. Understanding sexuality is a vital step to creating a harmonious society and achieving mental health. An excerpt from Fuller shows how psychoanalysis effected a radical change in the societal consciousness:

"It used to be the case that any kind of unconventional mental behavior was condemned as wicked and degenerate. Because Freud insisted that men and women could be powerfully influenced by drives of which they were entirely unconscious, society is less inclined to pass facile moral judgements. We owe Freud a debt for having lifted the covers of Victorian prudery for having emphasized the importance, which the sexual drive undoubtedly plays in the lives of men and women, and for having made sex into a subject, which can be openly discussed."

(1996; 69)

Today the world knows that the emotional life of an individual is very important and care needs to be taken to develop emotional intelligence. Certainly emotional intelligence is a part and parcel of mental well-being. But for Freud, one would not have given the importance to emotions that one would give to rationality. It has been already mentioned that the way one looked at sexuality went through a sea change by virtue of
Freud’s discoveries. But Freud himself was sexually disciplined. Freud, because of his understanding of the role of unconscious and normalcy of perversion, did not become a Sade. On the other hand, he paved the way for understanding people like Sade and trail blazed the study on sexuality. The result of understanding will be discipline but this discipline happens on its own accord. Rushdoony writes about Freud:

Ernest Jones gives the impression, at several points, that Freud was a man of the strictest sexual morality. Freud himself made no such claim, writing to James J. Putnam, July 8, 1915, “sexual morality as defined by society in its most extreme form…strikes me very contemptible. I stand for an infinitely freer sexual life, although I myself have made very little use of such freedom only so far as I considered myself entitled to”.

(1965; 12).

Above all, Freud should be credited for his theory of infantile sexuality and his finding that most of psychological diseases spring from unhappy childhood. As a result of his pains-taking discoveries, our children will not go through unnecessary hardships. Psychoanalysis thus paved the way for the mental health of parents, children and in extension, of the society. Freud, though he is wrong in some of his assumptions, was accurate in his observations and took us to the mouth of the volcano of human mind and showed us what lie there. Freud established that one’s childhood is of paramount significance in determining one’s pattern of behaviour in future and it has become commonplace to trace the childhood traumas in order to understand the present pathological condition. In essence it is Freud who demonstrated with conviction that childhood is the breeding ground for future attitudes, outlooks and emotional responses. An excerpt from Fuller shows what psychoanalysis has done in taking human consciousness to the next level:
First there seems little doubt that Freud increased our tolerance. Because of his insistence that the seeds of neurosis are sown in early childhood, we pay more attention to our children’s emotional needs, and are more inclined to try to understand them rather than to punish them when they behave antisocially. (1995; 69)

Thus psychoanalysis in more ways than one helped us discover ourselves. If mental health is to be achieved, more consciousness of one’s own self needs to be achieved and Freudian psychoanalysis aims to do the same i.e. where there was id, there shall be ego.

4.5. Jung, Lacan and Freud:

Though Freud is the father of the psychoanalysis, there are many other versions of psychoanalysis. Freud was the trailblazer in the field of psychoanalysis and he commanded respect among the scholars and other practitioners for his erudition and profundity of thought. Originality in thought was his single most characteristic. In spite of all his standout personality traits, Freud suffered from one tragic flaw i.e. his inability to accept differences of opinion. As a result of this, many scandalous disagreements and expulsions took place in the international psychoanalytic association. Jung broke with Freud and started his own school of psychoanalysis. Adler was another victim and he came up with individual psychology.

Attention is given to Jung and Lacan as they fit into the scheme of this research work. Jung differs from Freud in the crucial aspect that sexuality is not the sole driving force behind the actions of men and women. Lacan differs from Freud in the same way as a poststructuralist differs from a structuralist. Jung is positive about achieving enlightenment and Lacan is even apprehensive of knowing the contents of the unconscious and Freud is exactly between them. Freud believed that a life of self-
control is possible, as he believed that the unconscious could be understood. With Jung
the possibility is even higher as he believed that achieving wholeness is possible. With
Lacan one enters the realm of Buddhism i.e. the realm of radical uncertainty.

4.5.1 Jung and His Psychology:

After having analyzed the Freudian psychoanalysis in such detail, it is also
important to analyze how some of his successors viewed human mind and their
prescription for mental health. Jung was born in the year 1875 and his father was a
village pastor. Right from his school days, Jung was a different boy, aloof and absorbed.
He was an introvert and always kept himself aloof. He was brought up in a very
different environment altogether than that of Freud. He had gone through mystic
experiences even when he was a boy. Stevens writes:

> Within the security of his inner citadel Carl experienced himself as made
up of two personalities, which he referred to as No.1 and No.2
respectively. No 1 was the son of his parents who went to school and
coped with life as he could. While no 2 was much older, remote from the
world of human society, but close to nature and animals, to dreams and
to god. He conceived no 2 as having no definable character at all born,
living, dead, everything in one, a total vision of life. (1994; 7-8)

Jung, in spite of his earlier refrain from studies, became a voracious reader and a
model student later. His meticulousness won him good name. When Jung decided to
join psychiatry, it was the least popular branch in medicine. Jung was determined and
decided to go ahead despite criticisms and suggestions. He joined the Zurich hospital
and in no time he was recognized by the famous Eugene Bleuler for his intelligence and
dedication. At that point of time, Bleuler asked him to do some research on Galton’s
word association test. Through the tests, Jung found out that the analysand took more
time to react for certain words which were associated in the subject’s mind with a disturbing idea. Needless to say that the words for which the analysand took more time to react will shed light on the workings of his/her unconscious mind. His findings supported Freud’s theory of repression and resistance. Freud was very happy and impressed by the young Jung and considered him to be his successor. But things took a topsy-turvy turn and Jung broke away from Freud and initiated his own method of analysis called ‘analytic psychology’. The discord between Jung and Freud was looked at not only from the point of view of differences of opinion but also from the point of view of their own theories. To quote Stein:

In the early part of this century it was generally assumed that the controversy between Freud and Jung was not merely a disagreement on the scientific principles of psychoanalysis; it also had a very personal meaning. Freud was said to represent the authoritarian father from whom Jung the son rebelled. There was a lot of evidence to support this view.

(1995; 3)

Jung differed from Freud in more than one way. Freud expected Jung to follow his own ideas but Jung, right from his childhood, was never ready to follow anyone. Jung though that Freud attached more importance to sexuality than it deserved. Jung did not play down the importance of sexuality in human life but wanted to emphasis that sexuality is but one powerful drive which human beings possess. Jung was of the opinion that Oedipal complex was not universal as Freud thought it to be. Jung conceived of a collective unconscious in addition to the personal unconscious as espoused by Freud. Stevens writes:

As time passed, Jung’s differences with Freud became harder to conceal.

