Chapter I

Journey to the Self

Journey to the Self is an essential process that provides life with a meaningful existence. It is capable of answering many of the puzzles that life has imposed. It has been a haunting question for great souls as “who am I?” for aeons. The world has witnessed many sages and saints spending a major part of their life roving and meditating on the mountain tops to find out the meaning of their existence and enjoy the ultimate ecstasy of attaining self-actualization. The journey has taken them to a wider world of deeper truths. The great example is of Gautama Buddha, who renounced the luxurious life of his palace as a prince which he felt to be futile, in order to find out who he really was and what his mission on earth had been. Seers have crystallized the essence of the Self through deeper introspection and wide thinking.

The term Self-actualization refers to the process of attaining a transcendence of the Self which enables the individual to consider himself/herself as an integral part of the universe. An individual tends to cross conventional concepts and behavioural restrictions during this process. This is an endeavour which is inevitable for the spiritual and psychological growth of the individual. During the journey through this spiritual and adventurous route, the individual meets his/her own destiny which is buried beneath their daily existence. At the end of the journey, as a result of attaining self-actualization, the individual equips himself/herself to discover the deeper meaning of life. Thus the individual attains self-actualization through a radical inner transformation of the Self.
Journey to the Self signifies an attempt to realize one’s own Self – understanding the dreams and desires hidden beneath the shades of the true Self of the individual. Identifying and materializing the dreams and wishes one’s heart truly desires is the real way to be in harmony with the Self. For the proper understanding of one’s own Self, the individual must undertake an inner journey, an exploration into the unexplored areas of one’s own psyche. “To explore the unknown reality you must venture within your own psyche, travel inward through invisible roads as you journey outward on physical ones” (Roberts, *The Unknown Reality* 350). “An extensive exploration of the vast regions of our conscious must …be undertaken” to better understand and to be in communion with one’s own personality” (Assagioli 21). And there should be a mingling of the conscious and unconscious realms of human psyche without which one cannot realize his/her destiny. “Your destiny is the result of the collaboration between the conscious and the unconscious” (Jung 283).

The destiny can only be realized by discovering the contents of the personal unconscious, that is, by discovering the fears and desires that motivate the individual and the conflicts that jeopardize the decision making process and destroy the energies and ruin the creativity of the individual. “For Jung, life was a sacred quest and journey whose goal was the conscious ego’s discovery of and integration with the center of our being, the core inner Self” (Crowley 76). For the realization of one’s true Self “what has to be achieved is to expand the personal consciousness into that of the Self, to unite the lower with the higher Self,” (Assagioli 24) and “allow the inner, transpersonal self to express itself through the immediate, ego-directed Self” (Cunningham and Egan 95).
This inward journey takes a series of transformational processes and it is quite interesting and anxious to go through the unexplored territories of human mind and to know its complex processes as it moves forward in its journey to unite with its real Self. Many of the great psychologists attempted to derive an exact explanation of these complex, mysterious processes, of whom only a few had succeeded. They dedicated even a special branch of psychology, viz., Transpersonal Psychology, for focusing on the complexities or incoherencies of the transpersonal or spiritual transformations of human mind.

Employing the techniques and principles of psychology for the effective and efficient appreciation of a work of literature is a regular practice from the first half of the 19th century. It had been given new dimension when Sigmund Freud, a psychoanalyst of Austria, infused his theories of psychoanalysis with the psychological theories of literary criticism. The process of identifying the memories and desires suppressed in an individual which are the root cause of many of the psychological traumas and providing solutions for those issues and healing it, is known as psychoanalysis. The psychoanalytical criticism employs the principles of psychoanalysis to explore the various mental processes of the characters and the author. According to psychoanalytic critics a literary work is the expression of the suppressed unconscious desires and dreams of the author where the verity and veracity is buried by the visible contents. In a way, the psychological criticism acts as an excellent tool for reading beneath the lines.

Modern psychology has ignored or denied altogether the existence of a higher, deeper transpersonal spiritual realm of human consciousness. Yet, an argument can be made that the roots of modern psychology also lie in a spiritual tradition that is
thoroughly transpersonal in character. This hidden, overlooked, and ignored history within psychology is represented in the theories and psychotherapeutic practices of early pioneers in the history of modern psychology whose work has influenced modern transpersonal psychology, including Gustav Fechner, William James, F.W.H Myers, Sigmund Freud, Alfred Adler, Carl Gustav Jung, and Roberto Assagioli.

Although hailed to be a novel branch of Psychology, the concepts and the literature used to construct the theories of transpersonal psychology are ancient and have been used by many religions, esoteric groups, and ancient cults. Transpersonal psychology intends to give scientific basis to the transpersonal- beyond the personal- experiences. The transpersonal experiences which are evident as vital parts for the existence of humans are inevitable and so are recorded as long as history is recorded. William James, who can rightly be praised as “an intellectual godfather of the transpersonal movement” (Cunningham and Egan 55) has successfully explored the complex areas of mystical experiences, parapsychological processes and the immortality of the soul. Thus he came to a conclusion that all these processes of the human psyche could be considered as psychological facts.

