CHAPTER XI
INTROSPECTION AND INTEGRATION.

Possibility of a reconstruction in Psychology -
and Metaphysics:

In the foregoing portion we observed how the appraisal of mind presupposes an act of reference to concrete personality as well as to a set of values as real and embedded in the cosmic realm. While Psychologist is engaged in examining objectively the contents of mental phenomena he is obliged to accept definite standards which imply certain nature of Truth and Reality and personal training implying moral preparation to cope up with the demands of objective plane of existence.

It will now be made clear that psychology as a study of psyche either aligns with natural sciences such as physics and biology in which case it becomes handmaid or appendix of a limited and self-presumed method of examining data and Reality or it elevates itself to a status of a study of Integral Self or psyche in which case it becomes transcendental psychology. Psychology as understood in the former sense degenerates itself into outdated physics and biology while in the latter sense it really gratifies its true scope of mind and self and thus serves the cause of true personality of man. The old
phrase 'Meta-psychology' is inapplicable here for a reconstruction in Psychology and Metaphysics is not artificial or imposed upon from outside. It is natural for the urge to unite and fulfil a higher aspiration seem to be lying within both the disciplines. Both refer to the need of highest concrete experience and realization for consummation and integration of self and personality.

True introspection when taken into account by psychologists and pursued adequately by those who propose to discover the inner depths and manifestation on conscious plane of mind leads to harmonization of various activities of conscious, subconscious and subliminal mind with the higher plane of consciousness where it enjoys real joy and bliss. Before we deal with psycho-analytical practice of introspection and self-analysis, we will examine how behavioristic programmes do away with inner perception and mental activity in their attempt to depersonalize psychology.

Ryle's account of introspection

Behaviorists discovered an important truth that all that we do, feel or think is determined by our inborn and acquired reflexes. All mental processes are but
manifestations of the muffled movements of the glottis. Inspired by this truth Prof. Ryle reduced all types of human behaviour to 'common-sense' behaviour which he believes to be capable of being shared by everybody and rendered into that which is universal and public. To believe that human behaviour is intrinsically valuable and distinct from animal behaviour is false; for a talk about a mind either connected with or separate from body is in Ryle's view a 'category mistake'.

The function of psychology, in Ryle's view, is to offer causal explanations of human behaviour. The differentia of psychology from other sciences such as economics, sociology, anthropology, criminology and philology consists in the fact that there are some 'actions, fidgets and utterances, the author of which cannot say what made him produce them'.¹ This is investigated by psychology and not by other sciences. It deals only with 'our mental incompetencies, but not with our mental competencies'.²

Now if we define the province of psychology in terms of what psychologists do the contention of Ryle is factually untrue. To take Ryle's own examples from the
field of sense perception, it may be pointed out that when we perceive what is generally taken to be the true shape of a penny (that is, as circular, not elliptical), or when we perceive what are taken to be the true relations between the size of a man seen at a distance of twelve feet and the same man seen at a distance of six feet, we are involved in explanations of constancies of size and of shape. Psychologists have devoted a great deal of attention and ingenious experiment to the effort of explaining these constancy phenomena. And the same be said of colour constancy, of the apprehension of motion and the like. Similarly in experiments of memory, psychologists have studied the conditions under which correct recall takes place and may perhaps even be said only to have studied errors in recall in order to throw light on the conditions which facilitate recall. Further, in the studies of associations it is to be noted that while many researchers have been interested in establishing the existence of certain distorting motivational influence on recall (and Ryle seems to be particularly impressed by these), many other researchers have attempted to study the facilitating influence of other motivational factors. And precisely the same sort of considerations apply (though even more obviously) these fields of learning theory which are not confined to the problem of memory.
It is equally plausible to say that within the field of psychology itself it is clearly impossible to draw a line between the explanations which are to be given of these cases in which we are deceived and of those in which we are not. Perhaps it might be argued that were it not for the epistemologically puzzling cases of illusions man would not have investigated sense perception at all.