Two of Freud’s basic assumptions were unacceptable to him: (1) that
human motivation is exclusively sexual and (2) that the unconscious mind is entirely personal and peculiar to the individual. Jung found these and other aspect’s Freud’s thinking reductionist and too narrow. Instead of conceiving psychic energy as wholly sexual, Jung preferred to think of it as a more generalized life force of which sexuality was but one mode of expression. (1994; 22)

Jung’s breaking away from Freud meant a lot for both of them. Even though Jung had to go through a very bad patch, he came out of it and as a matter of fact, his notion of ‘confrontation with the unconscious’ was based on this near-to-neurosis experience. According to Jung, this near-to-neurosis experience was educative and made him wise. He learnt a lot even though he suffered a lot. Suffering is then a prerequisite in Jungian analysis and this suffering will bring forth a lot of wisdom and self-knowledge. It will be very relevant to mention here that in Hinduism the seekers of truth go to ashrams with a view to exploring the truth. The word ‘ashram’ means to ‘suffer willingly’. The meaning of going to ashram is both symbolic and literal and suffering is the necessary step in realizing the self. To quote Brooke:

The shadow contains those qualities that form a negative to the persona those undeveloped and inferior parts of oneself often associated with such feelings as anger, envy, guilt, and shame. The shadow is archetypal because we have a tendency to form the shadow in fairly typical ways, and also because it tends to be the dumping ground of the collective shadow of culture as well. The shadow tends often to reflect the face that sees it, so it usually conceals positive qualities too, and is capable to an extent of transformation. For example, the integration of shadow anger
will very often yield greater autonomy self-confidence, and capacity for love. (1991; 23-24)

Thus confrontation with the unconscious or confrontation with the shadow is the first step in Jungian analysis. But Jungian analysis goes far ahead. Jung, as a result of his theory of collective unconscious, developed the theory of archetypes, which are inbuilt programmes and need to be actualized in order to achieve wholeness. Cohen writes:

The universal symbols per se, Jung called archetypes. He selected that term with Kant’s ‘categories’ in mind, which are said to be necessarily similar from one mind to another, in order for different person’s thoughts to agree and be communicable. Since the psyche is thought to produce universal symbols or forms as a result of the way it is structured. The hypothesis of the collective unconscious has nothing to do with inherited memories or reminiscences. (1975; 34)

According to Jung, one has to actualize one’s hidden potential in order to achieve wholeness. Not actualizing the archetypes will lead to possessiveness in the sense the person concerned will not let go. In Jungian analysis, life is considered to be an opportunity to actualize the potential i.e. archetypes. This actualization is the process of maturity. Jung in his aspects of masculine gives a concrete example when he deals with the love problems of a student. Jung says:

Acceptance of the anima is almost invariably difficult. Accepting the pain of one’s affects toward those experiences is a critical part of integrating the anima. Jung sometimes called the anima the archetype of life, and he saw the individual as forced to suffer at the hands of life until life’s power is sufficiently impressed upon him the resultant conscious
attitude. Truly a pearl of great price is a sense of soul, which is also a respect for life’s autonomy, the sort of wisdom personified by the Taoist sage Lao Tzu, whose name means ‘the old one’. The wise old man stands behind the anima as an archetype of meaning. (2003; xvii)

For Jung, the purpose of life is the process of individuation. Individuation is the process of transformation and growth resulting in maturity and the purpose of life is to actualize the ‘old wise man’ archetype. Jung is one of those very few people who looked at old age positively. Jung was of the opinion that one would not become old if it does not carry any significance. In a nutshell, the purpose of life according to Jungian psychology is to individuate or to become whole. Stevens makes it clear that achieving wholeness is the ultimate aim in Jungian analysis:

The kind of individuation that was center of Jung’s concern was the process consciously lived out by men and women actively seeking to become as complete an incarnation of humanity as it was in them to be… in Jungian terms this means overcoming the divisions imposed by the parental and cultural milieu, to divest oneself of the false wrappings of the persona, abandon one’s ego defences and rather than projecting one’s shadow onto others, strive to know it and acknowledge it as part of one’s inner life, comes to terms with the contrasexual personality living within the personal psyche, and attempt to bring to conscious fulfillment the supreme intention of the self. (1994; 83)

4.5.2 Lacan and His Psychology:

Lacan did not agree with the ego-psychologists and formed his own school of psychoanalysis. Though Lacan started his own school, he did not revolt against Freud. He reread the earlier works of Freud and he called it ‘return-to-Freud’ phase. Lacan took
the insights of Ferdinand de Saussure and applied it into psychology. The mixing of linguistics and psychology resulted in his famous aphorism ‘our unconscious is structured like language’. In Saussurean analysis of language, the sign does not signify the relationship between the word and its referent but between the sound and its concept. Both are psychological. One more thing that Saussure asserted is that meaning is not self contained in words but created as a resulted of difference.

Lacan’s aphorism ‘our unconscious is structured like language’ must be understood in order to make sense of his psychology. Freudian psychoanalysis as has been portrayed by the Anglo Saxon tradition, conceives of the ‘unconscious’ as a perpetuator of instincts and the container of repressions. The unconscious was thought of to be closer to nature. The unconscious is purely biological and considered primitive and pre conceptual. The unconscious is thought to talk in images and symbols. Lacan did not approve of this notion that the unconscious is only biological. According to him, the unconscious is as much cultural as it is biological. To quote Harland:

As Lacan has pointed out, Freud deliberately reserves the word ‘instinkt’ for talking about the instincts. When he uses the word ‘tribe’, he is talking about psychical drives or impulsions, which may be quite unconnected to the instincts. In fact, Freud’s unconscious is never simply connected to the instincts: and in his earlier works, the interpretation of dreams, the psychopathology of everyday life and jokes and the unconscious, it is scarcely connected to the instincts at all. (1987; 34)

Lacan is much in favour of Freud’s earlier writings. He says that the ‘unconscious’ is the one, which responds to language. Free association was the first important psychoanalytic tool used by Freud. The ‘unconscious’ responded to language and comprehended it. Even before Freud devised the technique, the patients were
hypnotized and under hypnosis they were given counter-suggestions. The process of hypnosis itself took place through language. Minsky writes:

For Lacan, the unconscious is accessible only in speech and writing.

