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IV. The Unconscious Mind and Samskaras (Mental Impressions)

1. Swami Vivekananda's and Indian Ideas on the Subject

Vivekananda stated, "In this body are the Samskaras of the man. What are the Samskaras? This mind is like a lake, and every thought is like a wave upon that lake. Just as in the lake waves rise and then fall down and disappear, so these thought-waves are continually rising in the mind-stuff and then disappearing, but they do not disappear forever. They become finer and finer, but they are all there, ready to start up at another time when called upon to do so. Memory is simply calling back into wave-form some of those thoughts which have gone into that finer state of existence. Thus, everything that we have thought, every action that we have done, is lodged in the mind; it is all there in fine form, and when a man dies, the sum total of these impressions is in the mind, which again works upon a little fine material as a medium. The soul, clothed as it were, with these impressions and the fine body, passes out, and the destiny of the soul is guided by the resultant of all the different forces represented by the different impressions." "Each action is like the pulsations quivering over the surface of the lake. The

vibration dies out, and what is left? The Samskaras, the impressions. When a large number of these impressions are left on the mind, they coalesce and become a habit. It is said, 'Habit is second nature', it is first nature also, and the whole nature of man; everything that we are is the result of habit. That gives us consolation, because, if it is only habit, we can make and unmake it at any time. The Samskaras are left by these vibrations passing out of our mind, each one of them leaving its result. Our character is the sum-total of these marks, and according as some particular wave prevails one takes that tone. If good prevails, one becomes good; if wickedness, one becomes wicked; if joyfulness, one becomes happy." "Samskara can be translated very nearly by 'inherent tendency.' Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing, is what is called Samskara. Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum total of these impressions on the mind. What I am just at this moment is the effect of the sum total of all the impressions of my past life. This is really what is meant by character; each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad."¹

He adds, "Practical psychology directs first of all its energies in controlling the unconscious, and we know that we can do it. Why? Because we know the cause of the unconscious is the conscious; the unconscious thoughts are

the submerged millions of our old conscious thoughts, old conscious actions become petrified--we do not look at them, do not know them, have forgotten them. But mind you, if the power of evil is in the unconscious, so also is the power of good. We have many things stored in us as in a pocket. We have forgotten them, do not even think of them, and there are many of them, rotting, becoming positively dangerous; they come forth, the unconscious causes which kill humanity. True psychology would, therefore, try to bring them under the control of the conscious. The great task is to revive the whole man, as it were, in order to make him the complete master of himself. Even what we call the automatic action of the organs within our bodies, such as the liver etc., can be made to obey our commands." "Deep down in our subconscious [today called unconscious] mind are stored up all the thoughts and acts of the past, not only of this life, but of all other lives we have lived. This great boundless ocean of subjective mind is full of all the thoughts and actions of the past. Each one of these is striving to be recognised, pushing outward for expression, surging, wave after wave, out upon the objective mind, the conscious mind. These thoughts, the stored-up energy, we take for natural desires, talents, etc. It is because we do not realise their true origin."² Concerning dreams, "For instance, you hear a word. That word is like a stone thrown into the lake of the Chitta [Mind stuff]; it causes a ripple, and that ripple rouses a series of ripples; this is memory. So in sleep. When the peculiar kind of ripple called sleep throws the Chitta into a ripple of memory, it is called a dream. Dream is another form of the ripple which in the waking state is called memory."³

Following the logic of Swami Abhedananda (1866-1939), "The surface of the lake is like the conscious plane and below the surface is the subconscious [today called unconscious] plane towards the bottom. Every time you

gratify a desire, that impression goes down to the subconscious plane, to the bottom of the lake, and there it stays. It stays there for some time in the form of an impression (samskara), and that impression again rises up in the form of a bubble, and that bubble is the desire [vasana].... In the deep sleep state, the vibration of the mind substance becomes very slow ... governed by the subconscious mind.... That causal state retains all the potentialities of the forms or what we call the phenomena. When we go to sleep we are in the causal state.... These impressions are called samskaras, which means 'dormant impressions.' These subconscious activities of the mind come up in the form of waves.... What we ordinarily understand as mind substance, is regarded as finer particles of matter in vibration.... Every time we perform any action, physical or mental, it leaves an impression in the subconscious mind.... everything is alive in the form of an impression in our subconscious mind. So the subconscious mind is the storehouse of all of the impressions.”⁴ “The lower animals have minds, they have feelings, and they have subconscious minds.... the cells and tissues have life and mind in each governed by the subconscious mind of the individual.”⁵

Abhedananda continues with his explanation (published in 1899). The unconscious mind is part of the subtle body. “The material body being the expression of the subtle body, its birth, growth, decay and death, depend on changes in the subtle body.... It [Subtle body] is nothing but a minute germ of living substance. It contains the invisible particles of matter which are held together by vital force, and it also possesses mind or thought-force in a potential state, just as the seed of a plant contains in it the life force and the power of growth.... These subtle powers together with the non-composite elements of the gross body, or the ethereal particles of subtle matter, and also with the potentialities of

all the impressions, ideas and tendencies which each individual gathers in one life, makes up his subtle body. As a resultant of all the different actions of mind and body which an individual performs in his present life, will be the tendencies and desires in his future life; nothing will be lost. Every action of body or mind which we do, every thought which we think, becomes fine, and is stored up in the form of a Samskara or impressions in our mind. It remains latent for some time, and then it rises up in the form of a mental wave and produces new desires. These desires are called in Vedanta, Vasanas [collections of Samskaras into habits].... Every voluntary or involuntary action of the body, sense, or mind, must correspond to the dormant impressions stored up in the subtle body.... the whole series of actions, and consequently every individual act, the condition of the body which accomplishes it, nay, the whole process in and through which the body exists, are nothing but the outward expressions of the latent impressions stored up in the subtle body.”⁶

Sometimes vasanas is considered to be a synonym of samskaras and at other times, samskaras are individual mental impressions, and vasanas are a group of samskaras forming habits, attitudes, complexes, etc. They are a more or less fixed way of thinking, willing, or feeling based on prior repetition of mental experience. When we compare a feeling of love with one of dislike, they differ in form and probably in the quality of the substance of subtle matter.

In 1920 Abhedananda added, “Mind substance is finer matter in vibration, and that finer matter may be like our electrons.... Those finer particles of matter are vibrating with a tremendous speed.... The other state of existence is the dreamless sleep state (susupti). There we enter, when we are in sound sleep, and we do not dream at all. The mind rests there. That is the causal body, and there the mind goes to its

causal state. It has no particular form, but is like a nucleus of finer particles of matter, something like electrons, which receive the ethereal impressions of the mind, and the different forces or powers of the mind remain latent. They are in a seed form, and yet there is that existence.”⁷

Swami Saradananda (1865-1927) indicated that thoughts on the mind leave permanent good and bad impressions that determine a person’s character. These good and bad thoughts transform into impelling subtle forces that determine the way people think and act in the future. The dwelling place of the bundle of mental impressions (samskaras) in the unconscious is at the muladhara a pranic center located at the base of the tailbone or spine (often identified with the sacrum plexus).⁸

Swami Prabhavananda (1893-1976) designated that Yoga psychology teaches that an individual's conscious and unconscious thoughts and actions are caused by samskaras, which are latent mental tendencies in the mind. When a thought is no longer conscious, it leaves a mental impression in the unconscious mind, which in the future will give rise as a new conscious thought. “In the ‘unconscious mind’... are stored the impressions and tendencies which have been formed in our previous existences, and which, taken together, have made us what we are.... The samskaras, or potentialities, represent therefore, the root impressions received from all our past experiences, including those of our former lives, and they have molded our characters so that, even though largely forgotten, they still indirectly control or influence our every act and thought.”⁹ The sum total of the samskaras forms the character of the person.

2. Sigmund Freud and the Western Viewpoint

According to the ideas of the Austrian Sigmund Freud (1856-1939), psychoanalytic theory acts to explain personality, motivation, and mental disorders by focusing on unconscious determinants of behavior. In 1913, Freud proposed a hierarchical model of human consciousness: the conscious mind, the preconscious, and the unconscious mind—each lying beneath the other. The mind is like an iceberg, with the greatest part being unconscious and hidden beneath the water. The conscious mind includes thoughts and feelings that we are aware of. This is the aspect of our thought process that we can think and talk about in a rational manner. The contents of memory exist in the preconscious mind that lies below the level of consciousness, above the unconscious mind. This is what we mean by available memory. For example, you may not be thinking about your home address, but when the subject is brought up you can quickly recall it with ease. Traumatic and powerful negative emotions are often repressed in the unconscious and hence not available to the conscious mind. The preconscious acts as a screen between the unconscious and the conscious that bars access to the latter.¹⁰ In 1915, Freud expressed the idea that there is a continuity of thought that is sometimes conscious and sometimes unconscious. Consequently, there are gaps in our conscious thinking where ideas suddenly arise in our mind and intellectual conclusions are arrived at we do not know how. The process is unintelligible unless we interpolate an unconscious psychological state between these gaps that makes for a continuous process. The unconscious also expresses itself through dreams. These latent unconscious mental processes enjoy a high degree of mutual independence, as though they know nothing of one another.¹¹

Freud believed that psychological events take place below the surface in the unconscious mind, exerting a

powerful influence on our thinking, feeling, and behavior even though we are unaware of these underlying influences. Our feelings, motives, and decisions are actually significantly influenced by our past experiences, stored in the unconscious. While we are aware of what is going on in the conscious mind, we have little idea of the content of the unconscious. Hence, the unconscious includes what is actively hidden from conscious thought or what a person is reluctant to know consciously. It is a repository for socially unacceptable ideas, wishes or desires, painful emotions, and traumatic memories that exist outside of our conscious awareness. Through the mechanism of psychological repression, they were driven out of the conscious mind. It is precisely because they are so powerful and threatening that they are kept out of awareness. From the psychoanalytic standpoint, the unconscious is a force that can only be recognized by its effects, expressing itself in the symptom. In a sense, the conscious self is an adversary of the unconscious, striving to keep the unconscious hidden. Though unconscious thoughts are not directly accessible to ordinary introspection, they are capable of being tapped and interpreted by special methods and techniques such as psychoanalysis, free association, dream analysis, and verbal (Freudian) slips.¹²

In 1923, Freud then further divided the personality into a structural model of three functions of the mind, the id, ego, and superego. Here the totally unconscious id is the repository of the primitive biological instincts of bodily needs such as hunger, and the sexual and aggressive drives. The instinctual demands of the id operate according to the Pleasure Principle, following the Primary Process of seeking immediate gratification of desires. The id and its egocentric impulses are prominent in the early life of the child. Next to develop during childhood is the ego, primarily conscious, it

enables the person to deal rationally and effectively with reality. It is “that part of the id which has been modified by the direct influence of the external world.” Mature adults follow the acquired and learned Reality Principle of Secondary Process, characteristic of the conscious ego, postponing gratification due to the demands of society. The superego, which develops out of the ego, is similar to the conscience or ethical-moral component of the personality. Its ideals, values, and norms are learned first from the parents and it is responsible for the repression of unacceptable impulses.