As Shapiro states: “Transpersonal Psychology is concerned with the study of humanity’s highest potential, and with the recognition, understanding and realization of unitive, spiritual and transcendent states of consciousness” (JTP 32). Transpersonal psychology helps to disclose the idea that there are “unexplored creative capacities, depths of psyche, states of consciousness, and stages of development undreamed of by most people” (Walsh and Vaughan 1). According to John Davis,
The root of the term ‘transpersonal’, or literally ‘beyond the mask’, refers to self-transcendence, the development of the self from a sense of identity which is exclusively individual to one that is deeper, broader, more inclusive, and more unified with the whole. The core concept in transpersonal psychology is non duality, the recognition that each part or person is fundamentally and ultimately a part of a larger, more comprehensive whole. From this insight come two other central insights: the intrinsic health and basic goodness of the whole and each of its parts and the validity of self transcendence. (par. 2)

Anthony Sutich, the celebrated psychologist, in the inaugural section of *The Journal of Transpersonal Psychology* provided a formal definition to transpersonal psychology:

The emerging Transpersonal Psychology is concerned specifically with the …ultimate values, unitive consciousness, peak experiences, ecstasy, mystical experience, awe, being, self-actualization, essence, bliss, wonder, ultimate meaning, transcendence of Self, spirit, oneness, cosmic awareness, individual and species-wide synergy, maximal interpersonal encounter, sacralization of everyday life, transcendental phenomena, cosmic self-humor, and playfulness; maximal sensory awareness, responsiveness and expression; and related concepts, experiences and activities. (15-16)

Transpersonal Psychology is the psychology of ultimate or highest meanings and values. Charles T. Tart identified the spiritual tradition of humanity as “traditional
transpersonal psychologies” in his book *Transpersonal Psychologies*. He observes “Traditional transpersonal psychologies, which I shall call spiritual psychologies deal with human experience in the realm we call spiritual, that vast realm of human potential dealing with ultimate purposes with higher entities, with God, with love, with compassion, with purpose” (4). In the book *Anomalistic Psychology: A Study of Extraordinary Phenomena of Behaviour and Experience*, psychologists Leonard Zusna and Warren Jones define Transpersonal Psychology as the one “concerned with meaningful and spiritual aspects of life, such as peak experiences, transcendence of self, self-actualization, and cosmic consciousness” (462-63).

Richard Mann, an eminent psychologist defines transpersonal psychology thus:

Transpersonal Psychology is a psychology that honours all the world’s great spiritual traditions and their mythic portrayal and appreciation of the divinity of each human being- the inner Self. Thus, transpersonal psychology extends our sense of the full course of human development to include intuitions of our essential nature and of ways in which that nature might be more fully revealed, realized, and enjoyed…. In addition, the term ‘transpersonal’ calls our attention to a state of consciousness that enables some human beings to experience reality in ways that transcend our ordinary ‘personal’ perspectives. Therefore, a transpersonal psychology would also be one that acknowledges the possibility of going beyond the limited outlook of everyday awareness. (viii-ix)
Michael Washburn in his book *The Ego and the Dynamic Ground: A Transpersonal Theory of Human Development* describes the objective of transpersonal psychology as “A chief objective of transpersonal theory is to integrate spiritual experience within a larger understanding of the human psyche. Transpersonal theory thus is committed to the possibility of unifying spiritual and psychological properties” (1).

According to Robert Frager, the founder and first president of the Institute for Transpersonal Psychology, there are three important aspects of transpersonal psychology and they focus on the psychology of personal development, psychology of consciousness, and spiritual psychology. As Frager has pointed out in his *Transpersonal Psychology: Promise and Prospects*,

spiritual psychology consists of the study of the models of human nature found in the world’s religious traditions and the development of psychological theory that is consistent with religious and spiritual experiences…. The transpersonal approach to each of these areas is based on an inherent interest in studying human capacities and potentials and a fundamental premise that these capacities are far greater than our current understanding. (289)

Brant Cortright, a prominent psychologist and Director of the Integral Counseling Psychology Program at the California Institute of Integral Studies describes the nature of Transpersonal Psychology in his book *Psychotherapy and Spirit: Theory and Practice in Transpersonal Psychology*:
Transpersonal psychology can be understood as melding of the wisdom of the world’s spiritual traditions with the learning of modern psychology—a synthesis of these two profound approaches to human consciousness, the spiritual and the psychological…. Transpersonal psychology is concerned with developing a Self while also honoring the urge to go beyond the Self… the definition of transpersonal as “beyond the personal” such things as mystical experience, altered states of consciousness, kundalini experiences, various psi phenomena (such as ESP, clairvoyance, channeling, telepathy, etc.), shamanic journeying, unitive states, near-death experiences, and so on…toward a more complete view that seeks to find the sacred in the daily, ordinary life and consciousness in which most people live. The definition of ‘trans’ as ‘across’ also applies, since transpersonal psychology moves across the personal realm, acknowledging and continuing to explore all aspects of the self and the unconscious that traditional psychology has discovered while placing this personal psychology in a larger framework…. Transpersonal psychology studies how the spiritual is expressed in and through the personal, as well as the transcendence of the Self. (8-10)

Pioneers on transpersonal psychology have put forth various definitions to make a clear understanding of this science. The various topics that come under this branch of psychology include “consciousness and altered states, mythology, meditation, yoga, mysticism, lucid dreaming, psychedelics, values, ethics, relationships, exceptional capacities and psychological well-being, trans conventional development, transpersonal
emotions such as love and compassion, motives such as altruism and service, and transpersonal pathologies and therapies” (Walsh and Vaughan 5).