Building on Freud’s earlier interest in symbolization in the interpretation of dreams and on the clinical technique of free association in a more elaborated way, Lacan argues that the unconscious is structured in the same way as language. Lacan draws on more Saussurean linguistics to reconceptualize the unconscious as part of endless chain of unconscious meanings. (1998; 61)

The unconscious responds to language. If that is the case, then language acquires extraordinary power. The word association test conducted by Jung at the Zurich hospital pointed to the same direction. Thus language is deeply intertwined with the unconscious and unintelligible without the aid of language. Harland writes:

When a hypnotist induces the victim to eat a lemon by describing it as sweet and juicy apple the victim, presumably does not truly hallucinate the visual image of an apple. After all, he holds and handles the fruit according to its proper shape, without fumbling. But he interprets it an apple, and therefore, in spite of his taste buds, enjoys it as an apple. No longer is interpretation a superstructure founded upon a base of sensory perception sensory perception has been short circuited, and the not so mere word apple now dominates over the thing perceived. (1987; 35)

The role of language played by the language is crucial. To understand Lacan better, one has to consider how Lacan’s notion of Imaginary, Symbolic and Real works. For Lacan like Freud, the childhood phase is very important. The newly born child lives in the Imaginary, as it has not yet understood that it lives as a separate entity. It lives in
the world of Imaginary. The mirror stage plays a crucial role in the construction of a false selfhood, the Symbolic. Lacan took clues from one psychological experiment. The experiment showed that both animal and children look at their images in the mirror. But animals lose interest quickly whereas human children enjoy their images. An excerpt from Gottschall illustrates how that psychological experiment influenced Lacan:

Lacan was much taken with an observation by the French psychologist, Henri Wallon, of the different ways that human infants and young chimpanzees react to seeing their reflection in a mirror. According to Wallon, young children are fascinated by their reflections, whereas chimpanzees quickly lose interest. For Lacan, this difference revealed a fundamental human tendency to be mesmerized by visual images, to live in the world of 'the imaginary'. There are interesting parallels between this idea and Marx's concepts of alienation and ideology, Durkheim's anomie, and even Sartre's 'bad faith'. (2005; 40)

According to Lacan, the child, for the first time, sees him/her on the minor as a whole person and identifies itself with the mirror image. Then comes with the entry of language, which both conjoins and disjoins the subject from the Real. The mirror stage is the stage where the child understands that it is a separate entity and identifies it with the image. This is a misrecognition from the beginning and the subject is alienated from itself. Bertens writes:

Via the mirror stage, the child enters the symbolic. It enters the world of language in which the Real (the real world that we can never know) is symbolized and represented by way of language and other representational systems that operates like language. This entrance into symbolic necessitates an acceptance of the language and of the social and
cultural systems that prevail in the child’s environment. Lacan calls this massive configuration of authority that works through language the ‘Name of the Father’, in recognition of the patriarchal character of our social arrangement. The same recognition leads him to speak of the phallus as the signifier that signifies the patriarchal character. (2001;162)

The identity of human beings is constituted by the ‘other’. Here the ‘other’ is the image first seen by the child. The first internalization of ‘other’ took place in the mirror stage. With the entry of language, the ‘other’ becomes even stronger. The other can signify culture and society. The identity of one’s own self depends on the other and as a result identity is relational and never a complete product. The identity is always from the outside and never from the inside. Thus the alienation of the subject takes place. To quote Wright:

For Lacan, what is primary is the limitation imposed by language upon all speaking subjects, in that the body’s motivation is denied full satisfaction. This creates a subject split between its symbolic identity and the body that sustains it, hence Lacan’s enigmatic barred subject. … The crucial feature of the Lacanian subject is that it is alienated by its very entrance into the language, a system which both conjoins and divides. (2005; 19)

With the acquisition of language, the pre-verbal self is alienated from the post verbal self. To Lacan, the child before the entry of language was full of drives and had no boundaries. Since the entry of language had taken place, these pre-verbal drives cannot express themselves, as they have no recourse to language. This creates a lack in the psyche, which can never be fulfilled. This lack is central to understanding Lacan. Bertens explains how the self is caught in the perpetual cycle of desires:
With the transition from the imaginary to the symbolic in which we submit to language and reason, we lose a feeling of wholeness, of undifferentiated being, that, again as in Freud, will forever haunt us. Because we do not have access to this pre-verbal self we live ever after with a lack. With Lacan, too, this loss of our original state results in desire, in an unspecific but deep-felt longing that can never be fulfilled, but can only (temporarily) satisfy itself with symbolic substitutes.

(2001; 162)

This desire is unfulfillable and the very condition of human existence according to Lacan. The unconscious is something, which can never fully be comprehended. The identity of the subject is built with relation to the other and the other continuously changes and as a result the identity is never a fixed thing as in language. Meaning is contextual and in the same way self-identity is also contextual. That is why Lacan said that the unconscious has only signifier with no signified. His motivation in positing this theory is quite different from Derrida’s even though both arrive at the same conclusion. As has been said already, under hypnosis patients could be directed to taste the juicy apple while they were given lemon. Despite the real object and its taste, the unconscious made them feel in a different way. To quote Harland:

This language quite contradicts the usual notion of language as involving the understanding and consciousness of a subject. This language corresponds to a lapse of consciousness. In the case of hypnosis on stage, the victim cannot even immediately afterwards, remember the moment of barking like a dog. As Lacan says, in the hypnotic state verbalization is dissociated from the prise de conscience. The unconscious works like a
language of signifiers without signifieds, marks on the page without meaning behind them. (1987; 36)

Lacan was to turn back to Freud’s earlier writings, as his notion of unconscious was similar to that of Freud’s in his earlier writings. Freud’s ‘id’, ‘ego’, ‘super-ego’ model conceives of a separate super-ego and this conception is central to the Ego-psychology as super-ego is the last and extraneous addition to the psyche. Super-ego is the later addition to the psyche. An over-developed ‘super-ego’ causes problems and the ego can be made stronger to tackle the over-developed ‘super-ego’. Lacan’s ‘unconscious’ includes both ‘id’ and superego and denies the idea that the super ego was a later addition. Lacan was against the notion that a well-developed ego is the solution to the problems. To him, the ego is the problem. Harland writes in this connection:

For in the unconscious, as we have seen, society and the other have already preceded individuality and the self. Far from being a healthy growth or natural extension, individual selfhood is thus a ‘meconnaissance’ imposed and extraneous, a paranoid construct. And in psychoanalytic cure, it is not something to be encouraged but to be overcome. In my experience, says Lacan the ego represents the center of all resistances to the treatment of symptoms. For the psychoanalyst, the most common and most troublesome reaction from a patient is ‘I can’t bear the thought of being had by anyone other than myself”. (1987; 36)

Lacan deconstructed the very substratum of ego-psychology. For Lacan, the endless play of consciousness (unconsciousness) is the only reality. For this reason, he is called a poststructuralist. Wisdom, for Lacan, is the realization of the free play of consciousness and therapy involves the process of making the patient understand the
false dependence that the patient entertains. If the ego is dissolved, the problem is solved. This constitutes the core of Lacanian psychoanalysis.