The life instinct (eros) is the biological urge largely sexual in nature that survives the purpose of individual survival and propagation of the species. Its function is to bind things together, to form greater unities. Conversely, the death instinct (thanatos, 1920) is the tendency that seeks to return to the inanimate state. It is the source of human aggression and destructiveness.¹³

The transpersonal psychologist Ken Wilber (b. 1949) specified “five basic types [not levels] of the unconscious process. 1) Ground-Unconscious represents, “All the deep structures given to a collective humanity—pertaining to every level of consciousness from the body to mind to soul to spirit, gross, subtle, and causal—are enfolded or enwrapped in the ground unconscious. All of these structures are unconscious, but they are not repressed because they have not yet entered consciousness.” 2) Archaic-Unconscious includes symbols in dreams and phantasies and the basic instincts. Wilber quotes Freud who wrote, “I believe that these primal phantasies ... are a phylogenetic possession. In them the individual...stretches out...to the experiences of past ages.” This phylogenetic or “archaic heritage” included, besides instincts, “abbreviated repetitions of the evolution undergone by the whole human race through long-drawn-out periods and from prehistoric ages.” 3) Concerning the

Submergent-Unconscious Wilber quotes Carl Jung (1875-1961) who stated, “The personal unconscious ... includes all those psychic contents which have been forgotten during the course of the individual's life. Traces of them are still preserved in the unconscious, even if all conscious memory of them has been lost. In addition, it contains all subliminal impressions or perceptions which have too little energy to reach consciousness. To these we must add unconscious combinations of ideas that are still too feeble and too indistinct to cross over the threshold. Finally, the personal unconscious contains all psychic contents that are incompatible with the conscious attitude [repressed material].” 4) The Embedded-Unconscious is unconscious but not repressed, being the repressing mechanisms that brings about repression, and screening filters that screen material entering into consciousness, As Michael Washburn puts it, “There are innumerable embedded structures that govern the mental ego's overall response to experience. These structures are of many different kinds. They include, for example, (1) mental-egoic subsystems or operations such as the self-concept, ego-defense mechanisms, complexes, and COEX systems, (2) acquired habits and dispositions of all sorts, (3) interjected concepts and values, and perhaps (4) certain inherited patterns governing language and cognition.”¹⁴ 5) “The transpersonal (the subtle and causal) realms are not yet repressed—they are not screened out of awareness, they are not filtered out—they have simply not yet had the opportunity to emerge.... At any point on the developmental cycle, those deep structures which have not yet emerged from the ground-unconscious are referred to as the Emergent-Unconscious.... For the ego is strong enough to repress not only the lower realms but also the higher realms—it can seal off the superconscious as well as the subconscious.”¹⁵

Freud no doubt discovered a goldmine of potential knowledge most of which was developed by later thinkers. A synthesis of yogic and Western thought is bringing about a new universal psychology that surpasses that of the past. He is to be credited for getting Jung, Adler, Anna Freud, and others interested in the subject of behavioral psychoanalytic psychology so they could make their special contributions. Other approaches to knowledge such as “existentialism” was fruitful for a couple of decades but eventually reached a limit beyond which few new discoveries were made. Conversely, psychoanalytic psychology has been going strong for over a century with new findings from a large number of researchers coming in on a continual basis. Freud’s discoveries include the defense mechanisms of: repression, regression, reaction formation, isolation, undoing, projection, introjection, turning against one’s own person, reversal into the opposite, and sublimation or displacement;¹⁶ dream analysis; the influence of the unconscious mind on a person’s behavior; the technique of psychoanalysis; the importance of childhood in forming the personality, and the death instinct. Freud took his patients seriously and listened to what they had to say about themselves. The advantage of this method is that in studying neurotics, these defense mechanisms were easier to recognize than in a normal person where they are far less evident and more apt to be hidden. This impressed Carl Jung since at Zurich, Switzerland they had less interest in what the patient had to say. Freud concluded, “I have a high opinion of what I have discovered, but not of myself. Great discoverers are not necessarily great men.”

Freud had some interesting contacts with Indian culture. During 1904/05 in a private conversation, the Swiss poet, Bruno Goetz (1885-1954) then a student at the University of Vienna, spoke to Freud about Leopold von Schroeder’s (1851-1920) lectures on the *Bhagavad Gita*. Von Schroeder

a professor at Wien, later in 1912 translated the *Gita* into German. As Goetz was speaking, “Freud sprang briskly to his feet and began pacing up and down the room” emphasizing in part, “The *Bhagavad Gita* is a great and profound poem with awful depths.... If, however, without the aid of a clear intellect you become immersed in the world of the *Bhagavad Gita*, where nothing seems constant and where everything melts into everything else, then you are suddenly confronted by nothingness.... And yet this very nothingness is simply a European misconception: the Hindu Nirvana is not nothingness, it is that which transcends all contradictions. It is not, as Europeans commonly take it to be, a sensual enjoyment, but the ultimate in superhuman understanding, an ice-cold, all-comprehending yet scarcely comprehensible insight.... What do these European would-be mystics know about the profundity of the East?”¹⁷

As part of a two-week conference held at Clark University (originally only for graduate students) in Worcester, Massachusetts, beginning on September 7, 1909 Freud gave five lectures on the subject of psychoanalysis. These are the only public speeches he gave in the Western Hemisphere. Two days later, his companion Carl Jung presented the first of his three lectures at the University. On the following Monday the 13th, Swami Abhedananda spoke on “English Rule in India--As India Sees it”, as part of the International Relations seminar. They and other renowned scholars were the guest of G. Stanley Hall the President of Clark College and a renowned educational psychologist. Previously Hall had met Vivekananda and later invited Swamis Saradananda, and on two occasions Abhedananda to speak at Clark University.¹⁸

Surendranath Dasgupta (1887-1952) met Sigmund Freud in Vienna and told him, “In India it has been proved by the Yogins, throughout the ages that man can completely transform his subconscious and unconscious mind by his

conscious efforts.” Dr. Freud replied, “That is impossible.” Dasgupta added, “Being a man of science, you cannot say anything is impossible, unless you have tried it.” Freud then said he would give this subject of investigation to a research student. Dasgupta responded, “This kind of investigation is not for your students who come for research with a view to obtaining a degree.” He was correct, the unconscious mind can be purified by conscious yogic efforts. Dasgupta fulfilled the necessary task of authoring the five volume English language *A History of Indian Philosophy* (1922), which gave Westerners an accurate portrayal of the subject.¹⁹ Freud also met Rabindranath Tagore in Europe.

On the occasion of Freud’s 75th birthday anniversary in 1931, his good friend Professor Girindrasekhar Bose (1887-1953) the first President of the Indian Psycho-Analytic Society in Calcutta 1922-53, mailed him a statuette of Vishnu with four arms on a mahogany base, presently located in the Freud Museum, London. The cover letter that begins “My dear Prof. Freud,” mentions sending him “one ivory statuette with stand and a roll containing two copies of a Sanskrit address to you printed on silk and three copies of the same printed on paper with the translation in type.” Freud replied to Dr. Bose, “I feel gratefully elated and accept these presents ... Please give my hearty thanks to all your members and accept it especially for yourself. The statuette is charming. I give it the place of honour on my desk. As long as I can enjoy life it will recall to my mind the progress of psycho-analysis, the proud conquest it has made in foreign countries and the kind feelings for me it has aroused in some of my contemporaries at least.”²⁰ Earlier in 1922 Freud was elated when Bose organized the first Psycho-Analytic Society on the continent of Asia in Calcutta, since he wanted psychoanalysis to become an international discipline. Freud responded by placing G. Bose’s name on the cover of the

International Journal of Psychoanalysis as one of its editors, and they maintained a long and lasting friendship.²¹

One of the reasons Freud was so creative is because early on he was one of the very few people in the world who was psychoanalyzing people and studying the defence mechanisms. Similarly, Albert Einstein unlike other scientists was thinking about what things would be like if we were moving near the speed of light.

3. Points of Agreement Between Vivekananda and Freud's Ideas

On these fourteen points of agreement, Swami Vivekananda introduced most of these ideas into modern psychology before Sigmund Freud, and this should be acknowledged in contemporary psychology books. As shown in the endnotes over 80% of Vivekananda's quotes were published in an English language book between 1896 and 1910; while many of Freud's ideas on this subject came out during the 1913-39 period. In addition, Vivekananda also adds many new insights on these subjects not found in the writings of Freud or his contemporaries. Though Freud made his share of mistakes, he did not realize that he was introducing a system of thought that in the long run would be beneficial for religion.