According to Arthur Hastings, former president of the Association for Transpersonal Psychology, transpersonal experiences and values help us understand the nature of human beings as well as of the Universe. He describes the importance of transpersonal experiences in his book With the Tongues of Men and Angels: A Study of Channelling, which was published in 1991 as:

Transpersonal experiences and values appear to be an intrinsic part of human nature. It is becoming evident that they can be studied objectively as a psychology of consciousness and human development. Transpersonal experiences are often interpreted as religious and can occur spontaneously or through meditation, prayer, experiencing natural beauty, sexuality and other experiences. They include inspirational or peak experiences in which the universe is perceived as harmonious and unified. Opposites are transcended, and qualities of goodness, beauty, and meaning are experienced directly. They may give direct contact with what is described the consciousness of God or the divine. (182)

The psychologists have proved that transpersonal experiences lead individual into self-realization and these experiences include transcendence of body, mind or self and world. Psychologist Abraham Maslow (1964) found that for such experiences, and with growth toward self-actualization, the person becomes motivated by higher values, which he called metavalues. Examples of these are wholeness, truth, beauty, aliveness,
goodness, order, harmony, uniqueness, justice and playfulness. Also, “at these transpersonal levels of the self, one can experience primary energy qualities such as compassion, power, sexuality, intelligence, love, wisdom, and creation. Like the archetypes, these transpersonal principles and experiences are part of a larger reality of which the individual is a part” (Hastings 182).

Gustav Theodore Fechner is considered as the founder of modern experimental psychology known as psychophysics. He advocated the existence of deeper aspects of human psyche which is capable of uplifting the species into a higher state of consciousness. He pointed out that these highly powerful realms of human psyche are hidden behind the veil of consciousness. He developed his psychophysical science for the purpose of providing a scientific foundation for his belief in the survival of the human spirit or soul. His major contributions to the field of psychology include his famous book entitled *The Little Book of Life After Death* which came out in 1835. It provides an explicit defence of the idea of life after death. His works concerned with the immortality of the human Soul, the Soul of the World, and the nature of God as the Soul of the Cosmos.

It is Fechner who brought out the philosophic position called *panpsychism* explaining that “the whole world is spiritual in character, the phenomenal world of physics being merely the external manifestation of this spiritual reality…. Consciousness is an essential feature of all that exists” (qtd. in Wilber x). His book *Elements of Psychophysics* (1860) is considered to be initiated Experimental Psychology. Fechner provides his insight of measuring the mental processes and relating them to the physical one in his book, *Zend–Avesta or Concerning Matters of Heaven and the Hereafter*
Fechner considered Psychophysics as a way to explain the relationship between body, mind and spirit. He put forward the idea that “the whole physical universe is inwardly alive and conscious” (Cunningham 63) which he referred as the “day light view” opposing the “night view” which treats the matter as inert and dead, lacking any intrinsic purpose.

Clinical psychologist David Bakan points out the irony of Fechner’s role in the history of experimental psychology. “It is precisely that Fechner who advanced the idea of life after death who is also the founder of experimental psychology: and the denial of life and consciousness is most strongly maintained among the experimentalists” (Bakan 33). William James, who used the term “transpersonal” for the first time is considered as one of the forerunners of modern transpersonal psychology. As Eugene Taylor, a well known historian of Jamesian psychology had mentioned in his *William James and Transpersonal Psychiatry*, “the American philosopher-psychologist William James is arguably the father of modern transpersonal psychology and psychiatry” (Taylor 21).

William James, the first authentic person to have conducted a scientific study of consciousness within the scaffold of evolutionary biology, is also accepted as the founder of parapsychology. William James published *The principles of Psychology* in two volumes in 1890 which eventually brought familiarity and recognition to his school of functionalism and the philosophy of pragmatism in the scientific world of the United States.

After 1890, James’ work shifted away from positivist explanations of human behaviour and experience to focus on creating a person centred psychology that included a broadened notion of the scope of psychology and its methods of inquiry. Post-1890
Jamesian psychology focused on personality phenomena related to “the rise and fall of the threshold of conscious” (qtd. in Cunningham 64). It was during the period from 1890-1910 that James championed the cause of religion, mysticism, faith healing, and psychic phenomena. One of the best accounts of the transpersonal journey of post-1890 William James can be found in Eugene Taylor’s 1996 book, *William James on Consciousness Beyond the Margin*.

After 1890 William James realized psychological science’s inability to recognize the essence of the living world. Through his studies, he tried to elucidate the innate values that are the basis by which human beings live. The psychological science argued against the idea of the existence of a higher power or values of human lives and declared the life of human beings value free or those values as baseless. During the time of James, psychology was limited to certain subjects that can be explained scientifically. Any experiences that could be proven in a laboratory was only considered as right, anything else would be disdained as mere fascination. Those who claimed to possess any extra sensory experiences would be scorned as crazy or a symptom of neurosis. Thus Western Psychology was proved to be a flop in probing into the deeper processes of the psyche and therefore had only a surface level knowledge of the Self. Thus James realized that if psychology goes on to admit only what laboratory science could prove, it would soon be confined to an abrupt branch of science. He expanded research techniques in psychology by not only accepting introspection but also encouraging any technique that promised to yield useful information about people.