4.6. **Theory of Karmavada and Responsibility**

All Indian religions accept karma and rebirth. There is only one exception to this general rule and that is the Charvaka School of philosophy for whom only this existence is true. Charvakas deny the existence of soul and rebirth and their philosophy advocates a hedonistic attitude to life. But for this sole exception, all Indian religions accept the theory of karma and rebirth. This research work is more interested in the implications of the theory than the theory itself whose validity in terms of scientific measurement is beyond the concern of this research work. Hinduism accepts the law of karma and asserts that things are determined not by God but by the law of karma. Radhakrishnan writes:

The aim of life is the gradual revelation in our human existence of the eternal in us. The general progress is governed by the law of karma or moral causation. The Hindu religion does not believe in a god who from judgement seat weighs each case separately and decides on its merits: he does not administer justice from without, enhancing or remitting punishment His sweet will. God is in man, and so the law o karma is organic to man’s nature. Every moment man is on trial, and every honest effort will do him good in his eternal endeavour. (2006; 40)

It would have become clear that the law of karma is central to Hinduism. Man’s actions are important and only his efforts will bear fruits for him. Buddhism also espouses the same when it comes to the theory of karma. Buddha asserts that life is suffering and he ascribes the reason for sufferings to man’s non-acceptance to see the ‘facticity’ of the law of karma. Buddhism like Hinduism affirms that the law of karma is
what leads one to the cycle of birth and death. Both subscribe to the view that the agent should not be in the action and that is what is needed to fall out of the vicious circle. To use the metaphor of W.B.Yeats, the ‘dancer’ should not be there in the ‘dance’ for the dance to be complete and elegant. (Satyam, Shivam and Sundaram). Buddha says:

“O priests, the ignorant, uninstructed man performs meritorious karma, demeritorious karma, and karma leading to immovability. But whenever, o priests, he abandons his ignorance and acquires wisdom, he through the fading out of ignorance and the coming into being of wisdom does not even perform meritorious karma”. (2004; 80-81)

As has been said, Jainism also approves of the principles of Buddhism and Hinduism. But Jainism, in its detail of karma, is a little different from Hinduism and Buddhism. In Jainism, the word karma has an additional meaning and is conceived of as physical entities. Dundas explains how karmans are looked at in the Jain philosophy:

Karma, for Jainism, unlike other Indian religions, is regarded as being a physical substance and as such, there ought to be no means by which it could adhere to and modify the jiva, which is non-substance formless and pure-consciousness. A nexus of similes, in the oldest of which karma is most commonly likened to dust was employed by Jain theoreticians to explain the mechanism of this beginningless relationship. For Akalanka, the jiva, which experiences the passions, attracts karma like a damp cloth does dust. (1992; 83-84)

Jainas believe that ‘soul’ in its very nature is ‘pure’ and ‘uncontaminated’ and when one’s mind is soiled by desires, it attracts the karma particles. The karma particles weigh the soul down which in its very nature is pure and full of knowledge and bliss. Jainas believe that soul has two states i.e. the state of acceptance and non-acceptance.
When one has gained thorough knowledge, one’s soul, according to Jainas, attains the state of non-acceptance of karmic particles and when one is ignorant, the soul will be in the state of acceptance. As a result of their conception of the state of soul, Jainas compared one’s mind to that of a boat with holes and karma to that of the water that seeps in. Understandably, knowledge and wisdom are compared to the efforts taken to seal the holes. To quote Mardia:

Karmic matter consists of sub-atomic particles, which will be called karmans by us. These karmans float freely and randomly in space but they do not interact with each other. Among all sub-atomic particles, karmans are unique in the sense that they can only be absorbed by the soul, and cannot fuse by themselves i.e. karmic matter, as molecules of karmons exist only in conjunction with the soul. (1990; 10)

To understand the Jaina’s theory of karma, it will be necessary to understand their conception of universe and the nature of reality. According to Jainas, the universe is neither created nor governed by the Supreme Being. In their scheme of things, the universe is both beginningless and endless. This conception of reality by Jain philosophers is in tune with the findings of modern physics that the world is a manifestation of energy and energy cannot be created or destroyed. The universe is subject to its own laws. According to Jainas, six eternal substances produce the infinite world processes. They are as follows:

1. Akasastikaya – space
2. Dharmastikaya - the medium of motion
3. Adharmastikaya – the medium of rest.
4. Pudgalastikaya – matter and energy (physical)
5. Jivastrikaya – psychical order of existence

The interaction among these six substances cause the ceaseless world processes. Pudgalastikaya consists of two forms i.e. paramanu and skandha. Paramanu is the indivisible atom and skandah is the aggregate of the individual paramanus. There are many groups in these substances and the subtlest group is karaman group. Jiva is the only conscious substance in the above said six substances. Jainas do not believe in the singularity of soul or Paramatman. On the contrary, Jainas believe in the multiplicity of souls. In the Jain scheme of things, every jiva possesses innumerable qualities and every jiva is like the other jiva and its innate quality is purity. Mardia writes:

In the purest state, the soul has infinite knowledge, perception, bliss and energy. The soul is sentient energy but in general, thus axiom states, is polluted by the karmic matter. The interaction of two highly contradictory elements soul and karmic matter could lead to severe distortion. In particular, the karmic matter. (1990; 10)

As has been already mentioned, the soul, in Jain metaphysics, has two states i.e. acceptance and non-acceptance. Acceptance of the karmic particles and non-acceptance of karmic particles are the states of the soul. ‘How does the soul attract the karmans?’ is the question. Only when the soul is under the grip of desire and delusion, it attracts the karmic particles. This theory of mind and the world establish the firm interconnectedness between mind and world. As a result, this metaphysical theory of karman is called the doctrine psychophysical force. In its virgin form, soul is capable of enjoying bliss and perception. An excerpt from Zaveri will explain what Jainas believe to be the nature of pure soul:
In its purest natural state, each jiva is exactly like another and is endowed with eight qualities.