Limitations of Ryle's account:

Moreover, Ryle argues that the data which psychologists set out to investigate are accessible to us in ordinary experience. Unfortunately, Ryle is guilty of presuming what he believes to be 'common sense' and 'ordinary'. Elucidating his point of view Ryle says that those human actions and reactions, those spoken and unspoken utterances, those tones of voice, facial expressions and gestures which have always been the data of all the other students of man, have, after all, been the right and the only manifestations to study'. 3 He then employs this statement in order to draw the conclusion that psychologists cannot investigate 'happenings different in kind from and lying 'behind' these bits of human conduct which alone were accessible to the other studies of man'. 4

Ryle overlooks the data which are 'esoteric' in behaviorists's sense of the term. But they are not mythical or
esoteric in usual sense of terms. Mental states, expressed or unexpressed are facts as many occurrences could be.

The method in which phenomena are explained by psychologists is not identical. Ryle suggests this point and offers a clue to a better understanding of introspective phenomena. Ryle holds that we can and do explain most human actions in a common sense way, and in the terms familiar through common non-technical usage. He admits that in some cases, e.g. errors, we cannot explain them in the familiar way; it is here that we must call on the psychologists. In one case, explanation of a phenomenon is rendered in physiological, technical and causal language. In other case, it makes use of purposive language. In both types of explanation, the terms used may be unintelligible to what Ryle believes and understands to be 'common' sense and 'ordinary' language. However, it is important to note that one should not confuse these two different types of explanations. All philosophical problems are not linguistic problems. In case, sometimes, introspection is taken to be a linguistic problem, we should hold against Ryle and other behaviorists
that the centre of introspection and the nucleus round which it moves is not the stimulus lying in the external environment but consciousness which is fulfilled as a fact and inwardly and gradually being manifested in mental phenomena.

Introspection and psycho-analysis:

Introspection is not only a method to obtain data for an infant science to prosper but the term taken still in deeper sense implies an individual process to attain harmony, unity and higher emanation of consciousness within one's own inner being. Introspection, understood in this sense, implies a change in the usually followed connotation of the term. In its mental practice it should be understood as 'Concentration'. It demands a specific sense of determination and resolution on the part of the subject who is engaged in observing inner events and mental acts. In the west, contemporary schools of psychology have not yet adopted introspection as a practice to synthesise one's own strings of inner stages and activities of psyche and cultivate a higher powerful psychic life and energy to mould external and internal environments. Within one's own self there exist polar attitudes and opposite psychological complexes. To overcome these opposing tendencies within
one's inner mental life, constant practice of self-analysis is the pre-requisite. Sigmund Freud insisted upon this truth of analysing one's dreams, errors and rationalizations. This was to discover the unconscious mind only. There are still deeper layers of personality than the supposed unconscious full of repressed wishes and desires. C.G. Jung has rightly stressed upon the datum of integration of one's energy and centre of personality. Thus introspection is a training to be undertaken by one who aspires to realize ultimate value which is spiritual and veritably real.

Introspection and resolution:

In ordinary mental life, an act of introspection demands special effort on the part of an individual to withdraw from outward objects and to attend to inward impulses, movements of desires, and emotions rising on the surface of consciousness. Two factors are involved at this initial stage of introspection, one is the ordinary will to see and experience inwardly and second factor is the resolution to keep up to particular norm of observation which is not scientific in the usual sense of it. It is the second factor which is of utmost importance for self-integration and the emergence of higher consciousness as its consequence. After initial practice of introspection the ordinary will gets itself transformed into a settled
resolution for inward progress and realization. In the hands of empirical psychologists introspection is still an imperfect instrument of obtaining mental data for establishing pure science. But this requires re-orientation. It has to be still more perfect instrument to adequately suit and consequently seize the nature of higher consciousness.

Various planes of consciousness:

An individual possesses several planes of consciousness. There are, for instance, physical and biological planes in which most people are conscious of their bodies for greater portion of life time. But man is not only subject to physical needs and biological urges, he has likes and dislikes, love, hate, disgust and other altruistic emotions due to his vital and mental set up. In his waking life and dreams during his sleep he is chiefly conscious of vital and mental existence. His thoughts, ambitions, and desires have their root in these planes of consciousness. Mind is an important part of the complex structure of the individual.