1) Both Vivekananda and Freud agree that: the ego is associated with the conscious and 2) instincts with the unconscious mind. Freud thought the ego also possessed some unconscious aspects. Vivekananda's statement on the subject is, "We have, then, two planes in which the human mind works. First is the conscious plane, in which all work is always accompanied with the feeling of egoism. Next comes the unconscious plane, where all work is unaccompanied by the feeling of egoism. That part of mind-work which is unaccompanied with the feeling of egoism is unconscious

work, and that part which is accompanied with the feeling of egoism is conscious work. In the lower animals this unconscious work is called instinct. In higher animals, and in the highest of all animals, man, what is called conscious work prevails.... these three states--instinct, reason, and superconsciousness, or the unconscious, conscious, and superconscious states--belong to one and the same mind.”²²

Egoism is probably present in the preconscious mind. It is active in the dream state where one can respond angrily to criticism, etc.

3) They both agree that ideas in the unconscious originated in the conscious mind. Vivekananda noted, “Our consciousness may well be likened to this luminous point. Its past experiences have been replaced by the present, or have become subconscious [now called unconscious]. We are not aware of their presence in us; but there they are, unconsciously influencing our body and mind. Every movement that is now being made without the help of consciousness was previously conscious.”²³

4) Both believed that negative repressed emotions, feeling, and desires in the unconscious mind continue to influence our conscious behavior and the way we think, though we may not be aware of these underlying influences. Concerning repression Vivekananda realized, “Sometimes one set of impressions is held down for a while by those that are stronger, but they come out when that repressing cause is removed.... It is because you are repressing them, and they react with all their force. At other times they do not react. How countless these old past impressions must be, all lodged somewhere in the Chitta [Mind stuff], ready, waiting like tigers, to jump up!... What came out? It was my own bad impression which had to be worked out.... You may repress [them], but the moment the spring rebounds, the whole thing is there again.”²⁴ He adds, “To control the mind you

must go deep down into the subconscious [Freud's unconscious] mind, classify and arrange in order all the different impressions, thoughts, etc. stored up there, and control them. This is the first step. By the control of the subconscious mind you get control over the conscious."²⁵ Based on the law of affinity, the nature of the ideas and feeling in the conscious mind, bring up similar and associated ideas from the unconscious mind. For example, compassion or anger will arouse similar ideas and feelings to arise from the unconscious mind. The vibrational state of the conscious mind attracts similar vibrations from the unconscious state. Also remembered are important events in one's past that possess a high magnitude of psychic energy.

5) Many Westerners think of the unconscious mind as a theoretical and verbal construct that has no actual objective empirical existence. Conversely, Sigmund Freud correctly realized that the unconscious mind is something objective, "actual and tangible" since it produces "something so real and palpable as obsessive action."²⁶ Yet, due to the limitations of Western knowledge on this subject he was unable to verify his belief.

From the Indian standpoint, the unconscious contains substantial thoughts, which can act and be acted upon, persists over time, have spatial boundaries, and are visible (to those beings in that vibrational state) and tangible. This occurs within the realm of subtle matter and energy that humans and their sensual instruments have not the capacity to perceive. These events take place in the molecular, atomic, and/or subatomic (quantum) realm. Because these mental impressions in the unconscious mind have a substantial existence in the subtle world, they often cannot be destroyed through the intellectual process alone. For example, an overweight person may want to permanently lose weight, but the substantial desire (composed of subtle

matter and energy) to overeat remains. Yoga psychology has the advantage that it can work with these subtle forces and transform them. The unconscious mind is part of the fine (subtle) body that Vivekananda discusses. "The fine body, according to them, is a material but transparent body, made of very fine particles, so fine that no microscope can see them.... Just as this gross body is the receptacle of the gross forces, so the fine body is the receptacle of the fine forces, which we call thought, in its various modifications.... Force cannot exist without matter. It must require some matter to exist, so the grosser forces work in the body; and those very forces become finer; the very force which is working in a gross form, works in a fine form, and becomes thought. There is no distinction between them, simply one is the gross and the other the fine manifestation of the same thing. Neither is there any distinction between this fine body and the gross body. The fine body is also material, only very fine matter; and just as this gross body is the instrument that works the gross forces, so the fine body is the instrument that works the fine forces."²⁷ Consequently, the unconscious mind is subject to the laws of the substance of subtle matter and energy that determine its nature.

Remember that Plato (427-327 B.C.) considered ideas such as beauty, justice, goodness, morality, and mathematical entities to be objectively real. How could they be grasped and made objects of thought unless they have an objective reality? They are discovered by us and not invented.²⁸

6) The prana that Vivekananda writes about is the source of the psychic energy that Freud and Jung discuss. It is the energizer and fuel of the psychological system that manifests through higher or lower areas of the psyche depending on the nature of the person. For example, prana can manifest through love or anger, courage or fear, stability or neurosis. In all cases

it is a powerful attractive force that engages the attention of the mind and emotions. The greater the pranic force associated with an idea, the greater the internal emotion and the more likely the person is apt to believe it. For Sigmund Freud psychic energy is quantifiable, capable of accumulation and discharge, and can be fused with another type of psychic energy. The famous Swiss psychologist Carl Jung stressed that psychic energy: possesses mass, and quantity equal to the frequency and intensity of the reaction; is a neutral undifferentiated form of life force of the human psyche “which is able to communicate itself to any field of activity whatsoever, be it power, hunger, hatred, sexuality, or religion, without ever being a specific instinct”; can be transformed from one drive to another; is the driving force that sustains all human endeavors from the lowest biological to the highest spiritual level; and may be directed toward external objects or the self. In a closed system it adheres to the principle of the conservation of energy and entropy.²⁹

7) Vivekananda and Freud agree that people do not arrive at their ideas and make decisions on the bases of pure reason alone, i.e., adhering to the epistemological criteria of logical consistency, correspondence, coherence, comprehensiveness, continuity, congruence, compatibility, etc. For Freud ego defense mechanisms, repressions, and unconscious motivations play their part in determining the way people think and react to situations. As a determinist he realized there must be some reason why people act irrationally, which he wanted to discover. Vivekananda pointed out that our thoughts, judgments, and attitudes are determined by our karmas and samskaras, the mental impression we generated in the past. “Everything that I do or think or feel, every part of my conduct or behavior, my every movement--all is caused and therefore not free. This regulation of our life and mind--that is the law of Karma.”³⁰

We do not remember the events of our prior lives; consequently those old samskaras arise in the conscious mind not as specific content, but as forms (dispositions) that effect our thinking and behavior.

8) Both agree that the psychological maladies are due to false cognitions (avidya) and they can be overcome by right knowledge. With proper self-observation and understanding, many psychological problems can be avoided. They wanted to transform people's consciousness by freeing them from the domination of irrational impulses. Vivekananda states, "Ignorance is the cause of all this bondage. It is through ignorance that we have become bound; knowledge will cure it."³¹ The common goal of psychotherapy and yoga psychology is to: strengthen the person's self-concept, facilitate their psychological and social integration; promote a feeling of self-mastery, and positive expectations of hope, help, and purpose; and to provide a positive new identity and a sense of life's meaning and purpose.³²

Freud was a doctor who believed that neurotic symptoms will disappear for good once the patient realizes and understands their real causes. Introspection will bring a transformation in consciousness. Only through self-understanding can the patient become more conscious of the unconscious forces and self-defeating behavior that enslave them. In the words of Erich Fromm (1900-60, who was very much influenced by the Japanese Buddhist D. T. Suzuki), "Freud's own system transcended the concept of 'illness' and 'cure' and was concerned with the 'salvation' of man, rather than only with a therapy for mentally sick patients.... His aim was the domination of irrational and unconscious passions by reason; the liberation of man from the power of the unconscious, within the possibilities of man. Man had to become aware of the unconscious forces within him, in order to dominate and control them. Freud's aim was the optimum

knowledge of truth and that is the knowledge of reality; this knowledge to him was the only guiding light man had on this earth.... Freud was--or believed himself to be--the first one to put these aims on a scientific basis (by the exploration of the unconscious) and hence to show the way to their realization. While Freud represents the culmination of Western rationalism.... he speaks of psychoanalytic therapy as consisting in ‘the liberation of human being from his neurotic symptoms, inhibitions and abnormalities of character.’ He sees also the role of the analyst in a light which transcends that of the doctor who ‘cures’ the patient.... The principle to be mentioned here first is Freud’s concept that knowledge leads to transformation, that theory and practice must not be separated, that in the very act of knowing oneself, one transforms oneself.”³³

Freud and his followers got the general public interested in introspection, inwardness, self-inquiry, self-analysis, and studying their own psyche. The location of the source of life’s problems was not only external events, but the inner nature of the person. This helped create a new mindset that unwittingly prepared people to take up various yoga meditation techniques.

9) Vivekananda and Freud agree that in the last analysis it is up to the patient to change him/herself, no one else can do it for them. There is a need for self-determination that requires self-confidence and a feeling of worthiness. Vivekananda goes on to say, “Those that blame others--and, alas the number of them is increasing every day--are generally miserable with helpless brains; they have brought themselves to that pass through their own mistakes and blame others, but this does not alter their position. It does not serve them in any way. This attempt to throw the blame upon others only weakens them the more. Therefore, blame none for your own faults, stand upon your own feet, and take

the whole responsibility upon yourselves. Say, 'This misery that I am suffering is of my own doing, and that very thing proves that it will have to be undone by me alone.' That which I created, I can demolish; that which is created by some one else I shall never be able to destroy. Therefore, stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succor you want is within yourselves. Therefore, make your own future."³⁴

10) Psychoanalysis and free association like meditation is best performed in a quiet room, in a relaxed bodily position, with a lack of external visual and sound distractions. The person is a self-observer of their thoughts and feelings, which he/she takes note of. In psychoanalysis to take their mind off externals, sometimes the patient lies on a couch so they can focus on the workings of their mind.

11) For the betterment of psychology by 1896 Freud had abandoned the practice of using hypnotism to cure patients, replacing it with the psychoanalytic method based on free association. He noted that with hypnotism only the symptom was treated and not the cause, so a new symptom might arise. Vivekananda opposed both personal and mass hypnotism. "Until the operator, by means of fixed gaze or otherwise, has succeeded in putting the mind of the subject in a sort of passive, morbid condition, his suggestions never work.... rousing in men and women that morbid, passive, hypnotic condition which makes them almost soulless at last."³⁵

12) Freud considered the Repetition Compulsion to be an unconscious instinctual impulse that is "more fundamental than the pleasure-pain principle and differing widely from it", since the repeated experience is often painful and contributes "no potentiality of pleasure." Examples include children who repeat mischievous behavior even though they

are punished for it. It is the core of neurosis, since the neurotic repeatedly persists in using irrational and maladaptive behavior patterns.³⁶ On the other hand it is the Repetition Compulsion that makes society stable rather than erratic, as the repeated patterned behavior of individuals.