1. Kevalajnana (omniscience)
2. Kevaladarshana (pure and perfect intuition)
3. Atmikasukha (self generated blissfulness)
4. Anantavirya (unfettered spiritual energy)
5. Ksayaka samyaktva (possession of complete truth)
6. Atala avaahana (eternal unchanging existence.)
7. Amustatva (total formlessness)
8. Agurulaghutva (total parity with pure souls). (1994; viii)

The soul is capable of enjoying all these qualities. As has been said, it is soiled by desires, it attracts karmans once karmans are attracted, they will pollute the purity of the soul and it will lose its qualities for the time being. These qualities are innate in the soul and they will not become non-existent but lay dormant. One is reminded of Adam and Eve and the Eden Garden. The purity of Adam and Eve was lost due to their actions and then all the human beings are suffering as a result of their misdeed. If soul is innately pure and can attract karmic matter only when soiled by desire, the question arises as to what makes the soul impure as at this time the karmic particles have not yet been attracted. Mahapragya explains how the pure soul is contaminated and thus held in bondage:

Knowledge is the nature of the soul. When it is in its very nature then falsities cannot enter and cause exchange of karmas or influence it.

Reacting to sensations is acceptance of negative matter. Through our sensations, we establish contact with the outer world. We take something from outside and add it on to ourselves. This influx is called ashrava and
bondage is called bandha. When these negative particles are bound to the
soul and they ripen and begin to influence, then it is called karma.

(2003; 89)

Jain theoreticians also pointed out that the karmas, which bind the soul, are of eight
types. Kundakunda writes:

All eight main types of karma are composed of material atoms of karmavargana
and are alien to the soul.

1. Jnanavaranakarma - knowledge obscuring
2. Mohaniyakarma - deluding
3. Dharshana karana karma - intuition obscuring
4. Antaraya karma - obstructing
5. Nama karma - related to body
6. Gotra karma - status
7. Vedaniya karma - feeling producing

These karmas can be shed off with efforts. Though human beings will fall from
the Garden of Eden. It will be possible to get back there in the Jain scheme of things. As
one can see, the moment desire comes in, the cycle of karma starts. It can be ended with
conscious efforts. If these karmas are not removed consciously, they fall off on their
own when they ripen and attain fruition. To quote Mahapragya:

This effort to shed it (karma) is called nirjara. With penance (tapasya),
karma is shed and that is why penance is also called nirjara. The
culmination of penance is salvation (moksha). Moksha means only the
soul exists. When soul and matter are bound together it is bandhan or
bondage. It is a mundane state of the soul (sansar). When there is only
the soul without matter that is the state of moksha. It is the anti-thesis of mundane existence. It can be experienced at every moment of dharma.

(2003; 90)

To understand the essence of karma and the way out of it, one has to understand at least three important points. First, desire and delusion are responsible for the influx of karma. Secondly, karmas do not bind the soul forever and they fall off once its fruition comes to happen but the existence of desire will allow further influx of karma. Thirdly, the karmic particles can be driven away and the purity of the soul can be retained if efforts are taken. Mahapragya writes:

Ashrava, samvara, bandha and nirjara, only on understanding these four principles can we understand the reality of karma. To experience only consciousness is samvara. To mix passions of attachment and aversion with consciousness is ashrava. This attracts the atoms of karma. They limit the consciousness and reduce the capacity of knowledge and perception. This way ashrava makes way for bandha and bandha in turn influences the soul with auspicious and sinful karmas. Till the soul reaches the stage of kevalagyan, enlightenment, this cycle goes on.

(2003; 90)

This cycle can be broken if one follows rigorous spiritual practices (tapasya). One has got to understand that one does not realize one’s own potential owing to one’s own actions. Man desires for wrong things and as a matter of fact desire itself is wrong as it is out of ignorance. Desire takes one to the future. If one analyzes the mechanism of desire, one will be able to understand it in a better way. Desire as such cannot exist in the present as desire means unhappiness at the present moment and desire means unhappiness with the self or consciousness. This state of mind is already deluded
because happiness does not come from outside. Mahapragya enumerates the usefulness of meditation in purifying consciousness:

The consciousness mixed with passions is in itself the state of soul vitiated with matter. This material part is responsible for attracting new matter. If we realize this essence then our spiritual background becomes much powerful. Let us try more and more to be in the state of pure consciousness, where there exists simply knowledge sans sensation, passions or emotions. This is the peak of spiritual practice. Therefore Jaina Acharyas have used the word immaculate consciousness or shuddha upayog for meditation. (2003; 97)

Thus the theory of Karmavada in Jainism is a causal explanation for the suffering and it also shows the way for emancipation. It is a journey from time to timelessness. It is the process of the ‘seeker’ becoming the ‘sought’. The very essence of karma theory is responsibility. One is responsible for oneself. One’s karmas, in the general sense, determine what one is and will be and karmas in the Jain viewpoint are responsible for the suffering and their shedding is the way out of the maze. An excerpt from Jaini will drive home the implications of the theory of karma:

The tenth century Acharya Amitagati has provided us with a forceful statement of the position taken by Jainas on this matter

Except for karma earned for oneself by oneself

No one gives anything to anyone

Reflecting upon this fact, therefore

Let every person, unwaveringly,

Abandon the perverse notion that

Another being can provide him with anything at all. (2000; 136)
This is the sum and substance of the theory of Karmavada. Karmavada, regardless of its scientific validity with its notions of rebirth, is undeniably and undoubtedly the best antidote one has to the societal and individual maladies as most of them spring from irresponsibility and ignorance of the nature of healthy i.e. the law of karma.

4.7. **Aparigraha and Ahimsa:**

The Jaina perspective of enlightenment is purely individualistic, in the sense that it lays emphasis on the individual transformation, the individual is responsible for whatever happens to himself/herself. The individual is to blame if things go astray. As Swami Vivekanand says, even bacteria cannot affect us when we are strong. There are millions of microbes in the vicinity of a human being all the time they do not affect the person concerned unless and until the person has become weaker. The person’s weakness invites the bacteria in a way. A healthy attitude will be to see this fact and understand that one is responsible for what happens to oneself. The theory of karma espouses this.