In order to control the restlessness of mind, to make it sharp, refined and one-pointed, the Yoga system of Patanjali has laid down the eightfold path in which
the sixth step consists in fixing the mind on a particular spot, Dhāraṇā is the 'steadfastness of mind'. It gives birth to concentration which culminates to ecstatic condition which is called Samādhi. In its static aspect it is the 'Witness consciousness'. It is at times called the superconscious or asamprajñāta. But in its dynamic aspects one attains self-consciousness as a living force capable of ever-changing activities. In the Samprajñāta state mind remains concentrated on the object of meditation. The meditator and the object of meditation are fused together, yet the consciousness of the object of meditation persists. An individual cannot rest satisfied with an abstract and static poise of consciousness. A concrete psychic consciousness can fully integrate the whole being and personality. In the act of self-consciousness he at once remains detached from outer conditions and participates in dynamic mechanisms of psychic activities. There is also what Sri Aurobindo calls the psychic being (Chaitya Purusā) which rules over the body, life and mind and spreads the spark of divine consciousness in the entire being of an individual.

Value-Centric Plane and consciousness: After a considerable practice of concentration and its sincere implementation, an adept develops a settled poise and depth of the spirit. This is not Unitary
psychic quality* as the Gestalts believe in. It is not an artificial reconciliation of empirical modifications of mind. Extremes have a tendency to meet, for the sceptics, behaviorists and the Patañjalites are at one so far as the value of the introspective knowledge is concerned, as all deny its validity for the purpose of self-knowledge; but while the sceptics and the behaviourists would hold that the self is non-existent, the Patañjalites would hold that the self requires some other method of knowledge to be known in its true essence. It is an experience 'sui generis' which gives value and justification to other activities of the psyche. This explains the doubt expressed by those who disbelieve in the state of Asāmprajñāta Samādhi. It is called Nirbīja because there is not an iota of Avidyā or ignorance in it. In this sense it is not only discrimination (Vivekakhyāti) or control of modifications (Chittavṛttinirvṛddha) but revelation of pure consciousness. It is indeed the self which is the Absolute Reality or Value. But this is not possible in the metaphysics of Patañjali the author of Yoga sūtras. In it God is only the efficient cause and not the material cause of the universe. And yet surrendering to God (Īśwarprāṇidhāna) has been accepted as one of the means of liberation. This act of surrendering is not accepted till God is believed and experienced as the Self. It is here that an individual
finds rest and goal of his painful labour and long journey full of distortion, misrepresentation, limitation and imperfections. All the values cherished by human individual finally refer to the ultimate consciousness possessed and owned by the individual. Under the conditions of material forces, he is ignorant of this ever-fulfilled and ever-fulfilling light of consciousness. By constant aspiration, penance and effort of will the layers of matter are gradually transformed into luminous rays of consciousness. The sensuous, perceptual and rational layers of mind are then made the channels of higher energies of consciousness.

As a Yogic student sets out on his path of self-knowledge and through self-knowledge, self-mastery, he seeks to become more and more conscious of the impulses which sway him at different times. With seriousness and constant practice, the aspirant will soon discover the inner working of habit, projection, motives, causal chain of mental complexes and neural events. Having sufficiently observed these phenomena, the aspirant will possess to become identical with his own Psyche. In doing so, the aspirant develops his self-consciousness as a living dynamic force capable of observing and controlling ever-changing activities. His own introspection will enable him to integrate his own personality.
Value-centric plane and mental life:

The values of aspiration towards integration of personality and concentration of inner consciousness are often questioned by scientists in general and psychologists in particular. That moral and spiritual values have an important bearing upon mental hygiene and physical health can be seen from the fact that analysis of several disorders and anomalies of bodily, vital and mental states and their eventual remedies are insufficient without proper identification with higher values embedded in an individual psyche. Adequate diagnosis of abnormal behaviour and health and its cure depend much upon the orientation of the analyst. When analyst himself is devoid of recognition of higher values and its real living he is bound to not only misunderstand the symptoms of patient's disease but to ill treat him. There are various drawbacks of such an psycho-analytic method. In recent times Carl Rogers has pointed out that the duration of various sittings and interviews is itself a hurdle to the speedy remedy desired by the patient. When mere unravelling of repressed wishes and desires takes considerable time of the patient during which it is likely that the patient is cured by nature, the method of analysis is bound to be proved lengthy and often misleading. In this relation
C.G. Jung points out that 'Even the most experienced judge of human psychology cannot possibly know the psyche of another individual: and so he must depend upon good-will, i.e. the good rapport with the patient who has to inform the analyst when something goes astray'.