Vivekananda explains the reason for the existence of the Repetition Compulsion, "Every new thought that we have must make, as it were, a new channel through the brain, and that explains the tremendous conservatism of human nature. Human nature likes to run through the ruts that are already there, because it is easy. If we think, just for example's sake, that the mind is like a needle, and the brain substance a soft lump before it, then each thought that we have makes a street, as it were, in the brain, and this street would close up, but for the grey matter which comes and makes a lining to keep it separate. If there were no grey matter, there would be no memory, because memory means going over these old streets, retracing a thought as it were. Now perhaps you have marked that when one talks on subjects in which one takes a few ideas that are familiar to everyone, and combines and recombines them, it is easy to follow because these channels are present in everyone's brain, and it is only necessary to recur them. But whenever a new subject comes, new channels have to be made, so it is not understood readily. And that is why the brain (it is the brain, and not the people themselves) refuses unconsciously to be acted upon by new ideas. It resists. The Prana [Energy] is trying to make new channels, and the brain will not allow it. This is the secret of conservatism. The fewer channels there have been in the brain, and the less the needle of the Prana has made these passages, the more conservative will be the brain, the more it will struggle against new thoughts. The more thoughtful the man, the more complicated will be the streets in his brain, and the more easily he will take to new ideas, and

understand them. So with every fresh idea, we make a new impression in the brain, cut new channels through the brain-stuff, and that is why we find that in the practice of Yoga (it being an entirely new set of thoughts and motives) there is so much physical resistance at first.”³⁷ In additions, the Repetition Compulsion is a factor in mental regression to past events. It is more difficult for older people to forge new samskaras, hence a tendency to relive the old samskaras of the “good old days.” In forming new samskaras, the psychic pain can be greater if there is a contradiction between the original ideas and the newly acquired ones that produces “Cognitive Dissonance.” We add that as people get older it is generally more difficult to create new channels in the brain-stuff and hence a tendency to be set in their ways. It is also difficult to change our ways because of the “happiness principle.” We seek those experiences that have brought us the greatest happiness in the past.

The Repetition Compulsion is of course necessary to maintain a consistent and stable personality. But it can also be an obstacle to personality and character transformation; and a major cause of resistance to both spiritual development and psychoanalytic treatment. Many people would rather take the easy path of repeating their old habits, rather than to take the effort to improve themselves. Resistance as a counterforce operating against spiritual and psychological development takes many forms. This process relates to Hans-Georg Gadamer (1900-2002) school of hermeneutics (interpretation) that also explains why people tend to be slow in accepting new ideas that are not compatible with their present ones. His theory of interpretation is based on the conception that a person’s understanding and analysis of new ideas are not free from the restraining effects of their own prior experience, theoretical and practical presuppositions, personal values,

expectations, and historically determined situatedness. A person's prior belief system creates limitations in their understanding and acceptance of new ideas.³⁸ A related behavior pattern is the desire to proselytize one's beliefs, which universally is one of the most common human psychological mechanisms.

According to Patanjali, lack of yogic and spiritual progress is due to "Disease, mental laziness, doubt, lack of enthusiasm, lethargy, clinging to sense-enjoyments, false perception, non-attaining concentration, and falling away from the state when obtained (I:30)."³⁹ For Sri Ramakrishna (1836-86) attachment to worldly desires is the main cause of resistance to spiritual growth.

Psychological defense mechanisms of resistance include: Fixation at the present level due to the anxiety and uncertainty of moving on to a higher stage of development; Substitution of lower forms of activity and satisfactions for higher ones on the pretense that they are superior; Rationalizing by placing the blame on others and by hypercriticizing a methodology of improvement; and Avoidance of transforming activities and their followers.

Resistance to spiritual and psychoanalytic progress is due to: societal pressure causing a disruption of one's current life situation and relationships; renouncing old habits means something's must be sacrificed; and incompatibility of the new values with older ingrained desires. Also involved are a lack of self-confidence and a feeling of unworthiness to attain the goal; the person cannot face their own shortcomings; fear of losing one's self and ego which threatens the stability of the self-structure; and the influence of repressed unconscious tendencies.⁴⁰ In addition, sustained religious practices are time-consuming involving a commitment that the person may not be willing to make. The devotee often is not interested in a total transformation of

their basic personality structure (reconstructive therapy), but in a less radical modification of their attitudes and behavior patterns for better life adjustment (re-educative therapy).⁴¹ For example a person may come to a religion to overcome specific psychological problems, and when that goal is attained they lessen their commitment to the organization. Loss of motivation may occur when a temporary limit is reached beyond which further progress is difficult. The aspirant must complete one stage before they can move on to a higher one. Swami Brahmananda (1863-1922) disclosed, “We have the eternal treasure to offer. But what do people come to us for, potatoes and onions and eggplants. They want cheap material things. How many really seek that eternal treasure?”

13) Vivekananda and Freud taught universal principles applicable to people of all countries. Swami Vivekananda was the first great Indian teacher to perceived Vedanta as a universal religion, philosophy, and psychology that should be taught to the Western people. In doing so, he thoroughly studied Western thought and presented his message with incredible originality employing to some extent the ideas and vocabulary of the English-speaking people.

One of the greatest virtues of Freud’s system is that it seeks to discover the universal categories or forms of psychological (rather than rational) thought. He referred to the universal psychological functions and categories of the human mind, as ego defense mechanisms, since the ego is operative at this time. They are common to all people of all societies though there are bound to be some national-ethnic cultural variations concerning the application of these principles. The universal categories or forms of rational thought were first developed by two great philosophers, Kanada (c. 6th/2nd Century B.C.) the founder of the Vaishesika philosophy in India and Aristotle (384-322 B.C.) in

Greece. For Kanada the primary categories (Padartha) are: substance, quality, action-motion, generality, particularity, and inherence; and for Aristotle the most important of the ten are: substance, quantity, quality, and relation.⁴² Two millennia later Freud and his followers came up with the universal categories or forms of psychological thought, i.e., the defense mechanisms such as repression, regression, displacement, projection, denial, idealization sublimation, etc. They are common to all people of all nations. Naturally there are bound to be some national-ethnic cultural variations concerning the application of these principles.

Carl Jung mentioned above had much contact with India. In writing an introduction to Heinrich Zimmer's German translation of the teachings of Ramana Maharshi in 1944, Jung indicated, "The Eastern peoples are threatened with a rapid collapse of their spiritual values, and what replaces them cannot always be counted among the best that Western civilization has produced. From this point of view one could regard Ramakrishna and Sri Ramana as modern prophets, who play the same compensatory role in relation to their people as that of *Old Testament* prophets in relation to their 'unfaithful' children of Israel. Not only do they exhort their compatriots to remember their thousand year-old spiritual culture, they actually embody it and thus serve as an impressive warning, lest the demands of the soul be forgotten amid the novelties of Western civilization with its materialistic technology and commercial acquisitiveness." Because Jung explained psychology from a religious standpoint, he was respected by the Indian Swamis. He held discussions on spiritual topics with Swamis of the Ramakrishna Order, Pavitrananda (1937 or 1938, New York), Akhilananda (before 1949, Boston), and Ghanananda (1952, England).⁴³

14) There are a number of similarities between the psychoanalyst-patient and guru-disciple relationship. The guru and therapist are participant observers who play an active role in helping the person. They develop good rapport showing empathy and a sympathetic understanding of the person's feelings and needs. Their intelligent explanation and interpretation of the person's life-situation motivate them to strive for improvement that restores self-confidence and optimism. They provide expertise, help, hope, and healing.⁴⁴

According to Jerome Frank a common structure is used by a therapist or religious group that includes the following: "(1) a special supportive, empathic, and confiding relationship between the client and therapist or adherent, and religious group [or guru]; (2) a special setting imbued with powerful symbols of expertise, help, hope, and healing; (3) a special rationale, ideology, or indisputable myth; that explains health, illness, and normality and that renders sensible the person's self-preoccupations and inexplicable feelings within a logically tight framework; and (4) a special set of rituals and practices that confirms the person's assumptive world and insures within that context a constellation of new learning experiences and successful outcomes." Their common goal of psychotherapy and religion is to: strengthen the person's self-concept, facilitate their psychological and social integration, promote a feeling of self-mastery, and positive expectations of hope, help, and purpose; and to provide new learning experiences, a positive new self-identity, and a new sense of life's meaning and purpose.⁴⁵

Many people relate Sigmund Freud to sexual experience. But actually after he had six children in 1895, he showed restraint in sexually avoiding his wife because he thought it would hinder his intellectual capacities.⁴⁶

4. Areas of Disagreement Between the Ideas of Vivekananda and Freud

Freud wrote in a 1927 letter to Albert Einstein that he “had the support of a long series of predecessors from [Isaac] Newton onward, while I had to hack every step of my own way through a tangled jungle alone.”⁴⁷ Because of the newness of the discipline, Freud was bound to make some errors. In an effort to be original Freud’s thinking is often speculative, going far beyond his experimental and clinical data. At times Freud over interpreted his data committing the logical fallacy of *pars pro toto* (taking the part for the whole) leading to reductionism. This is not to discredit the many important discoveries and contributions Freud made in the field of psychology some of which are mentioned above. Behavioral psychology is a very practical subject with a great deal of potential scope for development.

Consequently, there are a number of areas where Vivekananda’s teachings surpass those of Freud on this subject, as mentioned in the following ten points of disagreement.