The theory of Aparigraha and ahimsa add vitality to this notion of Jainas. One is asked to be an anekantic and syadvadin so that one does not get tied down to one particular viewpoint, which will be only partial and reductive. Jainas do believe that knowledge is the way to attain truth and truth is the way to come out of the endless circles of karma. Exactly for this reason, Gandhi named his autobiography ‘My Experiments with Truth’. Gandhi writes:

What I want to achieve what I have been striving and pining to achieve these thirty years is self-realization… to attain moksha. I live and move and have my being in pursuit of this goal. All that I do by way of
speaking and writing, and all my ventures in the political field, are directed to this same end. (1927:xii)

Aparigraha and ahimsa, in Gandhi’s words are experiments with truth. If practiced, ahimsa and aparigraha would turn out to be virtues needed to establish world peace. But Jainism argues that it is a by-product. World peace is a by-product and individual liberation is the ultimate goal. Precisely for this reason, Jain philosophy is called individualistic when the individual is liberated, his/her actions will be automatically moralistic. Jain philosophers are of the view that conduct is the essence of knowledge and knowledge is the essence of education and education is the means to get moksha. As a result they call the enlightened masters ‘kevalajnanis’ i.e. one who has understood everything. To quote Gela:

Lord Mahavira, Lord Buddha and Leo Tolstoy and Gandhi in the modern times taught us to practice the philosophy of non-violence in our day-to-day life. Lord Mahavira’s basic postulate of non-violence in thought and deeds is the guiding pillar for the entire mankind irrespective of geographical, religious, and sectarian considerations. According to him, non-violence can be practiced by cultivating right knowledge, right vision and right conduct. Once we cultivate these three virtues, there is no room for violence. (2002; 79)

Jain philosophy holds that violence happens as a result of nescience or ignorance. When right knowledge is achieved, violence will cease to exist. Aparigraha and ahimsa are also closely related to each other. The presence of one affirms the presence of the other. A mind, which is possessive, will be violent and a violent mind will be always possessive. One quality begets the other. The moment ‘possessiveness’ enters consciousness; violence also enters, as they are two sides of the same coin. Both
parigraha and himsa i.e. possessiveness and violence are the results of ignorance. In Jainism, the materialists are looked at as people who are unaware of the nature of enlightenment and purpose of life. Jainism does not condemn materialism but cautions one against the upshot of mindless and rat-race kind of materialism. An excerpt from Jaini will make it clear that the emergence of aparigraha is the prerequisite for the emergence of ahimsa:

In a Sanskrit verse of the twelfth century Jain mendicant Amrtacandra says; assuredly the non-appearance of attachment and other passions is ahimsa and their appearance is himsa. The Jainas thus define himsa as something that is ultimately linked to one’s personal mental state involving injury primarily to oneself. Ahimsa, and the awareness of ahimsa becomes a constant concern for the individual involving total mindfulness in mental, oral and physical activities. (2000 4-5)

Attachment is parigraha and parigraha leads to violence, as violence will be a necessary tool to protect what one has. Possessiveness and violence go hand in hand with each other. If one wants to be unperturbed and unruffled, one has to follow the principles of Aparigraha and ahimsa. To understand aparigraha, one has to understand what parigraha is. Parigraha is the state where one possesses the object, person etc. Jain philosophy identifies tow kinds of parigraha. Jain philosophers talk about the possessions that one has and one’s possessiveness i.e. bahya parigraha and abhyantara parigraha.

Bahya parigraha – possession of goods

Abhyantara parigraha – possessiveness

They are of the view that bahya parigraha is further divided into two kinds i.e. cetanaparigraha and jadaparigraha. Bahyaparigraha means the possession of goods,
people etc and Jain philosophers classified it into two kinds (i) possession of living beings (ii) possession of things. Abhyantaraparigraha is divided into fourteen kinds and it has the states of anger, sex affliction, and fear etc in it. Another classification in Sthanaga sutra states that parigraha is of three types. Kamal Jain writes:

Sthanaga sutra cites another classification where it is said to be of three kinds: (1) karmana parigraha (2) sarira parigraha (3) bhandopakarna parigraha. Karmana parigraha can be called abhyanta parigraha while sarira parigraha and bhandopakarna parigraha can be called bahya parigraha. These classes and sub classes show that parigraha is as exhaustive as himsa. All human vices pertaining to the individual himself and to the society have become parigraha or part of parigraha in these classifications. (1998: 71)

Jain philosophers identify two kinds of parigraha. When they classified parigraha, they took into account both the subject’s mind and the world in which the subject exists. Some philosophers recognized the former and failed to recognize the importance of the latter and vice versa. A theory, which accounts for the nature of human mind, must take into account all aspects. Anekantavada, nayavada and syadvada propound the same. To quote Kamal Jain:

However, in the finer analysis of this term, thinkers have emphasized the murcha or asakti aspect, rather than the possession of objects as such. But a comprehensive view of the two implications of parigraha would show that the two are intertwined and have a kind of circular relation as the abundance of material objects arouses attachment or asakti which in turn
disturbs the mental peace, likewise inner craving. Attachment or murcha makes one long for and acquire more and more material possessions.

(1998; 62)

When Jain philosophers took enough care to include both the possibilities they did not fail to make it clear that one can get out of this vicious circle through understanding and self-control. Umasvati clearly gives priority to the psychological aspect and asserts that mind rules over matter. Umasvati says:

Possessiveness is clinging to the animate and inanimate. It may refer to clinging to something in the external world or to feelings within the self…. The SS explains clinging as earning money, maintaining one’s possessions and upgrading livestock, precious things and properties. Nourishing the passions of mind is also a form of emotional clinging. In fact, clinging is essentially a state of mind. (1994; 175)

Gandhi also in his ‘My Experiments with Truth’ asserts that activities are useful to cultivate restraint. But when one’s mind is clinging, no amount of practice will be sufficient to usher in the state of mind of non-possessiveness. Gandhi was very much influenced by Jainism and he conducted a lot of experiments and still was of the opinion that all experiments will be an exercise in futility if one’s mind is full of desires. He says:

I must here utter a warning for the aspirants of brahmacharya. Though I have made out an intimate connection between diet and brahmacharya it is certain that mind is the principal thing. A mind consciously unclean cannot be cleansed by fasting. Modifications in diet have no effect on it. The concupiscence of the mind cannot be rooted out except by intense self-examination, surrender to god, and lastly grace. (1927; 302-323)
Possessiveness and attachment exist because of ignorance. The misunderstanding is that the more the goods one has, the more will be one’s happiness. This fallacy will fall off on its own if adequate scrutiny is done. One does not become happy because of accumulation. On the contrary, one becomes unhappy because accumulation cannot usher in happiness, as happiness is a state of mind. Happiness is one’s choice and as long as one is dependent on the outside world for one’s happiness, one will be possessive and violent. In order to get rid of this fallacious opinion, a sort of distance is required as distance brings forth clarity. Kamal Jain writes:

Economists tell us that today Americans own and consume twice as much as we did in 1950s. Are we twice as happy? This statement clearly expresses the idea that the things that we own and consume and the happiness we derive out of possessions and consumptions are not correlated. Both modern literature and the vast and rich ancient Indian corpus of texts repeatedly state that happiness does not come from the things that we possess and consume. (1998; 7)

This sanity is what is required to end this unenlightened attitude. Jain philosophers do not state that wealth is not to be used. Far from it. They opine that the identification one has with wealth is what is to be renounced. Renunciation is actually the renunciation of identification. In the same vein, possession is not what is to be renounced but possessiveness. ‘Possession’ is good as long as the ‘possessor’ is not ‘possessed’ by the ‘possession’. When ‘possession’ possesses the ‘possessor’, the ‘possessor’ is no more the possessor but becomes the ‘possessed’. Bearing this in mind, Jain philosophers devised a lot of methods.