By studying all aspects of existence—including behaviour, cognition, emotions, volition, and even religious experience – James also extended the subject matter of
psychology. He encouraged the use of any method that would shed light on the complexities of human existence; he believed that nothing should be omitted. James saw mystical states of consciousness essentially as bridge-experiences that connected consciously “known” and subconsciously “unknown” psychic realities with what James referred to as “the higher part of the universe” (James 507). James was the president of the Society for Psychical Research in London from 1894-1895. James identified four qualities such as ineffability, noetic quality, transiency and passivity that characterized all types of mystical experiences as a result of his study of anecdotes, textual studies and typical examples of mystical experiences.

Frederick Henry William Myers, an early pioneer of the transpersonal psychology is well known for his concept of subliminal consciousness as a doorway to the unknown reality of the human psyche. According to historiographer Eugene Taylor in his William James on Consciousness Beyond the Margin “Myer’s formulations were, in fact, central to the development of James’ psychology and philosophy in the 1890s, and they form the epistemological core of James’ scientific activities in abnormal psychology and psychical research” (79). According to Myers “we possess an inner self of extra ordinary creativity, organization and meaning-psychology’s nearest corollary to the Soul” (Myers 76). Myers put forward many theories regarding the abilities, creativity, and energies within the human psyche that could suddenly awaken, transforming the individual’s life, although these theories vanished from the main stream of academic as well as philosophic life.

According to Mark Epstein, a renowned transpersonal psychiatrist, Sigmund Freud is “the grandfather of the entire movement of transpersonal psychology… it is safe to say that there would be no transpersonal psychology as we know it without Freud’s
influence” (Epstein 29). In Freudian psychology Myer’s subliminal consciousness took the form of id. Freud believed that the instinctual impulses of id turn the individual into demon like figures. “Freudian psychology taught the individual to mistrust his own impulses and to turn away from the inner voice of intuition…” (Cunningham 69).

Freud’s theories are recognized as the backbone of modern psychology. Foundation of Freud’s contribution to modern psychology is his emphasis on the unconscious aspects of the human psyche. Most of our actions are motivated by psychological forces over which we have a very limited control. He demonstrated that human mind is structured as an iceberg so that its great weight and density lie beneath the surface. Freud elucidated that as only the top of the iceberg is visible at the surface level of water, only a small portion of the psyche is conscious, leaving its larger portions unconscious beneath the level of consciousness. Freud propounded a theory concerned with the nature of the unconscious mind. He suggested that the powers motivating men and women would be from the unconscious.

In his book *The Interpretation of Dreams*, Freud focuses on three separate but at the same time bound system: unconscious, preconscious and conscious. Unconscious controls and coordinates all the activities in an individual just as an operating system does. It is the cauldron of both the personal experiences of an individual and the collective knowledge of the species. But it buries these experiences deep down in its alcove. Consciousness is the site of exposition where the representation of ideas and psychic investments are monitored and played out in relation to each other. Consciousness is a text in which the unconscious system operating according to
distortion, repression, and deferral inscribes traces to indicate the functioning of the total unconscious system.

In *The Anatomy of the Mental Personality*, Freud discriminates between the levels of conscious and unconscious mental activity. The oldest and best meaning of the word “unconscious” is the descriptive one; we call “unconscious” any mental process, the existence of which we are obligated to assume – because, for instance, we infer it in some way from its effects – but of which we are not directly aware. “If we want to be more accurate we should modify the statement by saying that we call a process ‘unconscious’ when we have to assume that it was active at a certain time, although at that time we knew nothing about it” (Freud 99-100). Freud points out that even the “most conscious processes are conscious only for a short period; quite soon they become latent, though they can easily become conscious again” (100). Accordingly Freud identifies two types of unconscious: preconscious and unconscious.

One which is transformed into conscious material easily and under conditions which frequently arise, and another in the case of which such a transformation is difficult, can only come about with a considerable expenditure of energy, or may never occur at all…. We call the unconscious which is latent, and so can easily become conscious, the ‘preconscious’ and keep the name ‘unconscious’ for the other. (101)

Freud had put forward three major premises that had a profound impact on the Modern Psychology. First is that most of the mental processes of the individual are unconscious. Of these the second is the most controversial and had been rejected by
many great psychologists including his own disciples: Carl Gustav Jung and Alfred Adler. It states that “libido” or sexual impulse is responsible for the motivation of all human behaviours and actions. Freud categorizes the basic and the most important psychic force as “libido,” or sexual energy. The third major premise is that because of the powerful social taboo attached to certain social impulses, many of our desires and memories are repressed, that is actively excluded from conscious awareness.