1) For Freud the unconscious mind (Id) contains thoughts that are amoral and egocentric dominated by the Pleasure Principle, repressed sexual (Eros) and aggressive (Thanatos) instincts. The Id is primitive, unorganized, emotional, follows the Pleasure Principle conforming to the primary process. The defense mechanisms are neurotic symptoms and not strategies of adaptive functioning. Freud who considered himself to be a destroyer of illusions, placed too much emphasis on the negative aspects and interpretation of human behavior. *Pejorem partem* psychology judges human behavior from its worst possible standpoint. In his studies he acquired many new ideas studying troubled neurotic patients as his sample, and he tended to look for

negative factors. Consequently, his evaluation and interpretations of human nature is very pessimistic, which he admitted. This depreciation of humanity can lead to a degradation of culture. Other reasons for his pessimistic view of humanity are that he: suffered from many lifelong health problems, took cocaine as part of his research during 1884-87 and continued using it occasionally until 1896 for depression and migraine headaches, thought about death on a daily basis after age forty, felt he was despised and not treated as an equal by his peers in Europe, and from 1923 onward had 33 cancer of the mouth and jaw operations to halt the spreading of the illness.⁴⁸

Vivekananda differs considerably from Freud in that he considered the unconscious mind to be the repository of both virtuous and deficient traits. As stated above he stressed, “Deep down in our subconscious mind are stored up all the thoughts and acts of the past, not only of this life, but of all other lives we have lived.” On the other hand, Freud underestimated the existence and importance of positive mental impressions in the unconscious mind. Vivekananda relates I have seen “Ramakrishna Paramahansa gather in ten minutes, from a man's subconscious mind, the whole of his past, and determine from that his future and his powers.”⁴⁹

2) Freud emphasized that the unconscious contains unwanted ideas that have been actively repressed and forced out of consciousness. This is possible, but the vast majority of the samskaras (mental impressions) of the past that have subsided into the unconscious, were simply forgotten due to the limited capacity of the human mind. Only a small portion of these ideas were actively repressed. For example, for most of us the knowledge of the food we ate a year ago at each meal has been forgotten, there was no need to repress it.

3) Freud believed that the personality and character were largely formed in the first five or six years of life.

Consequently, he greatly overemphasized the effects of the oral, anal, and, phallic stages of development, Oedipus Complex, etc. in forming the child's lifelong personality and character. One scientific empirical study found no significant statistical relationship between infant training and subsequent personality adjustments of 162 farm children. The study dealt with nursing, weaning, bowel training, bladder training, punishment for toilet accidents, and sleep security.⁵⁰

Psychiatrists Sigmund Freud (1856-1939), Alfred Adler (1870-1937), and Carl Jung (1875-1961) disagreed on many things. After years of study, the one thing they agreed on was that heredity and environment alone are not sufficient to explain and predict a child's present and future adult behavior. Adler rejected the rigid determinism of the causative effects of heredity and environment on the child's future behavior. He concluded that they yield only probabilities since there are too many exceptions. For example, two brothers with similar heredity and environment might be completely different in nature. There must be an additional factor, a missing link, an unknown causal variable. For many years Jung could not accept reincarnation, which he thought, was unscientific, so he developed a theory based on phylogenetic (or archaic) collective inheritance that Freud also accepted. While reincarnation explains individual differences, the collective unconscious only tells us about group differences. In fact the pre-existent self is a better determiner of a person's character and personality in this life than environment and heredity. It seeks birth in the proper environment and with a heredity that is congruent with its nature. See: Swami Vivekananda and Others on Religious Philosophy, Chapter XIII. Reincarnation, the Pre-existence of the Soul (Self), and the Law of Karma, Section 1. Theoretical Implications of the Doctrine of Reincarnation.⁵¹

Freud ascertained that the unconscious contains instincts that are present at birth, which he assumed were due to phylogenetic inheritance. He wrote, “The archaic heritage of human beings comprises not only the dispositions but also the subject-matter--memory traces of the experience of earlier generations [our ancestors].” Archaic heritage “consists in certain [innate] dispositions such as are characteristic of all living organisms; in their capacity and tendency, that is to enter particular lines of development, and to react in a particular manner to certain excitations, impressions and stimuli.”⁵² The child “replaces occurrence in his own life by occurrence in the life of his ancestors. I fully agree with Jung in recognizing the existence of this phylogenetic heritage; but I regard it as a methodological error to seize in a phylogenetic explanation before the ontogenetic possibilities have been exhausted. I cannot see any reason for obstinately disputing the importance of infantile prehistory while at the same time freely acknowledging the importance of ancestral prehistory.”⁵³ “Dreams bring to light material which could not have originated either from the dreamer’s adult life or from his forgotten childhood. We are obliged to regard it as a part of the *archaic heritage* which a child brings with him into the world, before any experience of his own, influenced by the experience of his ancestors.”⁵⁴ Vivekananda indicated, “The whole world is a body, and behind that is the universal mind, and behind that is the universal Soul. Just as this body is a portion of the universal body, so this mind is a portion of the universal mind, and the soul of man a portion of the universal Soul.”⁵⁵ Our unconscious mind as a fragment of the universal unconscious mind might relate to the idea of phylogenetic inheritance and Jung’s archetypes.

Indian psychology agrees that heredity and environment are incomplete explanations of a person's character and

For Vivekananda the vast majority of samskaras stored in the unconscious mind come not from the collective history of humanity (phylogenetic inheritance), but are memory traces from the individual history of the person's prior lives. They are conveyed not through the physical but the subtle (mental) body that survived the death of the physical body in the previous life. For a reincarnationist the unconscious which is a vast storehouse also includes memories of prior life events and thoughts that affect one's present acts and ways of thinking. These samskaras are probably more important in determining our character than childhood events. The nature of the samskaras follow a law like process based on the internal karma of our mind. In agreement with the behaviorists all instincts are learned acquired habits; but counter to their view not necessarily in this life. Phylogenetic inheritance explains only common group human characteristics and not individual differences as reincarnation or the pre-existence of the self does. Ideas have a changing social status in the Western intellectual world. Unfortunately, reincarnation and the pre-existence of the self or soul are outsiders, with a low social status. Consequently, Freud and Jung (who became more open to the possibility of reincarnation in later life) could not conceive of reincarnation as being the decisive ontogenetic factor that explains the child's behavior in addition to heredity and environment. Granted, reincarnation results in a kind of Uncertainty Principle (differing from that of quantum physics), since these prior life events will never be known and only their ramifications in this life can be studied.

Vivekananda mentions the reason a person is a criminal in this life is apt to be because that person was a criminal in their last life. This is an aspect of the Repetition Compulsion. Reincarnationists believe we inherit most mental characteristics not from our parents and ancestors, but from

ourself based on our pre-existent behavior patterns and the samskaras they produced. Samskaras from prior lives obviously do not produce a memory of prior life events, but create predispositions, propensities, or potentialities to experience and respond to life events in a certain way. Similarly, many events of this life continue to affect our behavior as propensities though they have been forgotten. In addition, heredity is determined by the law of karma, which selects out who one's parents will be and to some extent determines the childhood environment. Karma also places the person in the environment where they can develop their talents through the Law of Affinity.

Another idea of the pre-existence of the self was presented by Bishop Augustine of Hippo (354-430). He believed that each soul was created by God in seed form, when the world came into existence long before their conception. Since each seed differs to some extent, people have different natures, independent of their heredity and environment. A religious person, who does not believe in the pre-existence of the self, might believe that not every person was created by God in seed form with the same nature, thereby explaining individual differences.

4) Vivekananda mentions the unconscious has a wide variety of functions affecting every aspect of our personality and character. It maintains the body when one is a sleep. When one is dreaming the subconscious is functioning, and during dreamless sleep the unconscious is active. The unconscious influences the entire character of the person and is not limited to socially unacceptable ideas, traumas, and painful psychological experiences as Freud thought. Western psychologists now realize that discrimination, perception, memory, and higher mental functions involved in judgment and problem solving can take place outside of conscious awareness.⁵⁶

5) Freud was a reductionist working from too narrow a perspective, which is quite evident in his misunderstanding of the nature and purpose of religion. He considered religion to be alien to science. Consequently, he used psychology as a weapon against religion, not realizing that spiritual psychology properly understood is a great aid to religion. Vivekananda said, "It is a terrible thing to claim this inspiration falsely, to mistake instinct for inspiration."⁵⁷ What well-educated people think of as knowledge in some cases might be a prejudice as Hans-Georg Gadamer implies. Freud mistook his instinct and prejudice against religion (primarily destructive) as being derived from inspiration (primarily creative). On the other hand, Freud's discovery of the defense mechanisms was the result of intuitive inspiration. Conversely, Vivekananda sought to bring science and religion together stating, "I am working a good deal now upon the cosmology and eschatology of the Vedanta. I clearly see their perfect unison with modern science, and the elucidation of the one will be followed by that of the other.... The first chapter will be on cosmology showing the harmony between Vedantic theories and modern science."⁵⁸ Sigmund Freud could have used his psychological findings to benefit religion. He did not and Carl Jung (1875-1961) the son of a rural pastor in the Swiss Reformed Church undertook that function.

6) Vivekananda unlike Freud extends consciousness to the superconscious level, "Because these three states--instinct, reason, and superconsciousness, or the unconscious, conscious, and superconscious states--belong to one and the same mind. There are not three minds in one man, but one state of it develops into the others. Instinct develops into reason, and reason into the transcendental consciousness; therefore, not one of the states contradicts the others."⁵⁹ "This is the first part of the study, the control of the

unconscious. The next is to go beyond the conscious. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness. When this superconscious state is reached, man becomes free and Divine; death becomes immortality, weakness becomes infinite power, and iron bondage becomes liberty. That is the goal, the infinite realm of the superconscious.”⁶⁰ Once the superconscious level has been attained, the mind will be purified and all psychological problems will cease.