Aparigraha essentially means ‘non-possessiveness’ and ‘non-possession’. Non-possession does not mean ‘no-possession’ but implies self-restraint when it comes to
possession knowing fully well that nothing is possessed and can be possessed. Training in non-possession will be effective only when there is a conscious effort on the part of the person. Acharya Tulsi popularized the Anuvrat movement whose aim is to put into practice the high ideals of Anekanta, Ahimsa and Aparigraha. To quote Acharya Tulsi:

Lord Mahavira pronounced the principle of non-possession and non-accumulation and many other religious leaders also supported it. But no religious person applied it practically to society. Poets and authors of scripture felt and experienced its truth but gave no concrete programme of action to realize it. Anuvrat has been presenting its considered views in this field for a few decades now. Its thinking has reached an advanced stage. For it to succeed it must be put into action. Action is nothing but the final stage of thinking. (1989; 95)

Those who join the Anuvrat movement are supposed to take certain vows. Non-attachment is one of them. It is needless to say that this vow is mandatory for the monks. The person who joins the Anuvrat movement is supposed to take the following resolve of non – possession. “I will practise non acquisitiveness by treating wealth as a means of satisfying needs not as life’s object” (Tulsi 1993; 41).

This state of mind needs to be achieved in order to attain mental health. Non-possessiveness is the first step taken towards ahimsa or non-violence. The very term non-violence is very significant and revealing. The term implied that the journey of discovery is from ‘violence’ to ‘non-violence’. The energy, which was used in violence, will be transformed into non-violence. Mahavir says:

He who injures these does not comprehend and renounce sinful acts; he who does not injure these, comprehends and renounces the sinful acts.
Knowing them, a wise man should not act sinfully toward animals, nor cause others to act so nor allow others to act so. (Hopfe 1987; 136)

Ahimsa is given paramount importance in Jainism, as it is the very culmination of Jain theories of knowledge. Jain philosophers posited the theory of anekantavada and their theories of syadvada and karmavada added vitality to their theory of anekantavada. Anekantavada is an ontological theory, which deals with the nature of reality. As Jainas believe that reality is multidimensional, one cannot be very absolutistic and must become a syadvadin. Their theory of karmavada affirms that man’s actions are responsible one’s condition. Since anekantavada, syadvada and nayavada are the nature of reality, absolutism cannot exist. With the disappearance of obstinate ideas, one has got to become soft, flexible and more receptive. Since desires, fear and attachment keep the soul soiled, they need to be got rid of. Moksha is the ultimate goal in the Jain perspective. To become liberated, ahimsa is the only way and as a matter of fact ahimsa is the end and logical analysis and understanding are the means. An excerpt from Sethia shows that anekantvada and syadvada are the roots of the philosophy of ahimsa:

The roots of ahimsa are in the philosophy of Anekanta, an epistemological tool for understanding the nature of reality. In the Indic context, epistemology (theory of knowledge) is usually connected with ontology (theory of existence) within the given tradition. (2004; 6)

**4.8. Similarities and Differences:**

There are a lot of similarities between psychoanalysis and Jainology. The theory of karmavada holds that one’s actions (both physical and mental) are of paramount importance in determining one’s life. The theory of karma categorically asserts that one’s actions will determine one’s course of life not only in this life but also in the forthcoming lives. This theory of karmavada, if the idea of the rebirth is left aside, is
essentially a theory of responsibility. Responsibility is the keyword in psychoanalysis also. Karmavada does not advocate nihilism. On the contrary, karmavada is a positive theory as it asserts that one can change one’s life by changing one’s attitudes, ideas and actions. Peck says that responsibility is the keyword in psychotherapy:

Most people who come to see a psychiatrist are suffering from what is called either a neurosis or a character disorder. Put most simply, these two conditions are disorders of responsibility. And as such they are opposite styles of relating to the world and its problems. When neurotics are in conflict with the world, they automatically assume that they are at fault when those with character disorders are in conflict with the world they automatically assume that the world is at fault. (1978; 35)

Both neurotics and patients suffering from ‘character disorder’ automatically assume things. The neurotic is so unconscious that he/she is not able to understand where the guilt comes from and the person with character disorder is the very personification of unconsciousness. Even psychoanalysts are of the opinion that a neurotic is easy to deal with but a character-disordered person is a tough nut to crack. Peck says:

As might be imagined, neurotics compared with character-disordered people are easy to work with in psychotherapy because they assume responsibility for their difficulties and therefore see themselves as having problems. Those with character disorders are much more difficult, if not impossible to work with because they do not see themselves as the source of their problem; they see the world rather than themselves as being in need of change and therefore fail to recognize the necessity for self examination. (1978; 36)
People do not shoulder responsibilities. If one knows that one is responsible, one will invariably get transformed. But that is what is lacking. Responsibility without awareness is also dangerous as is the case with neurotics. Neurotics feel responsible but they are unconscious to the roots of the guilt. Jain philosophers suggest that consciousness and responsibility should go together. As a result, they have developed a system called preksha meditation. Neurotics suffer because they fail to see the roots of guilt and character-disordered people suffer as they fail to see their role in the making of things. ‘Preksha’ means to perceive in preksha dhyana, the ‘seer’ is the ‘seen’. Only when one sees him as he sees others, only when one sees one’s emotions, one will be able to get over them. Mahapragya writes:

Preksha dhyana is of two kinds: one for the development of spiritual awareness and the other has the therapeutic value. A person sees things with anger, sees only his pride. He who sees his anger sees the web of maya. He who sees his greed sees what is dear to him. He sees his affection. He who sees his love sees his attachment. He who sees his attachment sees his malevolence. It is a whole series form anger to birth to death. It has been said, see your anger, see every instinct. If you see instinct it would become weak. It would grow stronger if you do not see it. (2001; 119-121)