When we study the disturbed states of people we come across and recognise mainly three types of functional ailments. (1) Neurosis which originates in actual physical disorder such as defective brain matter and nervous system; (2) Psychogenic neurosis which originates in mental disturbances of such types as mental conflict, frustration and discontent and (3) Psychosis which is mental illness. The neurologists, psychotherapeutists and physicians can and do help cure these ailments. But an adequate philosophy and evaluation of life require to be supplemented to medical therapy. This cannot be done unless it is lived and practiced by the person who undertakes it. The cases of psychosis can be helped in cure by a man of stable mind and sound philosophy. Jung's remark is illuminating, 'A broad and clear understanding of religion can certainly be co-ordinated with the technical knowledge of modern psycho-therapy. In fact, psychotherapy, as practiced by psychiatrists and religious philosophy must go together. There is no reason for the conflict between real religious
Religion re-defined:

For adequate formulation of religious philosophy and its relation with the inner psyche the term religion should be properly understood. It is not a dogmatic practice or a habit of unconscious mind for the adoration of anthropomorphic deity. In that case it is bound to be repressed and always in need of artificial sublimation of unconscious dynamic energy. It will be at its best a half-hearted supplementation still working under the shadow of blind mechanistic causation. True valuational understanding of religion will convince us that it is spiritual consciousness which is not only an abstract 'witness consciousness' but at the same time a dynamic transforming psyche. Spirituality understood in this sense adequately synthesises the inner polarities. This is being gradually recognised by contemporary psychologists both in India and the West. Dr. Indra Sen and Prof. Bose in India and late Dr. C.G. Jung in the West have clearly indicated this necessity of the emergence in their writings. Dr. Indra Sen holds that 'The fact of psychic consciousness is a supreme psychological fact helping us to clarify many of our difficulties. That evidently involves the problem of transformation or conscious
sublimation.... Indian literature of Yoga as well as modern Yogic experience contains a great deal on the subject which we have yet to explore, investigate and appraise for the benefit of general psychology. Prof. Bose has developed the 'New theory of mental life' in which he has attempted to solve the Freudian riddle and has propounded a unitary theory in which the conflict between subject and object is resolved.

Psycho-analysis and integration of personality:

In the West Freud's psycho-analysis has contributed immensely towards liberation of human knots and psychological bonds. The whole psycho-analytic movement has now culminated in Jung's explanation and discovery of inner truths regarding human personality. According to him human personality is 'the totality of all psychological processes, conscious as well as unconscious'. A new and radical effort on the plane of human psyche has become an absolute necessity. The human mind is a mass of problems. It is a sure index of an inner incoherence of being. The origin of incoherence lies in personal, racial or collective dark and unillumined instincts and urges. These instincts and urges from below are organised by a synthetic unity which is not merely psycho-physical entity but still higher, and to a certain extent independent psyche.
In his principle of integration Jung recognises the role of sex, will to power, repressed ambitions and desires. But the need to overcome these drives and establish a concrete unity is itself a strong and powerful drive. The so-called polarities within one's own mind are opposites but they support each other and play the role of complementaries. There are opposites such as conscious and unconscious, the ego and the shadow, anima and animus. They constitute a centre in the entire dynamis of personality.