Consequently, yoga is a great therapy for overcoming one’s psychological maladies. Because the superconscious is part of one’s own mind, it is inevitable that it will eventually manifest and atheism-agnosticism will cease. Along this line Sri Aurobindo recognized that people should dwell on Divine consciousness, which has more power to illuminate and alter a person’s nature than analyzing the contents of the unconscious mind. To a disciple who tried psychoanalysis in the 1930s he wrote, “If one wishes to purify and transform the nature [of one's character], it is the power of these higher ranges to which one must open and raise to them and change by them both the subliminal and the surface being ... But to begin by opening up the lower subconscious, risking to raise up all that is foul or obscure in it, is to go out of one's way to invite trouble. First, one should make the higher mind and vital strong and firm and full of light and peace from above; afterwards one can open up or even dive into the subconscious with more safety and some chance of a rapid and successful change.”⁶¹

7) The scope of yoga psychology goes far beyond the boundaries of psychoanalysis. A well-adjusted personality and character accompanied by a normal state of mental health is the goal of psychoanalysis, while for yoga the potential is a spiritual transformation of personality and character. Western psychology seeks to make the unconscious, conscious, while

Yoga's goal is to make the superconscious, conscious. Patanjali's Raja Yoga is to a large extent a psychology of the superconscious. In Indian psychology we are a spirit and have a mind and body, in the West we are a body and mind and have a spirit. Psychoanalysis is often utilized by mentally troubled people, while yoga is for nearly everyone. People who experienced a deep mystical experience scored at the top of the Affect Balance Scale (developed by a University of Chicago psychologist) of psychological well-being. No other factor was found that correlated so highly.⁶²

8) Vivekananda mentioned four personality types, "There are four general types of men--the rational [Jnana Yoga], the emotional [Bhakti Yoga], the mystical [Raja Yoga], and the worker [Karma Yoga]. For each of these we must provide suitable forms of worship."⁶³ Freud emphasized psychoanalytic theory which to some extent is a form of Jnana Yoga with emphasis on understanding. Alfred Adler introduced a psychological theory of Social Interests, which is a form of Karma Yoga. He supported religion as a positive force that emphasizes living a moral life, service to the community, and helping other people. Yoga psychology also places a great deal of attention on ethical behavior, with Patanjali emphasizing such virtues as compassion and non-injury, truthfulness, honesty, and continence (II:30-39). But Yoga practice is broader in scope than psychoanalysis involving all four yogas, the two mentioned plus Bhakti Yoga (love and devotion) and Raja Yoga (meditation). The latter deals with focusing and concentrating the forces of the mind on sublime spiritual thoughts that purify it.

According to conventional epistemology people learn by perceiving the external world, conversing with others, viewing public communication, reading books, thinking things over, doing things, etc. Here, Vivekananda suggest a new way through thought vibrations, in which people pick up the

moods and feelings of others that in turn affect the way they think.

9) Freud and other psychologists realize the importance of environment on personality development. We are affected by other people's ideas, behavior patterns, and emotions. In the West the mind is considered to be composed of three subjective components, intellect, will, and feelings. In addition, there is also an objective aspect of the mind known as thought vibrations. Vivekananda added a new dimension of the environment relating to unperceived vibrations. "To take an illustration from physical science, when I am doing a certain action, my mind may be said to be in a certain state of vibration; all minds which are in similar circumstances will have the tendency to be affected by my mind. If there are different musical instruments tuned alike in one room, all of you may have noticed that when one is struck, the others have the tendency to vibrate so as to give the same note. So all minds that have the same tension, so to say, will be equally affected by the same thought. Of course, this influence of thought on mind will vary according to distance and other causes, but the mind is always open to affection. Suppose I am doing an evil act, my mind is in a certain state of vibration, and all minds in the universe, which are in a similar state, have the possibility of being affected by the vibration of my mind. So, when I am doing a good action, my mind is in another state of vibration; and all minds similarly strung have the possibility of being affected by my mind; and this power of mind upon mind is more or less according as the force of the tension is greater or less." "It is quite possible, therefore, that this atmosphere of ours is full of such thought pulsations, both good and evil. Every thought projected from every brain goes on pulsating, as it were, until it meets a fit object that will receive it. Any mind which is open to receive some of these impulses will take them

immediately. So, when a man is doing evil actions, he has brought his mind to a certain state of tension and all the waves which correspond to that state of tension, and which may be said to be already in the atmosphere, will struggle to enter into his mind. That is why an evildoer generally goes on doing more and more evil. His actions become intensified. Such, also will be the case with the doer of good; he will open himself to all the good waves that are in the atmosphere, and his good actions also will become intensified. We run, therefore, a twofold danger in doing evil: first, we open ourselves to all the evil influences surrounding us; secondly, we create evil which affects others, may be hundreds of years hence. In doing evil we injure ourselves and others also. In doing good we do good to ourselves and to others as well; and, like all other forces in man, these forces of good and evil also gather strength from outside.”⁶⁴ A goal of yoga is that the mind enters a state of vibration where it both sends out and receives the highest and most sublime vibrations of thought.

In agreement with what Vivekananda wrote, Arthur E. Powell (1882-1969) the Theosophist and military man who served in northwest India asserted that a thought form is enhanced “by a repetition of the thought, either by the generator or by others.... thought-forms of a similar character are attracted to and mutually strengthen each other, making a form of great energy and intensity.” Radiating vibrations like those originally generated by its creator, a thought form floats in the atmosphere. If the thought form does not awaken sympathetic vibrations in the mind of others, it will eventually disintegrate. The human mind is like a magnet, which draws towards itself the thought forms of others that are similar to its own. The power and longevity of the thought form is based on its clearness, the mental and emotional force behind it, the lack of distance it

travels, the lack of opposition it faces and if it is reinforced by the repetition of the sender or the recipients. There are permanent collective thought forms that have been thought by many people for a long period of time. Similar thought forms tend to aggregate together and form a collective unity such as crowd and national feelings. Most group members intensify the thought by being receptive rather than creative.⁶⁵

Thomas Aquinas mentions the two functions of ideas: a) exemplars by which the Divine Mind creates the things of the world (practical cognition) and b) rationes that pertain to thought (speculative awareness). He writes, “So far as the idea is the principle of the making of things, it may be called an exemplar, and belongs to practical knowledge. But so far as it is a principle of knowledge, it is properly called a likeness, and may belong to speculative knowledge also.” “In the Divine wisdom are the models of all things, which we have called ideas—i.e., exemplary forms existing in the Divine Mind.” We tend to think of ideas as intangible thoughts in the mind (rationes) rather than as objective vibrational forces that effect the external world (exemplars).

10) The methodology of Yoga differs from the intellectual cognitive approach of psychoanalysis. Through a process of concentration, yoga unlike psychoanalysis works directly on altering the forces and vibrational states of the mind. Swami Prabhavananda (1893-1976) designated, “Now Yoga philosophy—and this is the very core of its doctrine—proposes a discipline whereby these root impressions [samskaras] may first be overcome, and then destroyed, and whereby in consequence a complete transformation of character may in the end be effected. Yoga psychology agrees with Freud that the conscious is controlled and guided by the unconscious, but it insists that there is a power inherent in the mind through which the mind, restraining

itself, can overcome the unconscious and all its tendencies, and achieve by so doing a complete renewal. Thus is its original purity restored.”⁶⁶

Yoga psychology works directly on the forces of the mind composed of the substance of subtle matter and energy, while it and psychoanalysis both seek to change one’s belief system. Powers of restraining the mind are developed that nullify these negative mental vibrations and impressions, and make them ineffective causing mental problems and defects to subside. Concentrating on the inner nature of the mind in meditation brings about an unexpected release and awareness of deeply embedded memories, thoughts, and feelings previously hidden in the unconscious mind. As Vivekananda explains it, “The powers of the mind are like rays of light dissipated; when they are concentrated, they illumine. This is our only means of knowledge.... To turn the mind, as it were, inside, stop it from going outside, and then to concentrate all its powers, and throw them upon the mind itself, in order that it may know its own nature, analyze itself, is very hard work. Yet that is the only way to anything which will be a scientific approach to the subject.... There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point; that is the secret.”⁶⁷

Concerning anger Vivekananda tells us, “These feelings have to be controlled in the germ, the root, in their fine forms, before even we have become conscious that they are acting on us. With the vast majority of mankind the fine states of these passions are not even known--the states in which they emerge from subconsciousness. When a bubble is rising from the bottom of the lake, we do not see it, nor even when it is nearly come to the surface; it is only when it bursts and makes a ripple that we know it is there. We shall only be successful in grappling with the waves when we can

get hold of them in their fine causes, and until you can get hold of them, and subdue them before they become gross, there is no hope of conquering any passion perfectly. To control our passions we have to control them at their very roots; then alone shall we be able to burn out their very seeds. As fried seeds thrown into the ground will never come up, so these passions will never arise.”⁶⁸

Indian psychological therapy is based on a basic principle: All mental illness and unhappiness is due to bad karmas and bad samskaras (mental impressions) acquired in this and prior lives. The mind composed of the substance of subtle matter are not vibrating correctly causing mental problems. Karmas and samskaras follow impersonal determined laws of subtle matter, as physical objects do for gross matter. Rehabilitation is accomplished by changing one’s lifestyle, thinking habits, and living a spiritual, moral, and productive life. Vivekananda relates, “The only remedy for bad habits is counter habits; all the bad habits that have left their impressions are to be controlled by good habits. Go on doing good, thinking holy thoughts continuously; that is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones. Character is repeated habits, and repeated habits alone can reform character.”⁶⁹ Since we are not bound by our childhood experiences, this transformation in character and personality can occur at any time in the life-process.

There are some areas of study that require further examination. For example, the unconscious mind has been identified with the causal body (source of causation), subtle body, muladhara chakra at the base of the spine, the quantum realm (electrons), and the state of deep sleep. This raises the question what is the relationship between the causal-subtle-physical body, the unconscious-subconscious or

preconscious-conscious mind, the seven chakras, quantum-atomic-macro realm, and dreamless sleep-dream-awake state? It will take a great thinker to synthesize all of these into a Grand Unified Theory.⁷⁰

5. Similarity between Highest and Lowest

Swami Vivekananda mentioned, “The two extremes are alike. The extreme positive and the extreme negative are always similar. When the vibrations of light are too slow, we do not see them, nor do we see them when they are too rapid.” Vivekananda mentioned the rare yogi totally absorbed in meditation in an inert state totally oblivious of the outer world appears like the catatonic. Yet one is in the highest state of consciousness and the other in just the opposite. Experiencing this state the yogi “comes out enlightened, a sage, a prophet, a saint, his whole character changed, his life changed, illumined.”⁷¹ There must be a profound metaphysical reason why the highest and lowest states appear to be alike and are sometimes confused with one another. Its discovery would be worthwhile.