Principal among the several corollaries of Freudian theory is Freud’s tripartite of human psyche. He had differentiated human psyche into three zones viz. the id, the ego and the super ego. The id is the repository of libido, the primary source of all psychic energy. It provides us great vitality. The id is insatiable and pleasure seeking. Because it is always trying to satisfy its hunger for pleasure, it operates without any thought of consequences, anxiety, ethics, logic, precaution or morality. Demanding swift satisfaction and fulfilment of biological desires, it is lawless, asocial, and amoral. Its function is to gratify our instincts for pleasure without regard for social conventions, legal ethics or moral restraint. Of course, the id can act as an aid to social destruction. Unrestrained, it will aggressively seek to gratify its desires without any concern for law, customs or values. In its thrust to acquire what it desires to get, it can even be self-destructive. In many ways it resembles the devil figure that appears in some theological and literary texts, because it offers strong temptation to take what we want without heeding normal restraints, taboos or consequences.

To prevent the chaos that would result if the id went untamed, other parts of the psyche must balance its passions. The ego, which operates according to the reality principle, is one such regulating agency. Its function is to make the id’s energies non-
destructive by postponing them or diverting them into socially acceptable actions, sometimes by finding an appropriate time for gratifying them. The ego mediates between one’s Self and the outer world.

The third part of the psyche, the super ego, provides additional balance to the id, for it furnishes a sense of guilt for behaviour that breaks the rules given by parents to the young child. Similarly to what is commonly known as one’s conscious, it operates according to the morality principle, for it provides the sense of moral and ethical wrong doing. The parents, who enforce their values in their children through punishments and rewards, are the chief source of the super ego. Consequently it works against the drive of the id and represses socially unacceptable desires back into the unconscious. Balance between the license of the id and the restrictions of the super ego produces the healthy personality, but when unconscious guilt becomes overwhelming, the individual can be said to be suffering from a guilt complex. When the super ego is too strong it can lead to unhappiness and dissatisfaction with the Self. Thus while the id works on pleasure principle and makes an individual devil, the superego works on morality principle and tries to make the individual an angel. But the ego makes the individual a real, healthy human being by working on the reality principle.

Referring to the plot of Sophocles’ *Oedipus Rex*, Freud points out that the experience of Oedipus is that of all male children. That is, just as Oedipus unknowingly kills his father and marries his mother, a young boy forms an erotic attachment to his mother and unconsciously grows to desire her. He consequently resents his father because of his relationship with the mother. Fearing to be punished by the father, the male child represses his sexual desires, identifies with his father and anticipates his own
sexual union. Such a step is necessary one in his growth toward manhood. The boy who fails to make that step will suffer from an oedipal complex, with ongoing fear of castration evident in his hostility to authority in general.

In the case of girls, the passage from childhood to womanhood requires successful negotiation of the Electra complex. In Freudian theory the girl child, too has a strong attraction for her mother, and sees her father as a rival, that she later on develops an attraction for her father. When she fails to garner his attentions, she identifies with her mother and awaits her own male partner who will provide what her female physiognomy lacks.

Freud believes that a commonly repressed unconscious desire is the childhood wish to displace the parent of our own sex and take his/her place to get the affections of the opposite sex. Freud calls this wish the Oedipus complex. The Oedipus Complex is seen as a taboo but is considered characteristic of human development by Freud. Freud successfully used dream analysis to cure psychic abnormalities by unveiling the suppressed feelings and emotions buried in the unconscious realm of the individual which can ultimately cause neurosis. The id is completely unconscious while a small portion of the ego and the super ego remains conscious. The id, ego, and super ego work on entirely contrasting principles. Freud explains that his psychoanalytical theories can help reading beneath the lines in a work of art and can throw light on the temperament of the artist as a man.

The most controversial among Freud’s theories are that of child psychology. Contrary to traditional beliefs, Freud found infancy and childhood as a period of intense
sexual experience, sexual in a sense much broader than is commonly attached to the term.

During the first five years of life, the child passes through a series of stages in erotic development. Each stage is characterized by its emphasis on each zone in their body where the sexual pleasure is located. These zones are oral, anal, and genital. These zones are not merely used for sexual gratification but they play role in the vital needs of the individual such as eating, elimination and reproduction. If any of these needs was suppressed in these stages, the adult personality may be warped accordingly, that is, development may be arrested or fixated.

According to Freud, the child reaches the stage of genital primacy around the age of five, at which time the Oedipus Complex manifests itself. Thus, Oedipus Complex instils rivalry derived from the unconscious – the rivalry with the father for the love of his mother. Freud borrowed the term from the classic Sophoclean tragedy in which the hero unwittingly murders his father and marries his mother. In *The Ego and the Id*, Freud describes this as:

… the boy deals with his father by identifying himself with him. For a time these two relationship [the child’s devotion to his mother and identification with his father] proceed side by side until the boy’s sexual wishes in regard to his mother become more intense and his father is perceived as an obstacle to them; from this the Oedipus complex originates. His identification with his father then takes on a hostile colouring and changes into a wish to get rid of his father in order to take his place with his mother. Henceforward his relation to his father is ambivalent; it seems as if the ambivalent inherent in the identification
from the beginning had become manifest. An ambivalent attitude to his father and an object-relation of a solely affectionate kind to his mother make up the content of the simple positive Oedipus complex in a boy. (21-22)

Characterization of the mystical experience in terms of the regressive infantile feelings is one of the major contributions of Freud to transpersonal psychology. According to Freudian psychology the personality of an individual develops during his infantile stage. During the infantile stage, that is, during the breast feeding stage, the child develops a strong intimacy with the mother.