Here Jung differs from the Vedantic standpoint regarding the nature of self. For Jung the self is not that kind of universal consciousness. It is in Jung's view only another name for the unconscious. This indicates that Jung understands by unconscious or self a causally connected chain of opposites which moves round the unknown and yet most attractive unitary centre. After a thorough examination of about four hundred dreams of normal persons he concluded that 'There is a unique centre which is free from a counter-polarity'. Out of these dreams Jung selects a few ones and calls them 'Mandala symbolic dreams'. Mandala is a sanskrit word meaning magic circle and its symbolism includes all concentrically arranged figures, all radical or spherical arrangements and all
circles or squares with a certain point. The mandala is used ritualistically in Tantric and Lamaistic practices of devotion and worship and as an aid to concentration. Jung found the mandala symbolism occurring spontaneously in dreams and visions of many of his patients. Its appearance was puzzling to patients but it was usually accompanied by a powerful experience of peace or of harmony. The phenomenon of Mandala revealed that the centre round which the complementaries are working is a sacred and the most valuable entity. It is the symbolism of harmony, wholeness and integrity. Jung holds that 'It contains at the centre a figure of the highest religious significance'.

Mandala dreams are highly valuable as data and indicates for the possibility of developing human potentialities. They are the archetypes of self. 'The self', says Jung, 'is not only the centre, but also the circumference that encloses consciousness and the unconscious; it is the centre of this totality, as the ego is the centre of consciousness'.

Jung believes that such a centre has the power and energy of creative transformation.

Although Jung does not recognise the truth of universal consciousness which is indeed the self; he arrives at a roundabout glimpse of a centre or whole 'around which everything turns in the last analysis'. 
The self-knowledge or the self's discovery of his true nature seems to be a distant possibility to contemporary psychologists. Jung, however, indicates the nearest approach to this possibility.

Man exceeds and transcends the libido and achieves integration or wholeness in the spirit. In the dark and dirty conditions there is found an inkling and a ray of light, however faint it may be. To be aware of it is a sufficient indication of the potentiality of rising above it. The true centre of individual being is not in the divided, discursive and conditioned mental and bodily consciousness but in the illuminating consciousness which is bliss.

The large point which is significant in Jung's concept of integration is that, with the emergence of the self, an altogether new force comes to birth in the psyche. It opens the possibility of new and enlarged conception of the psychological nature of man. The radical emergence is 'qualitatively different' from other antecedents and conflicting opposites forming the unconscious. One may well suppose it to be consciousness unconditioned and immediate.
But the integral experience in which consciousness is felt to be the highest and most valuable is not accounted for by Jung in his system of psychic integration. He holds that, 'Exclusiveness, selection and discrimination are the root and essence of all that claim the name of consciousness'.

Thus Jung degenerates the unqualified and indeterminate consciousness to unconscious plane of desire and its mechanical predominance.

The highest state of consciousness or 'superconsciousness' as said sometime is often felt as unconscious from normal and ordinary life and experience. But for those individuals who prepare for inner higher introspection and experimentation (in real sense of the term) it is not only felt and realized as personal experience but seen as universal manifestation. For Jung 'Universal consciousness is a contradiction in terms'. It is neither a logical premise nor a constructed identity of polarities. Universal consciousness is transcendent and yet the essence of all that we feel and experience in mutable existence.

Classification of values on several planes with of being:

Now the integration of our psycho-physical, intellectual, psychical and spiritual aspects with the Infinite and omnipotent consciousness reveal the combination
transformation and emergence of set and hierarchy of values on horizontal, vertical and synthetic planes of our entire being. Physical, vital, mental, intellectual and blissful planes of individual being contain values which may be formulated as follows:

**Physical:** Inconscient energy, staticity, monotony.

**Vital:** Growth, reproduction, change, desire, novelty and Psychological freedom.

**Mental:** Division, limitation, relation, organisation and characterization.

**Intellectual:** Harmony, truth, perfection, consistency, comprehension, discrimination and aspiration.

**Blissful:** Identity, joy, Moral freedom, self-consciousness and Righteousness.

Above is the table which indicates the vertical and horizontal values and planes of individual dynamism. When lower plane rises into higher there is likelihood of emerging combinations such as physical, subtle physical, vital, vital mind, intellectual mind, blissful mind, and blissful intelligence. There is an emergence of higher quality which indicates the fact of evolution of lower quality towards higher orientation and synthesis.