Sigmund Freud associated the mystical “Oceanic experience” of the oneness of existence, with the primitive stage of primary narcissism, where the self and the mother appear to be undifferentiated, before the ego emerged. He also associated the mystics sattvic desire to evolve to a higher level, with the tamasic desire to regress to a lower level of existence, referring to the “will to die” as the “will to Nirvana.” The Hungarian-American psychologist Franz Alexander (1891-1964) thought that Nirvana is a regression to the mother’s womb and a training in artificial catatonia. It is a narcissistic-masochistic procedure that reverses the development process. He replaces a spiritual interpretation of religious experience with a totally atheistic materialist one.⁷²

Most important, because of some similarities between the two states they interpreted the highest from the lowest standpoint.

According to Ken Wilber's "Pre/Trans Fallacy," the prerational states experienced by the infant, and the transrational states of the mystic, falsely appear to be similar or even identical. Consequently some writers (like Freud, Alexander) make a category error by mistakenly reducing the transrational to prerational infantilism, the transpersonal to the prepersonal, the superconscious is reduced to the subconscious or unconscious. Genuine spiritual and transpersonal experiences states are identified with regressions to the infantile state of narcissism or to the autistic and symbiotic level. Conversely, Wilber believes Carl Jung (1875-1961) mistakenly elevated the prepersonal (phantasmic, magic, mythic) to the transpersonal level.⁷³

Ken Wilber summarizes the findings of Margaret Mahler (1897-1985). During the autistic phase in the first month of a child's life, the primitive unintegrated ego is unable to discriminate between the internal and external world. During the symbiotic phase (1-5 months) the infant functions as though he and the mother are an omnipotent system. This is a stage of undifferentiation, of fusion with the mother where the 'I' is not yet differentiated from the 'not-I.' During the practicing subphase (9-15 months) there is a peak of grandiose exhibitionistic narcissism, he is "quasi-enamored with the world and his own grandeur and omnipotence."⁷⁴ For an infant in its earliest stages of development, the world and the self are one, all objects are part of the self. Objective world and subjective awareness are undifferentiated. The infant cannot differentiate self from others, subject from object, or inside from outside.⁷⁵

Likewise, Vivekananda points out for the highest yogi the Self and the world are one. "The Self is the essence of

this universe, the essence of all souls; He is the essence of your own life, nay, 'Thou are That.' You are one with this universe. He who says he is different from others, even by a hair's breadth, immediately becomes miserable. Happiness belongs to him who knows this oneness, who knows he is one with this universe." "When man has seen himself as one with the Infinite Being of the universe, when all separateness has ceased, when all men and women, all gods and angels, all animals and plants, and the whole universe have melted into that Oneness, then all fear disappears.... And this is the one way, says the Vedantist, to Knowledge. Kill out this differentiation, kill out this superstition that there are many."⁷⁶

Mahler and Wilber write of the infant's sense of omnipotence. Concerning omnipotence Vivekananda mentions in the final stage of yoga we will be established in the Self (Atman). We will be "omnipotent, omnipresent, ever blessed; our own Self was so pure and perfect that we required none else. We required none else to make us happy, for we are happiness itself. We shall find that this knowledge does not depend on anything else; throughout the universe there can be nothing that will not become effulgent before our knowledge. This will be the last state, and the Yogi will become peaceful and calm, never to feel any more pain, never to be again deluded, never to be touched by misery." In his *Yoga Sutras*, Patanjali mentions, "By making Samyama [yogic concentration] on the discrimination between the Sattva and the Purusha come omnipotence and omniscience."⁷⁷ This reminds one of Srinivasa's (fl. 1625) description of life in heaven where the freed soul is omniscient, has the power of fulfilling all its desires at will, and can move to any location at will.⁷⁸

Some indigenous tribal people believe in Animism that nature is alive, there is no separation between the spiritual

and the physical. This was discovered by Sir Edward Tylor (1832-1917) the English anthropologist who considered this idea to be primitive. Vivekananda described the following event that occurred to him after Sri Ramakrishna transmitted spiritual energy to him. While Vivekananda's experience supports the idea that the world is spiritual in nature, he does not hold to the other aspects of animism. He mentioned a spiritual experience he had that lasted for days, "I was astounded to find that really there was nothing in the universe but God!... I returned home, but there too, everything I saw appeared to be Brahman. I sat down to take my meal, but found that everything—the food, the plate, the person who served, and even myself—was nothing but That.... I felt that the cabs and myself were of one stuff.... When I became normal again, I realized that I must have had a glimpse of the Advaita state."⁷⁹

Vivekananda in this high spiritual state felt the world was "dreamlike." At the other end of the spectrum a person with a depersonalization disorder subjectively feels that the self or world is unreal. It is as though they are living in a dreamlike state. They may lack a personal physical identity with their body. Derealization is the belief in the unreality of the outside world. They are often caused by a severe traumatic event.⁸⁰

6. The Guna Personality Types

Vivekananda explains the three basic personality types. "In every man there are these three forces. Sometimes Tamas prevails. We become lazy, we cannot move, we are inactive, bound down by certain ideas or by mere dullness. At other times activity prevails, and at still other times that calm balancing of both. Again, in different men, one of these forces is generally predominant. The characteristic of one

man is inactivity, dullness, and laziness; that of another, activity, power, manifestation of energy; and in still another we find the sweetness, calmness, and gentleness, which are due to the balancing of both action and inaction.” “Again, the mind is in three states, one of which is darkness, called Tamas, found in brutes and idiots; it only acts to injure. No other idea comes into that state of mind. Then there is the active state of mind, Rajas, whose chief motives are power and enjoyment. ‘I will be powerful and rule others.’ Then there is the state called Sattva, serenity, calmness, in which the waves cease, and the water of the mind-lake becomes clear.” “When the Sattva material prevails, knowledge comes; when Rajas, activity; and when Tamas, darkness, lassitude, idleness, and ignorance.” The three gunas, Sattva, Rajas, and Tamas are particles of matter.⁸¹ Sattva creates the good and the truthful, while tamas tries to destroy them.

S. Radhakrishnan found a similar idea in Plato’s idea of the three constituent parts of the soul, “The three qualities of sattva, rajas, and tamas have for their equivalents in Plato Logistikon, Thumos, and Epithumia. Epithumia, like tamas, represents blind desire with its character of ignorance; Thumos is, like rajas, the element of passion and power, standing midway between ignorance and knowledge. The Logistikon, or the rational element, answers to the sattva quality, which harmonizes the soul and illumines it.”⁸²

Vivekananda describes sattva “due to the balancing of both action [rajas] and inaction [tamas].” This reminds one of the principles of Aristotle’s system of ethics, where the two extremes are defective (tamas) and excess (rajas) and the ideal is moderation (sattva) the golden mean between the two extremes. Aristotle’s list follows:⁸³

Sattva	Tamas	Rajas
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SPHERE OF ACTION OR FEELING	EXCESS	MEAN	DEFICIENCY
Fear and Confidence	Rashness	Courage	Cowardice
Pleasure and Pain	Licentiousness/Self-indulgence	Temperance	Insensibility
Getting and Spending (minor)	Prodigality	Liberality	Illiberality/Meanness
Getting and Spending (major)	Vulgarity/Tastelessness	Magnificence	Pettiness/Stinginess
Honour and Dishonour (major)	Vanity	Magnanimity	Pusillanimity
Honour and Dishonour (minor)	Ambition/empty vanity	Proper ambition/pride	Unambitiousness/undue humility
Anger	Irascibility	Patience/Good temper	Lack of spirit/unirascibility
Self-expression	Boastfulness	Truthfulness	Understatement/mock modesty
Conversation	Buffoonery	Wittiness	Boorishness
Social Conduct	Obsequiousness	Friendliness	Cantankerousness
Shame	Shyness	Modesty	Shamelessness
Indignation	Envy	Righteous indignation	Malicious enjoyment/Spitefulness

Hegel's famous triadic dialectic might be interpreted from the standpoint of the three gunas. The thesis is tamasic as the unchanging status quo. The antithesis is rajasic, actively standing in opposition to the thesis. They clash and are reconciled at a higher level. The opposites unite to form a synthesis which is sattvic, in relation to the lower order thesis and antithesis.⁸⁴

If we extend the personality types to five we get the following hierarchy:

sattvic: spiritual illumination, selfless love, goodness, joyful, peaceful, purity.

raja-sattvic: creative intelligence, humanitarian.

rajasic: active, energetic, hard working, productive, practical.

raja-tamasic: hypercritical, hostile, lustful, dishonest, greedy, destructive, nervous, neurotic, angry.

tamasic: inactive, dullness, laziness, depressed, helpless, ignorance.

In any given system, morphostasis (e.g., homeostasis) are those elements and processes that tend to maintain a system in a particular state. Conversely, morphogenesis are those elements like biological evolution and societal development that tend to alter the condition of a system. This raises the question, does the tamasic guna have a positive and functional psychological aspects? Does it manifest in morphostasis, homeostasis, sleep, restfulness, the power of habit, steadiness, stability, resistance, firmness, conservativeness, and traditionalism?