Freud’s other major contributions to the transpersonality theory is his “elucidation of the pleasure principle, the cause, in his view, of much of our self-imposed misery” (Epsteinn 35). As the great saint Buddha of East had shown, Freud also elucidated the urge to gratify the pleasures of life is the real reason for all the suffering. Freud presented id as the part of the human psyche that operates on the pleasure principle motivating people to go in pursuit of satisfying all the whims of life. “Only by renouncing exclusive reliance on the pleasure principle and transmuting or sublimating our persistent cravings, attachments, identifications and desires could psychological health and spiritual experiences, such as liberation and enlightenment, be achieved”(Cunningham 71). Other popular contributions of Freud to transpersonal psychology are popularization of unconscious, structuring of human psyche into different zones, and the importance of ego in regulating the opposing impulses.
The foundation of Freud’s contribution to modern psychology is his popularization of the term unconscious and preconscious. These terms are found to have an important place in many theories of the transpersonal self. It is not Freud who discovered the term “unconscious” but he formulated many of the characteristics of the unconscious and popularized the term. Eduard von Hartmann’s *The Philosophy of the Unconscious* (1869) is the source for many of his formulations about the unconscious.

What has remained hidden or latent in the subconscious or preconscious can be regained under some conditions. The issue of distinguishing the truly unconscious and truly subconscious areas of human psyche remains a real challenge in the field of transpersonal psychology because “You may not know all of yourself but that is a process of self-discovery, of becoming…. The more you discover of yourself, the more you are” (Butts 68). Subconscious is the portion of “each person’s reality, which is potentially consciously available, even though the individual is not aware of them at the present moment” (Cunnigham 72).

The conscious ego rises indeed out of the unconscious, but the unconscious being the creator of the ego, is necessarily far more conscious than its offspring. The ego is simple not conscious enough to be able to contain the vast knowledge that belongs to the inner conscious self from which it springs. The subconscious mind is controlled by an inner ego just as the conscious mind is controlled by an outer ego. This inner ego is what F.W.H. Myers termed as “subliminal self” and Jung as the “Self.”

The tripartite structure of the psyche – id, ego and superego – that characterizes Freud’s account of personality provides a handy frame work
for explaining the many facets of the personality and has proven to be a useful construct system for relating transpersonal aspects of the self (e.g. the transpersonal self, super conscious, collective unconscious) to ordinary personality functioning of the ego). (Cunningham 72)

Well known personality theorists Hall and Lindsay in the *Theories of Personality* describes Adler’s concept of the creative self as “the active principle of human life” (166). Adler demonstrated that by the correct choices taken at the right moment and interpreting the situations effectively and efficiently, the individual can shape his/her personality and there by the creative self that possesses enormous power for sustaining and nourishing the individual’s existence can be strengthened. The creative self possessed by the individual always guides him/her to their dreams and goals.

Like all first causes, the creative power of the self is hard to describe. We can see its effects, but cannot see it. “It is something that intervenes between the stimuli acting upon the person and the responses the person makes to these stimuli... . The creative self is the yeast that acts upon the facts of the world and transforms these facts into a personality .... . The creative self gives meaning to life, it creates the goal as well as the means to the goal (Hall and Lindsay 166). From a transpersonal perspective, the creative self can be conceived of that portion of the universe that is personally disposed in our direction because its energies form our own person (Cunningham 74).

Carl Gustav Jung, a well known Swiss psychiatrist and a disciple of Sigmund Freud is the founder of the school of Analytical Psychology. He is also considered as one of the godfathers of Transpersonal Psychology. Jung had contributed much to the
understanding of the existence of an inner Self. His contributions to the field of transpersonal psychology include the concept that growth to the higher states of consciousness is needed for the psychological development of the individual. He believed that the transcendent lies within each individual. He also had the rare credit of being the first one to give a scientific explanation to the transpersonal aspects such as yoga, meditation, trance channeling, alchemy, the I ching, Gnosticism, etc.

In *Analytical Psychology* Jung addressed “the life of the spirit” most consistently. He is celebrated for his introduction of spiritual reality of the psyche to scientific inquiry. “Whereas in its development up to the present, psychology has dealt chiefly with psychic processes in the light of physical causation, the future task of psychology will be the investigation of their spiritual determinants. We have only begun to take scientific note of our spiritual experiences” (Jung, “The Structure” 63). According to Jung, the human psyche has not only a subjective side but also an objective side. The Jungian core inner Self is another one of psychology’s nearest corollary to the Soul. Jung used the word “Soul” frequently in his writings and criticized mainstream psychology for becoming a “psychology without a Soul” (60).