Modern organismic theory and Sri Aurobindo's concept of triple transformation:

The fact of progression and its importance for the
whole individual development have been taken into account by propounders of organismic theory of personality. It sees the organism as a body-mind unit which although it may be studied from one point of view by the physiologist, and from other points of view by the psychologist, the sociologist, the anthropologist, and the like, but it may not be studied successfully from any of these points of view in isolation. It assumes that the individual is motivated by one sovereign drive rather than by a plurality of drives. To this sovereign motive, Dr. Kurt Goldstein, one of the leading proponents of organismic theory, has applied the terms self-actualization and self-realization. The concept of self-actualization presumes the fact that there is at work within the individual a prior drift, an innate aspiration and attitude towards wholeness. The drive towards self-actualization is logically prior to the impact of environment.

It will be possible to observe in this a parallel to the doctrine of triple transformation as conceived by Sri Aurobindo. For Sri Aurobindo self enjoys the universality of being, and is characterised by complete detachment from the modes and changes of nature. The Soul which is missioned to support the manifested nature of the individual is a definite consciousness of individuality. The soul or
Psyche is present in all manifested beings from the lowest to the highest, from the amoeba to man. The soul is at first an undifferentiated power of the divine consciousness containing all possibilities which are gradually unfolded in the course of evolution. The form which the soul acquires in man, or the psychic individuality which it develops in the course of evolution, is what has been described by Sri Aurobindo as the Psychic being. The Psychic being definitely makes its appearance at the human level. It grows by the experience of the body, the life, the mind, which it supports and carries the nature from life to life. In the ordinary human being it depends on body, life and mind for self-expression, and is not able to take them up and freely use them; but by means of spiritual self-discipline it can definitely be brought to the fore of consciousness and made the controller of the instrumental being. This is for Sri Aurobindo the process of individualization. But just as for organismic psychologists like Goldstein and Angyal there is no inherent polarity between self-determination and self-surrender, in like manner for Sri Aurobindo the processes of individualization, universalization and transcendentalization occur simultaneously, not as negations, but as functions and fulfilments of one another.
There are three dimensions of human personality according to Andras Angyal. They are (1) Vertical dimension, (2) Transverse dimension, and (3) Progressive dimension. In the process of development it moves from the phase of 'autonomy' to 'homonomy' phase of the biosphere and finally through 'a series of acts a person is brought closer and closer to a final goal'. During this process self has three references, viz., expansion, tension and surrender. One is contained in the other and ultimately leading to a larger whole. Sri Aurobindo conceives it as a process from mind to overmind and finally to supermind. Sri Aurobindo envisages that 'As the psychic change has to call in the spiritual to complete it, so the first spiritual change has to call in the supramental transformation to complete it. For all these steps forward are, like those before them, transitional; the whole radical change in the evolution from a basis of ignorance to a basis of knowledge can only come by the intervention of the supramental power and its direct action in earth-existence'.

There are values which determine the nature of higher progression and evolution. They are mainly comprehension, universality and infinite truth-consciousness and bliss. Psychical, spiritual and integral or supramental transformations occur and thus integrate the entire nature of man.
The activity of total integration may be called spherical, synthetic or cyclical for in it there is transmutation and resupplementation of vertical and horizontal values cherished, enjoyed and developed by an individual on various sheaths and layers of conditioned consciousness. With the interplay of psychic, spiritual and supramental transformation new values emerge such as self-perception, self-actualization, self-transformation, and knowledge of higher spatial and temporal worlds. Thus integration brings about hitherto involved and potential values into existence. The perfection and progress of the individual move ahead for the manifestation of the universal and transcendental consciousness till now involved within the matrix of body, life and mind.

Integration of various planes containing several values requires to be accounted for by contemporary psychologists for it will not only resolve the conflicts among the schools of psychology but will help the science to secure its true status in the field of knowledge. The propounders of organismic theory of personality have begun their endeavours towards the reorientation of systems of psychology. In line with Jung, however, they have not yet recognised the fact of consciousness as independent and evolving through manifold orders of existence.
REFERENCES:

2. ibid. P. 326.
3. ibid. P. 320.
7. The Urge of Wholeness: Published in Mother India. Author Dr. Indra Sen. September, 1963.

9-1. A series of 400 dreams in which mandala symbolism occurs is studied in his 'Integration of Personality' and in 'Psychology and Alchemy'.

10. Integration of personality: C.G.Jung: P.128.
11. ibid. P.96.