To see means to be conscious of what happens. This is exactly what Breuer and Freud found in their experiments. When the unconscious is made conscious, it loses its sting. The very goal of psychoanalysis is to make the unconscious conscious i.e. where there was id, there shall be ego. In fact, Freud’s conception of drives is similar to the concepts of karmas in Jainism. To quote Zaveri:
The gist of the doctrine is: every action – thought, speech, and bodily action is the cause of transcendental effect; it generates a psychophysical force which manifests itself under appropriate conditions in the worldly life in the form of happiness or misery or suffering. Just as a promissory note does not lose its validity until and unless the amount is paid, so also the effect of the force generated by an action continues to exist long after the disappearance of the cause itself. The effect thus does not confine itself to one life but continues for many lives beyond the present one. (1994; vi)

Jainology holds that the effect of one’s action will continue to haunt the person in many lives. Obviously, psychoanalysis differs from this standpoint (its effect in many lives), as this standpoint has no empirical evidence. The drive either needs to be acted out or sublimated in order to be relieved. Any attempt to suppress consciously or repress it ends in despair and destruction. Drive is a psychophysical force as much as karma is in Jainism. Jainism holds that the karmic particles are attracted only when the soul is soiled by emotions. Zaveri writes:

The union of jiva and karman is like that of milk and water. The resultant state is bandha. The karman may remain latent for a time and it rises, fructifies, manifests, and gives it fruit (karmaphala). The duration and intensity of fruition depends upon the emotional state at the moment of bondage. Once the karman has delivered its fruit, it loses its potency and it ceases to be karma i.e. separate from the soul. (1994; vi)

This view of karma and karmaphala are very similar to that of drives and abreaction of Freud. There is one essential difference between Freud and Jainism. Jainology believes in the existence of soul hence its insistence that karmans are external.
To Freud, drives are biological forces and they are ever active in the human psyche. Freud believes that self-control can be achieved. Though he is aware of the potency of unconscious, he affirms that self-control is achievable and he differentiated it from repression. Waelder writes:

Repression actually is the opposite of self control; by using the latter we take cognizance of our impulse, at the same time depriving it of its power, while through repression the impulse becomes unconscious while remaining effective, more that that the repressed impulse has been withdrawn from the influence of the ego and leads its own life.

Repression deprives us of the chance of control. (2003; 11)

Jainology accepts this at the same time maintaining that the ultimate destination of becoming conscious will be the state of enlightenment. Freud would never agree that such a state is possible. On the other hand, Jung will agree that such a state is possible. Jung even states that the west is projecting its spiritual needs onto the material world and thus is living under an illusion. Jung is of the opinion that the purpose of life is to be related to the infinite. Precisely for this reason, Jung was and is not considered to be scientific. But what is scientific is sometimes reductive and is not able to answer the most important questions of life. As Albert Camus said, suicide is the most important metaphysical question that confronts humanity. This is so because the self has not actualized its latent potential in Jungian interpretation. Stevens writes:

Affirmation of the self liberates its creative energies and brings certain knowledge that the best life is the life lived sub specie aeternitatis. The decisive question for man is that is he related to something infinite or not? This, the ultimate, question for mankind has given rise to all the myths and religions ever created, each one being a brave attempt on the
part of the some human group to relate to the infinite, the eternal. The quest for the cosmic connection, the experience for the sacred and holy is a fundamental requirement of the self. To deny it brings spiritual decay; to embrace it illumines the soul with meaning. (1994; 157)

Jung approves of the possibility of attaining wholeness. Lacan will deny the possibility of achieving wholeness as man is a heap of broken images and the dichotomy in Lacan’s view, cannot be rehabilitated to the full. There will be a lack and according to Lacan this lack is the essence of being a human. When it comes to Aparigraha and ahimsa, Psychoanalysis strongly suggests that possessiveness is the root cause of all the problems. The motto for interpretation of dream is a line for Virgil. “If I cannot influence the celestial gods I will set in motion the infernal regions”. Freud’s death instinct itself is a result of his understanding of human psyche and its aggression.

Waelder writes:

Among the instincts of the id, Freud differentiates between the sexual and the aggressive. By sexual Freud means not only what serves propagation, he uses the word in the wider sense of sensuality. Aggression on the other hand comprises the impulses of hatred, hostility and destruction. In this struggle of the ego against the instincts, the ideal solution would be to permit gratification on those instincts, which are compatible with an adequate social adjustment and are approved of by a mature conscience; and to deny gratification to all the rest. However, only a person who endures discomfort is able to carry this out. Only a ‘strong ego’ as one says in psychoanalysis. (2003; 10)

The strong ego is needed to take charges and to be the master in his own house. When it comes to non-violence, psychoanalysis has been the best case in point. Thanks
to Freud, the society, at least to some extent, became a little more tolerant and understanding. Non-violence is a by-product of understanding. As a result of his understanding, Freud wrote a book, “civilization and its discontents”. He was of the view that civilizations up to now have been very restrictive and stands for more liberalization. Freud is of the opinion that understanding and not repression is the way to transform people. Rushdoony writes:

If any therapeutic effect of psychoanalysis were in evidence, it was the substitution of something conscious for something unconscious. The transformation of the unconscious thoughts into conscious thoughts, that makes our work effective. In other words, understanding is the key, so that whether we follow the way of asceticism, license or conventional morality. Our liberty is not in a change of ways but in an understanding of why we behave as we do. (1965; 41)

Thus psychoanalysis and the theory of karma, Aparigraha and ahimsa want to achieve the same goal. The intended goals are as follows.

1. To make the individual responsible
2. To usher in more consciousness.
3. To increase our understanding and tolerance.

There is one major difference between these two systems of thought. Jainology advocates the possibility of gaining a pure consciousness while psychoanalysis does not. Though it accepts the possibility of transformation and attaining a strong ego, Renunciation and asceticism are looked at with suspicion in the psychoanalytic circles. Psychoanalysis does not approve of rebirth and enlightenment as Indian religions use it. To Freud, understanding is the key and with understanding the quality of life will
change and an enlightened society will not repudiate, scorn but understand and give rooms for sublimation and growth. To quote Rushdoony:

And sublimation of instinct is necessary to cultural evolution; it is productive of science. There has to be an economy of deprivation; so that serious disorders may be avoided, but deprivation there must be to a degree. Where then is there any hope? Eros offers hope, for it “aims at binding together single individuals, then families, then tribes, races, nations, into one great unity, that of humanity. Eros thus in an avenue of hope. (1965; 45)