Thus, Carl Jung defends the metaphysics of scientific materialism and the epistemology of scientism. Towards the end of the 19th century there existed a belief that only the physical is real; what is nonphysical does not exist, and even if it does, it cannot be verified unless it is entirely reducible to physical matter (scientific materialism) and there is no reality except that revealed by laboratory science; science is the final arbiter of what is real; no truth exists except that which sensory empirical science verifies. “Today the psyche does not build itself a body, but on the contrary matter, by chemical action,
produces the psyche…. Mind must be thought of as an epiphenomena of matters…. To allow the soul or psyche a substantiality of its own is repugnant to the spirit of the ego, for that would be heresy. (340-41)

The influence of scientific materialism and scientism reduced the vast realm of soul and spirit, the magical powers of the unconscious to the more scientific facts of neural impulses.

This view [of modern psychology] reduces psychic happenings to a kind of activity of the glands; thoughts are regarded as secretions of the brain, and thus we achieve a psychology without a psyche. From this standpoint...the psyche does not exist in its own right; it is nothing in itself, but the mere expression of processes in the physical substrate....

Consciousness is taken as the sine qua non of psychic life, that is to say, as the psyche itself. And so it comes about that all modern ‘psychologies without a psyche’ are psychologies of consciousness, for which an unconscious psychic life simply does not exist. (343)

C.G. Jung developed the paranormal theory of synchronicity as an alternative explanation to random change to account for the occurrence of meaningful coincidences. He was also strongly convinced of the reality of spatial (clairvoyance) and temporal (precognition) telepathic phenomena.

Anyone who has the least knowledge of parapsychological material … will know that so-called telepathic phenomena are undeniable facts ... .

Our present development of consciousness is, however, so backward that
in general we still lack the scientific and intellectual equipment for adequately evaluating the facts of telepathy so far as they have bearing on the nature of the psyche. I have referred to this group of phenomena merely to point out that the psyche’s attachment to the brain, i.e., its space-time limitation, is no longer as self-evident and incontrovertible as we have hitherto been led to believe.... Out of respect for the psychological fact that ‘telepathic’ perceptions occur, anyone should draw the conclusion that the psyche, in its deepest reaches, participates in a form of existence beyond space and time, and thus partakes of what is inadequately and symbolically described as ‘eternity.’ (412-14)

Jung confuted our traditional concept of ego as a restraining part of the human psyche, hindering the Self’s natural instincts. Jung recognized that the ego wants to understand and interpret physical reality and to relate to it, that it is not an inferior portion of the Self, and that it wants to help the personality survive within physical existence and does so with the aid of inner portions of the Self. Jung also stood against Freud’s concept of unconscious as a repository of suppressed desires and memories and contains only chaotic, infantile impulses. For Jung, the order of nature, the creative drama of our dreams, the precision with which we unconsciously grow from a fetus to an adult without a whit of conscious thought, the existence of mythic themes and heroic quests and ideals that pervade the history of our species, all give evidence of a greater psychic reality within which we have our being. The unconscious is not to be sought as an aid and helper and supporter in solving life’s problems. (Cunningham, APTP 79)
As Jane Roberts, a transpersonal writer and mystic in his book *Psychic Politics: An Aspect Psychology Book* observes “Our particular kind of individual consciousness is natural and rises from the psyche as easily as leaves grow from trees…The unconscious is the constant creator of our individuality and not its usurper … Without the unconscious, there’d be no conscious kingdom to begin with.(321-22). Transpersonal psychologists had proved the importance of the unconscious realm of the psyche in assisting psychical as well as biological processes. It is responsible for all the actions taken place in a living being without the instructions of the conscious mind. It is clear that most of our bodily actions perform without the aid of consciousness but unconscious. All the functioning systems in a body such as circulatory, respiratory, digestive, immune, endocrine and so forth systems work without the aid of conscious thought. Thus it has a prominent role in maintaining health and healing the body as the propelling of thoughts. These spontaneous inner processes that assist the bodily as well as psychical functions “represent the life of the spirit itself” (Butts 251).

Roberto Assagioli can rightly be acclaimed as the founder of the school of Psychosynthesis, a Western theory of personality. “Psychosynthesis is a transpersonal or spiritual psychotherapy, a phenomenon of the twentieth century Western world. It is a theory and practice of individual development and growth, though with a potential for wider application into social and indeed world-wide settings; and it assumes that each human being is a soul as well as a personality” (Hardy 1). Assagioli’s psychosynthesis promoted the scientific and experimental study of the unconscious and the existence of the Self as the centre of the human psyche.
The major contribution of Assagioli’s psychosynthesis to transpersonal psychology is its introduction of the multi-polar model of the human psyche, and its emphasis of the existence of the transpersonal realms of the psyche. The most notable contribution of Assagioli is his differentiation of the human psyche into seven distinct regions namely field of consciousness, conscious self or phenomenal I, middle unconscious, lower unconscious, higher unconscious, collective unconscious and higher (transpersonal) Self.

The present thesis entitled “Journey of Self Discovery in the Select Novels of Paulo Coelho” is an attempt to analyse this Self’s journey of its own discovery among Coelho’s protagonists in his five novels chosen for research: The Alchemist, The Pilgrimage, The Zahir, The Devil and Miss Prym and By the River Piedra I Sat Down and Wept.

The thesis is about the inward journey of the protagonists of Coelho, which takes them from nothingness to absolute wisdom and thus uplifts them to a state of enlightenment. It is all about transformations: transformation takes place in an individual in his/her quest to seek out the Self on various levels such as psychological, spiritual and of transpersonal emotion: love.