According to traditional Hinduism there are four major goals or values of human life (purusartha). They are desire for or will to pleasure (kama), wealth, power, and worldly success (artha), righteousness (dharma), and liberation (moksha). We can say as ideal types the first tends to be tamasic, the second rajasic, the third sattvic, and the last beyond the gunas. Positive Psychology developed by Martin Seligman, discusses a hierarchy of three levels of human happiness: Pleasure, Engagement, and Meaning. Swami Sarvapriyananda equates kama with refined and gross sensory Pleasure. Its limitations are Diminishing Marginal Utility, being transient, and habit forming. Artha resembles Engagement in productive and creative activities that yields far more satisfaction and is longer lasting than pleasure. The

more satisfying and lasting form of happiness is Meaning, being involved in something larger than oneself that contributes to the greater good. Dharma is a broader term than Meaning but both include the idea of overcoming one's self-centeredness and doing good to others.⁸⁵

Endnotes

¹ CW, II:268-69 (Published in English, 1902); I:207-08 (1896), 53-54 (1896). See WARHD, pp. 940-41 for English language publication dates of Vivekananda's teachings. In some cases earlier publication dates are possible. The nine volume dates are: I-II (1907), III (1908), IV (1909), V (1910), VI (1921), VII (1922), VIII (1951), IX (1997). VK (Dec. 2013), p. 471. Some of the material in Vol. I and II had been published in English in book form at an earlier date. In the following endnotes the CW date in parenthesis is the year the material was first published in the English language.

² CW, II:35 (1907); VI:29 (1921); cf., I:219-20, 233, 237-38, 241-43, 245-46, 257-58 (all 1896); II:223, 255 (1902), 446 (1907).

³ CW, I:207 (1896).

⁴ Swami Abhedananda, *Yoga Psychology* (Calcutta: Ramakrishna Vedanta Math, 1960), pp. 120-21, 161-62, 164, 169, 266, 270, 313.

⁵ Swami Abhedananda, *Science of Psychic Phenomena* (Calcutta: Ramakrishna Vedanta Math, 1946), pp. 12, 60.

⁶ Swami Abhedananda, *Reincarnation* (Calcutta: Ramakrishna Vedanta Math, 1899, 1964), pp. 2-5.

⁷ Swami Abhedananda, *True Psychology* (Calcutta: Ramakrishna Vedanta Math, 1965), pp. 122, 162, 203.

⁸ Saradananda, p. 421.

⁹ Prabhavananda, pp. 268-69.

¹⁰ Web: http://en.wikipedia.org/wiki/Unconscious_mind; Web: psychology.about.com/od/theoriesofpersonality/a/consciousuncon.htm; Web: www.simplypsychology.org/unconscious-mind.html.

¹¹ *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, tr. James Strachey (London: Hogarth Press, 1964), XIV, pp. 166-71.

¹² *Ibid.*

¹³ Robert Goldenson, *The Encyclopedia of Human Behavior* (New York: Dell Publishing, 1975), pp. 251-52, 389-90, 629-30, 707-08, 819-20; Terry Pettijohn, *The Encyclopedic Dictionary of Psychology* (Dushkin Publishing Group, 1971), pp. 70, 88, 138, 165-66, 281-82, 291; Web: http://en.wikipedia.org/wiki/Id,_ego_and_super-ego

¹⁴ Michael Washburn, *The Ego and the Dynamic Ground* (Albany: State University of New York, 1988), pp. 130, 132.

¹⁵ Ken Wilber, *The Atman Project* (Wheaton, IL: Theosophical Publishing House, 1980), pp. 82-92.

¹⁶ Web: en.wikipedia.org/wiki/Defense_mechanisms

¹⁷ WARHD, pp. 81-83 tells more about Freud's contact with Indians; Bruno Goetz, "Reminiscences of Sigmund Freud," *International Review of Psycho-Analysis* (1975), p. 141.

¹⁸ WARHD, p. 806; Web: www.clarku.edu/micro/freudcentennial/history/1909psych.cfm.

¹⁹ Swami H. Aranya, *Yoga Philosophy of Patanjali* (University of Calcutta, 1981), p. 453.

²⁰ Christiane Hartnack, "Vishnu on Freud's Desk," *Social Research* (Winter 1990), pp. 921-49.

²¹ WARHD, p. 83.

²² CW, I:180 (1896).

²³ CW, II:33 (1907).

²⁴ CW, I:237-38 (1896), 233 (1896), 451-52 (1907).

²⁵ CW, VI:32 (1921).

²⁶ T. R. Miles, *Eliminating the Unconscious* (Oxford: Pergamon Press, 1966), pp. 77-78.

²⁷ CW, I:395 (1907).

²⁸ Copleston, I, p. 164.

²⁹ Allan Rosenblatt and J. Thickstun, "A Study of the Concept of Psychic Energy," *International Journal of Psycho-Analysis* 51 (1970), p. 268; *The Collected Works of C. G. Jung*, eds. Herbert Read, et al. (20 vols.; Princeton University Press, 1954-79), V, p. 137; VIII, pp. 8, 12, 15, 17-19, 25, 28.

³⁰ CW, VIII:245 (1951).

³¹ CW, III:128 (1908).

³² B. Kilbourne and J. Richardson, "Psychotherapy and New Religions in a Pluralistic Society," *American Psychologist* (March 1984), p. 241.

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- ³³ D. T. Suzuki, et al., *Zen Buddhism and Psychoanalysis* (New York: Grove Press, 1963), pp. 81-82.
- ³⁴ CW, II:225 (1902).
- ³⁵ CW, I:172-73 (1896); Web: en.wikipedia.org/wiki/Sigmund_Freud.
- ³⁶ Goldenson (1975), pp. 718-19.
- ³⁷ CW, I:224-25 (1896). To some extent this reminds us of the James-Lange Theory of Emotion where physiological changes precede emotions.
- ³⁸ Web: plato.stanford.edu/entries/gadamer; en.wikipedia.org/wiki/Hermeneutic_circle
- ³⁹ CW, I:221 (1896).
- ⁴⁰ Wilber (1980), pp. 91, 102-03.
- ⁴¹ Web: <https://psychologydictionary.org/reconstructive-therapy/>
- ⁴² Radhakrishnan, II, pp. 184-93.
- ⁴³ For more on the subject see WARHD, pp. 93-97.
- ⁴⁴ Goldenson (1975), pp. 701, 818-19.
- ⁴⁵ B. Kilbourne and J. Richardson, "Psychotherapy and New Religions in a Pluralistic Society," *American Psychologist* (March 1984), pp. 240-41.
- ⁴⁶ This was told to her class by Francesca Alexander a Sociology professor at California State University, Los Angeles who was the daughter of the Hungarian psychologist Franz Alexander (1891-1964).
- ⁴⁷ Lorin Anderson, "Freud, Nietzsche," *Salmagundi* (1980), p. 6.
- ⁴⁸ Web: en.wikipedia.org/wiki/Sigmund_Freud
- ⁴⁹ CW, VIII:276 (1951).
- ⁵⁰ William Sewell, "Infant Training and the Personality of the Child," *American Journal of Sociology* (1952), pp.150-59.
- ⁵¹ Web: <http://www.vedantawritings.com/SVRPTOC.htm>
- ⁵² Strachey (1964), XXIII, pp. 98-99.
- ⁵³ Strachey (1964), XVII, p. 97.
- ⁵⁴ Strachey (1964), XXIII, pp. 166-67.
- ⁵⁵ CW, II:413 (1907); cf. CW, II:13 (1907).
- ⁵⁶ J. Kihlstrom, "The Cognitive Unconscious," *Science* (237, Sept, 18, 1987), p. 1450.
- ⁵⁷ CW, VII:60 (1922).
- ⁵⁸ CW, V:101-02 (1910).
- ⁵⁹ *Ibid.*, I:185 (1896).

⁶⁰ *Ibid.*, II:35 (1907).

⁶¹ Michael Miovic, "An Introduction to Spiritual Psychology," *Harvard Review of Psychiatry* (2004), pp. 105-15.

⁶² Andrew Greely, "Mysticism Goes Mainstream," *American Health* (Jan-Feb. 1987), p. 48.

⁶³ *Ibid.*, Vol. 5, p. 418 (1910).

⁶⁴ CW, I:81-82 (1896).

⁶⁵ Arthur Powell, *The Astal Body* (1978), pp. 43-48, 54-55; *The Mental Body* (1967), pp. 49-55. Powell might have been a Lieutenant Colonel but this is not altogether clear.

⁶⁶ Christopher Isherwood, ed., *Vedanta for the Western World* (New York: Viking Press, 1960), p. 43.

⁶⁷ CW, I:129-31 (1896).

⁶⁸ CW, I:241-42 (1896).

⁶⁹ *Ibid.*, I:208 (1896).

⁷⁰ A good portion of sections 1-2-3-4 appeared in an article by G. Stavig in the BRMIC (April-May-June 2015), pp. 210-12, 241-47, 289-96.

⁷¹ *Ibid.*, I:38, 181.

⁷² M. Epstein and J. Lieff, "Psychiatric Complications of Meditation Process," *Journal of Transpersonal Psychology* (1981), p. 137.

⁷³ Ken Wilber, *Sex, Ecology, Spirituality* (Boston: Shambhala, 1995), pp. 205-06; Ken Wilber, et. al, *Transformation of Consciousness* (Boston: Shambhala, 1986), p. 146.

⁷⁴ Wilber (1986), pp. 84-87.

⁷⁵ Ken Wilber, *Eye to Eye* (Garden City, NY: Anchor Books, 1983), p. 223.

⁷⁶ CW, I:374, II:251-52.

⁷⁷ CW, I:259, 285.

⁷⁸ Roma Bose, *Vedanta-Kaustubha* (Calcutta: Royal Asiatic Society Bengal, 1943), II, pp. 867, 877, 880-83; III, 44-45

⁷⁹ *Life*, I, pp. 96-97.

⁸⁰ Web: en.wikipedia.org/wiki/Depersonalization_disorder

⁸¹ CW, I:36, 202, 250 (1896); cf., III:337-38 (1908).

⁸² S. Radhakrishnan, *Eastern Religions and Western Thought* (New York: A Galaxy Book, 1959), p. 147.

⁸³ Web:

www.cwu.edu/~warren/Unit1/aristotles_virtues_and_vices.htm;

William Sahakian, *History of Philosophy* (New York: Barnes & Noble Books, 1968), pp. 74-75.

⁸⁴ Sahakian (1968), pp. 190-92.

⁸⁵ Web: www.youtube.com/watch?v=j21nBCY_YHM