In the psychological level, the individual is tended to go through a series of complex transformational processes that take place in the human psyche which enable him/her to attain extra ordinary powers, abilities and enlightenment. In this inward journey, the individual identifies with his/her persona or mask he/she wears; the shadow,
the suppressed feelings and emotions, and identifies and reconciles with the animus or anima in her or him respectively.

On a spiritual level, the individual’s material Self is transformed to a higher sublime Self. That is, the individual who is immersed in worldly affairs is transformed to a higher saintly spiritual level where he/she is able to forget the sins of others, who can perform miracles and is endowed with the gift of absolute wisdom. In this inner spiritual journey of the individual, a transformation of the transpersonal emotions such as love also takes place. That is the love of worldly man, such as *eros* and *philos*, is finally transformed to a form of divine love, the love that consumes that is *agape*, and helps the individual attain the eternal heavenly bliss.

The present study entitled “Journey of Self-Discovery in the Select Novels of Paulo Coelho” in six chapters deals with the spiritual as well as the psychological metamorphosis of the individual, leading him/her to a saintly stage. Of the six chapters, the initial chapter with the title “Journey to the Self” explains the branch of psychology that deals with the scientific study of transpersonal or beyond the personal experiences, that is, Transpersonal Psychology. It sets forth the various definitions put forward by the pioneers of this special branch of psychology. This chapter enlists the treasured contributions of the renowned psychologists such as Sigmund Freud, Carl Gustav Jung, Alfred Adler, etc to the growth of this special branch of psychology. The end of this chapter also provides the contents of all the chapters in a nutshell.

The second chapter entitled “Journey Vs Life” introduces the artistic talents of Coelho as a literary phenomenon and gives a view of his life history. It describes
Coelho's handling of journey as a metaphor for life. Coelho's novels are precisely metaphors symbolizing his quest to seek out his self. Each of his novels takes the readers to an adventurous journey finally reaching him/her to a point where the characters are immersed in their own true pristine, sublime self, in a state of eternal ecstasy. All these journeys though starting from a simple, ordinary, material plane, as the distances covered by it becomes more complex, the end of which needs unusual will power, perseverance, and ends in a transpersonal spiritual level.

This journey from nothingness to absolute wisdom leaves the individual in unity with the Divine, in harmony with the Anima Mundi, the alchemical phrase for the Soul of the World. Most of Coelho's novels deal with the physical journey that the characters undertake with an aim of finding their destiny which finally leads them to their destination. But on a spiritual level all these journeys lead them to their own true inner self. The journey becomes vital in their life as reaching the destination provides them with a sense of innate happiness. Thus this chapter enlists Coelho's craftsmanship in depicting the journey with the end of a physical treasure or destination which parallels the transformation of the material Self to the spiritual Self.

There are many complex psychological transformations take place in the psyche of the individual during this spiritual journey from the material Self to the higher transpersonal Self. “The Alchemy of the Soul,” the third chapter of the study is assigned for describing these transformations of the human Self during its journey from its material to the sublime stage. It depicts the complex psychological processes taken place in the human psyche in its journey to unite with the transpersonal, higher Self. It describes the gradual processes of transformation taking place in each of Coelho’s
protagonists in the novels chosen for study. It compares this psychical transformation of
the individual Self with the alchemical transformation of lead into gold which actually
imbibes the principles of the theory of individuation by C. G Jung. It describes how like
the saints who metaphorically spend thousands of years in seclusion on mountain tops to
collaborate their lower self with the higher transpersonal self, Coelho's characters
undertake an adventurous journey from their lower self to the higher spiritual self as the
physical journey of the fiction moves on.

There are various factors that catalyze a man’s journey to his Self. The fourth
chapter, “Transpersonal Emotions and Self-Actualization,” is dedicated for depicting
these factors: transpersonal emotions, such as love, power and enlightenment in
accelerating the pace of the process of Self-Actualization. It enlists the different types of
love such as eros, philos, and agape and the various functions they perform in an
individual’s life. It depicts how Coelho has used love as an evolving force which has the
magic power of improving and transforming the Soul of the World. It depicts the
transformation of worldly love such as eros and philos into the divine love, agape. It also
explains the powers that the characters of Coelho exhibit which lead them to the eventual
enlightenment and the ultimate ecstasy.

“Spiritual Metamorphosis,” the fifth chapter describes the spiritual quest of
Coelho’s protagonists, resulting in reaching out a saintly stage in life and thereby
enjoying the ultimate ecstasy of knowing the Soul of the world. This chapter stresses
Coelho's use of spirituality as something not separate from an individual’s need to realize
his/her dreams, for the dreams or the things that one’s heart truly desires are the messages
appearing as omens from the universe and it is in pursuing them to the best of one’s
ability that one is truly alive and spiritual. It also depicts spirituality as a capacity and
tendency that is innate and unique to all persons and moves the individual toward
knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion,
wellness, and wholeness.

The “Conclusion” thus depicts Coelho as a craftsman who is well versed in the art
of performing magic with his words. It describes the astonishing effects that journey had
brought out both in his life and in that of his protagonists. Being the last chapter of the
study it summarizes the ideas and findings of the preceding chapters.